

St. Paul: Rm 8:19 *“The whole creation is eagerly
waiting for God to reveal his sons...”*

**A SYNTHESIS
of
“BIBLICAL GENESIS”**

From the writings of Fr. Guido Bortoluzzi

Introduction

The Bible, the Book par excellence of the Word of God, begins and ends with two books, that are considered hermeneutic, namely Genesis and Revelation. They appear as though two doors placed by the will of God, one at the front and one at the back of the Holy Book, as though in revealing Himself and His works, He had reserved a space for the mystery, which He would have unveiled at an opportune time with the verification of certain conditions. Such conditions as the capacity of science to interpret correctly and more fully the fundamentals of subjects such as genetics and astrophysics, together with the imminence of a second coming and the closure of an epoch that would precede the advent of a new world in which the earth, completely renewed, would no longer suffer the pangs of a suffered gestation where most of humanity is aggressive and contradictory, and unable to accept or actualize the teachings of the Gospel to raise itself over the animal kingdom and be closer to God's kingdom.

This time of change would require that the entire truth be handed down to mankind so it could see its own state and place itself in a new relationship of righteousness with the Lord.

So if those two books are hermeneutic by the will of God, then man cannot fully interpret them. Man tries to understand, he presupposes, his conjectures, but the Truth remains beyond those doors until the Lord opens them himself.

But behold a time chosen by the Lord. He has stooped down over mankind to clarify the dark points of Genesis through a humble priest from a mountain parish, Fr. Guido Bortoluzzi. At about the same time Our Lady had spoken to Fr. Stefano Gobbi, founder of the Marian Priestly Movement, and explained the book of Revelation particularly through a series of messages given in 1989.

The revelation given to Fr. Guido is the explanation of man's origins. The mosaic concepts in Genesis are reaffirmed, while other parts receive deeper explanation and render everything simpler and more logical. And at last the lengthy dispute between creationists and evolutionists is overcome. In synthesis, it is right to see a continuation between the various species and their appearance in time, but it is fundamental to acknowledge God's direct intervention in the formation of each 'singular' species. Science, instead, points at positions, which oppose each other, or lie somewhere in between and produces theories compromised by the fact that they cannot be proved through experiment. Thus, they remain mere theories and cannot pretend to be absolute truths. Faced with such uncertainty, the only One who can explain the origins of man and the means of his creation is God since He is man's Maker.

A *mediated creation* wrought by God overcomes all these theories. The term 'mediated' indicates that God used as a 'means' (or instrument) to create any whatsoever new species including man, a female of a species immediately precedent into which He implanted His new creation. The term 'creation' indicates that God has made from nothing the gametes of the first cell of the first and second individual of the new species, and that He has not modified something already existent. We shall go more into this later. Each pseudo-mother of the two progenitors – one for each new species – served only as an incubator since no genes of her own species were transmitted to the new species. Specifically in the human species, and unlike the species that preceded mankind, God infused his own Spirit so that man could become "spiritually alive."

So besides transmitting His Spirit to Man, it is to be understood that it was God who created both the male and the female gametes that formed the first cell of the first Man. Fr. Guido had confided this important concept to the then Patriarch of Venice, Albino Luciani, who had been his companion of the seminary, and he, upon becoming Pope John Paul I, did not hesitate to declare that God was both Father and Mother of Man, giving faith evidently to Fr. Guido's words.

God also explains the difference between ‘Sons of God’ and ‘sons of man’. The former are men created by God in the perfect state, including their legitimate descendants who remain in the perfectly created state because they are ‘genetically pure’, while the latter are the illegitimate descendants of the Man-Adam who are biologically ‘polluted’ by the original sin, called thus because it was committed at the beginnings of mankind.

There follows the recount of the ‘original sin’ which was not merely a sin of pride and presumption, but a sin of disobedience and evil through a concrete act of hybridization of the human species committed by the Progenitor Adam (who had 46 chromosomes and was the first in the genealogical Tree of Life) when he had sexual relations with the only female of the pre-human species that was chromosomally compatible since she had been exceptionally supplied by God with 47 chromosomes in view of her task as a ‘surrogate mother’ for the Sons of God. She belonged to the wild genealogical tree of ancestors who by nature had 48 chromosomes. The ‘generative’ sexual act caused a biological pollution, or defilement, and a psychophysical regression in the illegitimate hybrid branch. Consequently, there appeared human individuals that looked like animals, some with 46 chromosomes and some with 47. Their characters were corrupted to the point of looking like animals of an inferior species. It was this involution, transmitted genetically to the defiled descendants, that gave those men the aspect of hominids.

Also the other branch: Adam’s pure and legitimate descendants – the Sons of God - who remained uncorrupted for many generations, gradually became absorbed into the corrupt branch through promiscuous unions, so that all men were “progressively” contaminated by the consequences of original sin. This is the explanation of that hermeneutic expression in verse 2 of chapter 6 of Genesis; which for centuries has riddled biblists. That verse speaks of: “the sons of God, looking at the daughters of men, saw they were pleasing, so they married as many as they chose” because they were more similar to their forefather Adam. This sin was the beginning of a dreadful tragedy for mankind because it was the origin and the true cause of all forms of suffering since it injected into human nature not only genetic malformations and the fall of immunological defences, but also the base animal instincts of aggressiveness and transgression. Though cases of 47 chromosomes – typical of the Down syndrome children – are rare after numberless selections wrought by God, we are yet all bearers of many other chromosomal alterations. Original sin was thus consummated and propagated genetically, or “biologically” as Pope Benedict XVI rightly put it during his general audience on 10th December 2008.

After the Sons of God – the pure direct descendants – had died out and hybrid men had touched rock bottom, and after various catastrophes of which the flood is an example had cancelled the most corrupt branches, God provided for a recuperation of the survivors. He spared from the flood only Noah’s family, the children of which, however, were not genetically pure, but were less defiled than others. Only after this was there a distinction of the races.

