

FLIGHTS TO THE NEW EARTH

Questions and Answers

by

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la esclava del Señor

The "New Man" Series

ACTION and LIFE Publications

Santa Fe, New Mexico

Spanish Original:

Vuelos a la Nueva Tierra: Preguntas y Respuestas
by *la esclava del Señor* [the slave of the Lord]

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ACTION and LIFE Publications is a nonprofit association dedicated to the publishing and distribution of works that can contribute to the spiritual Evolution and Realization of humanity.

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P.O. Box 511
Bolivar, Missouri 65613
(417) 326-8568

ISBN: O-936707-05-4

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Introduction

All we might say about the Being and His Manifestations will never be the Reality itself, because the Being cannot be known, but you can certainly experience His Presence in an ever deeper way the more you deny yourself. So then, do not strive to acquire mere conceptual knowledge that does not correspond to an actual reality in you, but rather strive to know yourself, so that you may discover the immanent Reality that is inherent to your own nature and to the world that surrounds you. Only in this way will the knowledge that you find in *Flights to the New Earth* lead you to your liberation from yourself, helping you to attain your true Realization.

If the concepts expressed in this book do not have any relationship with your practical

life and with the world that surrounds you, knowing them is of no value to you, since they would be empty words, unable to lead you to a real experience, and you would be wasting your time. If you want to know whether these concepts have a relationship with your practical life, and with the world that surrounds you, reflect on the following questions and *answer* them according to what *you believe* to be true, because we will come to know what truly *is* in proportion to our “being” more and more in the only One who “IS,” the Being, the Absolute. Do not answer these questions from a purely intellectual, abstract level, but rather relate the concepts to your concrete experience in everyday life. Our reflection should be, at the same time, meditation. We should reflect, not to acquire knowledge, but rather for the purpose of going deep within us in order to know ourselves and be able to overcome the different facets of our own self, which limits us, detains us, and does not let us encounter our true Being, the Only One who “IS.” When we reflect, it is as if we were digging a deep well, extracting everything that is not, in order to

let the crystalline water of pure truth gush forth. If we are consistent with ourselves, striving to embody, in our lives, the consciousness of the truth that will be manifested to us more and more as we continue “digging,” recognizing in us what is not, we will see gushing forth from our bosom a “fountain of living water springing up unto eternal life,” as it is said in the Gospel.

In writing these questions and answers on the book *Flights to the New Earth*, my only concern has been that you may, from now on, be able to at least “glimpse” the “New Earth,” enjoying ahead of time a “Paradise” of eternal happiness that you bear within yourself and which you will be able to enjoy beyond yourself and in all that surrounds you, attaining a Peace and Happiness that cannot be compared with anything of this world.

Some questions are asked for the purpose of clarifying concepts expressed not only in this book of the *Flights* but also in *The “New Earth” of the new man* and other books, which are of interest for the knowledge of ourselves, of our falls and errors,

enabling us to understand them through the behavior of the angels during the realization of their works, because what happens in us and in this phenomenal world is a repetition, from image to image, of what happened in the “invisible worlds.”

Do not take my answers as if they were the definitive answers, as a “dogma of faith”; my answers are not different from yours; my answers as well as yours reveal our state of consciousness – what is real for each one of us – but they are not the truth in itself. As I said before, we should do these reflections in order to come to know ourselves, not for the purpose of obtaining an absolute answer.

Only God, the Being who “IS,” possesses the absolute Truth, and we, the more we cease to “be” – as a “self” – and let Him be All in us, the more we will be, in Him, this very Truth. This is why we have been created, so that He may manifest Himself in us, who are His Work.

la esclava del Señor

The Being, the Will, the Liberty and the free beings

1. *In relation to the world in which we live, in what way, according to you, are the Being, the Will, the Liberty and the free beings present in Creation as Image? Can you give an example?*

In regard to the world in which we live, the Being is present in Creation, as Image, in life itself as its very essence; the Will, in the dynamism of life; the Liberty, in the realized “product,” the fruit of this dynamism, a fruit that is its manifestation: this “fruit” would be “man”; and the free beings would be this same “product” in the process of its realization.

I see an example of this in the seed, the tree, the fruit and the flowers. The seed has everything in itself, like the Being in Himself and with Himself, unmanifested; the Being’s

act of manifesting Himself would be represented in the tree. In order to be tree, the seed disappears, like the “self-annihilation” of the Being in His Manifestation Liberty-Work, and there appears its dynamism as tree, like the Being who in the act of manifesting Himself is Will; the fruit is the manifestation of the seed, manifestation which in itself contains the all, like the Manifestation of the Being, who in herself contains the All: the Being in Himself and with Himself, unmanifested and disposed to manifest Himself through the death of His Manifestation, which Manifestation must first be what she is and then, after having attained the consciousness of her Being, cease to be what she is in order to be He who “IS,” the one and only Being. In the process of its realization, the fruit is, at first, a flower, flower which, after being a flower, has to “renounce” its form as flower, in order for the fruit to appear, and the fruit has to “die to itself,” to its being a fruit, so that there may appear the seed, in which the “new life” is manifested; like the free beings who must renounce themselves, their egoistic human appetites, in order to become truly free

and then submit their liberty to the Will, each one dying to himself, so that the Unique Being, the One who IS in Himself and with Himself, may manifest Himself in him.

2. In your practical life, how, according to you, are the Being, the Will, the Liberty and the free beings present in you as Image?

I believe that, in my practical life, the Being is present as the very essence of my life; the Will, as the dynamism of this life, which is manifested in my daily living; the Liberty would be the manifestation of this dynamism –power of choice– choosing in unity, which is manifested in my conscience (supernatural faculty); and the state of free beings would be the manifestation of this dynamism –power of choice, free will– in multiplicity, which is manifested in my senses, instincts, thoughts and reason (natural faculties).

3. What relation do the Being, the Will,

the Liberty and the free beings have with you in your life?

The relation is one of identity, depending on my state of consciousness. According to my state of consciousness I can be: either a free being, if I am in the multiplicity, oriented to the “self,” the creatures; or Liberty, if I am in the Unity of my being, oriented to my conscience and not to my convenience; or Will, if it is my true Being who acts in me and not my “self,” because of a real and true renunciation of all forms of egoism in all my acts; or the Being Himself, if, dying definitively to my self, I lose the consciousness of being me and become conscious of being what I AM in essence; such a state does not pertain to this world.

