

CHAPTER VII – FAMILY AUTHORITY

(1st) I was the youngest daughter in a family with rural roots, where it was quietly expected that the youngest daughter would eventually care for her parents in old age. Because of that, my family tried to keep me from building a life of my own. My mother raised me to obey.

(2nd) She was always asking who had told me to do something, and I constantly felt like I had to be following someone's orders to avoid punishment. There was also an invisible kind of pressure around me. Everyone — even people close to the family — seemed expected to stop me from doing certain things, talk me out of my decisions, or stop speaking to me if I did something they disapproved of.

(3rd) My mother's system of control seemed impossible to escape. One day, when I was still very young, she told me, "From now on, you tell me everything." When I asked if that included what I did in the bathroom, she replied, "Even your thoughts." That idea shaped my life in painful ways, including pushing me into social isolation. My family often gathered without me, saying I was too young, but among themselves they would say that I told everything.

(4th) Being taught to "tell everything" made me spill my anxieties onto other people and expose the insecurities of those around me. I criticized myself and everyone else openly, right in the middle of situations and often directly to people's faces, creating tension everywhere I went. It also made me deeply distressed whenever I was expected to go along with a lie.

(5th) I was treated as immature and constantly watched. My mother often spoke for me, saying I did not know what was appropriate to say. Before almost any situation, she would ask what I planned to say and pressure me to change my words. Over time, I became confused and unsure of how to express myself.

(6th) My relatives ignored my rights, and throughout different periods of my life I met people whose family situations were better or worse than mine, though almost everyone carried some kind of conflict. At the same time, there was still a certain balance within those imperfect relationships, something that could lead people toward goodness if they did not let bitterness consume them.

(7th) I became deeply rebellious and could not see the good in my family. That was also because whenever I spent time away from them, people often praised qualities in me that I did not even realize I had. During those times, I felt an enormous sense of relief because the pressure was gone and I was treated more like an equal.

(8th) My family placed many obstacles in my path, and every truly meaningful achievement in my life demanded tremendous effort from me. At the same time, many people credited my success to my family — especially my mother, who raised us alone after separating from my father. And despite everything, there was some truth in that, because I still depended on that support system, and the support she did provide gave me strength.

(9th) We loved each other deeply, but the social roles we lived under created emotional distance between us, as if we no longer wanted the same things. At that time, even some popular sayings about family authority were degrading, such as: "Tie up your goats because

my billy goat is loose.” Because of that, the blame for the oppression I experienced belonged not only to my relatives, but also to the society that taught them how to raise children.

^(10th) Family authority, which lies at the center of these issues, comes from free will just like every other form of power. It is reinforced indirectly and can even seem justified through the natural logic of life itself. In theory, parents express the desire to have a child when they choose to have an intimate relationship. In theory, children choose family over death, because human beings require endless care and protection at birth in order to survive. In that sense, family authority becomes one of the first forms of power exercised over another person.

^(11th) The family is the first social group a person belongs to. It is where we first receive moral values, rules of behavior, and our earliest sense of social agreement. Family authority is far too important a subject to remain undiscussed. Yet for thousands of years, serious conversations about it have often been avoided, as if violations of rights between parents and children were unquestionable, when in reality everyone has a duty to respect the rights of others.

^(12th) Brazil’s 2002 *Civil Code* defines “family authority”²⁰⁴ — previously called “paternal authority” under the 1916 Civil Code — as the set of rights and responsibilities assigned to parents, or legal guardians, in relation to their children. In theory, that authority should be neutral. But human beings are not neutral, we are not perfect, and neither is the society we live in. Because of that, the only way to make this form of authority healthier is through greater love and tolerance in the way people live together.

^(13th) Even today, many parents still raise their children to serve them, treating them as extensions of themselves. This can become a tempting path because children enter the world knowing nothing and learn everything within the family — the most important institution in any person’s life.

^(14th) And through a strange kind of logic, parents often end up doing some good for their children because constant moral pressure can still teach them a sense of responsibility. These children also learn how to work, which is something everyone eventually needs to learn, since all work is, in some way, an act of service.

^(15th) Parents are responsible for the paths their children take when they go beyond guidance, interfere with their children’s free will, and prevent them from reaching their own goals, pulling them away from the right path instead of helping them find it.

^(16th) The harmful effects of those actions can grow even stronger in future generations, which highlights the enormous responsibility parents carry in their choices and behavior. On one occasion, the apostles asked Jesus Christ whether a man’s blindness had been caused by the sins of his parents²⁰⁵. We do not literally pay for our parents’ sins, but we are often so deeply affected by their actions that it can feel as though we do.

^(17th) Family authority plays such an important role in a person’s life that Brazilian law, legal doctrine, and court decisions generally treat it as semi-public, non-transferable, and impossible to waive or lose over time. When parents lose that authority, *Brazil’s Statute of the Child and Adolescent*²⁰⁶ provides several legal measures intended to place children and teenagers within another support structure capable of replacing the family environment.

^(18th) The institution of family is directly connected to a person’s quality of life. Without family, individuals often face a deep sense of emptiness. At the same time, family authority — like every form of power — is not unlimited. In theory, it ends at age eighteen,

²⁰⁴ Article 1630 of Law 10.406/2002, *Brazilian Civil Code* — “Children are subject to parental authority while they are minors.” Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/leis/2002/L10406compilada.htm.

²⁰⁵ BIBLE, *John* 9:2 — “His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?””.

²⁰⁶ Brazilian Law 8.069/1990 — Available at: http://www.planalto.gov.br/ccivil_03/leis/18069.htm.

when a young adult is no longer personally subordinate to relatives, even if financial dependence still exists.

^(19th) Once young people reach adulthood, they also begin taking responsibility for the consequences of their actions and for their own lives, while some of their relatives' obligations naturally come to an end. Because of that, they should start building their financial independence and a career of their own, preferably by pursuing work they truly enjoy and naturally feel drawn to.

^(20th) Financial power is often used by relatives to demand obedience from young adults, continuing to control their relationships and life choices. Ideally, though, family life should involve mutual support, shared responsibilities, and a gradual shift toward independence. Families should help young people move smoothly into adulthood, respecting their privacy while still preserving some of the healthy parts of childhood, such as sports and recreation.

^(21st) The best situation is when a young person can focus on studying without financial worries. Even so, it is important for them to learn how to cook their own meals, wash dishes, do laundry, and take care of both themselves and their surroundings. These are important life skills above all else. Even doing some farm work in moderation can teach valuable lessons, since learning how to work the land helps people understand where food comes from.

^(22nd) If a young person has financial resources, they should begin contributing to their own expenses according to their abilities. In families with limited income, it is especially important for young adults to help with household expenses whenever possible.

^(23rd) Sharing rights and responsibilities involves both financial matters and household duties for men and women alike. The more capable and independent young people become, the better, and learning how to manage possessions and responsibilities also helps them mature. At the same time, certain family belongings, such as a car, should only be shared with them if they are careful, responsible, and trustworthy.

^(24th) At the same time, the transition into adulthood creates enormous anxiety for many young people. I once recognized this in one of my classes while I was working as a teacher. At that time, even though I was barely older than a teenager myself, I created a chart to illustrate the gradual transfer of responsibility from parents to teenagers.

