

JOSEFINA'S CHILDHOOD AND YOUTH

The years of Josefina's childhood and youth, before the coming-to-consciousness that changed her life, were, for her, years of evolution and realization in the human dimension, which she lived in the country and later on in the city.

As regards this first stage of her life, we transcribe from the presentation of the book ¿Quiénes son los "Peregrinos"? [Who are the "Pilgrims"?] the following biographical data that were taken from conversations with Josefina and supervised directly by her to guarantee their authenticity.

«Josefina Chacín Ducharne, *the slave of the Lord*, bearer of the "Message to the men of the New Earth," was born of Venezuelan parents in the Island of Trinidad on March 22, 1920, the firstborn of twelve children, eight women and four men. Some years earlier her maternal grandparents had gone into exile to the Island because of a political persecution. As a baby she was brought to Venezuela by her parents and she was reared on an agricultural farm in the Delta of the Orinoco River, in a jungle region with rudimentary means of communication. She remained in the country until the age of seventeen and for this reason she never undertook any academic or elementary studies. Nevertheless, she was a person who handled affairs with much skill and efficiency in the environment of that time. Although she was baptized a Catholic eight days after her

birth, she never practiced this or any other religion, nor did she have any knowledge or aspirations of a religious kind until she had the experience of the Being in the year 1954, after which she began to practice the Catholic religion, a practice that lasted twenty years. She says that ever since she was a child she had a very clear conscience and she ruled her life by it, feeling a great love for the truth. In the year 1937 her father had to take charge of the administration of a farm that belonged to the Ducharne family, in Cristóbal Colón, Gulf of Paria, in the State of Sucre, where they remained for some time. Later on, for a few years, she lived with her entire family in Güiria, also in the State of Sucre. Afterward they all moved to Caracas, the capital. At the age of twenty-seven, after her father died, she started a business to attend to the needs of the family.»

(pp. 9-10)

EXPERIENCE OF THE ALL
AND THE NOTHINGNESS (1954)

At the age of thirty-four, Josefina was suddenly surprised by the presence of the Being. Concerning this experience and the repercussion it has had in her life she writes:

«On Sunday, the 22nd of August of the year 1954, at about eleven o'clock in the morning, while I was in the house of my residence in the "Alta Florida" section of Caracas, the Lord manifested Himself to me as the Being Who "IS"; it was an explosion of LOVE, LIGHT, WISDOM and GOODNESS that took place in the inmost depths of my being, letting me know who He is and who I am: the ALL and the nothingness.» «I have no words to express what this "experience" consisted in.... At that

moment, the only thing I understood was that THAT was All and I was nothing; I saw myself as if I had been a huge block of ice which in an instant, upon contact with THAT, became a drop of water, and I understood that everything I was attributing to myself was the work of THAT, and without THAT, I was nothing.» «It was what totally changed my life, and from then on I have desired nothing else but to fulfill His Divine Will.» «This knowing is not a simple knowledge but rather a *state of consciousness* that has gradually become conscious to my reason, through time, meditation and everyday happenings; in a special way through my contact with the Sacred Scriptures and through the persons who, feeling the same concerns about TRUTH and LIFE, have come into contact with me.» «This coming-to-consciousness of the All and the nothingness, which I consider the fruit of the effort of all Humanity, is “the Message” addressed to all the human beings who are disposed to recognize their “nothingness” and to make way for the ALL, the Being, in themselves.»

«The repercussion that this experience had in me was a change of values, a change of life, which I began to experience the very next day: when I went to my usual work at the small business I had, upon receiving the cash, the bills, from the hands of the money-collector, I was unable to hold them in my hands because they transmitted to me, as it were, a fume or effluvium, a sensation of filth, which greatly impressed me, for I was accustomed to receiving the money with great pleasure, since I needed it for the many necessities of the business as well as for the support of the family – my mother and siblings. Changes like this began to take place in all aspects of my life; I no longer felt any attraction for parties or other social gatherings, until finally I had to leave behind everything in order to dedicate myself only to obeying the “force”

that was manifesting within me as a “voice” which was very difficult for me to disobey because it manifested itself as a will superior to my own. It was not that I saw anything wrong in the values that I was leaving behind, but, in relation to what I had received, they were now transcended, because they no longer satisfied me as they did before.»

«Seeking to nourish my new life with other things that were not of the world known by me, I approached the Church in order to practice “my” religion.... I was greatly disappointed by the first contact with “my” church and “my” religion, for I found therein another world similar to, not to say worse than, the world that I had left behind (when I say “world,” I am referring to the spirit of the world where selfish interests reign: the love of money, vainglory, hypocrisy, falsehood, and so on.)»

(pp. 10-12)

JESUS CHRIST AND HIS CHURCH

[In the year 1956,] Josefina had an experience of Jesus Christ Arisen that she herself narrates for us:

«One night, while being in silent prayer before the Tabernacle, the Lord manifested Himself to me; this time, I recognized in Him the Risen JESUS CHRIST, who, answering some of my questions about the Church, told me, without words: “Yes, this is my Church (referring to the souls), but that which I have let you know about it (referring to the Institution) is not my Father’s work, it is the work of an ‘enemy.’ Men are instruments of this enemy; some are conscious of what they are doing, others are not. If I have made it known to you, it is not because you are better than they; you would be worse without the

grace that I have given you. And I have let you know these things so that you might surrender yourself totally to the Will of my Father, and might take my word to my own.”