4. *It is said in the text that the Being is present in Creation, as Image, in the “Masculine” aspect. According to you, what would be the “Masculine” aspect, as Image of the Being, in Creation and in you?*

The “Masculine” aspect as Image of the Being in Creation would be, principally, the very essence of each and everything, the life present in the Cosmos as well as in an ant; and in me, the “Masculine” aspect, as Image of the Being, would be the very essence of my life.

5. It is said that the Will is present in Creation, as Image, in the “Feminine” aspect. According to you, what is the “Feminine” aspect, as Image of the Will, in Creation and in you?

The “Feminine” aspect as Image of the Will in Creation would be the dynamism present in each and everything; and in me, the “Feminine” aspect, as Image of the Will, would be the dynamism that is manifested in my everyday life.

6. It is said in the book that the Liberty in the Unity of her Being is present in Creation, as Image, in the product or fruit of the

union of the “Masculine” and “Feminine” aspects: the Son. What do you think this would be in Creation and in you? Could you give an example?

The Liberty in the Unity of her Being, as fruit of the union of the “Masculine” and “Feminine” aspects – the Son – is present in Creation, as Image, in the product or fruit of the dynamism of life. For example, the sensible Matter, the phenomenal world in which we live and of which we form part as “Man” or the Consciousness of Matter: “Man,” a being with self-consciousness, center of Creation, while he himself is centered in his Being, He who “IS.”

In me, the Liberty in the Unity of her Being is present, as Image (as possibility), in my being and acting irreversibly oriented to the only Being who “IS,” present in me.

7. It is said that the Being is present as Image. What do you understand by this? And why, according to you, is He present as Image and not in His Reality? In what way

do you think the Being would be present as Reality?

When it is said that the Being is present as *Image*, it is understood that His presence is not in Himself and with Himself but through something else..., that is, through the Liberty and the free beings; this is how He is present in Creation. He is present as Image because the Being ceases to be Himself in order to let His manifestation Liberty be, thus giving reality to the Image, which “is” not. He comes to be present as Reality when the Liberty, attaining the consciousness of her Nothingness, affirms herself in her Being, dying to herself and disappearing in Him, and the Being, in Himself and with Himself, manifests Himself in His Manifestation, now being Himself.

8. It is said in the text that the fruit of the union of the “Masculine” and “Feminine” aspects is always unique. How do you interpret this? Can you give an example?

The fruit of the union of the “Masculine” and “Feminine” aspects, as Image of the Manifestation Liberty in the Unity of her Being, is always unique, because the Manifestation of the Being, Liberty, is always unique. Example: “man,” the Human Nature, in whom the Unity has appeared.

9. *Do you think that the fruit of the union of the “Masculine” and “Feminine” aspects, as Image in Creation and in yourself, is always unique. Explain the reason for your answer?*

The fruit of the union of the “Masculine” and “Feminine” aspects, as *Image* in Creation and in the human being, is not always unique, because the entire Creation is in multiplicity, due to the fact that the human beings are to be found in the multiplicity of the self, as free beings, and not in the Unity of Liberty in her Being.

10. *What do you think is the Activity of*

the Liberty?

The Activity of the Liberty is the very same Activity of the Being: the Will.

11. *According to you, how is the Activity of the Liberty present in Creation?*

The Activity of the Liberty – Will– is present in Creation as Permission, because it is fulfilling the desire of the free beings, vivifying and sustaining all that exists, until they attain the consciousness of the Unity in their Being.

12. *According to you, when is the Activity of the Being present in the free beings as Permission, this being positive for them?*

The Activity of the Being is present in the free beings as Permission, this being positive for them, as long as they are in the process of their evolution, oriented to themselves in a state of unconsciousness, and the conscience has not yet spoken to them.

13. *According to you, when is the Activity of the Being present in the free beings as Permission, this being negative for them?*

The Activity of the Being is present in the free beings as Permission, this being negative for them, when the free beings go against the demands of their conscience.

14. *According to you, when is the Activity of the Being present in the free beings as Will?*

The Activity of the Being is present in the free beings as Will when they, attaining the consciousness of the Unity of Liberty, come to the consciousness of the Being who “IS” and of their nothingness, and they deny themselves and orient themselves irreversibly to Him.

15. *According to you, when would the Activity of the Being not be present in the free beings? Give a reason for your answer.*

The Activity of the Being would not be

present in the free beings when they, reaffirming themselves in themselves, consummate their power of choice; in this case, they would no longer be free beings; this would be a state of non-being. I say that the Activity of the Being would not be present in the free beings who reaffirm themselves in themselves because, by doing so, they consummate their power of choice, ceasing to be free beings, and they do not form part of the Manifestation of the Being, Liberty. They would be sustained by the Being, but they cannot be penetrated by Him.

16. *According to you, when do the free beings appropriate the Activity of the Being?*

The free beings appropriate the Activity of the Being when they are detained in themselves, that is, when they act egoistically.

17. *When do you think the free beings project themselves in their acting without*

“being”? Can you give a practical example taken from life?

The free beings project themselves in their acting without “being” when, detained in their self, they appropriate the Activity of the Being in order to accomplish their egoistic desires. For example: all the works we have accomplished without taking into consideration the self-denial in order to submit our convenience to the conscience.

18. *When do you think the free beings are “being” in their acting?*

The free beings are “being” in their acting when they, denying themselves, give themselves totally in the work they are doing, without setting their sights on its fruit.

19. *According to you, is the Permission negative or positive for the free beings?*

The Permission is always positive; it is the Will realizing the acts that the free be-

ings choose to do. As long as the free beings do not go against their conscience, their acts are positive; and they are negative when the free beings consciously act in opposition to their conscience.

20. *What difference do you think there is, in practice, between the free being in whom the Activity of the Being is manifested as Will and the free being in whom it is manifested as Permission?*

The difference, in practice, between the free being in whom the Activity of the Being is manifested as Will and the free being in whom the Activity of the Being is manifested as Permission is that, in the former case, the self is at the service of the Being, and the free being does not have any personal desire: the Activity of the Being in him is Will; and in the latter case, the Being is at the service of the self, permitting the free being to carry out his desires so that he may evolve and consummate his power of choice; these desires are multiple and never

get to satiate him, thus getting him to become aware of his own impotence, of his nothingness.