The mingling of characters that came from individuals belonging to existing communities during the descending phase with those belonging to individuals from the ascending period confused anthropologists who had found in ancient geological eras the presence of different groups of hominids and had taken that as proof of a spontaneous process of evolution. They could not have been able to distinguish by their findings which ones belonged to the phase of involution and which to the work of recuperation by God, or the re-evolutive phase.

Then God had deemed that the times were mature because mankind had sufficiently regained a sound mind and was accountable for; so “in the fullness of time” he sent his Son Jesus to endow men of good will with God’s Spirit, that same Spirit which God had withdrawn from the corrupt branch because of the original sin (Genesis 6:3) since it could not have dwelt in animal-like men. We could therefore say that the physical redemption, or

recuperation of our bodies and psyches, began millions of years ago, and the spiritual Redemption wrought by Christ is in a certain sense a second creation.

An Outline of Fr. Guido

Fr. Guido Bortoluzzi, the protagonist of this marvellous event, was chosen by God as an intercessor between God and mankind. Fr. Guido was born in 1907 at Puos d'Alpago, a small village about 20 km from Belluno (N.E. Italy). His parents were elementary school teachers. Fr. Guido heard the call to the priesthood when he was only 12 years old, at the end of the First World War, and he entered the seminary. It was whilst he was in the seminary that he received the first predictions of his future days as a "prophet." In 1922 St. John Calabria prophesied to the Rector of the seminary in the presence of young Guido that as an old man he would have to write a book on the biblical Genesis. Six years afterwards when Guido was in his second year of Theology, a charismatic priest from Bolivia, Fr. Mateo Crawley, predicted in the presence of all the clerics that he would have received revelations from the Lord on obscure points relating to Genesis. On the same occasion Fr. Crawley predicted that another seminarist, namely Albino Luciani, would have risen to the highest ranks in church hierarchy, but that it would unfortunately last very briefly. Four years afterwards, at the vigil of his ordination, his spiritual father exhorted him to "thank the Lord when he would have revealed the mystery of the original sin because that knowledge would make it possible to fully comprehend the economy of Redemption."

As a priest in his first parish he had an unexplainable and unexpected visit by Teresa Neumann, the well-known German mystic who told him that the Lord had a great plan of Mercy for him, and invited him to write down everything. She also foretold a life of great sufferings.

But there is more.

In 1945 when he was parish priest at Casso, an extraordinary thing happened. In spirit and 18 years ahead of time he saw the disaster of the Vajont Dam, in all its tragic detail. He alerted mayors and parish priests of the towns concerned, but since the dam still did not exist no one considered there could be a real danger. He was not taken seriously and his letters were destroyed. Furthermore, he became known amongst his fellow priests as a "visionary" and thought to be odd.

In 1972 when he was feeling disheartened and concerned over the lack of participation in the parish at Chies d'Alpago, and he thought himself morally a failure, the Lord visited him with a lengthy vision during which Fr. Guido saw the creation of the universe, the first Man in his natural habitat, and finally, the birth of the first Woman whom the Lord intended to be Man's legitimate spouse.

He attempted in vain to share his experience with his superior, but there was no one, in fact, prepared to believe or delve into what seemed such an incredible account.

There were other briefer visitations during which Fr. Guido saw the original sin, the death of Abel, and the descendants of Cain, the first hybrid to which today we all belong.

Fr. Guido died at the age of 84 after having dedicated his life to the ministry, and to the study of his personal interests: archaeology, palaeontology, anthropology, genetics and whatever else concerned the origins of the earth and of mankind. Originally his interest in these subjects was sparked by the various prophecies he had received, an interest that was later motivated by a desire to give correct interpretation to "revelations" received.

He lived out his last days in a rest home after numberless humiliations from his superiors and fellow priests, deprived of the joy of being believed or of seeing his writings go into print, which were collected and published only after his death.

Fr. Guido's vision

Deep in the night of the 14th August 1972, or early in the morning of the feast of the Assumption of Mary Most Holy (15 August), Fr. Guido – who at the time was 65 years old – received an unexpected visitation by an Angel. The Angel woke him, and prepared the way for Our Lady and for the first Woman. These announced themselves thus: the former as the “Mother of Jesus and Mother in the Spirit of all the redeemed,” and the latter as the “natural mother of the sons of God.” It goes without saying that Fr. Guido was very surprised.

They invited him to take the Bible in his hands; not the more recent one in three volumes that he possessed and had nearby, but the one with comments by Fr. Marco Sales, in a single volume, containing both the Old and New Testaments. This was to stress the inseparability of the Scriptures and at the same time to confirm the affirmation by Sales that attributed biblical Genesis to Moses, a truth that was being disputed by some modern biblists. The two women then retreated, and the Lord came announcing Himself as: “I Am.”

The Lord immediately makes a fundamental point. He says, “This new revelation does not substitute the Mosaic Genesis, but it integrates and clarifies it.” He adds: “I shall teach you to read between the lines the things in that Book that you do not understand,” thus, “to correctly interpret Genesis.”

The first Man.

The vision begins with a pastoral scene. A very handsome and agile young man is intent on gathering a honey comb to take it to the female of a pre-human species which is about to give birth to the Girl who will become his legitimate spouse once she is grown. Further into the account, the Lord will explain that the newborn Girl is fruit of a new creation, the first cell of which was implanted by the Lord into the uterus of that female which in turn served as a surrogate mother. That female belonged to a species, that preceded the human species. The same thing had taken place for the birth of the young Man who is preparing for the happy event. The scene, as revealed by the Lord, takes place in an area situated between the Black Sea and the Caspian Sea close to present-day Nineveh towards the end of the Eocene period, at the conclusion of the creation of the great mammals.

