

# TRUE LIFE IN GOD



# **The TRUE LIFE IN GOD**

## **Messages and Mission**

**An overview containing important documentation,  
testimonies and reports**

**2025**



## Table of Contents

Declaration on the Imprimatur and Nihil Obstat given to the TLIG Messages Fr. Joseph Iannuzzi STL, S.Th.D	page 1
Dialogue between Vassula and the CDF Professor Niels Christian Hvidt	page 3
Clarifications with the Congregation for the Doctrine of the Faith – The official dialogue between Vassula and the CDF	page 13
Vassula Rydén's messages reviewed by a Cardinal Cardinal Prosper Grech, ( <i>"Inside the Vatican"</i> magazine, January 2014)	page 49
TLIG 25th Anniversary Magazine	page 51
Letter by Fr. Vladimir Zielinski, Russian Orthodox Priest	page 80
The Greek Orthodox Patriarch, Theodoros II, blessing Vassula	page 82
Archbishop of Johannesburg and Pretoria, Seraphim - declaration on Vassula's Confession of Orthodox Faith	page 85
The Greek Orthodox Patriarch, Theodoros II, blessing Vassula and the Coptic Pope Tawadros II, Pope of Alexandria and Head of the Coptic Orthodox Church in Cairo meeting with Vassula and pilgrims on the Ecumenical pilgrimage to Egypt September 2023	page 86



On this day of May 13, 2017, I wish to address the Catholic Church's present-day position on the prophetic revelations of God to Vassula Rydén contained in the publication, "True Life in God". This present-day position is summarized in the following five points:

1. **The TLIG prophetic revelations enjoy the Magisterium's *Imprimatur* and *Nihil Obstat* – official ecclesiastic seals of approval.**
2. **The Church's *Imprimatur* and *Nihil Obstat* are an exercise of the Magisterium.**
3. **The Church requires of the Christian faithful "adherence with religious assent"<sup>1</sup> to the Church's Magisterium, which is particularly exercised by those bishops teaching in communion with the Pope.**
4. **The teachings of those bishops in communion with the Pope and exercising the Magisterium<sup>2</sup> have granted to the TLIG prophetic revelations said seals of approval (11/28/2005 *Nihil Obstat* and *Imprimatur*) that remain in full force this day.**
5. **By virtue of the conferral of the Magisterium's *Imprimatur* and *Nihil Obstat* upon the TLIG prophetic revelations, Christians are prohibited from setting themselves up as their judge and from publicly condemning them.<sup>3</sup> On the contrary, inasmuch as all Christians are to "concur with their bishop's judgment concerning faith and morals" and "adhere to this" judgment and to the Magisterium "with a religious assent of the mind",<sup>4</sup> the Magisterium's *Imprimatur* and *Nihil Obstat* upon the TLIG prophetic revelations elicit from the Christian faithful said religious assent.**

Rev. J.L. Iannuzzi, Ph.B, STB, STL, STD

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<sup>1</sup> Vatican Council II, Decrees of the Ecumenical Councils (Latin-English edition), vol. II, editor Norman P. Tanner, *Lumen Gentium*, 25, Sheed and Ward Press, 1990.

<sup>2</sup> Catechism of the Catholic Church, art. 892, Vatican City 1994.

<sup>3</sup> Cardinal P. Lambertini, *De servorum dei beatificatione et canonizatione, III, chapter 53, n.15, Aldima, Prato 1840.*

<sup>4</sup> Op. cit., Vatican Council II, *Lumen Gentium*, 25.



## Dialogue between Vassula Rydén and the CDF

### Introduction

Between 2001 and 2004, Mrs. Vassula Rydén had an official dialogue with the Congregation for the Doctrine of the Faith (CDF) in the Vatican that was requested by the then Cardinal Joseph Ratzinger, now Pope Benedict XVI.

The purpose of this report is not to provide cheap propaganda for Mrs. Rydén, but rather to offer some balanced and detailed insight into the progression and outcome of this dialogue.

It must be understood that the dialogue in itself entails no official "approval" of the messages experienced by Mrs. Rydén entitled *True Life in God*. The *Notification* of 1995 with some critical comments on Mrs. Rydén's experience remains formally in effect. Only the publication of a new Notification could "cancel" the former of 1995, and such publication will most likely not occur during Mrs. Rydén's lifetime, given the Vatican's always careful stance on alleged mystics still alive.

However, there should be no doubt that the dialogue did take place and that it reached a positive conclusion. The entire dialogue between Mrs. Rydén and the CDF was published in the form of a booklet in 2004 and - at the specific request of Cardinal Ratzinger - in all subsequent versions of Mrs. Rydén's books. As it will become clear in this report, Cardinal Ratzinger had first declined when asked in 1999 to meet Mrs. Rydén because of "the situation with the Notification", as he put it. However, what he did offer was an official dialogue with the CDF. It was this dialogue and its positive outcome that made it possible for Cardinal Ratzinger to receive Mrs. Rydén in private audience in November 2004 during which I took the picture below.



When Mrs. Rydén asked Cardinal Ratzinger during this audience what the CDF would reply when asked about her status, he replied: "We will say that there have been modifications in the sense...that one should now read the Notification in the context of...the new comments that you have made" (see full quote in [Dialogue](#)).

There are at least three reasons why I take it as my duty to relate the facts of this dialogue:

1. I first requested the dialogue of the then Cardinal Ratzinger following an interview with him published in *Communio* in 1999 and elsewhere.
2. From 1997 to 2001 I wrote my doctoral degree on the issue of Christian Prophecy at the Pontifical Gregorian University. It contains a paragraph on the case of Mrs. Rydén as a possible historical example of an experience seen by many as prophetic. It was published by Oxford University Press in 2007, with the Foreword written by the then Cardinal Ratzinger (see [www.christian-prophecy.org](http://www.christian-prophecy.org)). After the said doctoral studies, I taught theology at the Pontifical Gregorian University and, thus, I lived in Rome from 1997 to 2004 and was able to closely follow and engage in the dialogue. Hence, I am a witness to all that occurred.
3. Some people have raised doubts concerning the legitimacy or positive nature of the dialogue, partly because of a somewhat ambiguous letter from Cardinal William Levada, the present Prefect of the CDF, dated January 2007. With this report, I wish to dispel such doubts.

In this report you will be able to read about:

The preamble of the dialogue from 1995-1999

The dialogue itself from 1999-2004 that was concluded with the aforementioned meeting between Cardinal Ratzinger and Mrs. Rydén.

Copies of all letters mentioned in this report are on file with the author. For important purposes, copies can be obtained by contacting me at the address [nc@hvidt.com](mailto:nc@hvidt.com).

Best regards,

Niels Christian Hvidt  
Associate Professor  
Research Unit of Health, Man and Society  
University of Southern Denmark

## Preamble

In 1995, the Congregation for the Doctrine of the Faith (CDF) issued what is called a Notification regarding Mrs. Vassula Rydén. The Notification was sent to all Catholic Bishops' Conferences in the world. As stated in the Notification, the investigation leading up to its publication "brought out—in addition to positive aspects—a number of basic elements that must be considered negative in the light of Catholic doctrine."

The Notification of 1995 was confirmed in a second Notification a year later that addressed some confusion due to the fact that the first Notification had not been signed; further, this second Notification also called on bishops to limit the extent of Mrs. Rydén's writings and activities in their respective dioceses.

This was the situation regarding Mrs. Rydén and her books, entitled *True Life in God*, when I arrived in Rome in late August 1997. I had taken my master's degree in theology at the Theological Faculty of the University of Copenhagen, a state university almost entirely informed by a Lutheran theological heritage. Hence, as a Roman Catholic it was only natural for me to pursue graduate work in Rome.

I was inscribed at the Pontifical Gregorian University, and there I continued my research on the theology of Christian Prophecy under the direction of Fr. Prof. Elmar Salmann of the Pontifical Institute of Sant'Anselmo.

Having read works of Cardinal Joseph Ratzinger, I ventured to ask him for an interview on the topic of Christian Prophecy. I first asked him after one of the Thursday morning Masses in the German Seminary, Campo Santo, inside the Vatican. Cardinal Ratzinger was present at most of these morning Masses, and I attended many of them, because they were in my mother tongue, German, and beautifully celebrated. During periods with many pilgrims, the church would be packed, but outside of the peak months, we would have only the seminarians and a couple of German residents in Rome. At this particular celebration I was with Professor Yvonne Maria Werner of the University of Lund of Sweden who has translated books written by Cardinal Ratzinger and is very well versed in his theology. Together, we approached and asked him for an interview. He kindly replied that I should write to the CDF for this request, which I did.

19.02.98 The above-mentioned letter requesting the interview with Cardinal Ratzinger was sent on 19.02.98. I received a positive reply from Cardinal Ratzinger's personal secretary at the time, Mons. Joseph Clemens.

16.03.98 The interview took place one month later in Cardinal Ratzinger's audience hall in the CDF. Professor Werner was present during the interview. Before the interview I had sent my questions to Cardinal Ratzinger and he had prepared himself beautifully. The interview lasted 50 minutes and the Cardinal was very eloquent and produced a level of reflection that was ready for print almost to the letter. After transcription and editing, I sent the text to the CDF for approval and received it back with minor edits some weeks later.

As I asked him the last question regarding Mrs. Rydén (see interview [here](#)), his voice suddenly changed, he raised his arms up high, and exclaimed: "Oh, that is a large and

problematical issue. Perhaps it would be best to leave this for now!" I allowed myself to insist, asking him: "People have said that Mrs. Rydén has been condemned by the Vatican. Is this true?"

His reply was prompt: "No, that is not true. The Notification is a warning, not a condemnation. From the strictly procedural point of view, no person may be condemned without a trial and without being given the opportunity to air their views first. What we say is that there are many things which are not clear. There are some debatable apocalyptic elements and ecclesiological aspects which are not clear. Her writings contain many good things but the grain and the chaff are mixed up. That is why we invited Catholic faithful to view it all with a prudent eye and to measure it by the yardstick of the constant faith of the Church."

I asked: "Is the procedure to clarify the question continuing?"

Cardinal Ratzinger answered: "Yes, and during the clarification process the faithful must be prudent, maintaining a discerning attitude. There is no doubt that there is an evolution in the writings which does not yet seem to have concluded. We must remember that being able to set oneself up as the word and image of interior contact with God, even in the case of authentic mysticism, always depends on the possibilities of the human soul and its limitations. Unlimited trust should only be placed in the real Word of the Revelation that we encounter in the faith transmitted by the Church."

29.05.98 On 29.05.98 I sent a letter to Cardinal Ratzinger asking him for permission to publish the interview in the Scandinavian journals *Signum* and *AC Revue*, once I received the CDF's edits. Later, I received permission to have it published elsewhere: *Communio*, *30Giorni*, and other places.

23.01.99 On 23.01.99 I sent a letter to Cardinal Ratzinger in which I expressed concern about the harsh words ("the grain and the chaff are mixed up") spoken of Mrs. Rydén. Later, I met him again in the Campo Santo and talked with him about it. At that time, he was adamant about the said critique. When I asked him to reconsider the words concerning Mrs. Rydén that "the grain and the chaff are mixed up", he quickly replied: "Well they are!" End of story. At the time, Cardinal Ratzinger was still convinced that there were unhealthy elements in Mrs. Rydén's writings.

This was the situation when I spoke with Mrs. Rydén about the possibility of a formal dialogue with the CDF. Mrs. Rydén knew that the outcome could be worse than the 1995 Notification. The Notification had only been a warning, as Cardinal Ratzinger said during the interview. However, a formal dialogue could result in a condemnation if the CDF would deem the writings heretical after the dialogue. Since Mrs. Rydén is entirely convinced that they originate in Christ himself, she did not seem to hesitate for one second to take that risk and thus was willing to engage in dialogue with the CDF.

