



# A Conversation with Josefina

*Exploring the  
Message to the men of the New Earth*

by  
Juan Esteban Fernández

*The "New Man" Series*  
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“Message to the men of the New Earth”*

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a los hombres de la “Nueva Tierra”

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## DEDICATION

This small booklet is dedicated to all the human beings who search for something better, a higher reality, something they yearn for and even intuit, without really knowing what they are searching for, who feel a kind of uneasiness with everything and about everything: their job, their studies, money, possessions, other people, even their so-called friends. All of this has now become empty for them, vain, boring, senseless, like it happens to a child who, without knowing how, suddenly loses his fascination for playing with the toys he had loved so much.

Be glad! You are about to reach a higher stage of the spiritual life, as a result of the evolution you have attained. Don't despair! The unknown is always frightening. Have faith, and you will discover surprising things! More than anything else, you will have the peace and love that no amount of wealth can provide.

But if you are satisfied with what you have, what you do, and what you live, this "Message" is not meant for you. It would be wrong for you to try to know about it just out of intellectual curiosity. If you are not interested in it, it's because your moment has not come. Go on living your life, making sure that what you do is consistent with what you think. This suffices for now.

Juan Esteban Fernández

*If through a woman, came the temptation  
and through a Woman, came the Redeemer  
also through a woman, will come the Liberation*

## INTRODUCING MYSELF

*I was born almost fifty-five years ago, in Mexico City, D.F., where I have lived most of my life.*

*Through the years, I have suffered two great “existential crises.”*

*At the age of twenty-five, my world fell apart for the first time, along with all the hodgepodge of knowledge and ideas – self-taught or learned from others – that was the product of the highly varied and contradictory formation I had received.*

*At first, it was the ultra Catholic religious formation, which, at least in the school I attended, would allow only one “menu” to be served.*

*Later on, I experienced a kind of liberation when I got to the “liberal” high school and university, where I had to learn to view the*

*world from another perspective, quite infected with totalitarian theories, and where, coincidentally, only one “menu” was served, which, nevertheless, did not prevent the people there from presuming to be “democratic.”*

*And if that were not enough, it occurred to me to pursue a career in journalism at the very moment when those circles were at the height of their corruption, cynicism, skepticism and lack of moral integrity.*

*So, then, with all these ingredients and antecedents, you can imagine the “intellectual salad” I had within me. There were moments when I didn’t know whether I was coming or going, moving forward or backward. Naturally, I indulged in certain excesses, because I assumed that they would soothe my frustration and desperation for not knowing –from the religious-philosophical point of view– how to orient my life, since at that stage I found it very hard to believe in anyone or in anything.*

*I kept searching in literature for some inspiration, until, unexpectedly, I came across the writings of Miguel de Unamuno, whose two works, *The Agony of Christianity*, and especially, *The Tragic Sense of Life in Men and in Peoples*, became a spiritual oasis for me, where for many years I found my rest.*

*From Unamuno, I learned two lessons: first, that the only thing that falls to the man of “flesh and bones” – as he liked to call him – is TO BE SINCERE WITH HIMSELF, to be what he is; namely, that there must be a consistency in man between his deepest feelings and his way of acting – what today I call “living according to conscience” – for otherwise he would be a perfect hypocrite. But one needs a great deal of courage to be able to defend these principles. It is a struggle that can even cost us our life, but it’s the only thing we can do in order to get to God. In the end, the price Unamuno had to pay for his courage was his imprisonment during the final days of his life.*

*The other lesson was that man very easily lets his life be run by others, especially by organizations, be they economic, political, religious or social, due to his intellectual laziness and the fear of accepting the risk of his freedom and self-consistency. Unamuno was also very consistent in this sense, for he would equally write in favor or against persons and institutions. He used to say: “Why do you try to box me in? I am myself, and I do not belong to anyone but to myself and to God.” It is not surprising that all the powerful institutions in Spain tried to give him the cold shoulder, but the brilliant example*



*of his life produced followers like José Ortega y Gasset, a disciple who, according to many, surpassed his teacher.*

*Nevertheless, Unamuno represents reason that, utilizing faith, tries to get to the Divine – an altogether impossible task! Herein lies the reason for his “tragic sense of life,” because he was unable to fully prove his philosophical concepts.*

