

OPEN THIS BOOK...

The life of Man is the great return to the bosom from which he sprang forth, God.

Man is “Adam,” he is you, he is me, he is the other; he is Humanity, but the Humanity in which you are you, I am I, and the other is the other.

Humanity is that immense stretch of sand made up of innumerable tiny grains which contribute their minute mass to give body to that immeasurable extension in which, nonetheless, each one maintains his own individuality and unmistakable personality.

The life of Man is the history of Man. The history of Man is the tape recording of the circumstantial, the contingent, and the anecdotal that is produced in your days, in mine, and in the other’s; they are the few years of our incorporation into the “flow of things.”

The history of Man is also more than this: they are the days of your existence added to the days of the generations that came before you and will come after you, after me, and after the other. But it is still more: the history of Man are those millions of ages that sink into the nebulous dawn of the cosmogenetic and geologic aeons, during which Man was «taken» and «formed from the earth» (Gn 2:7; 3:19); it is that anguished gestation of millenniums of “Mother Earth” wherein, by a supreme effort, she brought forth for God the “man made of earth,” in whom Yahweh Elohim infused the «breath of life» of God Himself.

And it is still infinitely more than this. The history of Man is not a “history”; it is eternity because it originates behind that black curtain of «darkness which covered the face of the chaotic abyss» and from whose cold and sterile

womb God would wrench the birth of “Mother Earth.” Its origin is way beyond that «beginning» in which «God created the Heavens and the Earth,» because Man sprang up in the bosom of God, fecundated by the warmth of His own heart, over there at the very point of eternity, when God was alone with Himself, and only to Himself was He speaking and saying His Word. This is when God said to Himself: «Let us make Man to our image and likeness.» And Man was made and constituted lord of all Creation.

In the mind of God Christ emerged, and this splendorous image – the most genuine and authentic example of your race and mine – took on definite form; this man “taken from among men,” this “son of man,” who, for being the perfect and consummate archetype, is the only one worthy of being called «Man» (Jn 19:5). But he, too, like you, like me, and like the other, is the child of “Mother Earth.” It is Earth’s most brilliant and stupendous birth; it is the glory of her womb and the crown of her fecund generative anguish, and she proudly offers it to the Father of all. And this Father, fecund from infinite eternities, is pleased with this birth. And “Mother Earth” receives the very Son of God in her spacious universal lap.

Way over there at the point of eternity, Man sprang up in the luminous womb of God, and his complete “history” is a continuous circuit that closes at the other end of eternity, when he again plunges into the bosom of God. This is the great return – the great return of Humanity that is you, that is I, that is the other. Your “life,” your incorporation into the “flow of things” in the world of the contingent and fleeting, is only an atom of time; but this atom of contingencies and trivialities is decisive in your circuit of eternity. Because it is the “time” of your penitential and sacrificial pilgrimage, pleasing a Will that marks out your paths, exacting obedience and submission without protest. Yes, because at the end of the circuit, it is as if it bifur-

cates into two branches both of which end up sinking into God and eternity, but God can receive in the darkness of avernus or in the splendor of the heavenly bliss.

Man, for being small and having a very reduced visual horizon, speaks in terms of time-spans and ages; he cuts into pieces the existence of the beings, even that of his own fleeting days, in order to grasp it in successive fragments. He speaks of eternity and of time, of prehistory and history, of ancient and modern history, The total circuit of Man's "history," as that of every man's, opens and closes in God, but, throughout the whole way, it also takes place in God. That is why for God there are no time-spans, nor ages, nor "histories." There are no other limes than eternity, no other ages than those of God, no other histories than His own. There, everything is reduced to an indivisible and inviolable unity.

"History," in the circuit of Man's great return, is not the history of Man. It is the history of God in relation to Man – a history that is moved by God and that moves in God. Here lies the uniform and constant guiding thread that gives perfect unity – within a homogeneously progressive evolution – to all that which human limitation distributes between eternity and time, past and future, ancient and modern, Old Testament and New Testament. God's plan is unique, and UNIQUE too is He who carries it out.

There is the secret of the harmony of dynamic continuity in the biblical pages that open up to the reader after this attempt at an introduction. See them and read them from that point of eternity in which God "wrote" them, and you will discover their mystery. And this discovery will let you savor life.

MANUEL MIGUÉNS

(Foreword to the Spanish edition)

Jerusalem, 1970

FROM THE FLAPS OF VOLUME II

Pilgrimage of the People of God contemplates the history of “man,” the unique one, in that state of Consciousness of Unity in his Being, in himself and in harmony with himself, in whom and through whom all things were created:

«When God created man, he made him in the likeness of God; he created them male and female. When they were created, he blessed them and named them “man”.» (Gn 5:12)

We see him in his sorrowful “pilgrimage” after having fallen into the unconsciousness of the multiplicity of himself, in a constant struggle with himself, for having lost his center in his Being, falling into self-centeredness, until his return in Jesus Christ, who, through the denial of himself, becomes centered in his Being and returns to being the “man”:

«Do you not believe that I am in the Father and the Father is in me? The words I speak are not spoken of myself; it is the Father who lives in me accomplishing his works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works I do.» (Jn 14:10-11)

The history of this “man,” the unique one, who, in the multiplicity of himself, is you, is me and is the other, is exemplified in the History of the “People of God,” in the Bible, from Genesis to the Apocalypse, concretizing in the events that happened in the past, that are happening in the present and that will happen in the near future, events that should reveal to each one the state of consciousness in which he finds himself, because “time” is ending for the human beings and each one must consummate his choice: to return to the Unity of his Being in the “man” or to affirm in

himself the unconsciousness in the multiplicity of the self, remaining like a branch cut off the “tree of Life”:

«No more than a branch can bear fruit of itself apart from the vine, can you bear fruit apart from me. I am the vine, you are the branches. He who lives in me and I in him, will produce abundantly, for apart from me you can do nothing. A man who does not live in me is like a withered, rejected branch, picked up to be thrown in the fire and burnt.» (Jn 14:10-11)

la esclava del Señor

FROM THE FLAPS OF VOLUME III

Pilgrimage of the People of God gathers together the message of the Sacred Scriptures, offering it to the man of today so as to provide him with a vision of existence in the light of Revelation.