The habitat is quite beautiful. It is a promontory in the highlands, rich in vegetation, extending out to a vast plain covered in maturing and spontaneously grown cereal-like crops. The sun is high and the sky is serene. The young Man has clearly been quite industrious given the way he has built his home half way up, in a space between two natural ledges, with walls of marlstone, perfectly straight and vertical. He has channelled water into the home using bamboo canes, and built various types of tools with the help of leather ties and sharp stones or animal femurs. Within the house there is a timber table and stools, and various recipients made from skulls of herbivores the eye sockets of which have been plugged up with pitch.

Hanging on the wall are some sacks made of skins, and on the table some scrapers used for skinning animals, and some punches, all laid out in order, and a type of axe atop a small cabinet. There's a door made of woven cane, and two window-like openings through which light enters the home. We should not be surprised by the presence of this ingenious handiwork because the Man, the first Man was not contaminated by the original sin, but was perfect. He was thus extremely intelligent, more so than any a modern-day scientist who inevitably bears within himself impairments due to the consequences of the original sin, even if we cannot see them because we lack a model of comparison.

Furthermore, it was obvious that God himself taught him the use of the word and fire.

The scene then moves and focuses on the pre-human family in the valley, a female of which is about to give birth. The Lord calls these animals “ancestors”, and He invites Fr. Guido to observe their physical characteristics. They are not quite monkeys, or not as we

know them. Their species is since extinct, or rather, the pure race no longer exists because of the hybridization with the human species. Their ancestral characteristics are assimilated into us, though in a reduced form due to many cases of selection, because these days we are all fruit of that crossbreeding called “original sin.” But we will speak more of this.

The aspect of those ancestors was decidedly ugly. Their height was a little over a metre, they carried themselves in an erect position, the skin was reddish and covered in black hair which was sparse and bristly. Their short legs were about a third of their total height. Their arms reached down to their calves, while their feet were short and stumpy. They had broad shoulders and narrow hips. Their facial profile was flat, with low foreheads and wide open nostrils in the place of a nose. There was no chin and the mouth was wide, reaching almost to the ears. The males had long lance-shaped ears that stood erect over their flat heads by 5 or 6 cm., while the long ears of the females stuck out horizontally and flapped up and down with their movements, and were rather like the long ears of some sheep. They were obedient and meek animals, created as they were to be man’s helper in his fatigue in the fields or in other simple tasks such as to help carry stones. Their eyes had an almost human-like expression, and obviously they were more intelligent than dogs. The tone of their voices changed according to their needs, but they did not have speech. The Lord calls their species the “wild tree” to distinguish them from the perfect human species called the “Tree of Life” (in a spiritual sense). The earthly garden was the entire earth because all creation lived in harmony.

After this pastoral scene, which will be seen again further on in the account, the vision changes radically and Fr. Guido is shown the creation of the universe, of the stars, the earth, the moon and the beginning of life on our planet. On a black background there appears a capital **A** a little slanted, which the Lord calls “Alpha” and is the symbol of the Creator. Next to the **A** there are six dots divided into two sets: the first of four dots and the second of two dots. These symbolize the six days, or phases, of creation. In the darkness of the sky an open Hand appears. It is pink and transparent (to symbolize the creative work of God) and from it there issues forth – starting from the palm and running along the fingers - a pinnacle of sparks which are multiplied geometrically. These are, in allegorical form, the subatomic particles simply called “light” in the Mosaic Genesis, and that determine the creation of time and space as the two indispensable co-ordinates so that all creation can subsist. This is the first phase, or the first day. Prior to that beginning there was the infinite nothing, the darkness: cold, silent and impenetrable by light, heat or sound if there were any. God alone existed, in eternity. Pure Thought, unable to be imagined by our minds so limited by the consequences of the original sin.

When the environment was full and swarming with these sparks everything disappeared and became dark. Then a tiny dot appeared, shining ever so intensely with a white light. It produced other tiny white shining dots around it and as they multiplied they rotated around the original dot, moving outwards in a spiral, growing larger, in an orderly fashion. This was the second phase, or second day. This phase saw the creation of the atom and in general of the matter that makes up the stars in the universe and all its elements.

The big bang theory does not contrast with this vision since its emphasis is on the second part of the process. Big bang explains the formation of the galaxies, but it doesn’t explain the production of the energy that was converted into matter during the big bang, which is explained here in the first phase of creation.

In this current of white stars Fr. Guido sees a globe in the forefront of his vision, bigger than the others, that is hit by another globe that is red, luminous and sparkling. It is the same size as the former, but differs in that it has a long shiny white trail. It is a comet. With the impact, the sight of both disappears in a black cloud.

When the black cloud is dispersed the Earth appears as an opaque, whitish globe. The Earth was still arid, without water, or mountains or valleys. Its surface was uniform throughout except for a cone of ice at the north pole and two semi-circular clouds over the peak. The south pole appeared dilated and flat. Rather than looking like a sphere, it seemed more of a pear in shape, which signals that the incandescent nucleus was not in the centre but more in the southern hemisphere and therefore because of the extra heat the earth's crust was under greater tension, thereby making it thinner and more difficult for it to contain the incandescent matter within it. This was the third phase, or third day.

Then suddenly the Earth, still arid, begins to vibrate with violent oscillations, and from the side opposite Fr. Guido's vision, there is an explosion from what would correspond to the Pacific Ocean. Immense pieces of the earth's crust are hurled upwards, followed by a tumultuous and gigantic cloud of smoke. After being flung extremely high some of these masses fall back onto the Earth, thus forming craters and high mountains. A part does not return to the Earth, and these immense and suspended masses, drawn together by the force of attraction, will form the Moon. This is the fourth phase.

Two of the immediate consequences of the explosion were the shift in the earthly axis as a result of the counterblow, and the beginning of the continental drift as a spontaneous response in an effort to close up the frightful abyss that had formed where the explosion took place, and where, with the coming of water, there will be the Pacific Ocean. On the edges of the abyss parts of the earthly crust (of gigantic dimensions) slip into the immense crater, whilst on the other side of the earth there is the sudden formation of profound longitudinal gullies astride the Atlantic ridge, stretching from pole to pole, that would become the s-shaped basin of the Atlantic Ocean. Later, with every other explosion that would be repeated in successive eras in the Pacific Ocean (again here because the scar of the first made it more fragile and prone) there would be a widening of the gullies that were to become the Atlantic Ocean.