*Anyhow, I was left with the peace of mind of knowing that I was struggling to be what I am and was defending the truth I have believed in, which, as usual, has cost me not a few problems in my daily life.*

*The second “existential crisis” hit me shortly before my fortieth birthday. Coincidentally, psychologists call it “the syndrome of the 40's.”*

*I clearly remember the moment: I was driving to the center of Mexico City to attend a work meeting at the company I worked for.*

*While waiting for the green light, it came to me that I was driving a brand-new car. In a flash I remembered that I had just bought a whole bunch of clothes on my last trip to the United States border. Then I remembered that my first daughter had just been born, that I was living a fully happy life with my second wife, in*

*a very nice apartment, as was to be expected of an executive of my rank. In short, all was happiness for Juan Esteban and family.*

*All of a sudden, a tiny intellectual “itching” began to make me feel uneasy. What kind of “happiness” was I referring to?*

*Well, the one that our elders always told us about: “If you study, work hard and are ‘good,’ you’ll get a good job, a good wife; you’ll have a house, a car, all kinds of conveniences, a television, a blender and everything else that constitutes the so-called ‘American way of life.’ As a result of all this, you will be esteemed and loved by all and, like magic!, in theory you will be happy.”*

*But... Why wasn't I truly happy?*

*Something collapsed inside me. That “happiness” was like a “labyrinth of mirrors” that led me nowhere. I felt an urgent need to search for other paths and other things that could truly satisfy me.*

*In this second half of the 20<sup>th</sup> century, such a “syndrome” shows up in those people whose position, apparently successful, no longer means anything to them. It is a disconcerting situation because the anxiety to liberate oneself and to break away from what is established is so great that many executives destroy their careers*

*through alcoholism, or by devoting themselves to chasing after young girls. They get divorced, they remarry; they get involved in risky businesses, or in some other activity that, although not producing much money, gives them a greater sense of “self-realization.”*

*But it is very hard to live all this, for if a person doesn't have something higher to trust in, he can definitively lose his bearings, not knowing exactly what he wants, or where he is headed, falling into the “negative nothingness” of Jean Paul Sartre, who, having discovered the “nausea” and the “existential absurdity,” was unable to go beyond that, and so he ended his days by killing himself through alcoholism, just like Albert Camus and other followers of that same philosophical trend.*

*From my reading of Unamuno, I was left with the certainty – something like the dawning of an “intuition” – that only someone who would have received new Revelations could take us off the “toy horses” of the “merry-go-round” ride upon which reason had mounted us, because we were doing nothing else than going around in circles. This is so because reason, from this viewpoint, cannot give more of itself, since it is definitely not possible for it to ascend to the Divine. It is the Divine that must descend in order to make*

*itself known, as the mystics of all religions have been able to verify.*

*So it was that one sleepless night, after several months of struggle, finding myself in a state of despair because we had lost all the family assets and I hadn't the remotest idea of what to do or where to go, feeling defeated and humiliated, I implored the Lord, in tears, to take the reins of my life, for I no longer knew "anything about anything."*

*Ever since that night, I waited, with the "eyes of my soul" wide open, for "something" to happen that would finally put an end to such anguish. And one fine day my sister Concepción showed up with a little booklet written by José Barriuso entitled Sal de ella, pueblo mío [Come out of her, my people]. Reading it, and feeling with all the fibers of my being that the moment had come, was all one. It was the presentation of the books of a "Message," transmitted by a Venezuelan woman, by the name of Josefina Chacín Ducharne, la esclava del Señor, [the slave of the Lord], whereby he brings out its significance for the present-day world, for all of us who were waiting for something new.*

*Ever since then, my family's life has gone through great changes, in which we can sense how we are being led by the hand in our jour-*

*ney along the path that is taking us home, to the Father's house, where this great experience is leading us. This is, as J. R. Guillent Pérez liked to say, the "greatest adventure" that present-day man can live.*

*At present we own nothing, but neither do we lack anything. We live a perpetual miracle, thinking only of the present moment. Fear affects us only when we cease to live out our faith.*

*The "Message" gets us to confront ourselves crudely, without palliatives. Only in this way do we come to recognize our unworthiness and our inability to become better persons, but since we know that we are "children of Love," this grace is sufficient for us.*