## Actual Dialogue

01.06.99 On 01.06.99 I asked Cardinal Joseph Ratzinger at a morning Mass whether he would be willing to meet Mrs. Vassula Rydén. He very calmly replied that this would not be possible at the time because of the situation that followed with the 1995 Notification. Nevertheless, he said that he would like her to meet his secretary, the then Archbishop Tarcisio Bertone, S.D.B., now Cardinal and Secretary of State in the Vatican. I was to meet the "sottosegretario", the undersecretary at the time, Fr. Gianfranco Girotti, number three in rank in the Congregation for the Doctrine of the Faith (CDF) to make the arrangements.

This meeting took place a few weeks later. To my surprise, not only Fr. Girotti, but also Archbishop Bertone was present. We discussed the situation with the Notification. Archbishop Bertone underlined that the Vatican was always interested in dialogue and that this applied as well for Mrs. Rydén. He asked that the details of a possible meeting with Mrs. Rydén be kept confidential for the time being.

06.07.00 On the basis of this initial meeting, Mrs. Rydén sent an official request to the CDF for a dialogue on 06.07.00. Unfortunately, this particular letter is missing.

14.02.01 The first meeting between Mrs. Rydén and Vatican officials took place on 14.02.01. Archbishop Bertone, Fr. Girotti, Mrs. Rydén and myself were present. The meeting took place in Archbishop Bertone's personal residence. The conversation was cordial and informal. Archbishop Bertone asked Mrs. Rydén about her background, her husband's work at the International Fund for Agricultural Development (IFAD) and, of course, about her experience.

At this meeting it was agreed that Mrs. Rydén should enter into a formal dialogue with the CDF. For this, consultants would be appointed to read and evaluate Mrs. Rydén's writings, entitled *True Life in God* (TLIG), and any subsequent course of action would be based on their conclusion. One of Archbishop Bertone's concerns was that there were errors in the Italian translation and that this should be taken care of, to which Mrs. Rydén agreed.

An informal discussion then followed about Mrs. Rydén's apostolate. Archbishop Bertone seemed impressed saying that it sounded like a mission to him and that Mrs. Rydén was "an apostle" in the diplomatic circles. Mrs. Rydén told him about the way she received the messages as locutions.

20.03.01 On 20.03.01 I sent a letter to Archbishop Bertone, with greetings from Mrs. Rydén assuring him that the Italian translations would be checked.

01.12.01 I received a phone call from Fr. Girotti in December 2001 requesting three copies of all the TLIG books published in English to that date, for the consultants. I delivered these books to Fr. Girotti a few days later and as many videos from her talks as possible.

04.04.02 On 04.04.02 Mrs. Rydén received a letter from Fr. Prospero Grech, renowned professor of Biblical theology at the Pontifical Institute Augustinianum. Mrs. Rydén and I had met him at a meeting where Mrs. Rydén spoke to priests at the *Dehoniane*

*Publishers* in Rome some months earlier. He was interested in Mrs. Rydén's experience, partly because he had studied the theology of prophecy in the New Testament. Fr. Prospero wrote that he had been commissioned by Cardinal Ratzinger to ask Mrs. Rydén five questions to give her "the opportunity to clarify the meaning of some assertions contained" in the writings. Mrs. Rydén met Fr. Grech and I to further determine how the CDF would like her to reply.

Mrs. Rydén then set to work on the replies. She was asked in the letter by Fr. Grech to consult theologians to help her formulate her thoughts, and so she asked myself along with Mons. Eleutherio Fortino of the Pontifical Council for Promoting Christian Unity and Bishop Teran Dutari of Quito, Ecuador.

26.06.02 Mrs. Rydén's replies to the CDF were submitted in the form of a letter of 6th July 2002. Fr. Grech was allowed to see her answers before they were submitted. He called them "excellent".

September '02 After the summer had passed and I was back in Rome, I once again went to morning Mass in Campo Santo. Here I met Cardinal Ratzinger. He came to me spontaneously and exclaimed in German: "Ah! Die Vassula hat ja sehr gut geantwortet". In English: "Ah, Vassula has replied very well!" He was clearly very content with her replies and did not abstain from expressing this contentment. Nevertheless, nothing happened until 2003, when Mrs. Rydén again wrote to Cardinal Ratzinger.

15.01.03 On 16.01.03 I met Cardinal Ratzinger after Holy Mass in Campo Santo. I brought him a letter from Mrs. Rydén dated 15.01.03, in which she expressed regret that there had been no response to her reply. She also mentioned the calumny that continued to haunt her; for instance a recent letter in the Italian Catholic newspaper *Avvenire* containing an interview with Fr. Francois Dermine, who had earlier discredited her, writing that she had been "condemned" by the Vatican.

07.04.03 A letter went out from the CDF to all Bishops' Conferences in the world. It contained a request for information on Mrs. Rydén and her activities now that some years had passed since the Notification had been issued in 1995. We do not have this letter nor do we know its exact date.

At the same time, Mrs. Rydén was requested by Cardinal Ratzinger, through Fr. Grech, that the dialogue (the CDF's questions and Mrs. Rydén's answers) be included in the next published volume of TLIG. The purpose of this request was so that the world would be informed of the dialogue but, apparently, it was also a test to make sure that Mrs. Rydén's answers were truly her own. The dialogue was printed in Volume 12 and in subsequent republications of TLIG.

The months passed. I often met Cardinal Ratzinger, Mons. Clemens, and later Mons. Georg Ganswein, who took over the role as Cardinal Ratzinger's secretary after Mons. Clemens, and others familiar with the process, and they always repeated: "The millstones grind slowly in the Vatican." Mons. Ganswein told me that we needed to have patience, in order not to provoke anyone involved with the process, and Cardinal Ratzinger himself told me that, although he would like to see a new Notification, he

had to "obey the cardinals". I gathered from this statement that some cardinals were against the prospect of a distinctly positive outcome to a dialogue with a contemporary mystic that could result in a new Notification rendering the former Notification obsolete.

May 2004 In May 2004, I met Mons. Charles Scicluna, the Promoter of Justice and number four in rank in the CDF, at a social event in the Casa S. Brigida at Piazza Farnese. Mons. Scicluna confirmed that the response to Mrs. Rydén's answers had indeed been very positive. Despite this, however, the CDF would not issue a "new" Notification that would abolish the first one of 1995. Rather, the positive response would be "kept low-key".

Later, Fr. Grech confirmed this information. He had a meeting with Archbishop Angelo Amato during which he asked when the process with Mrs. Rydén would be completed. Mons. Amato told him rather abruptly that there would be no reply and that the Notification would stay. However, we learned that the CDF was considering writing again to those Bishops' Conferences that had replied negatively to Cardinal Ratzinger's letter concerning Mrs. Rydén mentioned above.

Mrs. Rydén was very disappointed by this information. Her sincere conviction was that if the outcome to the dialogue had been negative, the CDF would have proclaimed it publicly and perhaps even condemned her formally. But now that the conclusion was rather positive, the response would be "kept low-key".

29.06.04 On 29.06.04 Mrs. Rydén therefore wrote a letter to Cardinal Ratzinger, expressing her disappointment by the lack of reply:

You must understand me if I now ask myself: What then was the whole purpose with the procedure? You had said in the 30 Giorni Interview with Niels Christian Hvidt that a person could not be condemned without a process. Am I condemned, or am I acquitted and not found guilty? A judge and the jury in any court, would declare the verdict. But here, the judge and the jury seemed to have abandoned their seats. Nobody in the whole world will know that you have written to a few Bishops' Conferences Working for Christ has its sufferings as well as its graces, but augmenting unnecessarily my trials I believe it irritates God.

I therefore in the same trust I have had in Your Eminence all along ask you earnestly: Please provide me with some kind of writing from your side, even just a letter that will bear a positive spirit so that people see that your conclusion has not been negative. Also, my understanding was that I would have the honour of meeting you once the process was over. I am still eager to meet you in person and ask you for an audience.

10.07.04 As a direct response to this letter, Mrs. Rydén received a letter two weeks later from Fr. Josef Augustine di Noia, the new undersecretary to the CDF. It informed Mrs. Rydén that the CDF had written to a number of Presidents of Bishops' Conferences and included a copy of the said letter.

This new letter of the CDF to the Bishops' Conferences, mentioned above, was sent on 10.07.04.

It contained the following information:

As you know, this Congregation published a Notification in 1995 on the writings of Mrs. Vassula Rydén. Afterwards, and at her request, a thorough dialogue followed. At conclusion of this dialogue, a letter of Mrs. Rydén dated 4 April 2002 was subsequently published in the latest volume of "True Life in God", in which Mrs. Rydén supplies useful clarifications regarding her marital situation, as well as some difficulties which in the aforesaid Notification were suggested towards her writings and her participation in the sacraments (cf. Attachment).

Since the aforementioned writings have enjoyed a certain diffusion in your country, this Congregation has deemed it useful to inform you of the above. Concerning the participation in the ecumenical prayer groups organised by Mrs. Rydén, the Catholic faithful should be called to follow the dispositions of the Diocesan Bishops.

This was the "low-key" positive response the CDF would issue!

15.10.04 The entire dialogue between Mrs. Rydén and the CDF was published in the form of a booklet in October 2004. It contains Fr. Grech's initial letter to Mrs. Rydén with the five questions, Mrs. Rydén's answers to the questions, and Mons. di Noia's letter to

Mrs. Rydén of 10.07.04 with a copy of Cardinal Ratzinger's letter to the Bishops' Conferences. It was prefaced by Archbishop Ramon Arguelles of the Philippines and postfaced by a commentary by Fr. Lars Messerschmidt from Denmark. The full dialogue booklet can be downloaded at: <https://ww3.tlig.org/en/the-messages/what-does-the-church-say/introduction-dialogue-vassula-cdf/>.

22.11.04 The entire dialogue between Mrs. Rydén and the CDF had been initiated by my request to Cardinal Ratzinger that he meet Mrs. Rydén in 1999. As mentioned earlier, he said at the time that it was not possible due to the situation with the Notification, but that he would like Mrs. Rydén to have a dialogue with the CDF. Now the dialogue had been completed and the situation had been clarified. Hence it was time to ask Cardinal Ratzinger for the encounter promised so long ago in case there would be a positive outcome to the dialogue.

I made this request to Cardinal Ratzinger, just as Mrs. Rydén did in her letter of 29.06.04 mentioned above. Cardinal Ratzinger told me that, yes, we should indeed have this meeting, but that it should be well-prepared since it had "a semi-official character to it". By that time, Mr. and Mrs. Rydén were to leave soon for Washington, where Mr. Rydén was to assume a new responsibility at the World Bank.

Cardinal Ratzinger granted the audience on 22.11.04. We were received very cordially, first by his personal secretary, Mons. Ganswein, and then by Cardinal Ratzinger himself, in his magnificent audience hall in the Congregation for the

Doctrine of the Faith. I made notes of our conversation immediately after the meeting and am convinced I have been accurate in referring its essential highlights.

The conversation was informal and very cordial. It was held in French, the common language best spoken by all. Cardinal Ratzinger began by exclaiming: "Well, finally we can meet!" This exclamation clearly entailed that the process with Mrs. Rydén had been completed successfully and that this was the reason why the meeting could take place at all. Mrs. Rydén replied with a heartfelt expression of gratitude that His Eminence had shown the courage of having a dialogue with her and that, although she would have liked to see a second Notification, she understood and appreciated very much that Cardinal Ratzinger had done all that he could and had strived hard for her case.