The other series of dots which were separated from the first four by a brief interval regard the fifth and sixth days of creation. That is, the creation of vegetable and animal life, symbolically united on the fifth day, and the creation of Man and Woman on the sixth day. In this last phase there is the introduction by God of the Spiritual element, the Omega, which symbolizes the Sons of God.

After this panorama that looks at the entire creation, the vision returns to the point where it left off when the female ancestor was about to give birth to the Baby Girl, or in other words, the first Woman. It is the sixth day. The scene of the birth takes an allegorical form so as not to disturb Fr. Guido's sensitivity. The Baby Girl will be the last masterpiece of creation, or to say it with the non-believers, the vertex of the "phylum" of the species, after which there will be no more new species.

The Lord calls this female a "bridge," but Fr. Guido did not understand, so the Lord explained: "She should have remained a 'head of a bridge,' but Man – presumptuous and disobedient – made her become a 'bridge' (a bridge between the two species, that is, the pure and legitimate Sons of God and the ancestors." Fr. Guido would only fully understand at the conclusion of the "revelation", and he summarized it with these words: "The 'head of a bridge' was the female of any species that lent her uterus to God for His creative work, and served as a incubator and nurse for the foetus which did not receive from the pseudo-mother, or surrogate mother, any whatsoever gene since it was an entirely new creation. (With 'head of bridge' it is meant the sustaining pillar at the beginning of a bridge without the arch that would join it to the other side.)

Instead, the term 'bridge' refers to that female ancestor who united with the disobedient Man two years after the birth of the Baby Girl, and became a bridge between the two species, by transmitting her own genes and generating a hybrid son, Cain, thereby initiating the new

hybrid and illegitimate human species known as the ‘sons of men’, or more simply, the ‘sons of Man (Adam)’. On this occasion God, who had concluded His work, did not intervene to create new gametes because the creation of the two progenitors of the perfect human species had already been done. With the illegitimate and hybrid son, Man becomes the carrier of grave handicaps. Though he has 46 chromosomes like his father, his physical aspect is that of the ancestors, his intelligence very limited, his speech mangled; and he is deprived of God’s Spirit since his beastly-like characters make him unsuitable to contain the gifts of the Spirit.

For more than a dozen times the Lord reaffirmed in the Mosaic Genesis that each species should multiply according to its species. This was the only commandment given to Adam to save his species, and Adam disobeyed. Is this not a warning even for our own days when scientists are trying anew to break this barrier? God gave all His goods to Man, and kept for Himself only the right over life and its multiple aspects (conception, birth, death). To break this commandment was the beginning of all mankind’s troubles, and it will be again.

Furthermore, Fr. Guido understood another important thing about the Mosaic Genesis, which says that the original sin was committed by Adam and Eve. Given that the female ancestor, called a ‘bridge’ by the Lord, was the same female that Fr. Guido saw committing the sin with Adam, it is she whom we have always called Eve. Eve, therefore, is not the legitimate wife of Adam, but his partner on the occasion of that sin. And this brings us to the oral Hebrew tradition, that speaks of Adam having two wives, one called Lilith (Eve) who generated monsters and demons (the hybrids), and one (the Woman) who generated Men (the Sons of God). And since Eve belonged to the ancestral species and as an animal was driven by impulses tied to her period of fertility, she cannot be held accountable for. So if she was not responsible for the sin, then the responsibility falls on Adam alone. In fact, St. Paul in his Letter to Romans (Rm.5:12-19) expressly says that the blame was on one alone.

Just as through the fault of ‘one alone’ death entered humanity (spiritual death and the successive extinction of the pure human species of the Sons of God), therefore through the merits of One Alone, Jesus Christ, those who obtained Grace are justified, or redeemed – or as our holy father Benedict XVI put it in one of his catecheses on 3rd December 2008 - he is spiritually re-generated.

‘Eve,’ in fact, is not a proper name, but an attribute that means ‘mother of all living things’ (Genesis 3:20). She was not the true wife, but the partner of Adam in the original sin. Hence, she was the surrogate mother for Adam and for the Woman; and became the true mother for Cain, and through him the progenitor of us all today. It is so: because of this sin, today we really all are ‘sons of Eve’ since we descend from Cain.

From all this one may deduce that the first Woman, who at the time of the original sin was about two years old and once grown became the legitimate wife of Adam, is entirely foreign to the original sin, and justifies being rehabilitated. The Lord emphasised: “Remember that she is innocent!”

Eve’s appearance was not attractive. She was the only female of her species with smooth white skin, especially created by God to be physically mid-way between the ancestors and the humans, probably so she would be more suitable to act as nurse and mother. She was similar to the members of her species in that she was short (only just over a metre tall) with short legs and long arms and hands. Her trunk and chest were like that of a woman’s. In Fr. Guido’s vision she sat after giving birth and held the infant in her arms. Her expression was one of satisfaction. Her eyes were large and somewhat bulging, yet in her expression there was something human. She seemed satisfied with herself, as she looked down at the infant. Her broad mouth had thin lips, and reached as far back as the back of the jawbone. As she ate, honey dripped out of her mouth. It was the honey from the comb that the young man had got previously. Eve’s flat palate certainly impeded her from holding food in whilst eating... and it wasn’t a pretty sight to watch. When she opened her mouth one could see all her teeth, and

they were healthy, white and regular. The canines were longer than the others, like those of a snake. Euphemistically, and with a bit of irony, the Lord called her the “serpent” attributing to her an astuteness and intelligence that exceeded that of the other animals. As with the rest of her species, when she emitted sounds her long pointed tongue poked out, impeding them from formulating words. The tongue appeared to be attached at the back of the throat.