^(25th) As I explained the chart in class, I noticed a major improvement in the students' sense of balance and confidence. They began understanding themselves better and eventually formed a very strong class that outperformed — and even provoked — the “A” class. At that school, the class letters reflected the city's social hierarchy. The “A” class was made up of the children of important people, such as directors and supervisors.

^(26th) First, I explained to my students that parents or guardians were legally and morally responsible for their actions and therefore had the right to expect good behavior from them. I showed them that those expectations could actually be positive because they encouraged them to seek good outcomes, especially since, little by little, they themselves would become responsible for the consequences of their actions. In that sense, listening to their parents would probably help them avoid many problems.

^(27th) Then I explained that they were going through the transition from childhood into adulthood, and I connected age with the gradual transfer of responsibility from parents to teenagers themselves. Becoming an adult meant learning to take responsibility for your own life.

(28th) In the chart, each year made them 10% more adult. At age thirteen, they were considered 90% child and 10% adult, until reaching age twenty-two, when they became 99% adult and 1% child. I explained that keeping that remaining 1% of childhood alive mattered because it kept alive their sense of wonder, sensitivity, and courage.

(29th) I suggested basic rules for living with parents, such as not leaving personal belongings in shared spaces and making sure each person cleaned up after themselves. Rules like these exist to make sure everyone can meet their needs without creating problems for others.

(30th) In theory, a home only needs a set of rules that apply equally to everyone — much like public spaces do — so that living together does not become stressful. Some of those public rules are never written down, but people learn them through consequences. For example, if we leave our belongings unattended in public, someone may take them. And if we throw trash onto the streets, we may get fined or clog storm drains, increasing floods and the spread of disease. Those things may not happen inside a home, but they still serve as examples of what people should avoid doing there as well.

(31st) Many children and teenagers end up tyrannizing their relatives by refusing to help with shared or personal household responsibilities while taking advantage of parental obligations. Fathers, stepfathers, or equivalent figures often fail to help as well, reinforcing that behavior. But everyone in the household should follow the same basic rules and face fair consequences if they refuse to do so.

(32nd) Love — or reverential fear — toward parents and relatives²⁰⁷ is one of the strongest characteristics of family authority. The structure of parental authority requires children to obey parents or guardians until they develop enough skills to survive independently, which makes that sense of reverence almost unavoidable.

(33rd) Unfortunately, many relatives become prideful and confuse respect with fear, causing their children to fear them excessively, almost as if they were gods. And often they do not even realize how unhealthy their behavior has become.

(34th) Physical punishment²⁰⁸ by parents or relatives remains common in our culture even though it is illegal²⁰⁹, harmful, and widely discouraged. Many people believe it is impossible to raise children without at least some form of psychological pressure. But because human beings learn far more from examples than from words, coercion tends to teach fear and submission more than strength of character.

(35th) In a story that reflects a common challenge in parenting, a mother faced dangerous situations involving her two children, who had very different temperaments. In each situation, she had to react quickly to stop them from falling out of a window. Once both children were safe, she threatened to spank them if they ever put themselves in danger there again.

(36th) Situations involving children often happen suddenly and may require immediate and extreme reactions. At times, we may need to slap a child's hand to make them drop something dangerous, shove them out of the path of a moving car, or even hit them to stop

²⁰⁷ The concept of “*reverential fear*” is found in Article 153 of the *Brazilian Civil Code* (Law 10.406/2002). Available at: http://www.planalto.gov.br/ccivil_03/leis/2002/L10406compilada.htm.

²⁰⁸ *Physical Altercation* — Brazilian D.L. 3688/41, Law of Misdemeanors, Article 21. Available at: <https://www2.camara.leg.br/legin/fed/declei/1940-1949/decreto-lei-3688-3-outubro-1941-413573-publicacaooriginal-1-pe.html>.

²⁰⁹ Brazilian Law 13.010/2014, popularly known as the *Spanking Law* — Establishes the right of children and adolescents to be educated and cared for without the use of physical punishment or cruel or degrading treatment. Available at: http://www.planalto.gov.br/ccivil_03/_ato2011-2014/2014/lei/l13010.htm.

them from drowning. These actions involve force, but they are not acts of abuse — they are emergency reactions in life-threatening situations.

^(37th) In the past, many parents believed that spanking small children was not especially traumatic. Today, however, many studies suggest the opposite. In the case of that mother, the better solution would have been to install bars on the window or keep it locked instead of hitting the children.

^(38th) Our society often promotes the idea that violence is necessary to fight evil through fictional stories in which heroes rely on force instead of intelligence or persuasion. This is reflected in the way many people — even unconsciously — accept unjustified police violence against so-called “criminals.”

^(39th) The person I once was stands as both a witness to and a reflection of the time we lived in. Even today, when I try to advise relatives not to treat their children aggressively, they often react as if I do not know what I am talking about. But because I was once aggressive myself, I understand what is happening inside them.

^(40th) I used to believe that parents who did not hit their children were failing to raise them properly or build moral strength in their character. That belief was even reinforced by passages from the Bible that recommended the “rod”²¹⁰ as a way to discipline children. To me, parents who did not use physical punishment seemed weak and irresponsible. If someone had never hit their child before to test whether the child’s behavior would change, I did not think they even had the authority to speak to me about parenting.

^(41st) I was an obsessive person who lived under constant tension, always feeling pressed for time, like a warrior raising my children as “little soldiers of Israel.” Even though those mistakes caused deep unhappiness in my life, I now understand that if I had not gone through that experience myself, I would not have the authority to speak to the people who most need to hear me — aggressive parents.

^(42nd) During a visit to an Indigenous reservation in the Xingu Indigenous Park, one of my relatives witnessed a mother who never resorted to violence even though her daughter repeatedly broke the clay pots she made. Shaped by our culture, my relative asked why she did not punish the child. The mother answered that children naturally behave that way and that, in time, the girl would begin valuing an unbroken pot more than a broken one and would eventually stop breaking them. She showed that patience and understanding could be more effective forms of education, revealing that, in this respect, her culture was more advanced than ours.

^(43rd) Today, looking back, I can see all the psychological approaches that would have worked with my children but that I failed to use. Because of that, the advice I give is this: use kinder ways to guide your child, as if that child belonged to someone else, and treat other people’s children with the same fairness you would want for your own.

^(44th) By rejecting violence, parents follow the second Christian commandment, and no other approach succeeds more fully in human relationships than this one. Violence against children also goes against Christianity. Christianity is described as a light burden because it stands against unnecessary suffering, yet it still guides with firmness because its principles do not bend.

^(45th) True reverence is born from admiration. For people to reach that point, the respect between educators and students — or between parents and children — must be mutual. Educators must struggle against their own impulses toward coercion in order to create space for those they guide to grow and develop, even when discipline still places limits on them.

²¹⁰ BIBLE, *Proverbs*, 22:15, 23:13-14 and 29:15.

(46th) In another story, a young man was raised to work in his family's business without receiving meaningful pay or opportunities to continue his education after high school.

(47th) Years later, when he wanted to move out of his father's house with his own family, his father resisted the decision and fired him without compensation. The experience left him unprepared for the job market, leading him into a period of despair and depression that eventually ended in his tragic death from cancer without proper medical care.

(48th) People who are raised without respect often fail to recognize their own rights, seeing everything they receive as a favor granted by their oppressors. This can create a desire to dominate others, producing emotional numbness and dehumanization in which every sacrifice made by the person being controlled is ignored for selfish gain. At the same time, the oppressor risks facing an unbearable wave of rebellion in return or even pushing the oppressed person — who is often deeply loved — toward a tragic end.