Cardinal Ratzinger replied:

Well, we always seek peace. We all seek to do what the Lord gives us and to live for the Lord's service, and we hope that the Lord guides us in peace. Naturally, we have, as you well know, also this task of defending the identity of the Catholic faith and the discipline of the faith, and in this sense, we do all that we can. We hope that the Lord pardons our errors and grants us the just path.

A lengthy conversation followed on Mrs. Rydén's mission, on her dialogue with other Christians and even with other faith traditions such as Muslims on the character of the Christian faith.

Cardinal Ratzinger's view was that such dialogues are difficult, but that they are very important. At the end of the conversation, Mrs. Rydén asked Cardinal Ratzinger a question she had reflected upon after the disappointment of the "low-key" reply of the CDF:

"The last question: What would the response be if someone were to call your office in order to reassure themselves on my case and they would ask: 'Is the Notification still valid'? What would your response be?"

Cardinal Ratzinger replied:

"Well, we would say that there have been modifications in the sense that we have written to the interested bishops that one should now read the Notification in the context of your preface and with the new comments that you have made.

We agreed to remain in dialogue. If the CDF were to have any more questions for Mrs. Rydén she would answer them. Also, if the CDF had any questions regarding readers of TLIG, Mrs. Rydén would be glad to advise these readers accordingly.

At the end of the encounter, Mrs. Rydén offered an icon to Cardinal Ratzinger, which he thankfully received. A picture was taken of His Eminence and Mrs. Rydén.



# **TRUE LIFE IN GOD**

## **CLARIFICATIONS**

**WITH THE CONGREGATION  
FOR THE DOCTRINE OF FAITH**

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*Office of the Archbishop*

*Archdiocese of Lipa*

San Lorenzo Drive  
4217 Lipa City, Philippines  
☎ (043) 756-2573 • Fax (043) 756-2964  
E-mail: bparguelles@catholic.org

✠ Ramón C. Argüelles, DD, STL  
*Archbishop of Lipa*

## FOREWORD

God's favorites are not free from controversies. In the film *FIDDLER ON THE ROOF* the Jewish patriarch, the protagonist of the beautiful musical, in the face of persecution of the Russian Jews, addressed God in an amusing way: "Lord, I know we are your favorite people. But can't you favor other people once in a while?" St. Bernadette of Lourdes would have preferred another young girl to be the visionary rather than herself. Bernadette affirmed the opinion of the Mother Superior who never believed the illiterate Bernadette. If God and the Blessed Mother should favor anyone it should be one, like her, who had lived all her life in the cloister in the midst of selfless dedication and self-sacrifice.

The New Testament shows Jesus praising the pagan and non-Jewish centurion who asked his help for his ailing servant. His words: "Lord, I am not worthy that You should enter under my roof..." became a timeless statement worthy of being repeated in the Eucharistic Liturgy. Certainly among God's most favored ones is Mary Magdalene who became the apostle to the Apostles. Can it be that even in our days God uses a non-Catholic (although deeply faithful to the Pope and a great believer in all that Catholics must believe in, especially regarding the Eucharist and even more profoundly attached than most Catholics to the Blessed Virgin Mother) and one whose marital past is under question, not of course like that of the Samaritan Woman, another favorite of Jesus whom He had to see by all means at noontime near Jacob's well?

Cardinal Joseph Ratzinger showed such Christlike open-mindedness when he spearheaded the review of Mrs. Vassula Ryden's case. Through Fr. Prospero Grech, Consultant of the Congregation of the Doctrine of the Faith, the good Cardinal asked Vassula to respond to five questions (see letter dated April 4<sup>th</sup>, 2002) to clarify some difficulties suggested in the Notification of 1995, regarding the writings of True Life in God, and about her activities related thereto. The responses will immensely help some doubting Thomases, who are entitled nevertheless to peace of mind.

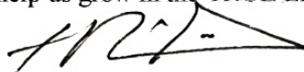
It will help many to know that the Congregation sent a letter dated April 7<sup>th</sup>, 2003 to the Presidents of the Episcopal Conferences, wherein Cardinal Ratzinger asks them to provide

him with information about Mrs. Ryden, and the influence she might have had on their faithful in their respective countries. Of all responses received, five countries, unfortunately including my own country the Philippines, replied negatively. Cardinal Ratzinger deemed it convenient to inform the bishops of the said countries, that the Congregation had reviewed Mrs. Ryden's case and that the suggestions made in the Notification towards the writings of True Life in God and her marital situation were clarified. This latest communication, dated July 10<sup>th</sup>, 2004, mentioned the said countries at the bottom of the said letter.

Cardinal Ratzinger asked P. Joseph Augustine Di Noia, O.P., Undersecretary of the Congregation of the Doctrine of the Faith, to provide Mrs. Ryden with a copy of that same letter to enable her to inform everyone about the exchange of clarification letters.

I am extremely happy that Cardinal Ratzinger perfectly mirrors the attitude of the Holy Father whose great obsession and probably the reason for the life and energy he manifests is the **UNITY OF CHRISTIANITY**. One very touching event is the Holy Father's coming back from a visit to Armenia. He brought with him to the Synod Hall a gift of the Orthodox Patriarch of Armenia, a precious lamp with a plea for the unity of all Christians.

No matter what Mrs. Ryden's past life may be, she can and already is an instrument of God in our days to bring to reality God's dream, the Holy Father's dream, the Church's dream which may be the greatest event of the early years of the Third Millennium: **THE UNITY OF ALL DISCIPLES OF CHRIST!** People like Vassula who suffer for Christian unity with the Holy Father need encouragement, understanding and prayer. I am willing to give her that if only to join the Holy Father, Cardinal Ratzinger and many unknown souls who sincerely desire a renewal of Christianity, a renewed thrust of Evangelization, unity of all Christian brethren. May Mary help us grow in the **TRUE LIFE IN GOD**.



Archbishop Ramon C. Arguelles  
September 30, 2004  
107<sup>th</sup> Year of the Entry into Life of the  
Patroness of the Universal Mission



CONGREGATIO  
PRO DOCTRINA FIDEI

00120 Città del Vaticano,  
Palazzo del S. Uffizio

10 luglio 2004

PROT. N. ....54/92-19631  
*(In responsione fiat mentio huius numeri)*

Gentile Sig.ra Vassula Rydén,

a riguardo delle preoccupazioni da Lei espresse a questa Congregazione con lettera del 4 giugno 2004, ritengo opportuno informarLa che questo Dicastero ha scritto ad alcuni Presidenti di Conferenze Episcopali la lettera di cui Le accludo copia (cfr. Allegato).

Nel comunicarLe quanto sopra ed in unione di preghiera, profitto della circostanza per porgerLe distinti ossequi e confermarmi

dev.mo

P. Joseph Augustine DI NOIA, O.P.  
*Sotto-Segretario*

(con Allegato)

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Gent.le Sig.ra  
Vassula Rydén  
Via Fosso della Castelluccia, 45/B  
00134 Roma

TRANSLATION

**CONGREGATIO  
PRO DOCTRINA FIDEI**

*00120 Città del Vaticano  
Palazzo del S. Ufficio*

**10 July 2004**

Prot.N. 54/92-19631

Dear Mrs. Vassula Rydén,

With reference to the preoccupations expressed to this Congregation in your letter of the 4 June 2004, I take the opportunity to inform you that this Congregation has addressed to some Presidents of the Episcopal Conferences the letter of which I enclose a copy (see attached).

In informing you of the above and in union of prayer, I take the opportunity to send you my most respectful greetings.

Yours faithfully

(signed)  
P. Joseph Augustine DI NOIA, O.P.  
*Under-Secretary*

(With attachment)

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Mrs.  
Vassula Rydén  
Via Fosso della Castelluccia, 45/B  
00134 Roma



CONGREGATIO  
PRO DOCTRINA FIDEI

COPIA

00120 Città del Vaticano,  
Palazzo del S. Ufficio

10 luglio 2004

PROT. N. 54/92-19631

*(In responsione fiat mentio huius numeri)*

Eminenza/Eccellenza,

come Ella sa, nel 1995 questa Congregazione ha pubblicato una Notificazione sugli scritti della Sig.ra Vassula Rydén. Successivamente, a seguito di una richiesta della medesima, vi è stato un dialogo approfondito, a conclusione del quale la suddetta Vassula Rydén, con lettera del 4 aprile 2002, poi pubblicata sull'ultimo volume di «True Life in God», ha fornito utili chiarificazioni circa la sua situazione matrimoniale, nonché circa alcune difficoltà che, nella citata Notificazione, erano state avanzate nei confronti dei suoi scritti e della sua partecipazione ai sacramenti (cfr. Allegato).

Dal momento che in codesto Paese vi è stata una certa diffusione degli scritti in oggetto, questo Dicastero ha ritenuto utile informarLa di quanto sopra. Allo stesso tempo occorrerà richiamare i fedeli cattolici, per quanto riguarda la partecipazione ai gruppi di preghiera di carattere ecumenico organizzati dalla medesima Sig.ra Rydén, ad attenersi alle disposizioni dei Vescovi diocesani.

Nel comunicarLe quanto sopra profitto della circostanza per confermarLe con sentimenti di profonda stima

dell'Eminenza/Eccellenza Vostra Rev.ma  
dev.mo

✠ Joseph Card. RATZINGER  
*Prefetto*

(con Allegato)

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Ai Presidenti delle Conferenze Episcopali di  
Francia, Svizzera, Uruguay, Filippine, Canada

TRANSLATION

**CONGREGATIO  
PRO DOCTRINA FIDEI**

*00120 Città del Vaticano  
Palazzo del S. Ufficio*

**10 July 2004**

Prot.N. 54/92-19631

Eminence/Excellence,

As you know, this Congregation published a Notification in 1995 on the writings of Mrs Vassula Rydén. Afterwards, and at her request, a thorough dialogue followed. At conclusion of this dialogue, a letter of Mrs. Rydén dated April 4<sup>th</sup> 2002 was subsequently published in the latest volume of "True Life in God", in which Mrs. Rydén supplies useful clarifications regarding her marital situation, as well as some difficulties which in the aforesaid Notification were suggested towards her writings and her participation in the sacraments (Cf. annex).

Since the aforementioned writings have enjoyed a certain diffusion in your country, this Congregation has deemed it useful to inform you of the above. Concerning the participation in the ecumenical prayer groups organised by Mrs. Rydén, the Catholic faithful should be called to follow the dispositions of the Diocesan Bishops.

In communicating to you the above, I use the occasion to assure you of my lasting and profound esteem.

Your Eminence/Excellency's  
Most Devout

(Signed)  
Joseph Card. Ratzinger  
*Prefect*

(With attachment)

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To the Presidents of the Episcopal Conferences of  
France, Switzerland, Uruguay, Philippines, Canada

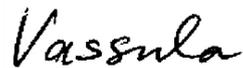
Rome 30.03.03

Dear Readers of TLIG,

Since the year 2000 I have had the honour of being in communication with H.E. Cardinal Joseph Ratzinger, Prefect for the Congregation for the Doctrine of Faith. On the 6th July 2000 I presented to him my humble request of my writings being submitted to further study by the same Congregation and that I be granted the opportunity of answering to the reservations expressed in the *Notification* of 6th October 1995. His Eminence benignly has granted me this occasion and at the hand of Fr. Prospero Grech submitted a letter to me of 4th April 2002 containing five questions for me to answer. My answers to these questions were then submitted to The Congregation for the Doctrine of Faith on 26th June 2002. Cardinal Ratzinger has now requested me to publish the questions with my replies to them and I am happy to share them with you as an expression of my official standpoint.

I pray that the publication of this document may serve the dialogue of truth and of love, so important not only to ecumenism, but also to rendering God's graces fruitful in the church.

May God bless you,

A handwritten signature in black ink, appearing to read 'Vassula', written in a cursive style.