21. *In which state do you think the free beings are to be found?*

The expression, free beings, always reveals a state of unconsciousness: to be in the multiplicity of beings and not in the Unity of Liberty in her one and only Being.

22. *According to you, who are, concretely, the free beings in the world in which you live?*

In the world in which we live, we human beings are concretely the free beings.

23. *In the world in which we live, what do you think is the relation among free beings, human beings and the self?*

The relation is one of identity, since free

beings, human beings and the self are one and the same thing.

24. According to you, how can human beings consummate their power of choice?

Human beings consummate their power of choice when, due to the Being's manifestation to them, they come to the consciousness of the nothingness – the nothingness of themselves and of everything around them. They affirm the orientation that they have assumed in their acts during their lifetime: orientation to conscience, their Being, or to convenience, their self.

25. Do you think you have consummated your power of choice? Give the reason for your answer.

Yes, I believe I have consummated my power of choice because I have come to the consciousness of the All and the nothingness, both present in me, and all desires have

ceased in me except that of fulfilling the Will of this All, who is my Being, the one and only Being.

26. How can the Liberty, after having fallen into the unconsciousness of multiplicity, deny herself? Give a practical example of this in human beings?

The Liberty, after having fallen into the multiplicity of free beings, denies herself by orienting her power of choice to the Being and not to the self. An example of this in human beings would be when a person obeys the demands of his conscience over and above his desires, giving second place to the demands of the self, his convenience, doing so in each and every act of his life, until he gets to identify himself with the Activity of the Being, the Will, affirming his choice in the Will.

27. What happens when the Liberty denies herself and identifies with the Activity

of the Being? Can you give an example?

When the Liberty, after having been detained in herself, denies herself and identifies with the Activity of the Being, the Being manifests Himself in her as Will. In human beings this would happen in a person who, denying himself in all the acts of his life, behaves according to an upright conscience, not satisfying the egoistic appetites of the self; in this way he identifies with the Activity of the Being. An example of this would be Jesus of Nazareth: «*My food is to do the will of him who sent me*» and «*Father, if it is possible, let this cup pass from me; yet, not my will but yours be done.*»

28. *Do you think that human beings can affirm their power of choice in their Being while they are still in the multiplicity of free beings?*

Human beings cannot affirm their power of choice directly in the Being, if they have not first attained the consciousness of their unity in the totality – the Human Nature,

“man”— which would be the state of the Unity of Liberty in the Will, because what really counts for the Being is the Liberty as Unity, not the free beings, the multiplicity.

29. When is the Liberty called free beings and why?

The Liberty is called free beings when it is to be found in the unconsciousness of beings because she sees herself separated from the only Being who “IS,” and she thereby acts independently of Him.

30. How can human beings come to the state of the Liberty in the Unity of her Being?

Human beings come to the state of the Unity of Liberty in her Being when they attain the consciousness of the unity of all in one—Humanity, “man,” the Human Nature—which would be the state of consciousness of Unity of Liberty in her Being, He who “IS,” the one and only Being, and, denying them-

selves, do not act as free beings, independent of the only One; rather, they sacrifice themselves unselfishly for Humanity, for their Country, for others, etc. Giving second place to the egoistic appetites of the self, which are manifested through his natural faculties – senses, instincts, thoughts and reason – the human being obeys the demands of conscience, his supernatural faculty, wherein the activity of the Being manifests itself for his sake as Will and not as Permission. But one can also attain only a partial consciousness of Unity – as Humanity, one’s Country, etc. – without having attained the consciousness of the Being, the Will, Who brings about this Unity; and therefore, one seeks to bring about the Unity on one’s own, in the self, with ambitions for power, glory, etc. This is the “apparent unity.”

31. *When human beings project themselves in their acting without “being,” what is the Activity of the Being in them? Give the reason for your answer.*

When human beings project themselves in their acting without “being,” the Activity of the Being in them is Permission, because the Being is at the service of the Liberty, the self, and not the Liberty, the self, at the service of the Being.

32. What does the power of choice of human beings consist in? What do they have to choose?

The power of choice of human beings consists in the faculty they have to choose in their practical life between the demands of their inferior self, the natural faculties of senses, instincts and reason, and their higher self, the supernatural faculty of conscience. In short, they have to choose between their “self” and their Being.

33. According to you, how do human beings, in practice, choose the Being?

Human beings, in practice, choose the Being by acting with uprightness of con-

science.

34. *According to you, how do human beings, in practice, choose the “self”?*

Human beings choose, in practice, the “self” by acting out of convenience in opposition to conscience.

35. *How is the Activity of the Being that is submitted to human beings called?*

The Activity of the Being that is submitted to human beings is called Permission.

36. *According to you, when do human beings submit themselves, in practice, to the Activity of the Being?*

Human beings submit themselves, in practice, to the Activity of the Being when they submit their convenience to the conscience.

37. How is the Activity of the Being called when human beings submit themselves to it?

When human beings submit themselves to the Activity of the Being, this Activity is called Will.

38. When does the Being fulfill the desires of human beings by permitting them to exercise their power of choice?

The Being fulfills the desires of human beings as long as they are evolving in knowledge and have not come to the consciousness of their Being; He submits His Activity to them through the Liberty, permitting them to exercise their power of choice in their doing – in the Being, being in the doing, or in the self, doing without being – until they come to the consciousness of their Being and consummate their power of choice either in the Being or in themselves, the self.

39. For what purpose does the Being

fulfill the desires of human beings?

The Being fulfills the desires of human beings so that they may evolve in their self-knowledge and may consummate their power of choice between the “self” and their Being.

40. Do you think that the Being fulfills the desires of those human beings who, denying themselves, submit themselves to His Will?

The human beings who, denying themselves, submit themselves to the Will of the Being no longer have any desires because the only thing they could possibly desire is that the Will of God be fulfilled in everyone, and this does not depend on God but on each one’s liberty.

41. What do you think happens when human beings are detained in themselves?

When human beings are detained in themselves, they appropriate the Activity of

the Being, projecting themselves in their acting *without being*, and the Being submits to them His Activity as Permission, through the Liberty.

The entity-self, the ego-self and the Nothingness

42. *According to the world in which we live, what, in your opinion, is the entity-self? And what is the difference between entity and entity-self?*

The entity-self is the entity conscious of himself, that is: the free being conscious of himself in the unconsciousness of his true Being.