(49th) It saddens me to say that while this kind of abuse may be less common among men, the expectation of servitude is often imposed more heavily on women. Still, it is a danger that affects everyone wherever it is accepted. That is why it must be confronted by everyone. Denying people sexual rights and other rights connected to building a family is another abuse of family authority that often goes unnoticed. In those situations, discipline becomes confused with simply taking away a child's freedom.

(50th) On the other hand, discipline does help human beings grow, and families do need to teach it. But discipline should come from a personal choice to improve oneself, not from force. Extremely rigid discipline can prevent the development of a free and healthy mind.

(51st) Jesus Christ also showed how parental authority affected His own life. At the Wedding at Cana²¹¹, He obeyed His mother, marking the beginning of His mission. Later, when His relatives came looking for Him at Peter's house, He showed that He was no longer living under the authority of His family.

Then Jesus' mother and brothers arrived. Standing outside, they sent someone in to call him. A crowd was sitting around him, and they told him, "Your mother and brothers are outside looking for you." "Who are my mother and my brothers?" he asked. Then he looked at those seated in a circle around him and said, "Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother." (BIBLE, *Mark*, 3:31-35)²¹²

(52nd) Unhealthy domination — or dominationism — leads some people to feel that they own others because of the power they hold over them. The relatives of Jesus Christ were no exception, even if their actions were understandable. They behaved that way because they feared harm due to the tensions among the Jews and the hostility of Rome. But that was also enough reason for Jesus to distance Himself publicly from His mother, which is why He acted as though He did not know her in public. At the same time, His wise and balanced words cut through His relatives' attempt to impose authority over Him and laid the foundation for universal brotherly love.

(53rd) According to the *Secret Gospel of the Virgin Mary* by Santiago Martin, Jesus' cousins introduced themselves as His relatives because His mother was with them, leading people to

²¹¹ BIBLE, *John* 2:1-11.

²¹² This passage is also in the Bible in *Matthew* 12:47-50. and *Luke* 8; 19-21.

logically assume that they were His brothers²¹³. Through His response, Jesus signaled that the true bond with Him was not blood relation, but commitment to His teachings.

(54th) Even at that time, this situation would have raised many questions about the relationship between Jesus and His mother. Because of that, the story was widely discussed and helped spread important ideas.

(55th) My belief in the *Secret Gospel of the Virgin Mary* comes from what I see as its deep logic and wisdom, qualities that seem to go beyond ordinary human writing. Before reading it, I had already heard about its reputation as a Vatican secret. While reading it, I experienced it intensely, almost like a trance, and I felt a powerful emotional connection to everything in it. At one point, I found myself desperately searching for Jesus in the crowd and then seeing Him directly before me on the road to Calvary. Its connections to the biblical Gospels, certain Spiritist writings, and its precise references to the Old Testament also strengthen its authenticity in my eyes.

(56th) Jesus Christ represents the path toward the evolution of human consciousness. He gives us questions to think about because He wants us to reason and reflect, teaching a new model of family built not on self-interest — as in the story of Adam and Eve — but on love.

(57th) Family authority is often shaped by society merely to maintain hypocritical control. For example, many parents do not teach their children to be independent in preparing food because society encourages dependence and the exploitation of one person by another. Some people believe that knowing how to do certain kinds of work can lead to being treated like a servant, and for that reason they avoid teaching their children practical skills. But in reality, the ability to do things for yourself is a form of freedom.

(58th) We are not truly good people if we limit our kindness only to our own families while expecting others to serve us. That is one reason I often mention Scouting, because it encourages good deeds and independence in a broad and generous way rather than in a selfish one. That alone is already a major step toward preventing people from exploiting others. People who learn how to act for themselves are less likely to become hypocritical because they do not need to lie in order to satisfy their needs.

(59th) Mary, mother of Jesus symbolizes the New Covenant, transforming human beings from children of sin into brothers and sisters of Jesus Christ. The image of a wife and mother exercising family authority with honesty is essential for building a healthy idea of both womanhood and family. Without that, humanity collapses, because people need to trust at least their mothers in order to find emotional stability and become better human beings.

(60th) In our society, slavery-like relationships often begin inside oppressive family structures, where children are conditioned to serve without recognition while being controlled through degrading language. Women are often treated the same way by their

²¹³ *Secret Gospel of the Virgin Mary* by Santiago Martin, p.157 — “‘More than Jonah and more than Solomon!’ my relatives exclaimed indignantly. ‘This is too much. He has gone mad, and if we don’t stop him, he will bring disgrace upon all of us and even upon Israel.’ Amid the commotion, some turned and ordered them to be quiet. ‘He is speaking about Satan—be silent and let us listen. If you don’t believe, that’s your problem. For us, everything he says is true, because we have seen so many of his miracles that neither Solomon nor even David could compare to him.’ My cousins protested, and the uproar, instead of subsiding, grew louder. Then they identified themselves: ‘We are his family; we came from Nazareth, and his mother is here too.’ My heart skipped a beat. How dare they involve me in that turmoil? How dare they mention my name as if I agreed with them and doubted my son’s identity and significance? But there was nothing to be done. As soon as it was confirmed that I was there, and since no one knew me, the news spread like lightning. ‘It’s his mother,’ some whispered to each other reverently, clearing a path for me. Finally, someone managed to approach Jesus, who continued speaking, and said to him: ‘Look, your mother and your brothers are outside, wanting to speak with you.’”

husbands as a continuation of that cycle. Yet those women often become mothers, and mothers are pillars of society because they are difficult to replace. As a result, when a mother comes to see herself as a servant or a slave, she can pass that mentality on to both her husband and her children, extending the cycle of domination throughout society and repeating patterns of degrading treatment that condition children to serve others.

^(61st) Relatives often treat their children according to what they themselves learned, continuing a tradition of injustice and creating hostility across generations. They believe they must do this in order to pass their own form of slavery on to someone else. Society reinforces this mentality through individualism, working against the healthy development of family life. A far better approach would be to recognize a simple truth: no one is born to be a slave, and the world naturally contains enough abundance for everyone.

^(62nd) When parents are not truly friends to one another, they can begin to seem like nothing more than owners of their children. And when children are not raised in friendship and mutual respect, they may come to see themselves as nothing more than heirs. We cannot raise our children either to dominate others or to live as servants, nor should we allow ourselves to become enslaved by them. As long as any form of slavery exists, all of us remain slaves in one way or another.

^(63rd) We need to redefine family authority through relationships built on respect, freedom, and love rather than oppression. If we do that, we can break this cycle of domination and transform society by raising healthier and more independent human beings. So let it be that way. Can I get an amen? Amen.

POST-CHAPTER – EVE versus MARY

^(1st) Many pre-Christian ideas still remain in our society because of what I see as an antichrist system. One of the strongest influences behind this is the story of Adam and Eve, which existed long before Jesus Christ and still shapes society today. According to this view, it creates a social structure similar to a dysfunctional family built on lies, expanding human neuroses through the family myth itself²¹⁴.