Vassula

Collegio Sta Monica,  
Via Paolo VI 25,  
00193 Rome  
4<sup>th</sup> April 2002

Dear Mrs Rydén,

On the 6th of July 2000 you addressed a letter to His Eminence Cardinal Ratzinger regarding the “Notificazione” of the Congregation for the Doctrine of the Faith concerning your writings. His Eminence has taken note of your letter and, together with his collaborators, has decided to give you the opportunity to clarify the meaning of some assertions contained in your publications. For this purpose I have been delegated to contact you personally both in conversation and in writing so that the Congregation may have a clearer idea of the exact interpretation of these assertions. I wish to make clear from the very outset that not being a Roman Catholic you do not fall under the jurisdiction of the Congregation and that yours is not a personal censure. However, as many Catholics follow the “True Life in God” they too have a right to know where they stand regarding points of doctrine and practice prompted by your writings. We are also aware of your works of charity, your efforts to lead all Christians towards unity with the Bishop of Rome, of your great devotion to the Blessed Virgin Mary, of your presentation of God as the God of Love even to non-Christians and of your antagonism to rationalism and corruption among Christians. Your latest books, too, seem to have laid aside some ambiguous expressions contained in your earlier ones. This notwithstanding I would be grateful if you can reply, as clearly as possible, to some questions to help the Congregation to obtain a clearer idea of what you are doing.

1. You know very well that, for both Catholics and Orthodox, there is only one Revelation, that of God in Jesus Christ, which is contained in the Holy Scriptures and in Tradition. Within the Catholic Church even accepted “private” revelations as in Lourdes or Fatima, although taken seriously, are not matters of faith. In which sense, therefore, do you consider your writings as revelations and how should they be accepted by your hearers and readers?
2. You belong to the Orthodox Church and often exhort priests and bishops of that faith to acknowledge the Pope and to make peace with the Roman Church. For this, unfortunately, you are not welcome in some countries of your own persuasion. Why do you take up this mission? What is your idea of the Bishop of Rome and how do you foresee the future of Christian unity? One sometimes gets the impression in reading your works, however, that you stand above both Churches without being committed to either. For example, it seems that you receive communion in both Catholic and Orthodox churches but in your marital status you follow the custom of oikonomia. As I have said already, these observations are not meant as a personal censure as we

have absolutely no right to adjudicate your conscience, but you understand our concern about your Catholic followers who may interpret these attitudes in a relativistic manner and are tempted to disregard the discipline of their own Church.

3. In your earlier writings, as observed in the “Notificazione”, there was some confusion of terminology regarding the Persons of the Holy Trinity. We are sure that you subscribe to the teaching of your Church. Do you think you could help us to clarify these expressions? When dealing with matters of faith would it not be useful to follow the official terminology of standard catechisms to avoid confusion in the minds of the readers of “True Life in God”?
4. There are also some difficulties regarding protology and eschatology. In what sense does the soul have a “vision of God” before being infused into the body? And how do you envision the place of the New Pentecost within the history of salvation in relation to the parousia and the resurrection of the dead?
5. What is the real identity of the “True Life in God” movement and what does it require of its followers? How is it structured?

Dear Mrs Rydén, we are sorry to disturb you with these questions and you may rest assured that we appreciate your good works and intentions. However, in answer to your letter to Cardinal Ratzinger, we felt it was our duty to clarify some ambiguities in your writings which might have escaped you. We owe this to your Catholic readers who might experience a conflict of conscience in following your writings. Please take your time to answer; it would be better if you and I could meet and have a few informal chats before you put anything in writing. Pray that the Holy Spirit may illuminate you, and consult any spiritual director or theologian you can trust. We are certain that our queries will also help you to understand the deeper implications of your writings to render them more acceptable to both Catholics and Orthodox. I shall personally be at your disposal to clarify their meaning.

His Eminence sends you his regards and trusts that you will provide a satisfactory answer to ease his task of complying with the requests in your letter.

Yours sincerely in Christ,



Fr Prospero Grech, OSA

Consultor of the Congregation

Rome, 26.06.02

Most reverend Fr. Prospero Grech  
Collegio Sta Monica  
Via Paolo VI, 25,  
I-00193 Rome

*Re: Answer of Vassula Rydén to the letter of Father Prospero Grech, written on behalf of H.E. Cardinal Joseph Ratzinger of the Congregation for the Doctrine of Faith and dated 4th April 2002.*

Dear Fr. Prospero Grech,

First of all, I wish to thank you for granting me the opportunity of responding to the questions you have to my writings and my activity, expressed most respectfully in your letter of 4th April 2002, and that reiterate the points of critique contained in the "Notification" of 1995.

I am aware of the task and responsibility assigned to your most holy congregation of "trying the spirits" (1. Jn 4:1). I have somewhat realized, during these years, the complexity of this task of discernment and how delicate it is, as I myself have met along my way many people who approached me claiming they had divine experiences as well, which they wanted to mingle with mine. For prudence and for reasons of responsibility I have made it a principle not to notice any of them. Therefore, I do appreciate the importance of your work of protecting the faithful from any harm and keeping the faith pure from unauthentic experiences, but equally to safeguard the true charisms that could benefit the church.

I am also grateful to you that you are giving me the opportunity to clarify and shed light on certain expressions that might appear unclear as they are written in imagery and poetic or symbolic style. I am equally aware that my speaking to Catholic Christians though being Greek Orthodox is unusual, but rather than seeing it as disorder, I humbly desire this to be my small contribution to the healing of the dissensions between Christian brethren. And so, I will respond the best I can to the questions you have deigned to present to me in complete honesty and lucidity, assured equally of your generosity, good will and comprehension towards my limitations in expressing the full panorama contained in the 12 volumes of the books entitled True Life in God (TLIG).

### **Question 1: Relationship between TLIG and Revelation.**

*You know very well that, for both Catholics and Orthodox there is only one Revelation that of God in Jesus Christ, which is contained in the Holy Scriptures and in Tradition. Within the Catholic Church even accepted "private revelations" as in Lourdes or Fatima, although taken seriously, are not matters of faith. In which sense, therefore, do you define your writings as revelations and how should they be accepted by your hearers and readers?*

I never had any lessons of catechism let alone theology, nor did I know of any theological nuances as the ones mentioned above at the beginning of my call and my conversion. I was taught these differences gradually as the gentle guidance of the Holy Spirit proceeded. In the very beginning of this call, I was very confused and early, during the manifestation of my angel, this is what I said: "But I can't understand. We have already the Bible, so why do we need messages?" My angel replied: "*So you do feel that all has been given in the Bible?*" I responded: "Yes. That is why I do not see the reason of all this. I mean nothing is new." Then the angel said: "*God wants these messages to be given.*" I said: "Is there a special reason why me?" The angel responded: "*No. God loves you all. These messages are just a reminder to remind you how your foundations began*" (07.08.1986).

A Protestant minister once said to me that there is no reason why God would want to speak to us now that we have the Holy Bible. Confused, I said to Christ: "Lord, there are some ministers who refuse to hear or believe that You can manifest Yourself like this, through me; they say that You, Jesus, have brought us all the truth and they need nothing else but the Holy Bible, in other words all these works are false." The response of Christ was the following:

*I have said to you all that the Advocate, the Holy Spirit, whom the Father will send in My Name, will teach you everything and remind you of all I have said to you. I am not giving you any new doctrine, I am only reminding you of the truth and leading those who wandered astray back to the complete truth. I, the Lord, will keep stirring you up with Reminders and My Holy Spirit, the Advocate, will always be among you as the Reminder of My Word. So do not be astonished when My Holy Spirit speaks to you – these reminders are given by My Grace to convert you and to remind you of My Ways. (20.12.1988)*

Another passage 11 years later our Lord asked me to write the following:

*All of these messages come from on high and are inspired by Me. They can profitably be used for teaching and for refuting error. They can be used for guiding the Church into unity and for guiding people's lives and teaching them to be holy. They are given to you for a better explanation<sup>5</sup> to the Revelation<sup>6</sup> given to you. They are an inexhaustible source of amazing grace for you all to renew you. (30.07.1999)*

I believe that there is but one Revelation and I never said the contrary, nor do you find this in the writings. I do not expect the readers of TLIG to take the messages for more than Holy Scripture and I am sure that nothing in the TLIG books can induce all those who hear and read me to think in another way. In fact in my witnessing I quote all the time many passages from the Scriptures, sometimes even more than the messages themselves. Within the messages there is a clear and continuous insistence of focusing on the Holy Bible and of living by its truth. The writings are an actualisation and a reminder of the one and only Revelation in Christ, held in Scripture and Tradition, transmitted through the church; they are but an appeal to this Revelation. In fact, these writings never affected readers to take them above the Scriptures, but testimonies shed that they helped them to understand much better the Word of God. Yet, we know that God can remind us of His blessed Word when He knows it is necessary for the benefit of the Church. Favours of this

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<sup>5</sup> I heard at the same time the word "understanding".

<sup>6</sup> The Holy Bible.

kind, for a favour it is, illumine or make manifest a truth already known, giving a better understanding of it.

One could ask then, why did God call someone so limited and unworthy, totally disinterested and ignorant in church matters, who never aspired for God, to receive a “reminder of His Word”? Are not the priests and theologians called to do the same? Yes, I believe they are, and I, in no way ever intended to compete with the priests and theologians that God has called to do their duty; yet, I do believe that God has called me unexpectedly by a direct action from His part.

I have recently learnt that the second Vatican Council has underlined how important it is that the laity contributes to spreading the Good News through the various gifts God bestows upon His Church. In *Lumen Gentium*, the Council clearly states that the laity participates in the prophetic office of Christ and that Christ “fulfils this office, not only by the hierarchy but also by the laity. He accordingly both establishes them as witnesses and provides them with the sense of the faith (*sensus fidei*) and the grace of the word” (LG 35). Every lay-person, therefore, has a part to play in this service of the Gospel according to the charism God has given him or her and through those gifts he or she is at once the witness and the living instrument of the mission of the church itself, “according to the measure of Christ’s bestowal.”

In most Classic works of Catholic Fundamental Theology there is a distinction between Revelation as a concept of reflection (Revelation with capital R) and revelation as a concept of experience (revelation with minor r, often revelations in plural). When I speak of my humble experience as “revelation”, I speak of revelation with a minor “r” from the experiential point of view.

I do not speak of my experience as revelation from a doctrinal point of view in any way wanting to compete with Revelation. Just as with other “private revelations” or “prophetic revelations” my work adds nothing to the Deposit of Faith. On the contrary, God’s calling to me aims at pointing to the fullness of the truth of the Deposit of Faith, to enter more fully into and live by this truth.

The constitution *Dei Verbum* of the Second Vatican Council has made it clear that the Public Revelation is complete and perfect and that “no new public revelation is to be expected before the glorious manifestation of our Lord, Jesus Christ” (*Dei Verbum* 4). On the other hand, *Dei Verbum* also makes it clear that the people of God constantly needs to deepen the appreciation of this truth:

The Tradition that comes from the apostles makes progress in the Church with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on. This comes about in various ways. It comes through contemplation and study of believers who ponder these things in their hearts (cf. Lk. 2:19 and 51). It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of truth. Thus, as the centuries go by, the Church is always advancing towards the plenitude of divine truth, until eventually the words of God are fulfilled in her (*Dei Verbum* 8).