The difference between entity-self and entity is that an entity is everything that exists but is not conscious of itself, nor is it conscious of its true Being; and an entity-self is the entity that is conscious of himself as a self but is not conscious of himself in relation to his true Being.

43. *According to the world in which we*

live, what, in your opinion, is the ego-self?

The ego-self is the entity-self detained in himself, submitted to himself – to the “self” – without orienting himself to the Being who “IS,” his true Being.

44. According to the world in which we live, what, in your opinion, is the Nothingness?

The Nothingness is the state that takes place in the entity-self, the free being, when he becomes conscious that, of himself, he is not and that his being and his activity do not lie in the self but in the Being who “IS,” and, denying himself, he submits himself to His Will in thought, word, action and work.

45. Do you think that the free being who attains the state of the Nothingness does not have a self?

The free being who attains the state of the Nothingness certainly has a “self,” but a

“self” that is conscious of its nothingness and is at the service of the Being, unconditionally submitted to Him.

46. What do you think would be the activity of the ego-self, the entity-self and the nothingness-self?

The activity of the ego-self, the entity-self and the nothingness-self is always the Activity of the Being, but in the entity-self as well in the ego-self this Activity is at the service of the Liberty and the Liberty at the service of the “self” – the Unconsciousness, free beings – and it is Permission. In the nothingness-self the Activity of the Being is Will, because the “self” is at the service of the Being and not the Being at the service of the “self.”

47. According to you, how should the human being act in order to attain the consciousness of his true Being?

In order to be able to attain the con-

sciousness of his true Being, the human being should act with uprightness of conscience and not out of an egoistic convenience.

48. *Do you think that all human beings can act with uprightness of conscience?*

Yes, all human beings can act with uprightness of conscience, provided that they have gone through the evolution necessary to perceive the “voice” of conscience and strive to follow it over and above their convenience.

49. *It is said in the book that the entity-self appears when the Liberty, Manifestation of the Being, knows herself and comes to the consciousness of herself, orienting herself to herself and not to her Being. How does this happen in the human being?*

The human being knows himself when, though being a child, is able to say “I am,” “this is mine,” etc., that is, when he realizes

that he is an individual independent of others. He comes to the consciousness of himself, and orients himself to himself and not to his Being, when he begins to choose between conscience and convenience, and he detains himself in his convenience.

50. *In the book it is said that the Liberty, Manifestation of the Being, «...upon becoming wrapped up in herself, submits herself to herself and not to the Being who “IS,” her true and only Being.» In relation to the human being, how do you understand, in practice, this “becoming wrapped up in himself and submitting himself to himself”? Can you give a practical example of this in yourself?*

In the human being, this “becoming wrapped up in himself and submitting himself to himself,” would, in practice, be an attitude contrary to the denial of himself; it is a question of being stuck in oneself, by having pity on oneself, or by nourishing feelings of resentment or vengeance against the other person.

An example would be when someone touches my ego and I keep turning it over and over again in my mind, feeling hurt or victimized; or when I hold a grudge because of what the other person has said to me, and I wait for the chance to take my revenge by hurting him in his ego.

51. According to you, how can a human being, when touched in his ego, submit himself to the Being who “IS” instead of “becoming wrapped up in himself and submitting himself to himself”?

A human being, when touched in his ego, instead of “becoming wrapped up in himself and submitting himself to himself,” can submit himself to the Being who “IS” by denying himself and not dwelling on his touched ego, recognizing that if he has been offended or hurt by what the other person has said to him, it is because he is stuck in himself.

Divine Nature, Angelic Nature and Human Nature

52. *If the Liberty-Work only partially comes to the consciousness of the Unity of her being in the Being who "IS" and orients herself irreversibly to Him, what do you think happens in her when she does not totally come to the consciousness of her Being? Does the Liberty-Work split in two?*

What happens in the Liberty-Work when she, orienting herself irreversibly to her Being, does not totally come to the consciousness of Him, is that a part of her remains in the unconsciousness of the self, in the multiplicity of free beings; in this way, two states of consciousness arise in her. On the one hand, the state of Unity of Liberty in the Will, insofar as she is oriented irreversibly to her Being; this state is the Only Begotten, since this is the genuine

state of the Liberty, and the Liberty, Manifestation of the Being, is always unique – there cannot be, at the same time, two Liberty Manifestations; this is why she is called the Only Begotten. On the other hand, the state of Unconsciousness, insofar as she is oriented to herself in the multiplicity of beings; this state is the entity-self.

53. Do you think that a human being can attain a partial consciousness of the Unity of his being in the Being who “IS” and orient himself irreversibly to Him, without totally attaining such a consciousness, in a way similar to what happened in the Liberty?

Yes, it is possible for a human being – and it actually happens – to attain a partial consciousness of the Unity of his being in the Being who “IS” and to orient himself irreversibly to Him; this consciousness in the human being would be the manifestation of his Divine Nature, the Only Begotten present in him, even though the total consciousness

of the Being has not arisen in him; this is the state of all those people who, attaining the consciousness of their Divine Reality, God, orient themselves irreversibly to Him, but in practice they are still struggling against the demands of their human condition that are manifested in multiplicity: selfish tendencies and defects that they do not want but which still have power over them. On the one hand, they have already chosen God definitively, and on the other hand, they are choosing, in every act, between their self and their conscience.

As long as the human being is to be found in this world of Unconsciousness – world which lies under the action of the free beings he cannot attain a total consciousness of his Being, for a part of his nature remains in the unconsciousness of the self, subjected, in fact, to the simple human nature through the senses, instincts and reason, even when the ego is no longer present, because his liberty – as far as intellect and will are concerned – is irreversibly oriented to his Being, and he is aware that his self, in which he ordinarily lives, “IS” not.

54. *It is said in the book that the remainder of the Liberty that does not come to the consciousness of the Unity of her being and remains in the unconsciousness, oriented to herself in the multiplicity of beings, is what is called Angelic Nature, the angels. Do you think that the angels form part of the Only Begotten, given that the Liberty and the Only Begotten are one and the same?*

The name of Only Begotten is given to the Manifestation Liberty when she comes to the consciousness of unity in her Being, the Will. In this case the free beings, angels, do not form part of the Only Begotten, but they certainly depend on Him and are called to be in Him by attaining the consciousness of the Unity of Liberty in the Will.