At that moment I came to know the CHURCH from within, the Divine Reality, and from without, the human reality, and I felt such a great love in my heart, for all the souls, that it enkindled my bosom, and the force of this love was violently impelling me, amidst tears, to offer myself unconditionally to the Divine Justice so that the genuine CHURCH that He had made known to me, might manifest in the souls, in men. I recognized this “Divine Justice” as being Love par excellence, very different from man’s justice.»

Josefina’s experience of Jesus Christ was of great importance to her, as she herself expresses it:

«...I had a vivid experience, recognizing in him the same reality of my first experience; in this way I could recognize in man, in the human nature, THAT which IS, Whom today I call the Being, and Who is to manifest Himself in every human being.»

From that moment on, the Being was not, for Josefina, something abstract, but rather the most concrete Reality in her life, enabling her to live out in the everyday circumstances her coming-to-consciousness of the ALL and the nothingness. The example of Jesus’ life – the denial of self – has been and continues to be the central axis of her life.

(p. 15-16)

HER EXPERIENCE WITH THE BIBLE:

«I had a very deep experience while reading and meditating on the Bible for the first time in the years 1958 and following. I felt so identified with these personages that I experienced myself living each one of

their actions, and I felt a deep sorrow for their infidelities as well as an ineffable joy for the graces they received. It was as if I were living in my own flesh that very moment in the way they lived it, and I felt the responsibility for the moment I am now living.» «It is something very real and deep that makes you feel sorrow for the sin of others and joy for the graces they receive; it is not a mental attitude, nor a self-sought or self-induced sentiment; it is something that arises without seeking it, without desiring it or even thinking about it.... I have never been able to harm someone else, even if I would have wanted to, because in going against another person, I feel that I am going against my very self. It is as if, in wanting to mutilate one of my hands, the pain is such that it does not let me carry out the action. My joy and happiness have always been in relation to others; if those around me are happy, I, too, am happy. I do not refer to a superficial happiness but to the happiness that is a consequence of an inner harmony that fills one's whole being.»

(pp. 26-27)

CONSCIOUSNESS OF HER MISSION:

«...in March of 1963, I was, by Will of God, in the house of Martín and Margot Stolk, “Kariven,” along with Nicolás and Graciela de Castro and Father Clemente Gutiérrez – we intended to make a retreat with Fr. Clemente on the “Better World Movement”– and the Lord let me know that I should speak of “His” things to these people; and not only He, but also the Blessed Virgin manifested herself to me, when I least expected it, letting them know about these things.»

«The purpose for which we had come together was never achieved, since the talks to be given by the priest of the “Better World Movement” could not take place, because the three days of the retreat were spent in my transmitting – impelled by this Inner Force – the knowledge I had received during those nine years about the human being, the soul, the spirit and the liberty, and about how the enemy works in the souls. When the persons in the group had doubts or questions, many times, even before they could formulate them in words, the answers would come forth from me, clarifying concepts, answering questions related to the Sacred Scriptures, concepts that were unknown to me. During those three days, I did not realize what was happening in me and in the other persons who were with me: it was something extraordinary that would have repercussions not only in my life but also in the life of many people. It all happened in a very natural way, even though I felt flooded all the time by this Force that manifested itself as a feeling of Love among all of us. It seemed as if we were enraptured in an atmosphere of peace and harmony which was reflected in all of nature around us, for we were in a house in the country. When I said goodbye to these persons and returned to my place of residence, I thought that my contact with them had come to an end, but very soon I realized that it was only the beginning of a stage in my life, for this is what the Lord let me know, impelling me to write to them. This is how these letters came about, and, later on, I also transmitted to them the messages that I was receiving directly from the Lord.»

«Ever since then, I knew that I was only an “instrument” of the Lord and that all I was receiving, I had to transmit to the persons whom the Lord Himself would send my way. This is what He told me: “...You are to be in a vertical position, which entails being in the infinite,

so that from there the current coming from the CREATOR may pour forth on all creatures, without any distinction made by you, who are the instrument – distinction that the (Eternal) Father makes, that I alone make. Yes, a difficult position: one extremity in the infinite and the other extremity in the void, without any support on earth, because any support is an obstacle that will stop the current.... You do not belong to yourself, nor do you belong to any creature; you belong totally to Me, acting from Me according to My wish and Will in the souls whom I Myself choose....”»

(pp. 32-34)

BEGINNINGS OF THE COMMUNITY (1975):

«The first people who moved to the land that today is the Farm were two married couples with their little children, and three adults.... As time went by, other families joined us and, at the same time, they purchased the adjacent lands. The families included adults, children and young people, all the way from new-born babies up to seventeen-year-olds.