His Eminence, Cardinal Joseph Ratzinger has said very explicitly on the relationship between Christian prophecy and Revelation that the thesis that prophecy should end with

the completion of Revelation in Christ harbours misunderstandings. His position was phrased in an interview on Christian prophecy and again in a commentary to the disclosure of the Third Secret of Fatima. I allow myself to quote him directly from the interview:

The Revelation is essentially God who gives himself to us, who constructs history with us and who reunites us gathering us all together. It is the unfolding of an encounter that has also an inherent communicative dimension and a cognitive structure. This also carries implications for knowledge of the truth of Revelation. Understood in the proper way, the Revelation has attained its goal with Christ because – in those beautiful words of Saint John of the Cross – when God has spoken personally there is nothing more to add. Nothing more about the Logos can be said. He is among us in a complete way and God has nothing greater to give us, to say to us than Himself. But this very wholeness of God's giving of himself – that is, that He, the Logos, is present in the flesh – also means that we must continue to penetrate this Mystery. This brings us back to the structure of hope. The coming of Christ is the beginning of an ever-deepening knowledge and of a gradual discovery of what, in the Logos, is being given. Thus, a new way is inaugurated of leading man into the whole truth, as Jesus puts it in the Gospel of John when he says that the Holy Spirit will come down. I believe that the pneumatological Christology of Jesus' leave-taking discourse is very important to our theme given that Christ explains that his coming in the flesh was just a first step. The real coming will happen when Christ is no longer bound to a place or to a body locally limited but when he comes to all of us in the Spirit as the Risen One, so that entering into the truth may also acquire more and more profundity. It seems clear to me that – considering that the time of the church, that is, the time when Christ comes to us in Spirit is determined by this very pneumatological Christology – the prophetic element, as element of hope and appeal, cannot naturally be lacking or allowed to fade away (30 Giorni, January 1999).

In the same manner, I do not claim in any way, a status or an authority of my writings coming close to Holy Scripture. The Holy Bible is inspired in an infallible way. I humbly believe that the Lord touched me to journey with Him through a direct action in my soul assisting me when called to write, but it is not inspiration in the same sense as Scripture is and the result is not infallibility, but this does not mean either that there should be doctrinal errors in my writings, which I am assured there are not.

In Fr. Marie-Eugène's book *I am a Daughter of the Church*, he reminds us how God can adapt Himself to the soul:

God's direct action, being thus grounded in the human of which it makes use, is marvellously adapted to the psychological life of the soul. This adaptation of God should be underlined as an important characteristic of His interventions. God, who consents to speak the language of human signs to give us His light, pushes condescendence to the point of adapting Himself to our temperaments and our particular needs in the choice of these signs, so as to reach us more surely. For a faith that has kept its purity and its simplicity, He will speak in a language of external brilliant signs that will make faith vibrate. For a faith that rationalism has rendered prudent and critical, He will have a more intellectual language.<sup>7</sup>

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<sup>7</sup> Fr. Marie-Eugène, O.C.D., *I am a daughter of the Church*, Vol. II, Chicago, 1955. p. 283.

Cardinal Ratzinger has said, “that being able to set oneself up as the word and image of interior contact with God, even in the case of authentic mysticism, always depends on the possibilities of the human soul and its limitations”. I thus experience the Word of God without effort, in other words, without me forcing anything, it just comes. I receive these communications (interior words) namely in two forms. Please note here that in no way I intend to say I know perfectly well how to express this phenomenon and how God can do such things, but this explanation below is the best I can do:

1. Through the intervention of interior words, namely locutions. The words I perceive are substantial ones, much clearer than were I to hear them through my ears. One single word alone may contain a world of meaning such as the understanding on its own could never put rapidly into human language. Any divine word or instruction given to teach me, will not be in the manner of school teaching, that perhaps due to limited time cannot be wholly explained all at once, or because of human frailty may be forgotten, or even not quite understood. But the divine instruction or the word given, will be given in such lapse of time and engraved in the mind in such a way that it will be difficult to forget. The light it spreads is so vast, just like a bright light that sheds far and wide, giving you a wealth of knowledge instantly more than just the word itself. The word given is like a wide river that breaks into other rivulets leading you everywhere and in different places but always coming from the one river. Any normal teaching in a school would have taken me months to learn. While I experience the words so strongly, I am equally aware that the written form and the way I should express the words still depends on my limited capacities of language and expression.

2. The second way I receive the words of God is through a light of understanding in my intellect without any utterance of speech. It is like God transmits His thought into mine. I would immediately know what God wants, or wishes to say. Then I have to write down this “non-expressed message” as well as I could by selecting my own words.

I have been told later here in Rome, that St. Bridget of Sweden had similar ways of writing down her messages.

Why the Lord chose this special form of writing down the messages to which He even seizes my hand? I really do not know. The Lord just told me when I asked him why: “Because I like it in this way”. So I do not know how this happens. I would like to point out though that theologians who are also expert graphologists and who have investigated the writings called them “hieratic”, describing many groundbreaking differences between the way I write and the so-called automatic writing. I have later come to know that known mystics such as Theresa of Avila experienced raptures of her body or sometimes part of her body. I believe this to be a mitigated form of rapture of my hand and trust that the Lord has his own purposes in this.

## **Question 2. My relationship as Orthodox Christian to the Roman Catholic Church.**

*You belong to the Orthodox Church and often exhort priests and bishops of that faith to acknowledge the Pope and to make peace with the Roman Church. For this, unfortunately, you are not welcome in some countries of your own persuasion. Why do you take up this mission? What is your idea of the Bishop of Rome and how do you foresee the future of Christian unity? One sometimes gets the impression in reading*

*your works, however, that you stand above both churches without being committed to either. For example, it seems that you receive communion in both catholic and orthodox churches, but in your marital status you follow the custom of oikonomia. As I have said already, these observations are not meant as a personal censure as we have absolutely no right to adjudicate your conscience, but you understand our concern about the Catholic followers who may interpret these attitudes in a relativistic manner and are tempted to disregard the disciplines of their own church.*

### Motivations for taking up this work of unity

I do not believe I would have ever had the courage or the zeal to face the Orthodoxy to bring them to understand the reconciliation our Lord desires from them if I had not experienced our Lord's presence, neither would I have endured the oppositions, the criticisms and the persecutions being done on me by them. In the very beginning of God's intervention I was totally confused and feared I was being deluded; this uncertainty was truly the biggest cross, since I never heard in my life before that God can indeed express Himself to people in our own times and had no one to ask about it. Because of this, I tried to fight it away, but the experience would not leave and later on, slowly, with time, I became reassured and confident that all of this was only God's work, because I started to see God's hand in it.

This is why I stopped fearing to face opposition and criticism and have total confidence in our Lord, knowing that where I lack He will always fill, in spite of my insufficiency, and His works will end up always glorious.

Approaching the Orthodox priests, monks and bishops to acknowledge the Pope and to reconcile with sincerity with the Roman Church is not an easy task as our Lord says in one of the messages; it is like trying to swim in the opposite direction of a strong current, but after having seen how our Lord suffers in our division I could not refuse our Lord's request when asked to carry this cross; therefore, I have accepted this mission, yet not without having gone through (and still going through) many fires.

You have asked: "Why do you take up this mission?" My answer is, because I was called by God, I believed and I answered Him; therefore, I want to do God's will. One of Christ's first words were: "*Which house is more important, your house or My House?*" I answered, "Your House, Lord." He said: "*Revive My House, embellish My House and unite it.*"

Some of the Greek Orthodox hierarchy totally reject me, first because they do not believe me,<sup>8</sup> secondly because I am a woman and thirdly because a woman should not speak. Some of the monks are suspicious of me saying that I am probably a Trojan horse sent and paid by the Pope, or that I am even a Uniate. Many do not want to hear of reconciliation or ecumenism. They consider it heresy if I pray with the Roman Catholics. That is where they see it as standing above both Churches without being committed to either. I am full and wholly committed to my Church but it is not heresy nor a sin if I live ecumenically and pray with other Christians to promote unity. The key to unity though, according to our Lord in the writings, is humility and love. Many of the people of the

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<sup>8</sup> Although in our book of the doctrine of the Orthodox Church, Book I, published in 1997 by Mr. Trembelas, on p. 79 it reads: "Revelations are defined as an act taken by God by which He notifies His reasonable creatures about the mysteries of His existence, nature and will, according to their limited intellectual capacity..."

Churches do not have this key yet. Many of the Greek Orthodox lay people but as well as the simple priest around the corner, up to the monk in a remote monastery would call the Roman Catholic Church to this day heretic and dangerous; they are taught to believe this since their birth and it is wrong. Yet, I believe that in their rigidity they can change through a metanoia and the power of the Holy Spirit who will make them bend and through the prayers of the faithful. In our gatherings we pray to God for this change of heart.

Nevertheless, it is not a question of them alone bending. Everyone must bend in humility and love. The people of each Church should be willing to die to their ego and to their rigidity and then through this act of humility and obedience to the truth, Christ's presence will be shining in them. I believe that through this act of humility, the Churches' past and present failures will be washed away and unity will be accomplished. I never lose hope to approach the Orthodox and this is why I always keep returning to them to give them my testimony. My testimony is given reminding them of our Lord's words: "may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me," (Jn 17:21). In this manner, despite the obstacles, a few ecumenical prayer groups were formed in Athens and in Rhodes with Orthodox priests included in them. All these prayer groups start by praying the Rosary, then other prayers. Nevertheless, it is not only rejection I get from the Orthodox hierarchy because of the reasons I mentioned above, but our Lord has provided me with a good number of Greek Orthodox clergy friends as well.

### The Bishop of Rome

Our Lord gave me an interior vision of three iron bars symbolizing the three major Christian bodies, Catholics, Orthodox and Protestant Christians, calling their heads to meet by bending, so that they meet, but to meet they have to bend. This passage speaks of the attitude that is needed to arrive at the unity the Lord has been longing for since his prayer to his Father – "that all may be one". This passage of the TLIG messages does not pretend to speak of unity on an ontological level, indicating that there should be no differences in which extent the various Christian groups have retained the truth Christ conferred to his church. And it is not true I claim that this calling to humility amongst Christian brothers should imply a pan-Christian approach to unity and that unity should be advanced through a bargain of truth, (like a trader, selling and buying) leading to a levelling and a relativism of truth. On the contrary, I have often spoken on the importance of remaining faithful to the truth, and even more than my speaking, the message is nothing but a calling to live by the truth of the Gospel in the One Revelation of Christ, as expressed above. The writings contain many warnings against the contrary attitude, to the point of portraying a "false ecumenism" as a Trojan horse of introducing a lifeless image of Christ:

*The figure daubed with assorted colours, this figure these traders are trying to make you revere to and follow is not me – it is an invention of perverted human skill to degrade the concept of My Holiness and My Divinity; it is a false ecumenism; it is a defiance of all that is holy. I suffer because of the sins of these traders. (22.10.1990)*

Many messages on unity keep together these two vital aspects of ecumenism: The spiritual attitude implying humility and love towards other Christians together with the uncompromised quest for the truth of Christ. One example is a passage where the Virgin Mary speaks of the fabrics of unity:

*The Kingdom of God is not just words on the lips, the Kingdom of God is love, peace, unity and faith in the heart. It is the Lord's Church united in One inside your heart. The Keys to Unity are: Love and Humility. Jesus never urged you to divide yourselves – this division in His Church was no desire of His. (23.09.1991)*

Further down in the same passage, Jesus speaks of the truth: "Always defend to death the truth. Scathed you shall be from time to time, but I shall allow it just enough to keep your soul pure and docile" (reiterated on 05.06.1992, 25.09.1997, 22.06.1998, etc.)