55. *Since the free beings, the angels, had already affirmed the original unconsciousness, could they come out of that state of unconsciousness? According to you, how could they do so?*

Yes, they could come out of that state of

unconsciousness, since they had not affirmed it in themselves, nor had it been a conscious affirmation; rather, it came about as a consequence, because they did not attain the consciousness of the Unity, thus remaining in the multiplicity.

The free beings, angels, could come out of the state of unconsciousness they had affirmed, by orienting their power of choice to the Unity of Liberty in the Will, that is, to the Only Begotten, and in Him they had the possibility of attaining the consciousness of their Being.

56. According to you, why is the state of Original Unconsciousness that arose in the Work and which was affirmed by the free beings, the angels, called the “old man” if man did not yet exist?

The state of Original Unconsciousness that arose in the Work and which was affirmed by the free beings is called the “old man” because the Work is, ultimately, the total Man, and it is the state in which

the individual man has been formed and is born, as a product (son) of that state of Original Unconsciousness.

57. According to you, why is the unity of Liberty in her Being (the Only Begotten) manifested to the angels in man and not in them?

The unity of Liberty in her Being (the Only Begotten) is manifested to the angels in man and not in them because the angels, though having received the Thought with Principle of Unity, did not orient themselves to the Unity, the Will, but to the Thought, in order to do their Works with a principle of Unity, they themselves remaining in the multiplicity, and the Unity, out of justice, is manifested in their works, “man,” and not in them.

58. It is said that “man” in his first consciousness, upon orienting himself to himself, detains himself in his human nature, thus falling, like the angels, into the multi-

plicity of the “self.” Can you say how and when this occurred in man?

Man, in his first consciousness, was experiencing a state of Unity, and when he detained himself in himself and fell, like the angels, he experienced a state of consciousness of multiplicity – the unconsciousness. He no longer was “Adam,” “man,” but Adam and Eve, the man and the woman. When Adam in Paradise obeyed the angel against the command of God, he became multiple, and this state is manifested in his descendants, the human beings, who are born oriented to the self and not to their Being.

59. According to you, when did the angels make their choice as free will, and when did they make it as Liberty, affirming their Liberty in their Being?

I believe that the angels made their choice as free will while they were gradually coming to consciousness in the realization of their Works: some of them consummated their power of choice as Liberty by orienting

themselves to the Unity, the Only Begotten in man, and others consummated their power of choice as free will, in the multiplicity, by affirming themselves in themselves.

60. According to you, how does the human being impede in himself the Activity of the Only Begotten, turning out to be an Antichrist?

The human being impedes the Activity of the Only Begotten, the living Christ, in himself, becoming an Antichrist, when, disobeying the living Christ that is manifested in his conscience, he re-affirms his ego-self, remaining in the unconsciousness of the multiplicity of beings, the “non-being.”

61. When does the human being make way for the Activity of the Only Begotten, identifying himself with the living Christ?

The human being makes way for the Activity of the Only Begotten, identifying

himself with the living Christ, when, obeying his conscience, he denies himself, as a self, and orients himself, in all his acts, to the Divine Will.

62. According to you, when can human beings impede the manifestation of the Activity of the Only Begotten, the living Christ, in others?

Human beings can impede the manifestation of the Activity of the only Begotten, the living Christ, in others, when they curtail other people's freedom and stifle their conscience. For example, when these people are constrained to fulfill laws and precepts that go against their freedom and their conscience.

The Human Nature and the human beings

63. *What do you think is the “natural” unity of the human beings who are to be found in this state of unconsciousness in the phenomenal world?*

The “natural” unity of the human beings who are to be found in this state of unconsciousness in the phenomenal world is “Humanity”: all the free beings – human beings – as a whole. It is an apparent unity, because they remain in the unconsciousness proper to the self: unconsciousness of the Unity of Liberty in the Will, their Being.

64. *What do you think is the natural unity of all human beings in their totality, both those who are to be found in this phenomenal world and those who have transcended matter? And what would be their real Unity?*

The natural unity of all human beings in their totality is the Human Nature in the multiplicity of the self, and it is still an apparent unity because the human beings remain in the unconsciousness of their Being.

The real Unity comes about in the human beings who have attained the consciousness of their Being and have confirmed their power of choice in Him; this Unity is “Man,” in his masculine and feminine aspects. Those human beings who have consummated their power of choice, affirming themselves in themselves, will not belong to “Man” and they remain in the multiplicity of themselves.

65. How do you understand the duality of the Being and His Manifestation, which, though being dual, does not cease to be One?

The duality of the Being and His Manifestation is due to the Being’s act of manifesting Himself: the Being and His Active

Force, the Will, “engendering” the Liberty, His Manifestation.

66. It is said that God created man in His image and likeness. According to you, how is this image and likeness of God manifested in man?

The manifestation of the image of God in man is the human being’s consciousness of himself: the “self”; this is why he can say “I am,” “I exist.” Man has to acquire the likeness of God by means of his acts done in conformity with his conscience, up to the point of identifying himself with the Divine Will; the activity of the Divine Will in him is what will give him the likeness. This likeness is manifested in his acting always in a justice of love, unconditionally respecting the freedom and the conscience of others; this man would never act in an imposing manner; God’s Power is Love.

67. According to you, how is the duality

in unity that is present in the Being, as it is said in the book, manifested as image in man and in all the other creatures?

The image of the duality in unity is manifested in unity only in the man who acts according to conscience; it is present in his masculine and feminine aspects: to be and to determine. In the human being and in all the other creatures, this image is manifested in multiplicity, in the attraction for the opposite sex.

68. It is said, in the text, that man, the Human Nature, was called to be multiple in the Unity of his Being. How do you think this could have happened in the Human Nature?

If the angels had received the Thought particles, identifying themselves with the Unity of Liberty in the Will (Drawing 13 of *The "New Earth" of the new man*), their works would have been done in the Unity, and this work would have been Man, the Human Nature, Body of the Only Begotten, in whom they themselves would have been

included, since the Human Nature is Thought and Action substantially united to the Only Begotten, the Divine Nature, who is represented by the Word because it is in the Word that the total Unity had been achieved, the Manifestation Liberty-Work thereby attaining her Realization.