^(2nd) As a result, two opposing philosophical and spiritual systems coexist within our society: one based on slavery — the “Eve system” — and another based on liberation — the “Mary system.” The God of Adam and Eve is portrayed as a master over slaves, and Eve becomes the hostile woman who drives enslavement by leading others into error, representing the system of domination. Christianity revokes Adam and Eve’s²¹⁵ parenthood, replacing them with God and Mary — making Mary the symbol of the Christian system. Christianity introduces a new concept of both family and society.

²¹⁴ “M. Mannoni repeatedly emphasizes the role of the family myth in the onset of psychosis. According to the author, in the (two) preceding generations, the narratives of deficient symbolization are prepared, whose effects can lead the child to psychosis.” (*The Psychiatrist, His “Madman,” and Psychoanalysis*. Rio de Janeiro: Zahar, 1974, p. 43). “A child is not born, under these conditions, to occupy a place that has been opened for them and in which they can develop and individualize in their own way. Instead, they come to occupy a place that has been predetermined for them within a family myth that predestines descendants to fulfill certain functions, disregarding their own desires. Symbolized through orders, oracles, oaths, and vows, these predestinations exert an unconscious coercion on the child and form ‘an entire apparatus of destiny’ (ibid., p. 159), which the child blindly and dramatically fulfills, especially as they attempt to escape it, thus following the model of Oedipus (which, in this sense, corresponds much more to a psychotic model).” For more on this topic, see also Aulagnier, P. “*The Violence of Interpretation*”. Rio de Janeiro: Imago, 1978. (BUCHER, 2012).

²¹⁵ *The Secret Gospel of the Virgin Mary* by Santiago Martin, p. 190 — “For centuries, they had been engaged in skirmishes since that first day when our father Adam was seduced by the serpent”.

(3rd) When Jesus called Himself the “Son of Man,” He meant that He was the son of humanity — not the son of the dominating system. Under that old system — born from a hostile and inhuman mother — people live as though they are orphans.

(4th) While the Eve system is built on hostility, with human beings dominating one another, the Mary system is founded on friendship and brotherly love — the very foundation of Christianity itself. The oppressive system teaches people to exploit friendships by turning them into forms of servitude. Jesus was opposed even for breaking away from the separatist practices of the Jewish people, including xenophobia, extreme antifeminism, and discrimination against others. Perhaps the Essenes were the Jewish community that followed Jesus most closely, since “Essenes” can be understood as meaning “union.”

(5th) The teachings of Jesus are the cornerstone in the construction of humanity, offering solutions to spiritual conflicts. But the Eve System distorts those teachings, because history is written by those who hold power — and that same system, created long before Jesus walked the earth, still governs the world today.

(6th) Every part of society has been shaped by this system to distance people from spirituality. Universities, while claiming to be neutral, often follow an atheist mindset. That is why much of our knowledge has developed only halfway — limited by a limited morality.

(7th) It is illogical, for example, that the story of Jesus has been told mainly by the Romans and the Jews, who viewed Him as a subversive figure and a corrupter of the Law of Moses. Even the apostles made concessions to their own people and were not entirely transparent in their accounts, causing some branches of Christianity to mirror aspects of the Jewish mindset.

(8th) That is why Paul of Tarsus is often seen as the last disciple of Jesus — the one who built up the Christian Church. He truly confronted Jewish separatism and was uniquely suited for that role because he himself had once begun the persecution of Christians. He understood the Jewish way of thinking deeply.

(9th) And because the god of Adam and Eve still reigns above the Christian God, our society has not even built the first floor of the structure of spiritual evolution — peace. We remain trapped on the ground floor, still living in our homicidal stage.

(10th) Jesus presented a vision of God completely different from the one held by the Jews under the influence of Adam and Eve. In *The Secret Gospel of the Virgin Mary*, Jesus quotes Isaiah²¹⁶ in order to criticize the Jews’ ritual sacrifices and to express God’s rejection of those practices — and of the hypocrisy behind them²¹⁷.

(11th) Even so, Jesus did not oppose the Ten Commandments of Moses²¹⁸. Instead, He refined their meaning, revealing how unreasonable those who persecuted

²¹⁶ BIBLE, *Isaiah* 1:11-14 — Criticism of the Rites in *Leviticus*.

²¹⁷ *The Secret Gospel of the Virgin Mary* by Santiago Martin, pp. 118–119 — “Father, don’t you see? The essence of God’s revelation to our people is not the law, nor the temple, nor even the meticulous observance of all legal prescriptions. What matters most is love. If there is no love, if there is injustice, resentment, hatred, envy, and all those things, no matter how many sacrifices we offer or how much we pray, God will not be pleased with us — and how could He be?” [...] “And this is not a reason to destroy what we already have — the temple, the law, and everything else — but rather to purify it, to rid it of everything that does not please God.”

²¹⁸ From the book *Keys to the Unconscious (Chaves do Inconsciente)*, “Part IV: Personal Integration Therapy, Conclusion,” p. 297 (author’s translation): “When it comes to moral and religious values, people also tend to resemble one another and move closer to the code of the Ten Commandments handed down to us by Moses. The research therefore does not confirm the real existence of moral relativism, but instead reveals a consistent pattern that has remained across time. In a certain way, the study demonstrates — not by directly stating it, but through what can be inferred from the data it presents — that human beings carry within themselves an ethical

Him truly were. And we should remember what He said — words that enraged both the Jews and the priests: He claimed to possess greater spiritual authority than the prophets²¹⁹.

(12th) The prohibition against creating images to represent God, for example, seems logical to me, because if God is invisible, then any image of Him becomes a distortion, even satisfying those who believe only in an inner god. At the same time, the true image of Jesus crucified could never really be shown — it was a traumatic testimony to human cruelty. In the same way, artistic representations also run the risk of desensitizing us.

(13th) The commandment to keep the Sabbath also seems logical to me, and Jesus did not violate it in the sense of avoiding heavy labor. But the idea that a person should remain completely inactive on the Sabbath becomes imprisoning, because there are things we cannot stop doing — because they are necessary and good. In those situations, failing to act is itself a form of wrongdoing. Therefore, when faced with such circumstances, we must do the necessary work regardless of the day²²⁰.

(14th) The Eve System engages in a kind of cultural cannibalism toward Christianity, something that closely resembles the image described by Jung²²¹ in which a hero with the profile of Jesus is swallowed by a monster. The system absorbs Christianity, but never fully delivers its true message.

(15th) The dominationists— the architects of the Eve System — continue persecuting and killing true Christians even today, seeing them as a threat to dominion-based slavery and contributing to a sick collective ego²²². Yet Christian martyrs do not suffer more than their oppressors, because having a greater purpose and being free from destructive emotions can numb suffering, even though the pain of death itself is universal.

(16th) Even so, the “Eve System” distorts the suffering of the martyrs and of Jesus in order to encourage people to imitate their pain. Modern superheroes, for example, often suffer because they isolate themselves, and through that isolation they secretly fight against the very idea of unity.

(17th) You can see this in the way many people still fail to understand that the true message of Easter — the renewal of life through God — stands above the message of sacrifice on the cross. Through Easter, Jesus showed that resurrection comes three days after death, counting both the first and the last day. After that final day, a person either rises into

code whose basic content is not determined by customs and does not depend on social learning. Even though concepts of values tend to shift during youth, they return to a more uniform pattern in adulthood.”

²¹⁹ BIBLE, *John* 8:53 — “Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are? “. *John* 8:58 — “‘Very truly I tell you,’ Jesus answered, ‘before Abraham was born, I am!’ “. *Matthew* 12:42 — “The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon’s wisdom, and now something greater than Solomon is here “.