I have had a few meetings with Catholic clergy in the United States, Holland and Switzerland in particular who are very liberal and very much against the Pope. I had to defend the Chair of Peter and explain it to them as well as I could through powerful messages that came from Christ, showing them how confused their minds were. In the end many of these priests came to tell me how they appreciated these clarifications. I had one or two though who did not agree telling me that I am more Catholic than the Catholics... Although there are many unity passages that regard the unity between the Churches, there are also quite a number that especially are written for a lot of Catholic clergy who are rebelling against the Pope to bring them back to faithfulness to him. Here is one early example:

*I the Lord do not want any divisions in My Church. You will, for My sake, unite and under My Name love Me, follow Me and bear witness for Me. You will love one another as I love you; you will unite and become one flock under one Shepherd.<sup>9</sup> I have, as you all know, selected Peter – giving him the authority. I have, as you all know, given him the keys of the kingdom of heaven. I have asked Peter to feed My lambs and sheep – looking after them.<sup>10</sup> This authority was given by Me. I have not desired you to alter My wish. (19.03.1988)*

Another message speaking of the future of unity puts it even clearer:

*I will then place into Peter's hand an iron sceptre with which he will guard My sheep, and for those who do not know and still ask themselves "why is it that we have to have a guide?" I tell you this – "have you ever seen or known of any flock of sheep without a shepherd? I am your Heavenly Shepherd and I have chosen Peter to keep My lambs until My return. I have given him the responsibility, so why all these disputes, why all these futile arguments?" And for all those who still do not know My words, I tell you to read them in the Scriptures – they are to be found in the testimony of John, My disciple.<sup>11</sup> I will then unite My Church and encircle you with My arms into one fold for today; as it is you are all scattered, developing too many communities, split sections. My Body you have torn apart and this CANNOT BE. I will unite you all. (16.05.1988)*

Other messages speak of the Pope as the Vicar of Christ or the Vicar of the Church. Here is one example:

*Pray for the whole Church. Be the incense of My Church and by this I mean that you pray for all those who are proclaiming My Word, from the Vicar who is representing Me to the apostles and prophets of your days, from the sacerdotal souls and religious*

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<sup>9</sup> The Pope.

<sup>10</sup> John 21:15-17.

<sup>11</sup> John 21:15-17.

*souls to the laymen, so that they may be ready to understand that all of you whom I mentioned are part of One Body, My Body. (10.01.1990) (More references in 01.06.1989, 02.03.1990, 10.10.1990, 18.03.1991, 20.04.1993, 20.12.1993, 15.04.1996, 22.10.1996, 20.12.1996.)*

The writings contain no references to how the role of Peter will relate to the roles of the various patriarchal sees, and so I cannot speak about this. But I am aware that the Pope himself in the Encyclical “Ut unum sint” does open up for a discussion of this sort:

It is nonetheless significant and encouraging that the question of the primacy of the Bishop of Rome has now become a subject of study that is already under way or will be in the near future. It is likewise significant and encouraging that this question appears as an essential theme not only in the theological dialogues in which the Catholic Church is engaging with other Churches and Ecclesial Communities, but also more generally in the ecumenical movement as a whole. Recently the delegates to the Fifth World Assembly of the Commission on Faith and Order of the World Council of Churches, held in Santiago de Compostela, recommended that the Commission “begin a new study of the question of a universal ministry of Christian unity”. After centuries of bitter controversies, the other Churches and Ecclesial Communities are more and more taking a fresh look at this ministry of unity.<sup>12</sup>

The same encyclical confirms the necessity of East and West reuniting, allowing differences between the two communions while being in full communion:

In view of all this, the Catholic Church desires nothing less than full communion between East and West. She finds inspiration for this in the experience of the first millennium. In that period, indeed, “the development of different experiences of ecclesial life did not prevent Christians, through mutual relations, from continuing to feel certain that they were at home in any Church, because praise of the one Father, through Christ in the Holy Spirit, rose from them all, in a marvellous variety of languages and melodies; all were gathered together to celebrate the Eucharist, the heart and model for the community regarding not only spirituality and the moral life, but also the Church’s very structure, in the variety of ministries and services under the leadership of the Bishop, successor of the Apostles. The first Councils are an eloquent witness to this enduring unity in diversity.”<sup>13</sup>

Although the writings do not speak of structural issues regarding East and West, there are many references to the importance of the Eastern Church. Thereby, the un-compromised underlining of the importance of the role of Peter is paired in later messages by an insight that spiritual renewal very well could be inspired by the Eastern Church. Thereby it becomes even more evident why the Body of Christ needs to breathe with both its lungs - that of the western and eastern presence of the Church:

*House of the West, you have realized, through the Light of My Spirit, that a body needs its two lungs to breath freely, and that My Body is imperfect with one lung; pray that My vivifying Spirit will join you together, but what have I to suffer before!<sup>14</sup> (27.11.1996)*

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<sup>12</sup> Encyclical Letter Ut Unum Sint of the Holy Father John Paul II on Commitment to Ecumenism, 89.

<sup>13</sup> Encyclical Letter Ut Unum Sint of the Holy Father John Paul II on Commitment to Ecumenism 61, ref. to Apostolic Letter *Orientalis Lumen* (2 May 1995), 24: *L’Osservatore Romano*, 2-3 May 1995, 18: *loc. Cit.*, 4.

<sup>14</sup> I understood at the same time “what have we to suffer before!” The “we” was meant for Pope John Paul II together with Jesus.

And another similar message:

*pray for the house of the east and the west to join together, like two hands when joined in prayer; a pair of hands, similar, and in beauty when joined together, pointing towards heaven, when in prayer. Let those two hands, belonging to the same body, work together and share their capacity and resources with each other... let those two hands lift Me together... (15.06.1995).*

Another message speaks of the role of the East in bringing the two houses together again, unifying the Body of Christ:

*Listen and write: glory will shine from the Eastern bank - that is why I say to the House of the West: turn your eyes towards the East. Do not weep bitterly over the Apostasy and the destruction of your House; do not panic, for tomorrow you will eat and drink together with My shoot from the Eastern bank - My Spirit will bring you together. Have you not heard that the East and West will be one kingdom? Have you not heard that I shall settle for one date?<sup>15</sup>*

*I am going to reach out My Hand and carve on a stick the words: West bank, House of Peter and all those who are loyal to him; then, on another stick I will carve: East bank, House of Paul, together with all those who are loyal to him. And when the members of the two Houses will say: "Lord, tell us what you mean now", I will say to them: "I will take the stick on which I carved Paul's name together with all those who are loyal to him and put the stick of Peter and his loyal ones, as one. I shall make one stick out of the two and I shall hold them as one; I shall bind them together with My New Name; this will be the bridge between the West and the East. My Holy Name will bind the bridge, so that you will exchange your possessions across this bridge – they will no longer practise alone, but together, and I shall reign over them all.*

*What I have planned shall happen, and should men say to you, daughter, that these signs are not from Me, tell them: "do not fear - have you not heard that He is the Sanctuary and the stumbling stone as well? The Rock that can bring down the two Houses but raise them up again as one single House?" (24.10.1994)*

Again, this message takes nothing away from the role and authority of Peter, but it highlights the importance of having the eastern and western parts of the Body of Christ united so that the World may believe.

### The Future of Christian Unity

Although the message confirms the primacy of Peter, the Bishop of Rome, known in both Orthodox and Catholic tradition, it does not speak of questions of jurisdiction. I believe I have not been called to speak on this issue and so I refrain from doing so in any way.

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<sup>15</sup> I understood that Christ was referring to all of His messages of unity, calling us all to unify the dates of Easter. This alone seems to "settle" Him and satisfy His thirst for unity. Christ promised us that if we unify the dates of Easter, He will do the rest.

My calling is to confirm the Pope's importance and defend his Chair against all those who tend to disobey him and rebel against him, while inspiring the construction and strengthening of the interior fabrics of unity. My primary approach to unity is that of unity through spirituality. The message is a calling for unity both intra nos and extra nos - a calling to strengthen the spiritual dynamics of unity both within the particular churches and between them.

I do not know what the future structures of the unified church will look like, as the Lord has chosen not to speak on this nor did He favour me to give me any light on this, but I believe it will come through spirituality; and I believe I have been granted a foretaste of the grace of that future unity in various ecumenical gatherings.

In March 2000, for instance, the Lord permitted our prayer groups to gather in his birthplace, Bethlehem. 450 people came from far and wide; yes, from more than 55 countries and from 12 different churches to an international meeting of prayer for peace and unity. We gathered as one single family. With us we had 75 clergy also from 12 different churches that came, but also other clergy from the Holy Land, who, hearing of this prayer meeting joined us as well. This ecumenical event was co-ordinated by some Jews and Palestinians who were touched by the writings of "True Life in God". They believed in the redemption of Christ and of his saving plan in our days and volunteered to organize this meeting. When one knows how in our days, Palestinians and Jews are fighting against each other, their reconciliation is a sign of the power of the Holy Spirit who joined those two nations to work for a meeting for peace between the divided Christians. As Scriptures say: "Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness" (Jm 3:18). This is a lesson for all of us.

We lived and had a foretaste of what unity will be like one day between Christians. We had speeches given to us from clergy of different churches on unity. Their speech resounded like they came from one voice and one mind. We sensed the great desire of all of us being one, during their talks. We saw and we watched the thirst of the laity and the clergy, they have for unity. But we sensed at the same time the great external wounds our division has produced on the Mystical Body of Christ.

The majority of us are tired of this division, because it is not according to our Lord's law of love. Christ is even more tired of seeing us divided. The cheers and acclamations of joy of all these nations who were bonded together, appealing for a complete unity among Christians exposed that this division is not only a sin but an anti-testimony as well. Yet, the biggest sin against unity is to have the dates of Easter separated. How good it will be when we all cry out together: "Christos Anesti" in one voice all in one day. We all say, "Thy Will be done on earth as it is in heaven..." Jesus Christ united us together by his Blood, so how can one deny this unity? "He is the peace between us, and has made the Gentile and the Jew into one and broken down the barrier which used to keep them apart, actual destroying in his own person the hostility caused by the rules and decrees of the Law." (Ep 2:14-15). How can we say "no" to God, if He wants us to unite? Could it be because our hearts have hardened? Have we forgotten the Holy Father's words when he said: "The elements that unite us are far greater than those that divide us"? So we should take up those elements and use them to smoothen up the way to a complete unity.

## The Holy Eucharist and eucharistic sharing

In the Catechism of the Catholic Church it is said with reference to St. Augustine regarding the Eucharist:

Before the greatness of this mystery [the Holy Eucharist] St Augustine exclaims: “*O sacrament of devotion! O sign of unity! O bond of charity!*” The more painful the experience of the divisions in the church which break the common participation in the table of the Lord, the more urgent are our prayers to the Lord that the time of complete unity among all who believe in him may return (CCC 1398).

The Lord urges us to reconcile and reunite. As a well-known Catholic cardinal said recently to an Orthodox priest friend of mine from New York who attended the cardinal’s mass in Rome, so it is my conviction that it *must* be possible to obtain again that union around the Lord’s table between Catholics and Orthodox, as we share the same sacraments and have virtually the same faith, albeit clothed in different expressions of faith and worship. I have come to experience from the flaming love of Our Lord the depths of his desire for the perfect union of his Body and believe He is in pain over our lack of love and communion. Therefore, I have no bigger desire than to see his Body reunited and I am convinced that we, Christians, if we really love Jesus Christ, must do all that is in our power to work for the reconciliation of the separated members of Christ’s body.

Meanwhile, I know this union will not come easy but only through a miracle of Our Lord. Although we must do all we can to advance unity, He has promised to give us that union that will be the Holy Spirit’s work for, as I once said back in 1992, it will come as sudden as the fall of the Berlin wall: “*Mercy and Justice is working with such wonders as has never happened among many generations, and Unity shall come upon you like Dawn and as sudden as the fall of communism - it shall come from God and your nations shall name it the Great Miracle, the Blessed Day in your history.*” (10.01.1990)

The Church of Christ is one in the sense that Christ is one and only has one Holy Body. It is the people of the church who are divided. If Christians are able to go beyond the negative obstacles that separate them, obstacles that according to Scriptures are against the fulfilment of the unity of faith, love and worship among us, the Father will hear the prayer expressed already of his Divine Son, when he said: “*may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me*” (Jn 17: 27).