The Human Nature in unity came about through the works of the angels who came to the consciousness of Thought-Image with Principle of Unity and identified themselves with their works in the Unity, this consciousness manifesting itself in “man,” Adam, who represents the Human nature. But the angels, who though having attained the consciousness of this principle of unity in their works, man, did not identify themselves with the Unity, had to consummate through him their power of choice, either affirming themselves in their Being by orienting man to Him through the fulfilment of His Will, or affirming themselves in themselves by orienting man to obey the creature against the command of God, his Being. And this is what happened in the temptation of man in Paradise, as the Bible

narrates. The angel and those who followed him consummated their power of choice by affirming themselves in themselves. Man, obeying the creature against the command of God, accepted the egocentric action of the angel, and, having submitted his liberty to it, would now have to evolve, in his *descendants*, in the knowledge of good and of evil, oriented by this egocentric action.

69. *Have you seen in any drawing of The “New Earth” of the new man and its explanation something about the multiple in the Unity of its Being?*

We can see something similar in Drawing 11 of *The “New Earth” of the new man*: the Word particles identifying themselves with Action in the Unity of Liberty in the Will, in Thought-Being, and this is the Only Begotten.

70. *How is the Unity of the Human Nature in its masculine and feminine aspects*

explained in the Bible? And how do you think this Unity in man was lost, as we see in the multiplicity of the human beings?

We can see the Unity of Human Nature in the Bible's narration of the creation of man: *«So God created man in his own image, in the image of God he created him; male and female he created them»* (Gen 1:27; see also Gen 2:7ff). This unity emerges in the consciousness of man, and it was lost when he obeyed the angel against the command of God, falling into the unconsciousness of multiplicity of beings: *«You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat»* (Gen 2:16-17).

The loss of this unity is narrated in the Bible when it says that the man sees the woman as independent from him (Gen 3:12). And so, the descendants of man, the human beings, are, as a consequence, born with this consciousness of multiplicity. The human beings are "man," the Human Nature, in the multiplicity, as it is said in the text of the book, pp. 22-23.

Masculine and feminine aspects of the Human Nature: the man and the woman

71. It is said in the book that “man,” in Adam, had to attain the consciousness of Liberty in the Unity of her Being, the consciousness of the Only Begotten. How do you think Adam would have been able to attain this state of consciousness through the deeds of his practical life? Would it have been in the same way as this state was attained in Jesus?

Man, in Adam, would have definitively attained, as Human Nature, the consciousness of Unity of Liberty in her Being if Adam would have obeyed the command that God had given him as a definitive test for the angel, since he would have been confirmed in this consciousness of unity, which he already had, and the angel would

have been submitted to him.

Man, in Jesus, for being already oriented to his “self” – a consciousness of multiplicity due to his disobedience in Adam – had to deny himself through the deeds of his practical life in order to fulfill the Will of God and attain the consciousness of Unity, the Only Begotten.

72. Do you find something in the Gospels that may manifest the state of consciousness of Unity that took place in Jesus?

Yes, in chapter 17 of the Gospel of John. *«I have given them the glory you gave me, that they may be one, as we are one – I living in them, you living in me – that their unity may be complete. So shall the world know that you sent me, and that you loved them as you loved me»* (Jn 17:22-23).

73. Who do you think are the parents of “man”? And what is his genealogy?

“Man,” in his masculine and feminine aspects, Adam and Eve, is the product of

evolution, having neither father nor mother nor genealogy.

74. *What name did God give “man” when He created him?*

God did not give a name to “man” when He created him; he called him Adam, which means man, as it is said in Genesis 5:2. And the man, after the sin, called his wife Eve, which means the mother of all the living.

God gave a name to “man” when through the archangel Gabriel He announced the birth of the son of Mary, and He gave him the name of Jesus: *«And the angel said to her, Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a son and you shall call his name Jesus»* (Lk 1:30-31); this is why the name of “man” is Jesus. And this is also the reason why St. Paul, referring to Jesus, says to the Philippians: *«Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven*

and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father» (Phil 2:9-11).

75. What is the meaning of the expression “new Adam,” which is applied to Jesus Christ?

The expression “new Adam,” which is applied to Jesus Christ, has the same meaning as the expression “new man”: a new state that takes place in every man who is born of the Will of God, not of the will of the creature. It is the state of man redeemed from the subjection to the angels, a state attained by Jesus Christ after his resurrection, as St. Paul says: *«So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, “The first man Adam became a living soul.” The*

last Adam has become a life-giving spirit. But it is not the spiritual that is first, but the natural, and then the spiritual. The first man was of earth, a man of dust, the second is from heaven. Earthly men are like the man of earth, heavenly men are like the man of heaven. And as we have borne the image of the man of earth, we shall also bear the image of the man of heaven» (1 Cor 15:42-49).

The first state of “man” is “*earthly*,” the fruit of evolution and of the creature’s desire, the action of the angels, by the Permission of God; the second state, “*spiritual*,” is the fruit of the Will of God, a state that “man” did not attain in Adam because of the disobedience, thus falling into multiplicity, in his descendants, under the action of the angels. And “man” has been redeemed in Jesus, after having obtained in his life access to heaven for his good works in Adam. In Jesus, man came “from heaven” to fulfill the Will of the Father, paying in this way the debt contracted because of the disobedience, thus opening up the Gates of Paradise, which had been closed. This is a path that has to be travelled by each one of the human beings

who will form part of the total Man, the “new man,” new Adam.

76. *When it is said that Jesus Christ is “man,” the Human Nature, how do you see this “man” in Jesus Christ? How can you explain it in a practical way?*

First of all I see it as a state of consciousness of Unity of Nature and Unity of Liberty in her Being, a state that took place in Jesus through his fulfilment of the Will of the Father: «*My food is to do the will of Him who sent me and to accomplish his Work*» (Jn 4:34).

I believe that, in practice, this was manifested in Jesus, insofar as nature is concerned, as an inner feeling, superior to him, which did not depend on him and made him feel identified with the other human beings, being unable to go against any of them, even though he might not identify himself with their feelings or with their way of acting; and, insofar as Liberty is concerned, as a feeling of impotence and incapacity to

coerce the freedom of others, respecting their decisions of conscience above his own opinion.

