

QUESTIONS AND ANSWERS

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.»*

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.

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.

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!*»

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....»*

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.

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.