## INTRODUCING JOSEFINA

*It is enough to read the books written by Josefina, “the messenger,” to realize that something great has actually taken place in her. The concepts, the discoveries, the way of expressing them, the purity of language and style, free of superfluous adornments, make us feel that none of this could have come from her, as the fruit of her own effort, and, even more so, when we learn that her formal schooling never went beyond the second grade.*

*This is a key element in the matter, for great knowledge is received by man as a gift. By reading Krishnamurti –another personage of this century in whom such “enlightenment” has taken place– one can understand that man does nothing else but accumulate in his memory the thoughts that are given to him, and this memori-*

zation is what is called “wisdom,” culture, erudition, etc. But the true “inspiration” or “intuition” can only come to man from beyond himself.

This has always upset those who consider themselves persons of “merit,” capable of making great discoveries, since the pride of believing themselves to be a somebody or something special is soon thrashed by someone else who, having nothing, is granted the gift of reaching definitive heights in human history.

We have the example of Francis of Assisi, who was not even a priest, nor did he study to be a religious. Krishnamurti himself never belonged to any church or religion.

Another fundamental key is the example set by the life of the one who transmits the knowledge he has received. Perhaps this is the hardest thing of all, because we are all very good at “preaching and counseling” others, but not at practicing what we preach.

And so, after a few years of studying the “Message,” the moment finally arrived to travel with the whole family to Venezuela, in order to meet Josefina personally and to converse with her, in a Collectivity residing on the farm called “Los Peregrinos” [“The Pilgrims”], located near Caracas, where she lives, surrounded by

*a group of people who are desirous of putting into practice this new kind of life based on conscience and love.*

*Were you to meet Josefina on the street, you would probably not even notice her presence. She is a woman of average height, robust, full-faced, with her hair invariably combed back in a bun. She almost always dresses in white.*

*Sometimes she wears glasses, which highlight her eyes in a special way, and through her look you can perceive the great things that she has received and bears within. Raffaele Angelisanti used to say that Josefina's eyes, their very special expression, had been decisive for him when he encountered the "Message."*

*She has no halo; she is not floating along, a foot off the ground, nor does she spend all her time praying on her knees or in a "lotus" position, as the books that speak of similar personages like to tell us.*

*When she converses, she does so in a cheerful, jolly manner, without any affectation, and with a great sense of humor. When the conversation deals with an important matter, she pauses a few seconds until she finds the appropriate expression to transmit what she has been given.*

*Josefina doesn't try to convince anybody. She is not looking for proselytes. She's not condi-*



*tioned by anything or anyone. She doesn't belong to any institution, a fact that fully guarantees her freedom, independence, and lack of interest in creating institutions.*

*But she also knows how to be strict in requiring fidelity to conscience. She fully respects everyone's liberty. We, however, due to our incapacity, easily look for excuses in order to avoid fulfilling our responsibilities. And this is how discipline makes its appearance.*

*Sometimes she seems to despair of us, but she never becomes inwardly annoyed. She does not lose her inner harmony, even when she expresses, in a strong manner, the things that she doesn't agree with. Through her scoldings one can feel her Love.*

*This is so because she represents Love. She is the affectionate Mother who, little by little, one by one, is gathering together her children – which is what “America” means – in order to guide them in their journey home.*

## CONVERSING WITH JOSEFINA ON THE “MESSAGE”

1. *What in essence is the Message to the men of the “New Earth”?*

It is a concrete call to all those human beings who have become conscious of the unconsciousness that we live in this world and feel the transitoriness and emptiness of everything that surrounds us, and for this reason they have a yearning for something higher.

2. *How was the “Message” born? Where does it come from?*

It was born through the irruption in me of a New Consciousness on August 22, 1954. At that time I was immersed in the cares of this world, achieving the material and social success that had been my goal, but which only left a feeling of dissatisfaction and emptiness in the depths of my

being.

The *Consciousness of my nothingness and of the All* irrupted in me when I least expected it. This experience progressively changed my life, as I followed the inner “voice” that drew me away from external things and guided me day by day toward the transcendental truths, which were completely unknown to me, because of my lack of spiritual and religious knowledge.