77. Do you think that what is said of Adam and Jesus Christ, who have represented "man," the Human Nature, in his masculine and feminine aspect, can be said of any human being, that is to say, that any human being, independently of "man," can attain the state of consciousness that took place in "man" (Adam and Jesus)?

I do not think that any human being can represent man, the Human Nature, because the latter is a state of consciousness, the product of the consciousness of the angels and of the evolution of their Works, which was manifested in the hominal Kingdom, concretely in the first man who in the Scripture is called Adam and who is also Jesus. Human beings, individually, cannot attain this state of consciousness of totality in the Unity, independently, but only as an integral part of "man," like the cells of the body, or

like its members in relation to the head.

78. The individuals – the man as well as the woman – who represent in this phenomenal world, each one in his or her time, the masculine and the feminine of the Human Nature, are they superior to the other human beings?

They are the same as any other human being, but they are born with the consciousness of “man”: Unity of Nature and Unity of Liberty in her Being. Although these persons may not be aware of being in this state of consciousness, sooner or later this will be manifested to them, when the moment arrives to “gather” the individual particles of consciousness that have appeared in the human beings who “form” the masculine or the feminine, “cells” or “members” of “man,” since those persons are the product of evolution (Adam and Eve). It is a consciousness of totality that is manifested first in the masculine and then in the feminine, and which, in the moment of the

consummation of the Work, will be manifested in all the individuals who make up the Human Nature as a single “Body,” “man,” without any distinction of persons: neither Adam, nor Eve, nor Jesus.

79. Why is the Human Nature in its masculine and feminine aspects represented by a single individual, man or woman, and not by all human beings?

The Human Nature in its masculine and feminine aspects is represented by a single individual, man or woman, and not by all human beings, not only because the unity always has to be represented in “one,” but also because, just as at the beginning it was only one individual among all the existing hominoid-homo sapiens in whom the consciousness of unity in his Being was manifested, and this is the man from whom God “took out” the woman – she also being the only feminine individual who received the participation in this duality in Unity, masculine-feminine, “man” – so, in the same

way, there will come about the Realization of Man, who, ultimately, is not someone else but the same one.

80. *In relation to the Liberty, when is the Active Force manifested as Will and when as Permission?*

The Active Force of the Being is manifested as Will when the Liberty comes to the consciousness of the Unity in her Being and orients herself to Him. And it is manifested as Permission when the Liberty is in the unconsciousness of multiplicity – free beings – and she orients herself to herself.

81. *According to you, what does it mean to consummate the power of choice as free will?*

To consummate the power of choice as free will means that the free beings, in this case the human beings, after having exhausted their power of choice in their many choices during their different lives, must

now consummate this “power of choice”: either in multiplicity, by affirming themselves in themselves, as regards the self (multiplicity of beings), ceasing to belong to the Unity, the Liberty-Work Manifestation; or in unity, as Liberty, by denying themselves, as regards the self, and affirming themselves in their true Being, as Work-Being.

82. *How do you interpret this “being in one’s doing, without each one’s losing his own unmistakable characteristic”?*

To be in one’s doing is to put one’s whole life in what one is doing, being authentic and striving to express, in one’s works, the most genuine of what is being revealed in one’s inner being. By being so, each one will manifest, in his works, his own characteristic, which is unmistakable, different from the characteristics of all the other persons; it is like a personal seal that distinguishes him from others. This can be seen, for instance, in the works of an artist, a painter, a sculptor, a musician, etc.

The “old man” and the “new man”

83. *According to you, why does one always speak of “old man” and “new man” and never of “old woman” or “new woman”?*

One speaks of the “old” or “new man” and not of the woman, because “man” is the totality, Liberty-Work, and the woman represents the feminine aspect of “man,” to whom she herself belongs.

84. *What is the feminine aspect of the “old man”? Can you give an example?*

The feminine aspect of the “old man” is the individual-self egoistically oriented and detained in himself, projected in his collective. For example, a person who orients and detains himself egoistically in his famil-

ial or patriotic sentiments, in his possessions, etc., exalting his self in any way whatsoever: my family, my children, my country, my goods, etc.

85. *It is said in the book that the “old man,” in its masculine aspect, was put to death in Jesus. Does this mean that human beings, in Jesus, have also died to their “old man”?*

What died in Jesus is the “old man” in its masculine aspect corresponding to the Human Nature: the man, Jesus, by attaining the consciousness of his Being and denying himself in order to accomplish the Divine Will, put to death his “old man,” consummating his power of choice in the Divine Will: *«Father, if it is possible, let this cup pass from me; yet, not my will but yours be done»*; but each human being, in order to die to his “old man” and identify himself with his Human Nature, the total Man, must fulfill the same conditions of denying himself and accomplishing the Divine Will.

86. *If the feminine aspect of the “old man” in the time of Jesus was represented in the Sanhedrin, where is it represented today?*

The feminine aspect of the “old man” would be represented today in the religious institutions, which represent the collective ego-self of all those human beings who try to identify themselves with God by means of these institutions, surrendering to them their conscience and liberty, thus impeding the death of their own self, their individual ego.

87. *According to you, why is it said in the text that it was the Sanhedrin that represented the feminine aspect of the “old man” in the time of Jesus?*

It is said that it was the Sanhedrin that represented the feminine aspect of the “old man” in the time of Jesus, because the Sanhedrin represented the interpretation that men had given to the Law of God, thereby evading the personal responsibility that each one of them had to interpret the Law in

conformity with his own conscience, according to his degree of evolution. In this way there came about the projection of each one's individual-ego in the collective-ego that was the Sanhedrin. In the same way, today, the religious institutions represent the interpretation of the "Law of God" and the faith that each one should live in accordance with his own conscience.

88. *What do you think would be the masculine aspect and the feminine aspect of the "new man"?*

The masculine aspect of the "new man" is the Only Begotten and its feminine aspect is the Human Nature, identified with its Divine Nature, the Only Begotten: all those human beings who, by denying themselves, accomplish the Divine Will, identifying themselves with the Unity of Liberty in the Will; this is also the Church and the Bride.

The “old earth” and the “New Earth”

89. *How are the “old earth” and the “New Earth” manifested in the human being?*

The “old earth” is manifested in the human being inside and outside of him, in that state of egocentric unconsciousness in which, by considering his own self the center of himself without BEING in himself, he lives, detained in his self, in a state of torment and enslavement due to his own reactions and feelings, fruit of his disordered passions; and, as a consequence, all his surrounding world, even Creation itself, manifests the state of disequilibrium that he experiences within himself, always tormented by insatiable desires, chasing after a happiness, joy and peace that he is not able to attain.