There was the start of a nose, yet the others of her species were completely without. There was no chin. Her dark, opaque hair started from above her eyes, covering her low forehead, and went to the back of her nape. Her ears stuck out from in between the hair at the side of her head. Her shoulders were sharp. Her cheeks were rosy.

If her appearance was so unattractive, what could have so tempted Man to make him commit that sin two years after the birth of the Baby Girl? that error with such grave consequences? It certainly couldn't have been solitude or sexual desire given that the perfect Man was alien to those stimuli that ensnare the will of present-day man who is contaminated by the original sin. Instead it was the illusion of being able to generate other beautiful children from that same female who had proven already twice to be a good “producer” because she had given birth first to him, then to the Baby Girl. It wasn't just this, however, for it provided the chance to create a family without God. God had wanted to be the Father, in the Spirit, of all His Children. Adam wanted instead to have his own children and be the absolute master of his descendants and of the earth that God had entrusted to him so he could govern it and enjoy its fruits. He could not have known that when Eve conceived the Baby Girl God had created within her womb the ovule of the human species. He thought that his seed was sufficient to create a new life; a bit like a seed that is dropped into the ground and then buds.

Hence, the wild genealogical tree, that of the ancestors represented here by the female Eve, and which had been for Adam the ‘tree of the knowledge of good’ when by God's will she was ‘known’ by Adam during his sleep so as to conceive the Baby Girl, became the ‘tree of the knowledge of evil’ when Adam knowingly had sexual relations with her, and because this was not in God's plan it lacked His creative intervention. Adam thus fell because of his presumption, pride, self-sufficiency, disobedience and rebellion.

The serpent, Eve, had unwittingly become the ‘fishing line’ for Adam. He fell into the temptation of competing with God by wanting his own beautiful children, and he got hooked.

The expression, ‘tree of knowledge of good and evil’ must be understood in a biblical sense where ‘tree’ is ‘genealogical tree’, and ‘know’ or ‘eat’ are synonyms for ‘generative (sexual) relations’. The same verb with this meaning can be found in the Gospel of Luke where Mary says to the Archangel Gabriel that she does not ‘know’ man.

Prior to the original sin sexual relations between Adam and Eve were willed by God whilst Adam was in a fast sleep so that he would not be aware of or try to repeat the act. It was when the Baby Girl was conceived. The Bible refers to Adam's rib, or in other words, his seed. In that delicate situation it was God himself who created within Eve's womb a perfect gamete of the pure species of the Sons of God, and this, joined to Adam's gamete gave life to the first cell of the most beautiful Newborn Girl. Therefore, given that on that occasion Eve did not have a part in the conception through the use of her own ancestral chromosomes, the fruit was good (the Woman). Concerning, however, the ‘tree of the knowledge of evil’, Eve did participate in the conception with her own chromosomes and gave birth to a bad fruit, Cain, who was a hybrid according to the laws of Mendel. The ‘tree of knowledge of good and evil’ which was known and eaten out of the bounds of God's plan, became the bearer of death because through it mankind lost his physical and psychic integrity and was able to survive only in the hominid state because of the numeric prevalence of the ancestral characters due to the greater prolificacy of the hybrids with respect to the pure Sons of God.

The corrupt blood would be “the demon for mankind,” the Lord said; because it poisoned both the hybrid offspring of the sons of Man who had fallen into an involution, and the pure legitimate descendants who with time became extinct as a pure species because of genetic crossbreeding with hybrid females, favouring the survival of the hybrid species. This explains the hermeneutic verse (Genesis 6:2) in which the Sons of God see that the daughters of the sons of men are beautiful (their appearance being more similar to their paternal grandfather), and so take as many as they wish to be their wives, or slave/concubines. Thus, both stocks became corrupt. This resulted in the Omega being turned upside down. Omega is the symbol of the genetically perfect stock of the legitimate Sons of God seen in creation on the sixth day, and the last of the six dots. In common with Alpha, it was endowed with God’s Spirit. The Omega will be uprighted again by Jesus. In fact, through His Redemption the Spirit of God is again poured out on the redeemed who are thus able to become God’s adoptive sons.

The Baby Girl grows, and is about three years old when Cain is born. When Adam sees that Eve gives birth to what looks like an ancestral pup, his ‘eyes are opened’ and understands his error, and once Cain is weaned he sends Eve away. It was not God who sent away Adam, but it was the ‘master Adam’ who sent away Eve.

The Woman and Cain grow up together under the same paternal roof. When the Woman is about 15 years old she gives birth to Abel who is beautiful and perfect as Adam and the Woman were, and as were all their genetically pure direct descendants, true Sons of God, who for many generations were born in the image and likeness of their progenitor Adam before being contaminated by the hybrid blood. This demonstrates that the original sin is transmitted genetically or ‘biologically’ (see Pope Benedict XVI’s homily of 10 December 2008). That is why Fr. Guido said that one does not inherit the blame for the original sin, but only the consequences of the blame.

A new scene is uncovered. In front of the home, seated on a bench from left to right with their backs to the wall are: Cain, 15 years old; the Woman, 18 years old and expectant with Seth; the Man, 33 years old; and Abel, 3 years old. They are taking their frugal evening meal, including fresh eggs and apples. Cain brings the fruit that he had gathered (apples) and Abel who takes care of the chickens brings the eggs. The apples look nice, but are rotten in the middle (they were picked up from beneath the tree and not picked directly from the tree). Abel bites into his second rotten apple, and out of disrespect he throws it at Cain and hits him in the head. Then he goes to the tree to get some good apples. Cain, angered and feeling offended, chases after him. Screams from the little boy can be heard. His father gestures to the mother to go see what is happening, but the Woman takes a few steps and is taken by birth pangs and drops to the ground. Her husband rushes to her aid. While the father is busy with the birth of Seth, the two brothers remain alone. When the father reaches them he finds Abel’s dead body on the ground and the ancestor pups around him in distress. The latter had gone to his aid when they heard his screams. Adam is petrified. His hair turns white from the shock. What happened?