During the next nine years, I dedicated myself to a life of prayer, following the dictates of that “voice,” though not neglecting my obligations. I was convinced that everything I was receiving in those moments of contact with that Higher Reality, which to me was the All, was something personal that I did not have to transmit to other people. I kept my writings as a very special, intimate diary.

After nine years, it was made known to me that what I had received was not just for me; rather, I had to transmit it to all those people who, drawn by the Father, would come to me; I didn’t have to go looking for them; the only thing I had to do was to obey that inner “voice,” which manifested itself to me as the Will of God. The books that have been published at different times are the product of those moments of interiorization. The first five books, presented

by José Barriuso were addressed particularly to Christians and most especially to the Catholic Church, and they were approved by the ecclesiastical authorities.

In the year 1971, I received the “Message to the men of the ‘New Earth,’” which gave rise to the book *The “New Earth” of the new man*, which was published in 1977, presented by Pio Raffaele Angelisanti. It is addressed to all those persons, *without distinction of race, nation or creed*, who, feeling a dissatisfaction with this world and, being conscious of their helplessness, aspire to a higher reality. These are the men of the “New Earth.”

3. *In practice, what does this call of the “Message” consist in?*

It is a concrete call to renounce the “spirit of the world,” a spirit that induces man to act out of his own egocentric convenience, living an egoistic life full of lies, falsehoods, self-interest, etc., for the purpose of *establishing himself* comfortably in this world, making the world an end and not, as it really is, a means of purification.

It is a call *to live with an upright conscience, renouncing all forms of egoism*, living in truth and authenticity, with an unrestricted respect for

the freedom of others, a freedom that consists in each one's conscious choice between his ego-self and his true Being; this is something quite different from licentiousness.

4. *On the basis of what you are saying, what is, really, the conscience?*

It is the "voice" that is manifested in everyone, beyond his senses and reasonings, a "voice" that arises from the innermost depths of his being. It does not come from man's intellectual knowledge of "good and evil." It has not been formed by men; rather, every human being bears it within him as a consequence of his very nature.

It is the "free orientation" – the product of the angelic action oriented to its Being – that lets man see what IS: the Light, Truth, Love, etc. Opposed to this would be the "selfish orientation," which is the product of the egocentric angelic action, and this beclouds man's mind, impeding him from seeing objectively what IS: the Light, Truth, Love, etc. I am not referring to the moral conscience of "good and evil," by which we presume to judge the actions of others according to our own conscience and reasoning; I am referring to a higher conscience, which cannot be judged by anyone, for it depends on

each one's degree of evolution and purification.

Let us take for example the commandment: "Thou shalt not kill."

For some people this may mean that they should not kill a human being, not even in self-defense, but they certainly would do so in defense of their country or their freedom.

For others, it may mean not killing a human being, neither in self-defense nor in defense of their country or their freedom, but they do feel free to destroy the reputation of others or to slander them.

In regard to this, Jesus says: *«Whoever calls his brother a fool has already sinned against this commandment.»*

5. *According to what you have just said, does it mean that we should not judge anyone?*

You cannot avoid judging the facts, but you should not judge the person, that is, the person's intention.

For example: you see that a man takes out a gun and shoots someone, killing him. This is an evident fact. But no one can determine whether the person has committed an intentional crime, and this is why there exists a judicial system in order to give a man the opportunity to confess the truth, but, in the final analysis, only God

can judge him in Justice and Truth.

*6. Is any previous knowledge needed in order to understand the "Message"?*

The only thing needed is to be authentic and to feel dissatisfied with one's present life.

It is enough to know how to read and write and, above all, to be open and free of any conditioning, in order to receive, without being scandalized, the concepts that might be opposed to one's beliefs; for example, the concept of reincarnation, of evolution, etc., which one will better understand to the extent of his openness to the truth.

*7. Is it a matter of a new religion?*

No, in no way. The "Message" can be lived by any person whatsoever, without the need to repudiate or change his religion.

It is, rather, the emergence in a person of a Higher Consciousness that will help him live the religion he professes.

*8. What would be the most difficult aspect of the "Message"?*

It is to live a life of self-denial, the denial of all forms of egoism, which would involve the

elimination of our “ego-self” in order to make way for the Activity of the Being in us. This means that we must empty ourselves of all our worldly and egoistic-human contents, so that we may be filled by the Divine.