While waiting for this grace I follow as good I can the principles in the present state of affairs and am convinced not to infringe on the conscience of the members of any church. In the question, it says the following, “one sometimes gets the impression in reading your works, however, that you stand above both churches without being committed to either...” There is no ground in the written work to get the impression that I stand above both churches. As you write it, it seems that it is more on the practical level.

As to the way I practise my faith, I am an Orthodox and am committed fully to my Church. Whenever there is an Orthodox church nearby I never fail to follow its Sunday Mass, unless of course there is none, like in Dhaka, Bangladesh where I lived. Just before coming to Rome, where I live now, I lived 11 years in Switzerland. Every Sunday I went to our Orthodox Church and the Greek priest of Lausanne, Fr. Alexander Iossifides is my witness as well as the faithful who were in the church and saw me regularly, unless of

course I travelled. Abroad, during my travels when a program has been set-up for me to follow and give my witness, sometimes, and I would add, rather rarely, it could happen that the Catholic priests or Bishops of the place who invited me to speak, have programmed a public Holy Mass to follow in the same place where I spoke; I then remain with the people for the Mass as it is in the program and receive Holy Communion there.

Here in Rome I live out from the centre and quite far from my Greek Orthodox Church which is in the centre of Rome. There is a Slavic Orthodox church at the Tre Fontane, which I attended but I do not understand the language. And so I allow myself once in a while, since half of the time I am away, to receive Holy Communion in the Sanctuary of the Madonna del Divino Amore which is 3 km from my place.

I believe the Second Vatican Council allows me to do this when, as reiterated in the Catechism of the Catholic church says: “a certain communion *in sacris*, and so in the Eucharist, given suitable circumstances and the approval of church authority, is not merely possible but is encouraged” (CCC 1399).

In the Decree *Orientalium Ecclesiarum* of Vatican II it states: “When Eastern Christians separated in good faith from the Catholic church, request of their own accord and are rightly disposed, they may be admitted to the Sacraments of Penance, Eucharist and Anointing...”

The Catholic Code of Canon Law states:

Catholic Ministers may lawfully administer the Sacraments of Penance, Eucharist, and Anointing of the Sick to members of the Eastern (Oriental) churches which do not have full Communion with the Catholic church, if they ask on their own for the Sacraments and are properly disposed. This holds also for members of other churches, which in the judgement of the Apostolic See are in the same condition as the Oriental churches as far as the Sacraments are concerned. (Canon 844.3)

Pope John Paul II’s encyclical letter “*Ut unum sint*” continues these assertions with reference to *Orientalium Ecclesiarum*:

By reason of the very close sacramental bonds between the Catholic church and the Orthodox churches, the Decree on Eastern Catholic churches *Orientalium Ecclesiarum* has stated: “Pastoral experience clearly shows that with respect to our Eastern brethren there should and can be taken into consideration various circumstances affecting individuals, wherein the unity of the church is not jeopardized nor are intolerable risks involved, but in which salvation itself and the spiritual profit of souls are urgently at issue. Hence, in view of special circumstances of time, place and personage, the Catholic church has often adopted and now adopts a milder policy, offering to all the means of salvation and an example of charity among Christians through participation in the Sacraments and in other sacred functions and objects.”<sup>16</sup>

As to the relationship to the churches of the Reformation things are a bit more complex. Many people of Protestant upbringing who read TLIG became Catholics due to their free choice, mainly due to the issues around the Eucharist. Jesus does not speak in the

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<sup>16</sup> Encyclical Letter *Ut Unum Sint* of the Holy Father John Paul II on Commitment to Ecumenism, 58.

messages of the validity of their sacraments, but he urges Protestants once again to love the Mother of Jesus and to recognize the role of Peter:

*Vassula, the time has come to unite My Church. Come together again beloved, come and rebuild these ancient ruins; rebuild My old foundation, a foundation established by My own Hand. Honour My Mother as I, who am The Word, and above all honour her. Would I then not desire you, who are dust and ashes, recognize Her as Queen of Heaven - honouring Her? My grief of today is to see how little My creation know of Her importance. Most of My devoted ones who are under the name of Luther and who have isolated themselves entirely, must return to Peter. (22.12.1987)*

In another message, Christ reprimands those Christians who fail to see the greatness of the mystery of the Eucharist and Christ's Divine Presence therein:

*...so I tell those churches whose clergy have not accepted My Mystery: "come to your senses and seek Me earnestly. Master your resentment, as well, against My Mother. May every race know that My flesh and My blood come from My Mother. Yes, My Body comes from the most Holy Virgin, from pure blood; blessed be Her Name! To save all the humble of the earth who receive Me and to give them imperishable life I became Bread to give Myself to you; and through this Communion I sanctify all who receive Me, deifying them to become the flesh of My Flesh, the bones of My Bones (...) through My Divinity I deify men (...) now I am judged by men; the Garment<sup>17</sup> that can cover you, adorning you majestically, giving you a metamorphosis, divinizing you, is rejected by those churches who cannot comprehend My Mystery...today again I cry out from heaven: "Brothers, why are you undermining My Divinity? If you claim that you are the ones who know what is right, then why is your spirit plundering My Church? (...) I am inviting you to celebrate Mass and partake of the Divine Mystery in the manner I truly instituted (...) They affirm My might, proclaiming My fearful power, singing their praises to Me, acknowledging My Omnipotence and My mighty wonders, but I become a stumbling stone when it comes to measure the magnificence of My Divinity and of My Presence in the Eucharist. (16.10.2000)*

### Marital Status

Further down in your question, you say about me receiving Holy Communion sometimes in the Roman Catholic church: "our concern about the Catholic followers who may interpret these attitudes in a relativistic manner and are tempted to disregard the disciplines of their own church." If according to the Canon Law which I have quoted above proves that I am in total concordance with the Catholic Church's canon Law, I see no reason for the Catholic people to react relativistically.

I am not in favour of divorce and am not seeking to promote the doctrine among Catholic Christians that remarriage of divorced people should be permitted. My divorce and civil remarriage was prior to my conversion. After my conversion under the light of the TLIG messages I discovered that my marital situation was not regular. However, nobody knew about this situation except myself and it was again by myself that I deplored it publicly. I have denounced my own situation when in fact nobody knew anything about it. Having realised my mistake, I approached my church authorities in Lausanne and went through a

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<sup>17</sup> A symbolic name for Christ.

process of having everything cleared according to Orthodox marital regulations. I am thus an Orthodox Christian at peace with my Church and its regulations as any other Orthodox Christian and as such am allowed to receive the Eucharist in my own Church and in the Catholic Church according to the principles mentioned above. I in no way disregard the marriage regulations of the Catholic Church. For your information, I attach my Marriage Certificate with this document (Attachment 1).

### **Question 3. Confusion of terminology in regards to the persons in the Holy Trinity.**

*In your earlier writings, as observed in the Notification there was some confusion of terminology regarding the persons of the Holy Trinity. We are sure that you subscribe to the teaching of your church. Do you think you could help us clarify these expressions? When dealing with matters of faith would it not be useful to follow the official terminology of standard catechisms to avoid confusion in the mind of the readers of TLIG?*

In view of this I would try my best to explain the dilemma of language, reminding you that I am not a theologian who could express herself in a technical manner or receive words from above in an official terminology. It is clear that our Lord has expressed Himself in the manner that I would understand by adapting Himself to reach me. He does not speak to me either in a scholastic theology, but then neither did He when on earth, when He said: "The Father and I are One," (Jn 10:30) nor that of St. Paul when he wrote: "the Lord is the Spirit" (II Co 3:17). To Bernadette of Lourdes, Mary spoke in the local dialect, which was not good French. Even in the inspired books of Scripture, I have learnt that there is a noticeable difference between the refined Greek of St. Luke, and the simple language of St. Mark. St. Catherine of Siena, in her Dialogue, once explained: "You are my Creator, Eternal Trinity, and I am your creature. You have made of me a new creation in the blood of Your Son."<sup>18</sup> To call Christ the Son of the Trinity sounds heterodox but we take this part as far as possible in a good sense...

So it is perfectly normal if Christ uses my level of vocabulary in the beginning rather than the language of a theologian. I sometimes expressed words out of my personal experience of God, and uttered what I had felt in the terms that come to me spontaneously without much critical reflection on how this will sound to others, or whether it might be misunderstood. To articulate divine mysteries was hard enough for me, even more of how one should express these divine mysteries that would be fitting with the traditional language. Theologians, on the contrary, use a vocabulary that has been carefully refined by many centuries of discussion.

I do not know exactly which parts of the earlier writings the question is referring to, but I could imagine it deals with Christ being called "Father". Christ is the Son of the Father. In these parts of the revelation the writings do not refer in an ontological or doctrinal way to the person of Christ. Rather, it is affectionate and paternal language, the same language, Jesus used to his disciples: "My children..." (Jn 13:33). Already Isaiah described the Messiah as the "Wonderful Counselor, the Mighty God, the Eternal Father" (Is 9:5).

From the very beginning I never mixed up the Father, the Son and the Holy Spirit. Christ's presence (attitude) with me was with fatherly affection. When in a passage I called Jesus

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<sup>18</sup> St. Catherine of Siena's Dialogo della Divina Provvidenza, no. 167. This passage is cited by the Roman Breviary in the second reading for April 29<sup>th</sup>.

“Father” it was because of the fatherly way He spoke to me. It was like those instances when fathers are explaining and teaching certain things to their children with patience and love for their growth and development. Here is one example of Christ’s words: *“Grow in spirit Vassula, grow, for your task is to deliver all the messages given by Me and My Father. Wisdom will instruct you.”* I then answer: “Yes Father!” Jesus replies: *“How beautiful to hear you call Me ‘Father’! I longed to hear from your lips this word: ‘Father’”* (16.02.1987). In the Litany of the Most Holy Name of Jesus it calls Jesus: “Father of the world to come”. The Sequence for the Mass of Pentecost names the Holy Spirit, “Father of the poor”.

I chose St. Symeon, a theologian and saint very dear and important to my Orthodox tradition, in order to give you some more similarities. This is what he says: “For those who have been weaned, He (Christ) plays the role of a loving Father who watches over His children’s growth and development” (Theological Ethical Orations 4. 269-270).

Also, the critique may refer to one particular message in the beginning when the Lord wanted to teach me of the unity of the Holy Trinity. The message that might be questioned was: *“I am the Father and the Son. Now do you understand? I am One, I am All in One”* (02.03.1987). Here, our Lord wanted me to understand the perfect and ontological unity of the Most Holy Trinity; how the three divine Persons are undivided and so completely one in nature. Like St. Symeon said in his Hymn 45. 7-21: “Three in one and one in three... How could I have known, Lord, that I had such a God, Master and Protector, Father, Brother and King...?” Gradually any non-official terminology was being crystallized with time so if anyone might have had any confusion it became clearer later on.

Remember how pope Benedict XIV long ago took note of questionable passages in the writings of the Fathers of the church and the saints, and direct that:

...what these have said should be taken, as far as possible, in a good sense... obscure points in one text are to be explained otherwise by clearer texts... seek the mind of the writer, not from a particular phrase, but from the whole context of the work; benevolence should be joined to severity; judgment about views one does not agree with should be made, not on the basis of one’s views but according to the probability of the doctrine (Constitution of introduction of the Index).

In one of the earliest messages, I tell how Jesus asked me to “design how the Holy Trinity is”. I describe having a vision of light. Then one light coming out, then another one, making three. Then I commented: “When the Son is in the Father, then they are one. The Holy Trinity is ONE and the same. They can be 3, but all 3 can be one. Result, One God.” This statement employs, I learnt, a metaphor that goes back to the Nicene Creed which declares that the Son came forth from the Father as “light from light”. This image has since become classic in Christian thought. For example Symeon the Theologian, writes of “the One who was in the beginning, before all ages, begotten of the Father, and with the Spirit, God and Word, triple in unity, but one light in the Three” (Hymn 12, 14-18).