When the ancestor pups heard Abel scream they rushed to his aid. Cain was abusing of him. Though their intention was to save the little child, in their efforts to separate the two brothers by pulling Abel out of Cain’s grip, they dislodged his limbs and ended up causing his death. The scene is terrifying. Cain is forced to let go of the victim. The pups try to make him stand, but their efforts fail because he is already dead. An adult ancestor who had arrived for last, was lifting him delicately and placing him on the field when his father arrives.

Fr. Guido notices that the genetically pure ancestors (not the hybrids) were good and meek, and faithful to the Man and his sons. Only Cain, because of his genetic distortions, is evil, jealous, unable to dominate the fury of his instincts, and is afflicted with sexual deviation.

Adam controls his emotions, but when he is alone he makes a terribly contemptuous gesture to the Lord as though to tell Him that he did not intend to have anymore children, since – according to him – God did not protect that legitimate son. He did not consider that he had lain a claim on all his children by excluding God. With this act, God was unable to act because of his respect for our freedom and our choices.

Sexual deviations find their origins, therefore, in genetic corruption. Cain's sin was a triple sin. It was fratricide, homosexuality and paedophilia. As a handicapped individual he could not be held entirely responsible. His father, on the other hand, was responsible – the Lord pointed out – for having disobeyed and for breaking the only commandment he had given him, which was not to have generative relations with species that were not his own. Said phrase is repeated at the beginning of the Bible at least a dozen times. It was a warning for him and for all the pure Sons of God who would come into the world after him. However, also these committed the same sin.

The scene changes. Fr. Guido sees some hybrid individuals. It is some generations later. They are intent on building a stockade, and are being instructed by a pure Son of God. These hybrids have the use of speech, which their ancestors lacked, and a certain amount of logic and greater agility in their movements. Physically they do not differ that much from their ancestors except that they are a little taller, they have what we could say is the start of a nose that partially covers the nostrils. However, they still have the long ears that stick up over the top of the head, and those very long arms and short legs.

Fr. Guido turns towards the Man who is master and is teaching the hybrids, and comments: "What industrious animals!" One of the hairy ones hears him and turns to Fr. Guido and says: "We are all animals," meaning also Fr. Guido is an animal.

Fr. Guido responds: "He understood me! He speaks like a man!"

"I am a man! We are all men, sons of the Man!"

These words help us see how these hairy creatures really were men, and that we too, without God's Spirit, are mere animals, though maybe a bit more intelligent than the hybrids seen by Fr. Guido, because God withdrew his Spirit from them because of the original sin (Genesis 6:3). This sin declassified us as children (or descendants) of Man. Jesus himself uses this title out of humility and to make us understand how He wanted to take upon Himself our own condition of misery and suffering and place aside his legitimate title of Son of God, a title which the Sanhedrin uses to accuse and crucify Him.

In the last revelation dated 1974 the two Women, the Blessed Virgin Mary and the first Woman, came again to Fr. Guido and were singing some verses from the fourth canon of Mass: "Even when he disobeyed you and lost your friendship you did not abandon (man) to the power of death, but you helped all men to seek and find you... Father, you so loved the world that in the fullness of time you sent your only Son to be our Saviour."

Fr. Guido comments: Now that man has re-evolved from the wild state, his psychological and physical faculties have been recuperated, and he is regenerated by God through continual acts of psychological and physical healings on a genetic level; so now that he is able to know and love God because of this partial recovery of his faculties of knowledge and intellect that belonged to the integral Man, he is now called to make a leap and pass from a state of a visible, sensitive nature (where natural instincts prevail) to a transcendent nature and become those who adore in the spirit, and as children of God learn to think and express themselves in the ways of God who is love, and thus inherit eternal life in communion with God.

Reflections and comments

How many thinkers in centuries past have tried in vain to understand the meaning behind the expression, “Sons of God.” Did not St. Paul say (Rm.8,19) that “the whole creation is eagerly waiting for God to reveal His sons”?

There are two things to glean from this. First, that the revelation did not finish with the last Apostle since another was to be expected. Second, that it was St. Paul who said creation awaits another revelation, thus giving it certain authority. This revelation is fundamental for the comprehension of the passage in Genesis 6:3 which offers us a key to reading the entire Bible, and enables us to see how God did create humanity perfectly (see the homily of the Holy Father dated 10 December 2008), but that because of the disobedience of the Sons of God who imitated Adam’s disobedience, the two parallel offspring – the Sons of God and the sons of men, or the descendants of Cain – fused into a single offspring which now embraces all mankind. Therefore, all of humanity became ‘exiled (spiritually) from God’s Kingdom’ and needed Redemption so it could be readmitted.

Some object that under certain aspects this revelation is too diverse from the Mosaic Genesis since the image of Eve differs so much. In Fr. Guido’s visions, in fact, she had no responsibility for the original sin, but was entirely innocent.

This discordance could be due to manipulations done to the Mosaic Genesis in the early centuries; first by the ‘Jehovist scribes’ at the time of King Solomon, and at a later date, by the ‘priestly scribes’ during and after the captivity in Babylon. Some light is given us if we consider that antique oral Hebrew tradition still talks of Adam having two wives. It isn’t difficult imagining Eve as Lilith. It also tells us that parts of Genesis went lost, even important parts, and that traces of these can be found in some written expressions such as “Sons of God” and “sons of men.”

Especially in this last decade it is considered that the different styles in the Mosaic text of Genesis suggest that there were different authors. But these were most likely scribes and priests who desired “updating” - so to speak - parts of God’s Word so it would fit into their own culture... in perhaps another case of man’s presumption. In any case it can be deduced that at the beginning the Mosaic Genesis contained all the principal truths though in simple format, and also that the origins of Man were presented in a more convincing manner. The original Mosaic text, however, exists no longer.

