

Text 40, Summary: *The Dynamism of Christianity*

In this text, we seek to demonstrate that Christianity, despite the crisis affecting churches and traditional forms of faith, still possesses vitality. We maintain that this vitality arises from a personal, inward and mystical form of religion, in which prayer, clairvoyant perception and contact with a greater reality occupy a central place. We present ten axioms as a starting point for a coherent vision of religion. These are explicitly offered as premises to be considered, not as unquestionable articles of faith.

The Ten Axioms

1. Jesus wanted a mystical Church.
2. Clairvoyant perception exists.
3. Reality encompasses nature, extranature and the supernatural.
4. Reincarnation forms part of human evolution.
5. Non-biblical religions also possess dynamic forces.
6. Christianity possesses its own dynamic forces.
7. Evil exists objectively.
8. The sacred has a particular, active structure.
9. Trinitarian energy forms the foundation of Christianity.
10. Religion should be individual, inward and forgiving.

These principles can be distinguished but not separated: clairvoyant perception makes a layered reality perceptible, with, on the one hand, the world observable by everyone and, on the other, the reality that lies beyond it. Human beings develop within both dimensions throughout time. The various religions also work with different kinds of life force. The decisive question that arises in the context of the many religions remains: where does this force come from? Only the biblical tradition places this force in relation to the Holy Trinity.

Three Levels of Reality

The text distinguishes between:

Natural: the material world observable by everyone and the principal domain of science.

Extra-natural: the subtle-material reality that can be perceived sensitively and clairvoyantly, including spirits, thought-forms and the deceased.

The supernatural: in addition to extra-natural, this encompasses the experiential energetic reality of the Holy Trinity, the Bible and holy beings.

We emphasize that science is precise but limited. It can make statements within the boundaries of its own method, but it remains a subset of the totality of reality. Paranormal experiences and religious convictions fall outside its usual framework of verification. A strictly materialistic explanation of reality

as a whole seems inadequate to us, and we believe that, from a comprehensive and holistic perspective, chance does not exist.

Clairvoyant Perception and the Subtle-Material World

As indications of clairvoyant perception, we mention biblical stories such as Moses at the burning bush, the dreams of Jacob and Joseph, and Paul's experience on the road to Damascus. We also refer to non-biblical paranormal testimonies, including that of the African healer Twadekili, who, according to the explorer Attilio Gatti, found a lost object and healed people.

We discuss so-called out-of-body experiences, near-death experiences and apparitions of the deceased. Human beings possess, alongside their biological body, a subtle-material body. The two are connected by a subtle-material 'silver cord'. At death, this connection is broken. Some of the deceased are unaware that they have died and may sometimes remain in the vicinity of their former surroundings.

Concentrated and sustained thoughts can, under certain circumstances, produce independent, subtle-material 'thought-forms'. We illustrate this with stories about a vengeance demon brought to life, a subtle-material monk and the ghost Philip, allegedly summoned by a group. We use these examples to emphasize that thoughts, feelings and the will can operate not only consciously but also unconsciously.

Evolution, Reincarnation and Sexuality

We distinguish between a profane and a sacred evolution. Human beings develop not only biologically but also on a subtle-material and spiritual level. We refer to Soloviev and his view that higher forms of life do not simply arise by chance from lower ones, but have always existed as subtle-material forms of life and, through a long process of evolution, increasingly manifest themselves materially.

Reincarnation is presented as a possible explanation for differences between people and for experiences attributed to previous lives. We refer, among others, to the testimonies of Joan Grant, Shirley MacLaine and Shanti Devi, and interpret several biblical passages as compatible with reincarnation.

We discuss the view that human beings possess several subtle-material bodies or 'vehicles'. Personal development then consists in developing these bodies and bringing them into harmony with one another. Within this approach, sexuality is regarded as a form of life force that can also be directed

towards higher developmental goals. We distinguish between physical sexuality and a broader exchange of spiritual or emotional energy.

Non-Biblical Religions

We discuss, among others, Santería, Macumba, Voodoo, the Kumari religion and other religious practices. These traditions often seek to resolve concrete problems through offerings, rituals, prayer, trance or contact with spirits. The underlying formula is summarized as *do ut des*: “I, the human being, give, so that you, the deity, may also give.”

At the same time, we maintain that such religions sometimes have an ambiguous view of their deities: they may help, but they may also cause harm. This is referred to as the ‘harmony of opposites’. Nevertheless, these non-biblical religions represent meaningful stages in religious development towards a dynamically understood Christianity. A Christian approach should accept them, purify them and elevate them.

Christianity and Trinitarian Energy

The Holy Trinity is the source of life force and healing. Prayer is more than an intellectual act: it is a way of turning towards God and asking for life force to resolve a specific problem. We mention healing stories from the Bible as well as contemporary testimonies of healing through prayer.

A central idea is that miracles require both power and faith. We mention biblical accounts of healing, the laying on of hands and exorcism from a subtle-material perspective: the spiritual body can be healed, after which, through repercussion, physical healing may also follow. This approach does not stand in opposition to medical care. Both have their value. Sound medical care demonstrates its necessity every day. The two approaches can be complementary. Medical care concerns the biological body, while prayer and the laying on of hands are assumed to heal the subtle-material body.

Evil, Possession and Judgment

We regard evil as an existing reality and discuss demons, black magic, witchcraft, vampirism and possession. The examples range from historical accounts to stories about modern satanic practices. We maintain that evil is sometimes consciously chosen, but that it can also operate unconsciously.

The judgment of the biblical God establishes a connection between actions and consequences: whoever sows evil will, perhaps not immediately but ultimately, experience its consequences. Some stories can also be interpreted

in terms of karma and reincarnation. We caution that the causes of suffering may be complex and are not always knowable.

We warn against both an exclusively materialistic explanation of possession and a careless application of spiritual practices. Prayer, faith and ethical conduct are presented as important conditions for protection and healing.

Relics, Holiness and Miracles

Holiness is understood in the text as a particular power or 'heightened charge of power'. Objects, images, churches and relics are charged with power through consecration, prayer and prolonged veneration. The text illustrates this with certain relics that are perceived as radiating a positive quality, as well as with ancient church buildings.

We also mention the miracles of Jesus, including healings, miracles involving nature and resurrections. We regard these as manifestations of Trinitarian energy. Miracles do not necessarily have to produce an immediate result. Anyone familiar with magical practices knows that they can have a processual character.

Individual, Inward Religion

We conclude by referring to the new and eternal covenant between God and humanity. Religion thus becomes less dependent on external institutions and more personal and inward. The biblical God is presented as forgiving, while human freedom remains inseparable from responsibility for the consequences of one's choices.

The central message is that faith should not be blind acceptance. We advocate a logical approach, the investigation of experiences and respect for other points of view. We nevertheless remain convinced that reality cannot be reduced to the material and that Christianity, through the power of the Holy Trinity, has a particular role to play in the healing and spiritual development of humanity.