9. *It has been said that the “Message” is “Apocalyptic.” Is this true?*

It is Apocalyptic because it is the awakening to a New Consciousness that prepares man to confront the events of the “End of Time.”

10. *Does this mean that “time” will come to an end?*

Yes. “Time” is the opportunity that God has given to man so that he may evolve, may come to the consciousness of his origin and destiny, and may consummate his power of choice: returning to the Being or affirming himself in himself (“ego-self”).

The “Message” is precisely the Revelation that this Consciousness has already irrupted in the Human Nature and that each human being must individually consummate his power of choice between the Being and the creature.

11. *If the “Message” is so important, why haven’t*



*you publicized it, so that others may learn about it and be drawn to it?*

Because the Lord has expressly let me know that this is a work that He Himself is to accomplish in each person, and that I should not try to draw anyone to the “Message”; those who are drawn by the Father will learn about it and will have the opportunity to live it. What’s up to me is only to be faithful in the fulfillment of His Will.

The publicity has come about by itself, through the books of the “Message” and through the events provoked by people who have wanted to go against the “Message” and its followers.

*12. Many people ask themselves, why, if God is so good, does He permit so many evils, sufferings and injustices in the world.*

Evils, sufferings and injustices are a consequence of human choice, and God, unconditionally respecting man’s freedom permits for each one, out of justice, what he has chosen.

For example, the law of karma, of cause and effect, which is fulfilled in each person, through his different reincarnations, not only because of his conscious choices in this present life, but also because of the ones he made in his previous

lives. He now lives the consequences of all these choices, both good and evil.

13. *Is the law of karma fulfilled only on the individual level, or is it also fulfilled on a collective level, for instance, in a city or a nation?*

It is also fulfilled collectively in cities, as a consequence of the individual actions of their inhabitants.

For example: the poverty, hunger and corruption that a city might suffer from is a consequence of the wastefulness, immorality and consumerism that its inhabitants have practiced in this or in previous lives.

14. *Speaking of karma and reincarnation, when does one stop reincarnating? Can one reincarnate in an animal or a plant, like some Hindus believe?*

The human being continues to reincarnate while he is still evolving and consummating his power of choice in this world. Once he has consummated his power of choice, he no longer reincarnates, until he comes to take on his resurrection body.

Man's soul can never reincarnate in an animal or a plant, because he is a free being with an immortal soul. What happens is that some hu-

man beings, according to the life they have led, can reincarnate in an animal, in a vegetable, or in a mineral state, which would be a savage state: a state of impurity, of apathy, or of hard-heartedness. And this is perhaps what in Hinduism is meant by the words “animal, vegetable, or mineral.”

*15. By speaking of reincarnation, we are also speaking of spirit. What is the difference between soul and spirit? Can there be any communication between living and dead persons? How would this happen?*

What reincarnates is the soul, and it receives the spirit that will guide it in its earthly life, according to its state of consciousness.

The soul is the human entity that possesses freedom and which is substantially united to the Divine. The spirit is the angelic action that activates the faculties of the soul in this world, according to its choices.

Communication between living and dead persons is indeed possible. This occurs in various ways. It is a very vast field, and it is impossible to answer your question in a few words.

*16. Since the “Message” is the arising of a Higher Consciousness, what is the position of the*

*“Message” in relation to love, marriage, sex, power, authority, science, etc.?*

The “Message” is indeed the arising of a Higher Consciousness, and this Consciousness will affect the behavior of each human being in regard to love, marriage, sex, etc., but it all depends on the purity of intention of the person who receives the “Message,” a purity that will determine his Awakening of Consciousness and his behavior in the different situations of life.

The “Message” does not have, nor does it impose, a specific position; it is the person himself who assumes a given attitude according to his state of consciousness.

As I said before, the “Message” is a call to live according to a righteous conscience, renouncing all forms of egoism, in order to fulfill the Will of God.

*17. As it has been said, the “Message” is Apocalyptic. Does this mean that the Antichrist will soon appear? Who is he and what will he be like? How will we be able to recognize him?*

The Antichrist is already among us: it is the spirit that confesses Christ but does not live by His Spirit; rather, it lives in connivance with the “spirit of the world.” This is why it is Anti-

Christ.