When God gave Moses the revelation concerning creation He would have had to adapt it to the culture of his time and avoid any complex explanations such as genetics which can be comprehended today thanks to our modern day science. For this reason God would have had to intervene again, sooner or later, with further explanations as to how it went. We believe that He has done this through the revelation given to Fr. Guido, and that also with the help of scientific arguments antique metaphors receive new light.

It must be said that the revelation given to Fr. Guido does not intend to substitute what is left of the Mosaic Genesis. If the Lord gave Fr. Guido this revelation it is not an alternative to the Mosaic Genesis, but it integrates it and provides us with a key to enable us to read it. It also means that the Mosaic Genesis needs rehabilitating. In our times there are those who argue against the Mosaic Genesis, for instance by those who support evolutionism and attribute the cause and origin of the species and life itself to chance, rather than to God. The consequences in the theological field are grave because when it is presupposed that mankind is a product of evolution this removes the concept that Man is created with the maximum perfection, and it also denies the original sin that ‘corrupted him biologically’, and his need for Redemption, as suggested with great wisdom by Pope Benedict XVI in his homily of 10 December 2008.

Furthermore, some critics of the Bible say that the prohibition that God gave Adam was a sign of His lack of love, since they see it as man's right to want to know good and evil. It is obvious that the metaphor hidden in the expression, "tree of knowledge of good and evil," is difficult to interpret since it is a hermeneutic expression. Nonetheless, how much arrogance and presumption is there to think one has the right to make up one's own concept of good and evil as though they were relative values that depended on one's time and place!

What's more is that these critics come to the conclusion that Genesis is a myth derived from pagan cultures and peoples because of a similarity with certain episodes belonging to the Sumerian era (that preceded in time the figure of Moses). They do not consider that God could have spoken to someone else of the origins of man even before Moses' time, and that a trace of that teaching could have remained, though distorted, in the Sumerian culture, a culture that did not know how to receive the profound meaning of what they received. Other biblists have even doubted the existence of Abraham, Isaac, and Jacob, and even of Moses! They cannot see that by denying credibility in Genesis, they pour doubt over the entire Bible, and demote the Gospel so that it appears little more than a manual of ethical behaviour, which the same biblists think is outdated.

Under a historical perspective, there is nothing more historical than the account of Genesis and its truths of the origins of the cosmos, of mankind and the Hebrew people, because the fundamental principles expressed therein are exact. From data extracted from the Mosaic account and from the integral accounts given to Fr. Guido, together with a lot of other knowledge supplied by today's scientific advancement, a lot more certainty surrounds certain data, such as the timing and whereabouts of man when he first appeared. It is for this reason that broadly speaking Genesis can be held as an historical book, and more reliable as such than manuals on anthropology. However, the study of this book ought not be impaired by preconceived ideas, and the various disciplines ought to keep account of what has been revealed and insert their data along the lines that have already been traced out. That is, there was a very long period of degeneration of the human species who had been created perfect, and a successive very long period of recuperation and reconstruction by God.

Interpretation anew creationism and natural selection

The Genesis revealed to Fr. Guido is not something that can be used to increase the merits of this or that other thesis concerning evolutionism or creationism or other compromising mid-way arguments, because it is all overcome by the explanation of "mediated creation." It is simple, logical and exhaustive.

The great novelty of this new knowledge is the explanation behind the original sin that precipitated mankind into an involution, which can be compared to falling into a bottomless pit. This new knowledge unhinges all the theories being taught today at universities, and upsets the assessments of all the findings that have thus far been considered milestones. How could anthropologists have known if a find belonged to the phase of involution or to the phase of re-evolution if so far there have only been presumed points of reference given that the data thus far interpreted were all leading in the same direction? And how ought one consider the groups of hominids that have thus far been held as not belonging to the human species? All the anthropological manuals would have to be re-written.

The reason being - and this is another novelty - that man was not created something like several million years ago, but several tens of million years ago, in the late Eocene period. So what does this mean, that God is mistaken or that Fr. Guido didn't understand? No! It means

that the limits of science have become more obvious, as have the illusive objectivity of its criteria, its aprioristic visions, and its approximation in classifying findings which have not been read in the proper light. And we cannot forget the hybridization, or its consequences for mankind! It is this that explains all the genetic malformations, man's bad inclinations, his physical and psychic anomalies and his fragile immunologic system. We are a headstrong generation, the Lord said to all us (hybrids). This definition of His is even too indulgent.

We all feel a certain degree of gratitude when we compare ourselves to the man of Neanderthal. But if we tried to compare ourselves to the Sons of God, men who were created perfect, how would we feel? We would probably feel like "primitive" monsters. In His mercy, after a series of selections of various kinds to cleanse humanity of its corrupt and irretrievable hominid branches, and after having reconstructed the original human characters by means of small yet continual healings of our genes and chromosomes, God then desired recuperating also what we had inexorably lost – His Spirit – by sending us His Son Jesus. If Jesus had not given His Life for us by instilling in us His Blood, His life-giving blood, we would have been irreparably lost. The reason is that man lost God's Spirit (cf. Genesis 6:3) when his integrity had been mutilated because of the hybridization, and he was left with a soul (psyche) and a body, both of which had been corrupted, and he was thus unable to enter the supernatural kingdom.

Jesus came, therefore, so we could once again be given His Spirit, and be once again called children of God, though through adoption. By this the Lord offers us the possibility to look upon Heaven once again, and through the Sacraments, the possibility to be further healed in our minds and psyches; and He offers us the faculty of correcting relations amongst people and between man and God. He came to teach us to behave no longer as arrogant, transgressive, egoistic, dissolute and foolish animals, but to live as children for whom the values of acknowledging the Father, and respecting and helping each other are essential to life. Jesus also came to free us not so much from violence, injustice and hunger – these are situations which man himself, with a dose of good will, could manage - but to free us from the slavery of psychological malformations of our corrupted ego, or in other words, to heal our soul from the capital sins that silently nest within each of us. He also sanctified marriage by making it a Sacrament to heal the hereditary defects of original sin.