²²⁰ BIBLE, *Matthew* 12: 11,12 — “He said to them, ‘If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a person than a sheep! Therefore it is lawful to do good on the Sabbath’”.

²²¹ JUNG, 2002, “1. Chegando ao Inconsciente”, p.72.

²²² From the book *As Chaves do inconsciente (Keys to the Unconscious)* by Renate Jost de Moraes, “Part I: The Unconscious, 1.7 The Anthropological Dimension of the Unconscious,” p. 83 (digital edition) — “And to safeguard this internal order within the human being, the unconscious itself contains functions of self-censorship and self-punishment, which are automatically triggered whenever the personal self allows a reversal of values. This is a defense mechanism at the noological level, as a reversal of values in the internal hierarchy of the human being is synonymous with a process of self-destruction for the individual”.

eternal life or falls into hell, which is temporary and represents the death of the old personality.

^(18th) Jesus opposed the Jewish belief that the “last day,” the final judgment, would be the end of the world — the last day of humanity itself. In reality, if everyone were judged all at once when everything was ending, that would amount to a collective condemnation. That belief belongs to a god of destruction rather than to the Creator²²³ — it belongs to the god of Adam and Eve, not to the God of Jesus.

^(19th) The way Jesus confronted that system was sublime. By bringing wisdom into the world, He guided our collective ego to face its own inner demons — creating psychological conflicts capable of healing social ones. Only a few decades after His resurrection, civil wars erupted among the Jewish people, while the Romans — and dominators in general — began retaliating against Christians. That marked the beginning of both those internal and external conflicts.

^(20th) In the end, after the Roman Empire failed to destroy Christianity through crosses and arenas, it changed its strategy. It led Christians to mourn the death of Jesus instead of celebrating His resurrection. In doing so, it planted the idea of Christianity as a religion of grief rather than a faith centered on resurrection and eternal life.

^(21st) Our collective ego remains in conflict. Even today, some parts of the world commit atrocities against Christians. And many people likely arrive in the next dimension psychologically dead, waiting for a final day that never comes. But when all Christians come to understand that the “last day” is the third day after death, then death itself will finally have been overcome.

^(22nd) Every period in human history — despite its flaws — follows an evolutionary path within God’s plan. God always remains in control and guides social conflicts. Modern pornography, for example — spread everywhere on a massive scale — emerged as a reaction to the false puritanism that once slandered anyone involved in a romantic or sexual relationship. This kind of extremism eventually restores balance. Over time, as people grow tired of it, public pornography fades away.

^(23rd) Even the military dictatorship in Brazil had its purpose. By intensifying the persecution of marijuana in pursuit of profit, the ruling powers — even unintentionally — prevented the country at that time from being flooded with extremely toxic synthetic drugs. Today, we are better able to distinguish poisons from medicine, but back then we could not. Janis Joplin²²⁴, for example, when she visited Brazil, was trying to overcome her heroin addiction, since heroin was not available here.

^(24th) Above all, the Eve System devalues women as mothers, creating conflict between female sexuality and the dignity of motherhood. Married women are viewed as enslaved, while single women are treated as sinners; they are belittled or stigmatized either way. As a result, children struggle to accept their mothers as sexually active women, creating a kind of psychological orphanhood.

²²³ BIBLE, *Matthew* 9:13 — “But go and learn what this means: ‘I desire mercy, not sacrifice.’ [BIBLE, *Oséias* 6:6]. For I have not come to call the righteous, but sinners.”

²²⁴ **Janis Lyn Joplin** (January 19, 1943 – October 4, 1970) — was an U.S. singer and songwriter. One of the most iconic and successful rock performers of her era, she was noted for her powerful mezzo-soprano vocals,[1] as well as her “electric” stage presence. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Janis_Joplin.

(25th) The idea of motherhood also carries the idea of liberation — through dignity and humane treatment. The example of Mary, the mother of Jesus, preserves a bond of love and respect between mothers and children, standing against that devaluation.

(26th) At the same time, institutions such as the Catholic Church do not strongly oppose the public obscenity found in certain music and dance performances, yet they oppose the use of contraceptives — something that, in this view, reveals support for the dominator system. This contradiction encourages promiscuity and makes birth control more difficult, pushing society into a cycle of exclusion and vulnerability. And to drive this situation to an even deeper level of dehumanization, the system also fails to provide greater support for children.

(27th) Chico Buarque's song "*Cálise*" illustrates this complexity. It contrasts "the children of the saintly woman" with "the children of the other woman," suggesting a social and moral division. The implied rhyme would even connect with a deeply offensive expression aimed at women, one that broadly carries the idea of condemning female lineage and associating women with moral corruption and social decay. This language reflects the oppressive system's attempt to marginalize and demonize the feminine image by placing society's faults and deviations onto women. Below is an excerpt from "*Cálise*" ("*Cup*") (our translation), written by Chico Buarque and Gilberto Gil in 1973 and released in 1978:

Father, take this cup away from me.
Father, take this cup away from me.
Father, take this cup away from me.
This cup of red wine, filled with blood. (Refrain repeats)

How can I drink this bitter drink,
Swallow the pain, endure the struggle?
Even with my mouth shut, my chest still aches,
Silence in the city goes unheard.
What's the point of being the saint's child?
Better to be the child of another—
Another reality, less lifeless,
So many lies, so much brute force.

(28th) One of the implications behind the expression "sons of bitches" is the idea that some people are accepted by the system, while others — especially those associated with the feminine line — are unfairly blamed for everything. In reality, it becomes a way of persecuting anyone who is not considered a "child of the system." The ultimate goal of that persecution is to create a protected class of insiders. That is what I have seen happening within public service: either you are protected, or you are persecuted.

(29th) Within the Eve System, negative rules prevail — destructive competition, personal devaluation, marginalization, and stigma. The expression "children of Eve" suggests individuals driven by those worldly values.

(30th) In that system, the concept of holiness becomes confused with psychological repression, used to suppress every genuine expression of life. The Mary System offers a different understanding of holiness — one that celebrates life in all its forms and emphasizes the importance of relationships grounded in genuine love and friendship.

(31st) While Eve creates a hostile environment where people are reduced either to enemies or to tools for selfish goals, Mary proposes a path based on respect for individuality — one in which every person is valued for their essence and their capacity to love.

MARY	EVE
— Believes in a tolerant and liberating God.	— Believes in an intolerant, punitive, and controlling god.
— Represents thoughts rooted in the spiritual and divine origins of human consciousness.	— Represents thoughts of domination, equating humans with lower animals.
— Believes in free conviction through truth.	— Believes in control through lies.
— Believes in respectful communication and coordination.	— Believes in disrespectful communication and subordination.
— Believes in POSITIVE WILL as a means of social progress (unification of wills) – goodwill – unites forces.	— Believes in NEGATIVE WILL as a means of social progress (suppression of wills) – ill will or even bad faith – competes.
— Embraces the development of life, peace, and love.	— Relies primarily on fear of death, irritation, and hatred.
— Believes in human value (validation).	— Believes in human evaluation (devaluation of human worth).
— Children of Maria = Children of Man = Children of Human being; relationships filled with humanity and friendship.	— Children of Eve = Children of the dominator system = Children of society; relationships filled with inhumanity and hostility.
— CHILDREN OF FRIENDSHIP = children of holiness – cooperate with their parents through conviction.	— CHILDREN OF CONTROL = children of sin – cooperate with their parents through coercion.
— Represents Heaven.	— Represents Hell.
— Represents freedom.	— Represents slavery.