God has created all things in Christ. Man, humanity, are to bring about – by realizing themselves in Christ – the crowning of creation’s “evolutionary” goal. The path, in this “creation’s evolution to Christ,” passed through Adam. The love of God for man in this plan was marvelous, but it becomes even more so when He sends His Son in our very flesh so that we might attain the fulfillment of it.

An essential element in the scheme of the divine plan for humanity is the formation of a people. At the basis of this plan of salvation lies the Covenant of Sinai. The fundamental clause of the Pact is: *«You are my special people.»* (Ex 19:5)

But is there an exact correspondence between the People of God and its historical embodiments in Judaism and Christianity? To better understand some of the signifi-

cance of these complex notions of “Jewish People” and “Christian People,” we could define them as preparatory *phases* of the “People of God” or, rather, as *signs* of it. If we affirm that they are different *phases* of the establishment of the kingdom, some might take this to mean that their mission is fleeting and transitory. This, however, is not exactly what is meant, because neither the “Jewish People” has passed away, as if it had completed its mission in relation to humanity, nor will the “Christian People,” the Church, pass away.

The word *sign* is, perhaps, more illuminating. The “People of God” is being formed of all the upright of heart of all peoples, who, acting with righteousness of conscience and with faith in the Word of God, yearn, from the depths of their hearts, that the petition of the Lord’s Prayer may soon become a reality: «*Thy kingdom come, Thy Will be done on earth as it is in heaven.*» (Mt 6:10) No matter to what people or religion men may belong, if they do not aspire, with all the strength of their souls, to fulfill the Will of God, they are not the “People of God.” The “People of God” that forms the kingdom of God is not a people or kingdom on the same level as those of this world. Yet the “Jewish People” and the “Christian People” continue being God’s *sign* for humanity, the sign of His universal salvific Will. More important than the *signs*, therefore, is what God, by means of them, wants to signify: the “People of God.”

The reader who delves deeply into these pages will find in them the key for understanding the language of love in which God, through His Word and the events of our days, is speaking to us.

Jerusalem, June of 1967

JOSÉ BARRIUSO

(Presentation of the Spanish edition)

PRESENTATION TO THE ENGLISH EDITION

...*Pilgrimage of the People of God* provides us with a profound, universal and unitary vision of Man's origin and history traced out in the Biblical Revelation:

Man, conceived in the "bosom" of God from all Eternity as His Only Begotten Son, emptying himself enters time clothed in human flesh, becoming present in Adam, "man and woman," as the "divine spark" that could not come to full manifestation due to Adam's disobedience to the Divine Command, accepting the temptation of the fallen angel: «... *you will be like God, knowers of good and evil,*» and thus Man, the unique one, "masculine and feminine," continues his hidden path through the "Woman's" spiritual lineage of righteous men in the trajectory of return to the "lost paradise," exemplified in the faith of Abraham and the formation of a People called to follow the path of conscience as the guiding thread of their inward pilgrimage to the "Promised Land," to the Divine Reality within. From this path, which reaches its climax in the *Fiat* of Mary: «*Be it done unto me according to Thy Word,*» emerges the consciousness and manifestation of the Divine in the "New Adam," Jesus Christ and his Church, through Jesus, the Bridegroom (masculine), in his embracing with love the only way of salvation, the cross of the Will of the Father, and through the Bride (feminine) in her «*filling up what is lacking in the sufferings of Christ for the sake of his body, the Church,*» manifestation of the Divine which will attain its consummation in the Wedding Feast of the final times when the Total MAN, the unique one, "Masculine and Feminine," the expected fruit of the whole of Cre-

ation, «*will subject himself to the One who made all things subject to him so that God may be all in all.*»

This vision, before being explained in words and concepts, was expressed in the thirteen Drawings of the book which, as iconic representations or graphic symbols, are a more powerful, holistic “Word” that speaks to man’s depths, to that place where man “knows” without knowing, to the heart that has “reasons” unknown to the mind.

The book presents the Divine Justice as God’s unconditional Love which, respecting man’s liberty, gives to each human being what he chooses. Concretely it is an invitation to consummate the fundamental choice of our lives: to be *one with God in His Only Begotten Son*, letting Him *be and act* in us: «*I live now, not I, but Christ lives in me,*» or to have the pretension to be *like God*, making our ego-self the god of our lives, affirming ourselves in our egoism.

Josefina does not sign her inspired writings with her personal name due to her consciousness that, even though the wording is hers and may reflect her human limitations, the meaning that she intends to express in them is not hers but the Lord’s. This is why she signs them with the name *la esclava del Señor (the slave of the Lord)*, a name which vividly expresses her state of consciousness of the “nothingness” of the human self in relation to the ALL as well as the total surrender of her human liberty to the Lord’s Will. The Wisdom that manifests in her writings, without her having received any formal schooling, calls to mind for us the words of Jesus in the Gospel of St. John: «*“How did this man get his education when he had no teacher?” This was Jesus’ answer: “My doctrine is not my own; it comes from Him who sent me. Any man who chooses to do His Will will know about this doctrine – namely, whether it comes from God or is simply spoken on my own. Whoever speaks on his own is*

bent on self-glorification. The man who seeks glory for Him who sent him is truthful; there is no dishonesty in his heart.”» (Jn 7:15-18)

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