No one knows, or would want to know, what we bear within our innermost and darkest corners of the psyche, which is so full of all our suffering, and wounds and morbid disturbances, that are genetically derived, and have accumulated over the millions of generations that have preceded us. Jesus came to cut the ties with this brutality so we can fly as the angels do. This is not all, because physically we are still slaves. Slaves of whom? Let's discover it together.

How the vision fits into biblical context

We are born into this world as the property of Adam who arbitrarily interpreted God's generosity and demanded his part of the inheritance to become lord of the earth, of its goods and of his own descendants. God, who never betrays His Word, and who had established Adam as a governor of the earth, satisfied him. Adam, however, abused of his autonomy and struck out at God in what was most precious to Him: life itself. His illegitimate offspring was not part of God's plan. Perhaps we would ask ourselves at this point: if God knows everything before it even happens, why did He allow this error; why didn't He impede it? Couldn't He have made Eve's ovule incompatible with Adam's seed? Or couldn't He have made Cain sterile to limit the harm just to Cain? We know that God does not intervene because He created Man free, similar to Himself. He didn't create man for His own interest, but to make man happy and to be loved back spontaneously. Therefore, He had to leave man

free and learn from experience that the consequences of disobedience lead to suffering. Adam had to understand himself that freedom can be badly used, and learn at his own expense to trust in God who commands, or prohibits, or counsels only out of love for us, and for our own good, and not because He wants to assert His authority. So Adam had to experience the suffering that came from making wrong choices to understand what is wise from what is not.

The same thing goes for us who suffer the consequences since we inherited a condition of privation and absolute misery for the lack of all those supernatural and preternatural goods that were meant to be the heritage of mankind, according to God's plan. Instead, suffering mankind became enslaved to him who had made us slaves, since Adam had laid claim on us as his own property. Therefore, without a ransom we would have remained forever slaves of Adam.

Thus, Jesus came to pay that ransom with His Life. Now that we know of Adam's pride and presumption and of his errors, it is clearer to us how the Passion and Death of Jesus make repair for what Adam himself should have paid to compensate God for having snatched away His creation, and for the pain he caused Him with all his lack of trust and disobedience and rebellion, and secondly for all the evil he caused humanity which in turn will have to forgive Adam. In fact, to pay the debt in Adam's place, Jesus will strip Himself with true humility of the prerogatives of His Divinity, to repair for the sin of pride and disobedience of the progenitor, Jesus becomes the obedient servant, even unto death on the Cross (Philippians 2:5-8). He lets himself be scourged, knowing that in his place it should have been Adam who has confined us within boundaries of suffering and psychic and physical illnesses that have scourged our existence. Jesus does not rebel at being crowned with thorns, as He wants to compensate for the self-sufficiency and pride of Adam who had proclaimed himself lord of the earth and master of the illegitimate offspring. Jesus takes upon Himself all of mankind by taking upon Himself the Cross, to symbolize His will to bring mankind back to the original perfect state, as opposed to Adam who made mankind fall into a state of infinite involution. Hanging on the Cross, Jesus appears as a shield, as if to say: before Justice strikes out at humanity, mankind must pass through Me.

Hence, Jesus paid the entire debt of Adam and in exchange He claimed that legacy that Adam had wasted. Jesus wants to reconstruct our humanity and bring it back to the Father. Just as we sing on the night of Easter, Jesus came as the Redeemer to pay the ransom. "He ransomed us by his death, and paid for us the price of Adam's sin." Of course, Jesus asks for our collaboration and active participation. The only price we have to pay is acknowledge Him as true Son of God and able to work this miracle, and to use our freedom and will to follow His teachings and put love into practice.

Conclusion

The Redemption and the promises contained in the book of Revelation, such as victory over the original sin, and also the desire to return to the original perfection, are closely connected to Genesis. Without knowing and comprehending Genesis, it becomes extremely difficult for us to respond to the desire to rid ourselves of our inner beast. Not only, but it is impossible without the help of God. We can see, for example, how someone wanting to be good could not be so by his own strength. He could do good things, but he would not receive that inner healing he needs. Deep down, then, he would remain the same. Even if we wanted to, we could not perform this metamorphosis on our own. We couldn't do it without the means that Jesus left us with. The first of these means is the Eucharist, which is a true and proper transfusion of His divine Body and Blood into our human weakness. His Body in ours heals us of our psycho-physical defects, and His Blood nourishes the newly acquired life of

the Spirit. The Eucharist operates a healing, where our sick cells are replaced by the perfect and holy cells of Jesus. Only Jesus, the Mediator and true Son of God, can work this new creation according to the Father's will

The themes in question are so vast and different and current that those who desire knowing God's work, must know this revelation, for it is the key that enables us to read with profit the Prophets and in particular the Gospels.

If we consider recent seers, such as Maria Valtorta whose work, "The Poem of the Man-God," is based on dictations by Jesus and Mary, we would notice that Jesus says both Adam and Eve were guilty, as is traditionally taught. The reader would be thus induced into thinking that Fr. Guido is in the wrong. However, if we reflect for a moment we'll see how Jesus could not have anticipated to Valtorta what he would have revealed to Fr. Guido decades later, without also giving adequate explanations for such a revelation because of the bulk of the topics dealt with.

Nonetheless, Jesus did prepare the ground for this revelation by describing most amply in the books by Valtorta, throughout various chapters, the consequences of the original sin which made man similar to animals, even physically, with the appearance of hominids, and that it (the original sin) inoculated into man the poison of animal instincts, such as deviance, avarice, defiance, competition, revenge and the uncontrollable desire to satisfy all his senses.

Through knowing his origins man is able to correctly orient himself towards the way which Jesus has shown us and attain the happiness that can be found in this life and in the next.

The integral text of this revelation in Italian, English, Spanish, Russian, Polish and Dutch is available at the site www.genesibiblica.eu and can be downloaded free of charge.

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