^(32nd) The Eve System is aggressive, and the “hemlock cup” offered to Chico Buarque was also offered to Raul Seixas, as suggested in the song “*Cowboy Fora da Lei*”²²⁵ (“Outlaw Cowboy”). The song seems to carry the message that he was not capable of confronting the rich and the powerful.

^(33rd) Among its references, “Durango Kid”²²⁶, for example, points to a comic book and film character who fought against tyranny. The expression “to become mayor” symbolizes becoming one of the chosen. The phrase “to die hanging on a cross” is a direct reference to Christianity. And the idea of “going down in history” carries the meaning of becoming revolutionary — something the song’s speaker avoids. In the end, the song suggests that he refuses to promote Christian liberation because it would be opposed by the system, and he feared being killed for it.

^(34th) While the promotion of Christianity through art was suppressed by those in power, beginning in the 1970s the media started encouraging agnosticism and criticism of religion. The film *Jesus Christ Superstar*²²⁷ is a subtle example of how that opposition began.

²²⁵ *Cowboy fora da Lei* (Raul Seixas e Cláudio Roberto Andrade de Azevedo, 1987) (*Outlaw Cowboy*) — “Mom, I don’t want to be mayor,/I might get elected,/And someone might want to assassinate me./I don’t need to read the news,/I can lie all by myself./I don’t want to tempt fate./Dad, I’m not trying to prove anything./I’ve already served my beloved country,/And everyone keeps asking me to pay my bills./Oh, poor guy, he went so soon./God forbid, I’m afraid/Of dying nailed to a cross./I’m no fool to play the hero./I’ve had my shots; I’m a cowboy,/An outlaw cowboy./The Durango Kid only exists in comic books./Whoever wants to stay here, let them stay./And making history? That’s up to you.

²²⁶ *Durango Kid* — is a fictional cowboy from film and comic books. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Durango_Kid.

²²⁷ *Jesus Christ Superstar* — is a 1973 British musical film directed by Canadian filmmaker Norman Jewison. It is a cinematic adaptation of the rock opera of the same name by Andrew Lloyd Webber and Tim Rice. The film stars Ted Neely, Carl Anderson, Yvonne Elliman, and Barry Dennen. The story focuses on the conflict between Judas and Jesus during the final week leading up to Jesus’ crucifixion. This musical and pop interpretation is set against the backdrop of the hippie generation and narrates the events from Jesus’ arrival in Jerusalem to his crucifixion. The costumes and choreography blend historical and political elements, incorporating modern objects like machine guns and tanks alongside Roman spears and palaces, creating a striking juxtaposition. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Jesus_Christ_Superstar.

(35th) At the same time, the population was subjected to mass neurolinguistic conditioning, ranging from the equation “true love = erotic love”²²⁸ to the idea that “the only thing that exists in an erotic relationship is sex.” Taken together, these ideas ultimately suggest that love itself does not exist. Yet Adam and Eve were the first to make that suggestion.

(36th) The Eve System leads people to destroy their own relationships by erasing the concept of friendship, as seen in the widely repeated phrase, “A dog is man’s best friend.” In that expression, both the first and second Christian commandments are violated at once, excluding friendship with God and with other human beings.

(37th) Popular sayings are also frequently used as tools for spreading the ideas of this system, because anyone can repeat them and they shape social behavior. For example, the expressions “Desire comes and goes” and “Good things come to those who wait” encourage passivity and inaction, aligning themselves with the Eve System’s goal of paralyzing individual will.

(38th) Eve is built upon inequality of rights. We have good laws, but we are unable to make the powerful submit to them, and that violates the second commandment — which is a commandment, not a suggestion. Because of that, consequences return in the form of conflict as society moves toward balance, and through that process many people lose their insensitivity.

(39th) Until now, we have needed suffering in order to become more sensitive and humane. In the Secret Gospel, Mary, speaking during the turbulent period before the establishment of the Church, says: “And I tell you that suffering is redemptive. Not because God delights in our suffering, as though He were a cruel being, like the gods of the Greeks or the Romans. God delights in our happiness.”²²⁹

(40th) Tyranny causes suffering for everyone, including the tyrant, who becomes constantly watchful over whether or not their desires are being fulfilled and suffers whenever even the smallest wish is denied. In fact, people often harm precisely those closest to them — the very people who should be their point of balance. It is like one leg knocking down the other — as happened between Eve and Adam. And because that model appears in the Bible, our society continues to repeat it, with some people controlling and exploiting others. This creates an opposition to Christianity that often goes unnoticed.

(41st) God, as portrayed by Jesus Christ, offers an antithesis to the Eve System. He condemns sin, but not the sinner. Jesus presents a loving God who defends free will — the foundation of our soul — and who works tirelessly to save humanity from itself. He opposes the commercialization of faith, as seen in the expulsion of the

²²⁸ In this campaign, the characters from “Love Is...”, a creation by Kim Casali, were used. The first comic strip was published on January 5, 1970, in the *Los Angeles Times*. Source: euteamohoje.com.br. Available at: https://loveiscomics.com/#google_vignette/.

²²⁹ *The Secret Gospel of the Virgin Mary* by Santiago Martin, p. 218.

money changers from the temple²³⁰, and promotes a “light burden”²³¹, encouraging self-development and self-examination²³².

(42nd) We ourselves bring negative consequences into our lives. While we are incarnated, our physical bodies often conceal the energies we set into motion, so that we fail to realize how much harm we do to others and to ourselves. When one person wishes evil upon another, they are often wishing for a problem with no solution. Spiritually, the mind — which operates according to a single measure — ends up materializing similar unsolvable problems for itself.

(43rd) Some people, for example, say they will continue drinking alcohol as long as they have alcohol and as long as they still have a liver. When their physical bodies die, the spiritual body continues to deteriorate — only now without the numbing effect of alcohol. Spiritual laws are more reflective than material laws, meaning that energies move more freely there. A mind consumed by irritation and destructive emotions is drawn into the dark world it itself perceives.

(44th) Many people call these consequences punishment because the Eve System distorts the concept of God in order to promote fear and servitude. It uses the image of a punishing God to justify relationships founded on negative motives. It teaches people that they serve one another because of money rather than love — and that creates scarcity. It also spreads the belief that serving is inferior to being served, leading to the idea that some people exist only to serve and give, while others exist only to be served and to receive.

(45th) At the same time, people are drawn into intolerant forms of discourse. The “politically correct”²³³ movement, now often associated with left-wing ideals, presents itself as a fight against intolerance and attracts many followers because of its apparent reasonableness. Yet in many cases, the movement fights intolerance with the same intolerance it claims to oppose, revealing itself as a kind of double agent within the political and social landscape.

(46th) At first, behaviors such as drinking, smoking, or using profanity were not considered “politically correct.” Later, the term came to describe a movement claiming to defend minorities and operate independently from the system — but I do not believe that

²³⁰ BIBLE, *John* 2: 13-25.

²³¹ BIBLE, *Matthew* 11:30 — “For my yoke is easy and my burden is light”.