The “New Earth,” likewise, is manifested in the human being inside and outside of him, in the state of liberty that he attains as a consequence of his self-denial, centering himself in his Being, from Whom he knows he is receiving everything, thereby experiencing an inner peace and harmony. Little by little everything around him changes according to what he is living within himself in harmony with his Being, and in this way the “old earth” is gradually transformed into the “New Earth.”

The “flights” to the “New Earth”

90. *What is the difference between knowledge and a “state of consciousness”? How can one attain a “state of consciousness”? Can you give an example?*

The difference between knowledge and a “state of consciousness” is that knowledge is intellectual and does not have the power to transform a person’s life so as to enable him to embody in acts what he knows. And a “state of consciousness” is experiential, intuitive, and it has the power to transform a person’s life, because it touches his very being. In knowledge, one’s being is absent, in “consciousness,” it is present. Knowledge is like a person speaking of things and people he has learned about without having personally lived what he is saying; and “consciousness” is like a person speaking of a lived experience that has deeply touched

him.

You attain a “state of consciousness” when you have become aware of something that is the truth for you and that touches your life; you can perceive this through knowledge or through intuition. When you do your utmost to put this new awareness into practice, embodying it in your life, there arises in you a state of consciousness that forms part of your very being, and you cannot behave otherwise. For example, a little girl who, for having seen or learned that mothers have babies, plays with dolls, pretending to be a mother; it is not something proper to her; but when this little girl becomes a woman and has a child, she cannot cease to be a mother; this is already a reality in her and is irreversible.

91. *In the book it is said that there are four “flights” and a single “Flight.” The “flights” are explained but not the “Flight.” What do you think this “Flight” would be?*

The “Flight” is man’s Realization in his

Being, and the four “flights” are the stages that the human being has to go through in order to attain his Realization. The “Flight” occurs after the fourth “flight,” when the Work, “Man,” dies totally to his “old man”; it is the state of the Manifestation Liberty-Work affirmed in her Being, WORK-Being, which is the same as MAN-Being.

At this very moment, on the 19th of November of 1993, twenty years after having written the book, I understand that the four “flights” would correspond, in the human being, to the Manifestations Thought, Word, Action, Work, in their process of Realization; and the “Flight” would correspond to the affirmation of all these Manifestations in their Being. Let us not forget that the “old man” corresponds to the orientation and affirmation of Liberty-Work in herself, and the total death of the “old man” occurs when the Liberty-Work affirms herself in her Being.

92. *According to you, how can we verify, in our practical life, the state of conscious-*

ness in which we are to be found? Can you give some examples?

We can verify, in our practical life, the state of consciousness in which we are to be found, through our relationships with others and in our internal and external reactions that show up in regards to our “self”; also in the way of doing our work, in the reaction we have with respect to the fulfilment of our duties and the awareness of our rights. The more the self reigns, the less consciousness we have, and the lower is our condition, because we do not experience the strength that consciousness provides in order to subdue the self.

For example, when you make a mistake and you become annoyed at yourself for having made a bad impression on others, or, on the contrary, you humbly accept the fact, recognizing that we all can make a mistake. Or when other people point out your defects and errors, and you react by giving priority either to the truth or to the self. When you fulfil your responsibilities to get them out of the way without *being* in your doing, or

you are *being* in fulfilling them, etc. Also, according to how you react in the face of the adverse circumstances that life presents to you, like sicknesses, deaths, etc.: whether you receive them as a matter of justice or as God's Will for you, accepting them as a purification, or, instead, you rebel against these adverse circumstances, receiving them as an injustice you do not deserve, putting the blame on God or on others.

Conclusion: the "self," egoic state, enslaves you; the consciousness makes you free. The consciousness-self sees everything objectively; the egoic-self sees everything subjectively.

93. Why is it only in our practical life, in its different circumstances, in our reactions to other people, that our state of consciousness can be verified? Could it not be ascertained through the knowledge we possess and through what we see in ourselves, without having any contact with others?

It is only in our practical life, in its different circumstances, in our reactions to other people, that our state of consciousness can be verified, because mere intellectual knowledge does not get the human being to know himself in his “self,” but rather in his intellectual capacity, thereby reinforcing his ego-self. It is in one’s contact with other people that the genuine reactions of the self show up.

For example, when someone points out to you an error or a fault, and you react subjectively instead of considering the matter objectively so as to see where the defect lies, and you make your ego-self the center of attention instead of concentrating on the error in order to discover the defect. Consequently, you feel annoyed, depressed or hurt because of what has been said to you, without trying to see where the defect lies; rather, you become wrapped up in your self, feeling that you have been victimized; in this way, your defects and errors continue to increase and multiply. Or when you are the one who sees the defects of others, and you dwell on your criticism instead of recognizing that you

have the same defects and helping the other person to overcome them. Or when you are flattered by others, when they praise you or express their admiration for you, and this provokes in you a reaction of pride or vain-glory, making you believe that you are better than everyone else, and you appropriate, as your own work, what you are receiving as a grace.

94. What does it mean to drop the “shell,” and why do you think it is said that this is not our concern?

To drop the “shell” is the definitive death of the “self,” and this is not our concern because the “self” does not commit suicide; other people or the circumstances of life will kill it when Divine Justice puts an end to our “pilgrimage” in this state of Unconsciousness, outside or inside this psycho-physical world.

Prayer

Here we are,
Father, Mother and Lord,
one and only Being of all that exists,
of each and every one.
Grant us the grace
to come to the consciousness
of your Presence and Assistance
in each one of us,
in all our acts: thoughts, words and deeds.
Conscious of our weaknesses,
may we not get detained in ourselves.
May we let You BE and ACT
in our human being,
after the example of Jesus Christ,
so that only Your Will
may always be fulfilled
and You may make “all things new”
in us and in all Creation.
We consciously reject,
with all the strength of our being,
any entity,
inside and outside of ourselves,
where You do not reign,
You who are Love, Truth and Life.
To You be all honor and glory
forever and ever! Amen.

la esclava del Señor

Peregrina, June 13, 1994