We have all been antichrists when, though claiming to belong to Christ, we have obeyed the “spirit of the world.”

This spirit of Anti-Christ will take possession of someone who will represent it before the world “as” Christ. He will have his followers and will establish a Universal System among men. “By his fruits you will know him.”

*18. Some have said that communism was the Antichrist; but if its disappearance has already been announced, will another tyrannical system appear?*

Atheistic communism cannot be the Anti-christ; nor do I believe that communism has disappeared; it has simply changed names.

The Antichrist has to be both a system and a person, representing an ideology of Christic faith and a spiritual power that, at the same time, will coincide with the “spirit of the world.” This is why it is Anti-Christ, that is, opposed to the Spirit of Christ. It will indeed be a system that will seek, in the name of God, to subject the consciences of men and suppress their freedom.

*19. It is said that “extraterrestrials” exist and*

*are already in contact with the men of this planet. In what way do they communicate with men? How do you see this situation?*

The existence of “extraterrestrials” is indeed possible, and they come to the Earth precisely because of what is about to take place on this planet, which, though being one of the smallest, is of great importance in the Work of Creation.

They communicate with men through “mental power,” a “power” that is very attractive for the unwary but which detains the human being in his simple natural condition. Jesus Christ actually gave us the opportunity of transcending, by the self-denial, the simple human nature, a self-denial that apparently makes us inferior to the extraterrestrials, and this is why they believe that they are helping us by letting us know how to use mind power, which is what Jesus rejected in the temptations in the desert.

*20. To what extent should men use the scientific advances of modern medicine, such as special treatments, transfusions, transplants, etc., including the so-called “test-tube babies”?*

That depends on each one’s conscience. Don’t forget that the “Message” is not a treatise on morality but the emergence of a New Conscious-

ness so that every one may consummate his power of choice between the “self” and the Being.

21. *Why is so much emphasis put on sexual matters in modern-day publicity?*

It is because the creative energy present in the human being, which is manifested in sex, is of utmost importance for the realization of man (masculine and feminine), and each human being should be very conscious of what he does with it. This is why today he possesses all the conditions to make his choice between excess and equilibrium, continence and depravity.

The moment we are living is very important for our choice; it is definitive. There are no external restraints on anyone; each one should be fully aware of what he does. As the Apocalypse says: *«Let the wicked continue in their wicked way, the depraved in their depravity! The virtuous must live on in their virtue and the holy ones in their holiness!»*

22. *What is the significance of the emphasis on “homosexuality”? Why are the homosexual artists so successful with the common ordinary people? Is there a way out for a person who*

*suffers from this weakness?*

“Homosexuality” is a sexual depravity when it becomes a vice. Those who practice homosexuality are successful with the people who share the same condition. The solution would be the sincere acknowledgment of such a weakness before God, and the effort to go against it, in order to receive His grace, which will certainly not be lacking.

*23. How will those of us who live in the world and have to support a family be able to persevere in the “self-denial”? Is it wrong to do business, to have money, or to own property?*

Nothing is evil, nothing is good; it all depends on how you do things. Each one should act according to his conscience and not according to his egocentric convenience.

To live in the world and to have a family is not an impediment for living with an upright conscience and for practicing self-denial. Quite the contrary is true; this should be a help.

*24. How can one guide young people to prepare them for life and for the experiences they need for their evolution, without restricting their freedom and the formation of their conscience?*

First of all, by giving them a good example



with your life. If you want them to be upright, truthful, conscientious, first try to be so yourself. Remember that freedom consists in making decisions between one's conscience and the ego-self; freedom is not licentiousness.

To respect the freedom of young people means that one should not go against their decisions of conscience. This is only possible through a sincere dialogue between parents and their children, adults and young people; it is also necessary for the young people to have received a good formation from their childhood so as to know when their decisions are made according to conscience or out of selfish convenience. This is not easy, since conscience is practically unknown, and so is freedom; both conscience and freedom are referred to the appetites of the senses, instincts and reason.

Freedom, the faculty of choosing, and conscience, the expression of the demands of man's true entity, which is his soul, are higher faculties, which are beyond the senses, instincts and reason.