²³² From the book *Keys to the Unconscious* by Renate Jost de Moraes, “Part I: The Unconscious, 1.7 The Anthropological Dimension of the Unconscious,” p. 84 (digital edition): “And when there is a reversal of values, the unconscious functions of self-censorship and self-punishment manifest through symptoms of psychosomatic imbalances, which tend to resist medication and other treatment processes. This leads to other significant forms of suffering, such as the fear of death, existential anxiety, and similar afflictions. Thus, our therapy highlights, through experience, certain truths about human nature that have endured over time and across millennia. Through unconscious self-censorship, we regulate ourselves far more strictly than any external institution of social or religious order could”.

²³³ *Politically correct* — is a term used to describe expressions, policies, or actions that seek to avoid offending, excluding, or marginalizing groups of people who are perceived as disadvantaged or discriminated against, particularly groups defined by gender, sexual orientation, or race. The term came into more common usage in the United States after being the subject of a series of articles in “The New York Times”. It was widely discussed during the debate surrounding Allan Bloom’s 1987 book *The Closing of the American Mind* and gained further prominence in response to Roger Kimball’s book “Tenured Radicals” (1990) and conservative author Dinesh D’Souza’s 1991 book *Illiberal Education*. In these works, D’Souza criticized what he saw as liberal efforts to promote self-victimization, affirmative action, and changes to school and university curricula through the use of politically correct language. Source: Wikipédia. Available at: https://en.wikipedia.org/wiki/Political_correctness.

either. Now, those same behaviors that were once criticized are often treated as politically correct. From what I see — and many other writers agree — the modern idea of “political correctness” is being used to stir resentment by framing disadvantaged groups as permanent victims.

^(47th) This movement has received support from the system in ways that encourage chauvinism and revenge against those seen as privileged. Many negative terms have emerged from these groups. For example, terms such as “mansplaining”²³⁴ and “maninterrupting”²³⁵ can be understood as forms of retaliation against the antifeminism women have experienced from men. Expressions like “lived experience”²³⁶ and “cultural appropriation”²³⁷ can become separatist in nature. The practice of “canceling”²³⁸ people promotes social exclusion. The phrase “female body empowerment”²³⁹ is often associated with the sexualization and objectification of women’s bodies. The slang term “to own someone”²⁴⁰ in an argument encourages aggressive interruptions meant to shut conversations down rather than continue dialogue.

^(48th) The “politically correct” movement claims to defend Black culture, yet it also rejects certain racial terms while replacing them with others. In my view, the entire framework remains flawed because these labels still keep racial divisions alive. Instead, people should perhaps seek new ways of speaking, such as describing differences in skin tone without turning them into rigid racial identities.

^(49th) The promotion of profanity as acceptable language is also a controversial aspect of the politically correct movement, especially considering how openly aggressive many of those expressions are, particularly toward women. Profanity is often used as a catch-all substitute for proper words and names. This harms us because it trains the mind to lose precision with language. Many otherwise respectable people even become emotionally attached to profanity and may go so far as to believe that people who avoid it are being hypocritical.

^(50th) Therefore, today’s version of “political correctness,” by promoting a kind of unspoken censorship and dictating what people must say in order to remain socially accepted, drifts away from its original goal of encouraging peaceful language and healthier behavior. Instead, it becomes a tool of division rather than a way of promoting dialogue and mutual

²³⁴ *Mansplaining* — An explanation given by a man to a woman in a manner considered condescending or paternalistic, as a way of belittling the opposite sex.

²³⁵ *Maninterrupting* — An interruption by a man of a woman’s speech in an oppressive way.

²³⁶ *Speaking space* or *right to speak* in Brazil can be seen as equivalent to “lived experience” in the U.S., as both concepts refer to the authority and legitimacy to speak that comes from direct experience with a particular issue or situation. However, in more casual discourse, the term often takes on a connotation of “limiting who has the right to speak” about certain topics. For example, it might be interpreted to mean that one can only criticize feminism if they are a woman.

²³⁷ *Cultural appropriation* — In broader terms, cultural appropriation highlights the power imbalance where dominant groups adopt elements from marginalized cultures, often commodifying or misrepresenting them while those same cultures face discrimination for practicing their traditions. For example, capitalists, under the guise of representing hippies, distorted their image in films like “Hair” and “Jesus Christ Superstar”. However, in more casual discourse, the term often takes on a connotation of restricting the right to use elements of another culture, particularly when it involves ideological or symbolic aspects. For example, if I, as a white person, tattoo the African continent on my body, I am criticized for it, as if this were not my right but exclusively the right of black people.

²³⁸ *To cancel* — refers to the act of socially excluding or shunning someone online for being deemed “politically incorrect.”

²³⁹ *Empowerment of the female body* — refers to when a woman displays her body, embracing its power of seduction, often through activities like dance, for example.

²⁴⁰ *To shut down* — meaning when someone gives an aggressive response to interrupt or shut down another person’s argument or discourse.

understanding. It often seems more focused on verbal disputes ²⁴¹ than on constructive conversations.

^(51st) And what about lies? Are they politically correct, as many people seem to believe? It would be hypocritical to claim that we never lie, but lying should remain an exception. Otherwise, we stop being trustworthy. When it truly is an exception, people understand that it is neither an attack nor an attempt to control anyone.

^(52nd) To change this system, we must be ethical, not merely “politically correct.” And if we want to speak diplomatically, we must first know how to communicate well. We must be willing to change our language whenever we realize it does not reflect truth and logic, speaking with understanding instead of making dialogue more difficult, as this movement often encourages.

^(53rd) Being truly politically correct means knowing how not to “explode” before finishing the message — in other words, speaking without allowing irritation to disrupt communication.

^(54th) If we want a peaceful society, we must also seek the words that lead us toward God. That means we must take responsibility for every word we speak ²⁴².

^(55th) The lesson of the Last Supper ²⁴³, in which Jesus washed the feet of His disciples, was simple: they were meant to serve one another. Their relationships were meant to be based on cooperation rather than subordination. Without friendship, without brotherly love, we hardly seem human at all. No child belongs only to their mother — all of us are brothers and sisters, children of humanity.

^(56th) Fraternity has the potential to build a world far better than this one. In true fraternity, achievements are shared and celebrated collectively.

^(57th) The true God frees us from seeing human beings only as oppressors or victims. After all, those roles are often reversed, and the “good” person may be persecuted as though they were “evil.” Liberation must mean offering humanity and compassion to any human being who needs it ²⁴⁴.

^(58th) Jesus came precisely to propose the end of unhealthy domination. But for that to happen, people would need to change their philosophy of life — their “spiritual matrix,” their spiritual mother.

^(59th) Mary, the mother of Jesus, is presented as the ideal model. Through her devotion to her son, she reached the seven stages of spiritual evolution: peace, love, goodwill, faith, wisdom, transcendence, and universality. She demonstrated faith by accepting the role of mother of the Messiah despite the social dangers surrounding her. She sought guidance from her cousin Elizabeth regarding male psychology, marriage, and raising children. In doing so, she acted wisely, because a truly wise person is someone who seeks the knowledge they need, recognizing that no one except God possesses all knowledge.

²⁴¹ BIBLE, 2 *Timothy* 2:14 — “Keep reminding God's people of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen”.

²⁴² BIBLE, *Matthew* 12:36-37 — “But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken. For by your words you will be acquitted, and by your words you will be condemned”.