Living together was not easy at the beginning.... Some families had sufficient economic means and ate very well, whereas other families lacked, at times, even the basic necessities. As for me, as the Lord’s instrument in whom they trusted and whom they considered a guide on the path, I was confronted with an extremely difficult situation, for I had to be very firm in my conviction that the Lord was the only “Provider” and that each one had to act according to his conscience in order to come to know the Divine Will, and at the same time my human feeling was also present. Thus, if I wanted to be faithful, I had to respect each one’s freedom and conscience, without

presenting solutions of my own; otherwise, they would remain with the “instrument” without getting to trust in the true “Provider.” I saw that many of them were not clear about these principles: *freedom* and *conscience*; or they lacked them. My hope was placed in the Lord; I trusted that if I was faithful, He would do the rest. I had always told all of them that we should not depend on anyone, or “protect” one another out of a simple human orientation for selfish purposes; that all our acts should be moved by conscience, in faith, and not by convenience of any kind. So then I could not tell those who had more than enough to cooperate with those who were in need; rather, I told the latter that they should neither ask nor expect anything from anyone, for if they truly trusted in the Lord, He would provide in due time, since this is what I myself was doing. All this obliged me to remain vigilant in a total self-offering for all, exclaiming from the depths of my helplessness: Lord, here I am, no one knows more than You; I know less than anyone. The Lord has never failed to provide in some way or another each one’s essential needs, and we are all acquiring more and more trust in Divine Providence, which each time manifests itself in the present moment, according to each one’s circumstances, but it certainly requires a life of faith, a righteousness of conscience and purity of intention, being authentic and faithful to the truth in each act. It means seeking the Kingdom of God and its Justice, without thinking about the “additional rewards.”

(pp. 107-109)

«As the families began to occupy the land of Stud Coquito, and especially when their teenage children began to cultivate the land, the property was converted into a farm with vegetable gardens, orchards, chicken-raising, beekeeping, a dairy, and so on, not for making a profit but for supplying the needs of all of us who live there. It was

given the name Farm Home “The Pilgrims” because, in addition to being a farm, it came to be a single Home, in which we have all the household services in common; and it was given the name “The Pilgrims” because all of us who live there feel that we are *journeying as pilgrims* in this world toward a Higher Reality....

All kinds of people live together on the farm, people who have been arriving through their free and personal decision, as the Lord has opened the doors to them. All of them are adults or families with their children, without distinction of race, culture, religion, social or economic condition who, by the grace of a coming-to-consciousness of a self-giving to God, the Being, *have made the decision to live a life of denial-of-self in order to depend on the Divine Will*. This “self-giving” is not lived in the same way by everyone; it is the fruit of Grace and of one’s personal effort as the *indispensable* cooperation with the GRACE one receives. If this constant effort to give oneself is lacking, the choice of this *form of life* does not become a reality; this is why *living in the Collectivity is not a guarantee but a responsibility for each one* upon being admitted to live with those people who indeed strive with all their efforts to *put into practice the denial-of-self*, the denial of all forms of egoism, in order to depend *only* on the Will of God.

So, then, those who live there are not a collectivity of “saints” or of “realized” individuals but rather of people who have become conscious of their human neediness, of their own limitations, and are determined to strive to renounce all forms of egoism in order to surrender themselves *unconditionally* to the *action* of the Divine, the Being who “IS.” Living together on the Farm with different people and in an atmosphere of purity and austerity is beneficial in all aspects: economic, social, and spiritual; it is, above all, a help to come to know oneself and to effectively practice the self-denial; but this is not

easy, and it is necessary to be very sincere and authentic with oneself in order not to fall into the illusion and self-deception of an egoistic easy-going attitude, disguised as personal helplessness....

What rules in the collectivity is the freedom of conscience in all its aspects. There, *each one is each one*. There are disciplinary norms for the collective living-together, but each one is responsible for his own acts and their consequences.... The “collectivity” as such, that is, as a group of people, has been and will always be something circumstantial with no aspirations for its *permanence* as a *place* or as a *collectivity*. Today it can be here, tomorrow elsewhere, or it can simply cease to be. What is important is the coming-to-consciousness that takes place in each one and each one’s permanence in the Will of God, living out the Ideal we have chosen, and this is what creates the union of all in the same Spirit. This is, precisely, the condition of being a “pilgrim.”»

This condition of being a pilgrim is well-expressed in a hymn written by Josefina herself:

«Who are the “Pilgrims”?»

The Pilgrims are the servants of the Lord;
they are peace warriors
who fight against their egoism,
against the attachment to themselves.
The Pilgrims, being in their doing,
harmonize with life;
they work with love and self-giving,
serving their Lord and God,
the Being of everyone and everything,
the Only One who IS,
the Life of all that exists.

Where are the “Pilgrims”?
The Pilgrims are here or there,
wherever they are sent by the Will of God,
their Father-Mother and Lord.
In sorrow or in joy,
in war or in peace,
in scarcity or in abundance,
the Pilgrims are happy,
harmonizing with life,
because they are in the Will of their Lord,
where Truth, Peace and Love
reign forever and ever.»

(pp.119-121)