*25. What can man do in face of sin? What is it that saves us before the Lord?*

One should first know what sin is. Sin is everything that we do against our conscience,

with our back to the light, hidden from the presence of God. Our falls – a consequence of our weaknesses – become a sin when we try to hide from God.

What saves us before the Lord is for us to show ourselves, in His Presence, just as we are, acknowledging our weaknesses and expecting from Him our regeneration. We have an example of this in King David, as we read in the Bible, namely in the attitude he assumed, after having committed sin with Bathsheba, when he was confronted by the prophet Nathan, as expressed in Psalm 51: *«Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense....»*

*26. What are we expecting at the present moment? What are the signs that show us that the definitive moments are approaching? Will the end of the world mean the disappearance of our planet?*

I don't know what each one is expecting. The signs are the very decay that we see in the human beings and in society. Man has nothing more to expect from himself and from this world. This indicates that mankind's evolution has come to an end, and man must transcend matter and his own nature. The "end of the

world” will be the end of this state of unconsciousness. Nothing will disappear; all that exists will be transformed. «*Behold, I am making all things new.*»

27. *Can one fulfill the Will of God in any place whatsoever?*

Of course. The only impediment for the fulfillment of the Will of God is one’s egoism. This is why Jesus says, «*If anyone wishes to come after me [after the Will of the Father], let him deny his very self....*»

28. *How does the Will of God manifest itself in one’s everyday life?*

First through one’s conscience. The more you are faithful to this inner “voice,” denying yourself as an ego-self, the more this “voice” manifests itself as a “Force,” superior to you, that moves you and is the Will of God.

Every circumstance that does not depend on you, no matter how difficult and painful it may be, must be accepted as the Will of God: a sickness, the loss of a loved one, etc.; likewise, the favorable circumstances that were not fostered by you, such as love, the healing of an incurable sickness, etc.

29. *How can one live only in the present?*

By being occupied, without being preoccupied; by doing your part “here and now”—it’s the only thing you can do— without worrying about the past or the future, in the conviction that the “here and now” is the product of the past and that you are hereby shaping your future.

If your “here and now” or your present is good, if you are at peace with your conscience, it’s because your past –no matter how bad it might have been– was necessary in order for you to live your present life. And your future depends on what you do here and now.

30. *Due to various circumstances, the group of Mexicans who have received the “Message,” though once united, have little by little become separated. What is the reason for this, and what can we do to help restore Unity among us?*

Every separation is caused by each one’s egoism.

In order to attain Unity, each one should stop thinking about himself and think more about the others. This would be for each one to begin to deny himself, harmonizing with life in order to fulfill the Will of God.

One should serve others, not so much for the sake of others, but out of fidelity to one's conscience. The opposite would be a self-centered convenience. Conscience always gets us to forget ourselves in order to serve others. At least this has been my experience.

This is why I think that you should get together, should dialogue and share your experiences, respecting one another, without getting annoyed if someone does not agree with your own way of being or acting.

*31. How will Unity be achieved? Could it become a reality all over the world?*

Unity comes about gradually as we identify ourselves, in all our acts, with the Will of God, on the basis of the respect for everyone's freedom. Everything else is an "apparent unity," because such unity is conditioned by egoism and refers to the equilibrium of mutual selfish interests (if you do what I say, or what is to my interest...).

Definitely, anyone, anywhere in the world, who lives according to conscience in order to fulfill the Will of God will be in Unity.

*32. Does this mean that Unity cannot be created by men?*

Exactly. Because the unity that men foster is always based on egoism, be it individual or collective. True Unity can only arise from a life identified with the Will of God, free from every form of egoism.

*33. As a Mexican, I would like to contribute to the spreading of this "Message." Is there a way of doing this but, of course, without it becoming a work of proselytism?*

The best means of letting people know about the "Message" is, of course, one's own conversion, manifested in all the acts of one's life.

Light cannot be hidden, and one who begins to delve deeply into the "Message," and to live it, has an inner desire, a need, to make it known to others; in this way, as a part of one's life, one certainly could contribute to its diffusion.

The only restriction would be to avoid proselytism, which is nothing else than the desire to gain followers, forcing the present state of consciousness, just to be able to count on more sympathizers with the cause, whom God, after all, does not need.