²⁴³ BIBLE, *John* 13:1 até *John* 17:26 e *I Corinthians* 11:23-26.

²⁴⁴ From the book *Keys to the Unconscious* by Renate Jost de Moraes, “Part I: The Unconscious, 1.7 The Anthropological Dimension of the Unconscious,” p. 82 (digital edition) — “If we speak of the proper use of freedom, it is because, in reality, there is only one general direction for the conscious and free personal self: the choice of paths that lead to the full flourishing of the human being. In practice, this means a continuous commitment to selecting values, goals, and existential meaning. Any mistake in this choice reverses the process of humanization and pushes the individual toward animalization.”

^(60th) She demonstrated peace, love, and goodwill when she cleaned the foul-smelling cave where they had taken shelter so that she could give birth to Jesus there. She showed transcendence by remaining psychologically strong in order to support her husband, even though she herself was in the more difficult situation — on the verge of giving birth under inhuman conditions. And finally, she demonstrated universality by accepting the passing of her son for the good of humanity.

^(61st) When Jesus carried out His mission, what people struggled most to understand was that it was not a political movement, but a spiritual one. Politics involves the interests of groups, whereas spirituality, in theory, exists in favor of human beings in a universal sense. Therefore, spirituality should guide every form of power. We do not need to eliminate administration or organization; we need to eliminate usurpation and simply respect the human being.

^(62nd) Mary represents the right to exist taking precedence over the duty to serve. She stands as a defender of humanity. The society envisioned in the New Covenant, inspired by Mary, promotes health and well-being because it offers the values of Jesus as an ideal model for human development. Those values, opposed to the tyranny ²⁴⁵ practiced by our system through hierarchies, allow our minds to function in healthier and more effective ways.

^(63rd) The Mary System is centered on human beings, like a good mother who seeks to help her child mature. This stands in contrast to the Eve System, in which human beings exist for the sake of the system, like children held hostage by an oppressive mother. Many people agree with that system and resist evolution by supporting forms of domination. Yet they cannot be entirely blamed, because the Adam and Eve model has functioned almost like a behavioral requirement of this era.

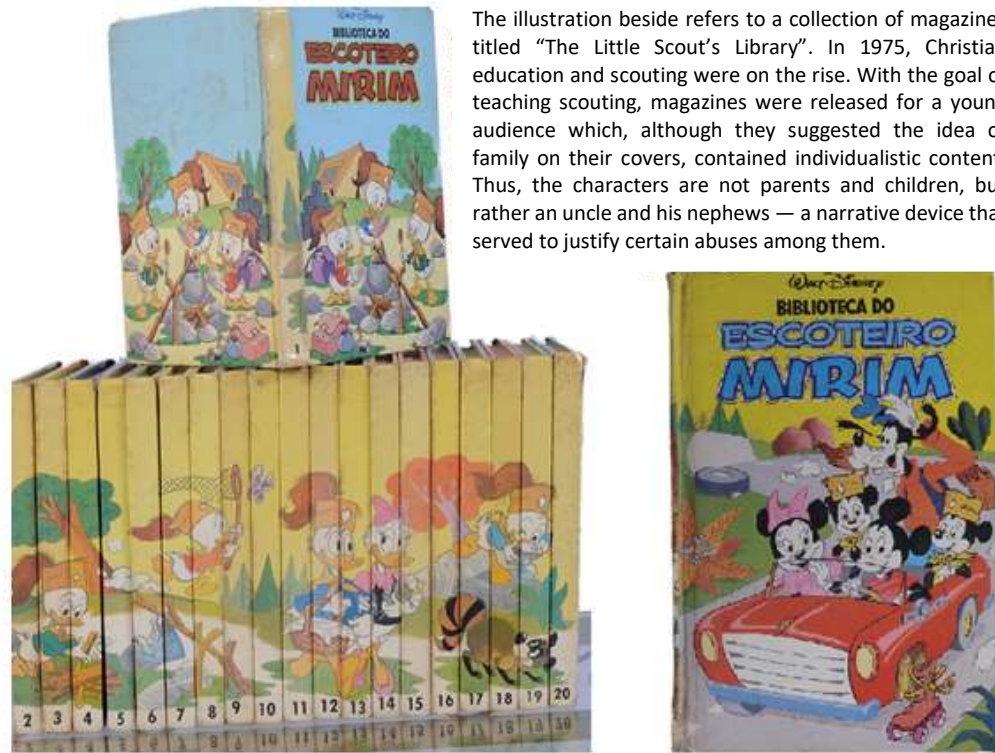
^(64th) Because these ideas became so deeply massified, most people truly had no way of knowing what to think. (07/27/2016 at 1:09 PM — “Clean death” — I made it through! — there was another surrender ²⁴⁶).

^(65th) Jesus teaches that human beings should be authentic rather than becoming property of the system. He encourages us to use our own senses to perceive reality instead of merely being told what reality is. It is as though He were saying: “Use your senses, because many lies are being told to you!”

²⁴⁵ From the book *Keys to the Unconscious* by Renate Jost de Moraes, “Part I: The Unconscious, 1.7 The Anthropological Dimension of the Unconscious,” p. 83 (digital edition): “On the other hand, the basic values that naturally emerge from the human unconscious, to the surprise of many, are similar and stable, not relative to social learning. These include, among other aspects, the pressing need for humans to see themselves as good, to feel useful, to consider the balance between rights and duties as important, to feel happiness through giving or self-transcendence, and to recognize the need to avoid evil. What we observed has been explained by Saint Thomas and other scholars of humanity and its moral, religious, social, or anthropological phenomena. This ethic present in the human unconscious can also be summarized in the code of the Ten Commandments found in the Old Testament of the Holy Scriptures”.

²⁴⁶ The notation of the date refers to a moment of illumination during the initial writing of the book, when I heard the spiritual message “clean death” and understood it to be equivalent to a spiritual authorization to access new information. That happened a little before the submission of the text: *The Theory of the Double Six*.

Images VII



THE WALT DISNEY COMPANY. *Biblioteca do Escoteiro Mirim*. São Paulo: Círculo do Livro S.A., 1975.

In the next sections, activism, project: *Learn to Read in Portuguese From the First Letter*. Teacher Ulisses asks someone in the class to share a story involving an indigenous person and the sound of the letter “I.” Eduardo says, “Me, me, me!” and tells a story about how, in a forest near his grandparents' house, there’s an indigenous person who is very fast. When they point and say, “I, I, I,” he’s already gone. The teacher then introduces the letter “I” on the display board using the *Bee Method*, and the students rehearse a choreography for the letter “I” song: “I, i, i, the indigenous person has arrived; I, i, i, the indigenous person has arrived; Jumping quickly, into the woods he went; Jumping quickly, into the woods he went.”



Below, Teacher Ulisses asks if anyone has a story involving glasses and the letter “O” that they could share. Ana volunteers, saying, “Me, me, me!” She tells the class that one day her grandmother dropped her new glasses on the floor. Many hands tried to grab them, but no one succeeded, so they ended up breaking. As people failed to grab the glasses, they exclaimed, “Oh!” The teacher introduces the letter “O” using the *Bee Method*. Then, they went to the courtyard to rehearse the song: “O, o, o, grandma’s glasses; O, o, o, grandma’s glasses; All broken, with just one arm; All broken, with just one arm.”