*34. Could one, for instance, set up bookstores and Reflection Centers that would offer courses and conferences on the "Message," on the various*

*religions, on the Revelations received through “instruments” and mystics, etc.?*

Whoever feels the inner impulse may do so.

*35. What about the idea of publishing the experiences that some of us may have had in relation to the “Message”?*

Whoever feels the inner impulse may do so; the “Message” is free.

This means that permission is not required to reproduce or diffuse some extracts of the “Message,” provided that they be literal quotations of the books from which they have been taken.

As far as personal experiences are concerned, there is no problem, because each one is speaking about himself, about “his” life, not about the texts and concrete explanations of the “Message.”

*36. May one venture to present all this to associations and groups, on radio and television programs, as well as through interviews with the press?*

Each one, according to his conscience, may speak of his own experience, always for the sake of self-communication.

But one should be careful not to fall into what

many media of this kind try to achieve, namely “sensationalism.”

If the program, the interview, and the occasion are sufficiently serious, we may speak about our personal experience.

*37. We know, moreover, that in Mexico and in other countries, just like in Venezuela, there already exist lands destined for the living together of the people who want to put into practice the Ideal of the “Message.” What is really the purpose of these lands?*

These lands are for the people who want to live out the self-denial in order to fulfill the Will of God.

The land, in itself, is not what’s important, for it is an incidental circumstance and, at some moment, might have to be abandoned. What’s essential is the effort, the self-surrender, the self-discipline that life demands in the practice of the self-denial, the denial of every form of egoism.

*38. Who can live on this land, and how can one get to live there?*

It is necessary to speak to those in charge who live in each place in order to determine how one can visit the land, or go to live there.



Of course, to live on the land, it is indispensable to do the Reflections on *The "New Earth" of the new man*, so as to be fully conscious of what living the "Message" really means, and to have the desire to put it into practice out of a deep need to renounce the "spirit of the world."

*39. Are economic resources required in order to live on the land? Is it necessary to make contributions? Is it matter of a community or something of the sort?*

The economic contribution of all those who live there is, of course, required in order to cover the expenses of their living together, not only their economic contribution but also their collaboration in the various works that need to be done; in case someone doesn't have the means to contribute economically, he can simply contribute by his work.

It is not a matter of an institutionalized community, like those we are familiar with, which depend on a fixed capital. It is simply the gathering together of people – unmarried or married persons and complete families – who desire to live the "Message," sharing in the fulfillment of all the needs of a great home.

## FINAL COMMENTARY

And so, all at once, the conversation with Josefina comes to an end; any situation that comes up may terminate such talks, as abruptly as they usually begin, for she is always very busy.

This conversation, for instance, is the result of various interviews held at different intervals. But we must have patience, because in the end it pays off.

I could spend hours and hours asking Josefina questions, for she is, in my opinion, Wisdom and Love. The fact is that since she has received, by Intuition, a great deal of knowledge, her answers to the questions that are put to her flow forth spontaneously, with the depth of simplicity.

Her knowledge, of course, surpasses the dimension of the strictly human, of the psychic, of what's expected, and goes deeply into the dimension of the spiritual. Therefore, it often happens that an answer is understood at first

sight in one way, but after some time, unknown aspects are discovered, which were not seen at the beginning.

This is so true that Josefina herself, after re-reading her writings or answers, frequently discovers new facets that she herself did not suspect. This does not happen with man's word, which has no life of its own and wears out easily.

But, as she says, "there's little time left," and she must use it sparingly; we only dare to ask her a final question:

– Josefina, will you return to Mexico someday?

She waits a little while before answering and then she says:

*– I would like very much to do so, since I have felt very good in Mexico and with its people, the two times I have been there. Moreover, the "Message" has been well received there and at present there exists quite a large group of people who are striving to live according to an upright conscience, renouncing egoism in order to fulfill the Will of God. But everything depends on the Lord, since I do nothing else than fulfill His Will.*

*I want to point out that the two times I went to Mexico, it was the Lord Himself who took me there, something that has not occurred in rela-*

*tion to the other Latin-American countries, which I have never visited. Doubtlessly, the Lord wants to do something with you Mexicans.*

For me, for the Mexican Juan Esteban, this last affirmation, more than being a cause of pride, is a great responsibility, considering the great gifts we have been given in the course of our history.

Let us implore the Grace to be faithful to the end.

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