Sometimes God the Father speaks and it is obvious to any reader who knows the Scriptures that it is indeed the Father who speaks since He would mention words like, “My Son Jesus” etc. Then, it could happen later in the same day that Christ calls me to continue the message and speaks. Again, the reader who knows Scriptures would understand that it is Christ speaking because He would speak of His Wounds or Cross. As for the messages that would start e.g. with the Father, then later on continue with the Son,

it would usually contain a reference saying, “later on”. If I did not put any reference to help the one who reads it was because it appeared to me so obvious from the words uttered who was actually speaking that I left them as they were. From the thousands of readers I never received a letter from anyone who asked for clarification on the subject and no-one came to tell me they were confused. Only two clergy in the United States read the message in the wrong way, publishing their views in newsletters over and over again, without ever meeting me.

In one passage in the True Life in God writings, Christ says: “I am the Trinity”. Here Christ identifies Himself with the divine nature of the Trinity that is One. Christ is one of the Trinity. Christ speaks as the divinity, since it is one in nature, communicated by each of the three persons.

In one of the passages of True Life in God it was Christ speaking: *Be blessed My child, I, Your Holy Father love you. I am the Holy Trinity*, then He added, You have discerned well. I discerned while Jesus was saying *I am your Holy Father*, a “triple” Jesus, like those fancy pictures of one person but made as though they are three, one coming out of the other, all similar and all three the same. “*I am the Holy Trinity all in one*” (11.04.1988) (Unique, undivided, one essence, one substance.) If one looks just at the initial statement attributed to Jesus, one might wonder if He is not identifying Himself with the Father and then with the entire Trinity. But when one reads on, it is clear He is not.

Christ was trying to teach me the oneness of the Holy Trinity, how the Three Persons are undivided and so completely one. The oneness of the Trinity comes out not primarily from the fact that the three persons are undivided (like inseparable friends!) but from the fact that each one of them possesses the same unique divine nature and are distinguished only by their mutual relations.

In another passage of the True Life in God, Christ teaches me how the Trinity is recognized in each of them as One and the same substance: “*...am I not Bountiful? Am I not the highest? So have confidence for you are in your Father's Arms. I, the Holy Trinity am One and the Same (substance)...*” (25.07.1989).

In order to express this in the way of thinking of the tradition of the Orthodox Church, it may be useful again to turn to Basil Krivoscheine's book on St Symeon. Here, the words are expressed in a better way than were I to express them. “God is beyond names. He is Trinity, yet the One and its Unity cannot be expressed” (p. 284). And from St. Symeon himself:

Whatever multifarious names we call You, You are one being... This one being is a nature in three hypostases, one Godhead, one God is a single Trinity, not three beings. And yet the One is three according to hypostases. They are connatural, the one to the other according to nature, entirely of the same power, the same essence, united without confusion in a manner that surpasses our understanding. In turn, they are distinct, separated without separation, three in one and one in three. (Hymn 45. 7-21)

And in another passage of TLIG, Christ insists on Their Divine Oneness: “*I-Am-He-Who-Saves, I am your Redeemer, I Am the Holy Trinity all in One, I Am the Spirit of Grace...*” (28.07.1989)

Here Jesus was telling me that He is in the Father with the Spirit, likewise the Father and He are in the Spirit. He, the Son, is and remains co-eternal in the Father, with the Holy Spirit. We may remember Christ's words: God is a Spirit: and they that worship him must worship him in spirit and in truth (John 4, 24). Of vital importance are also St. Paul's words: "...Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2. Cor. 3:17).

One will never find the Father separated from the Son or the Spirit, nor the Son separated from the Father and the Spirit, nor the Spirit excluded from the union with the one from whom He proceeds. Thus, the expression of: "*I Am the Holy Trinity all in One,*" and other expressions in the writing that are similar to this one. Likewise in another passage of TLIG, I specify: "*The Son is in the Father. They are only one. The Holy Trinity is one and the same: three Person but a single God: one and three*" (23.11.1987).

I would like to explain especially these two expressions that came often in the writings of True Life in God. Christ speaks: "...*be one as the Holy Trinity is One and the same*" (10.10.1989). Or the other expression: "*Pray that My Fold be one, as I and the Father are One and the same*" (29.03.1989).

There is a very important factor here. When Christ uses the word "the same" it is different if one translates this word in Italian or French because the meaning changes, and I would like to point out that there have been weaknesses in translation, but I cannot be held responsible for this. In English (which is the original language of the writings) it does not mean "the same person" but it means "equal" in the sense of "the unity of essence," "substance".

Then there are passages when in turn the Holy Trinity speaks in one voice. But even so it is very clear. For example here is one passage: "*Your terrified cries pierced through the heavens, reaching the Holy Trinity's ears... My child!*" The Father's Voice, full of joy resounded through all Heaven. Then the Son said: "*Ah... I shall now make her penetrate My Wounds and let her eat My Body and drink My Blood. I shall espouse her to Me and she will be Mine for eternity. I shall show her the Love I have for her and her lips from thereon shall thirst for Me and her heart shall be My Headrest.*" The Holy Spirit said immediately after: "*And I, the Holy Spirit, shall descend upon her to reveal to her the truth and the depths of Us. I shall remind the world through her, that the greatest of all the gifts is love.*" And then the Holy Trinity spoke in one voice: "*Let Us then celebrate! Let all Heaven celebrate!*" (22.12.1990)

The mystery of the Most Holy Trinity, its oneness combined with the distinct traits of each of the three persons and the relationship between them, is one of the greatest mysteries of the Christian Faith. However, the fact that the Trinity is such an infinite mystery should not make us shrink back from praising its marvels and avoid talking of it, although human language never will be able to express the beauty and immensity of the One but Triune. For the mystery of the Most Holy Trinity is so central to our faith that it stands above and sheds light upon all the other mysteries of faith. This has been pointed out again most clearly in The Catechism of the Catholic Church:

The mystery of the Most Holy Trinity is the central mystery of the Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in

the “hierarchy of the truths of faith.”<sup>19</sup> The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son, and Holy Spirit, reveals himself to men “and reconciles and unites with himself those who turn away from sin”.<sup>20</sup> (CCC 234)

#### **Question 4. Protology and Eschatology.**

*There are also some difficulties regarding protology and eschatology. In what sense does the soul have a “vision of God” before being infused into the body and how do you envision of the new Pentecost within the history of salvation in relation to the parousia and the resurrection of the dead?*

Protology: I do not believe in any form of reincarnation. On the contrary, my writings speak against reincarnation and New Age: *“These doctrines of Satan teach you to believe in reincarnation, whereas there is no reincarnation; they keep up the outward appearance of religion but have rejected the inner power of it - the Holy Spirit and the Holy Communion”* (19.04.1992). The passage that you are referring to might be the following:

*...then, in the midst of this dazzling Light, your soul will see what they had once seen in that fraction of a second, that very moment of your creation... They will see He who held you first in His Hands, the Eyes that saw you first, they will see the Hands of He who shaped you and blessed you... they will see the Most Tender Father, your Creator... (15.9.1991)*

The passage is one of poetic and mystical language. What is being said here is in no way the pre-existence of the soul. Rather it speaks of how God blesses and loves any soul from the very instant of its creation. I believe we are created in the image of God and have His imprint in the depth of our souls wherefore humans have a natural longing for their Creator, which only He can satisfy, as Saint Augustine says: “The heart was made for God; neither can it rest until it rests in God.” The important thing I intended to communicate through that sentence is: We carry the image of God in the depth of our being from the moment of our conception.

Eschatology: It has been said that I advocate a wrong kind of millenarianism, wanting to establish a new order, a material “New Heavens and New Earth” *before* the Second Coming of Christ. This is wrong and can be nowhere found in the messages. I am well aware that the Catholic Church has condemned such kind of millenarianism as written in the Catechism of the Catholic Church:

The Antichrist’s deception already begins to take shape in the world every time the claim is made to realize within history that messianic hope which can only be realized beyond history through the eschatological judgment. The Church has rejected even modified forms of this falsification of the kingdom to come under the name of millenarianism, especially the ‘intrinsically perverse’ political form of secular messianism. (CCC 676)

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<sup>19</sup> General Catechetical Directory 43.

<sup>20</sup> General Catechetical Directory 47.

There are many passages with terms such as: New Heavens and a New Earth as well as a Second Pentecost, or sometimes with the term of New Pentecost, in the True Life in God writings, but they are to be understood metaphorically. The realization of these words is not to be found in a break with this regular history of ours before the Second Coming establishing a second economy of history. The words express the supreme hope that Christ will renew us from within in the power of the Holy Spirit. It is a revival of faith and a renewal of the church that we so much yearn for. And the fruit we hope from this renewal is the healing of the schism in the Body of Christ. Already Pope John XXIII envisioned such a renewal when he prayed for a Second Pentecost: "O divine Spirit...renew in our own days your miracles as of a second Pentecost." And also our present Pope John Paul II has used the term on several occasions, as in a letter to the Most Reverend Father Joseph Chalmers, Prior General of the Brothers of the Blessed Virgin Mary of Mount Carmel, 08.09.2001: "...I invoke an abundance of divine grace on you. Just like a second Pentecost, may the Holy Spirit descend on you and illuminate you so that you may discover the will of your heavenly and merciful father. In this way you will be able to speak to men and women in forms which are familiar to them and efficient" (cf Acts 2:1-13).

Likewise, my writings speak in metaphorical language of a revival of faith, so that the Lord is able to erect his Throne and build his kingdom in our souls: "*Come and learn: the New Heavens and the New Earth will be when I will set My Throne in you, for I will give water from the well of Life free to anybody who is thirsty*" (03.04.1995, ref. to Apoc. 21:6).

I believe the renewal promised to us has already started and it is through grace only that the Mercy of God is upon us to pour out His Spirit on all mankind like never before in history and its growth will continue as grace in our days shines on us like the rays of the sun to heal us.

The Lord favoured me to show me the state of the faith of the Christians in our times. It was deplorable and that is the least one could say. Many of the messages are filled with grief describing the apostasy that has fallen on the Christian world. But the Lord gives us hope, by sharing with us that there will be (there is) a renewal, a transfiguration and a revival by the action of the Holy Spirit. A thirst of God will be given by grace through the Holy Spirit. Here are some extracts: "*My Holy Spirit shall lift you out of your great apostasy, to wed you; your era's wretchedness shall peel off you because with My Own Hand I shall unwrap your death shroud to clothe you in the garments of your wedding...*" (20.10.1990). "*I shall make the whole creation new, I shall renew you all with my Holy Spirit*" (27.6.1991).

My writings do not speak about when this will happen or to what an extent the Lord will be able to build his kingdom as we all hope and pray for when we pray the Lord's prayer: "Thy Kingdom come". I believe it has already begun inside us, and its growth will always include our collaboration and good will. I believe that a renewal has already started but it comes slowly like the tide in the sea, that no one can stop.

The New Pentecost or Second Pentecost is the hope of our renewal. It is an outpouring of the Holy Spirit that will renew the creation. In the True Life in God it is compared to Apoc. 21. Here is a passage:

*Come and learn: the new heavens and the new earth will be when I will set my throne in you for I will give water from the well of life free to anybody who is thirsty. Allow my Holy Spirit then to draw you into my kingdom and into eternal life. Let evil win no more power over you to die... Allow my Holy Spirit to cultivate your soil and make a terrestrial Eden in you. Let My Holy Spirit make a new earth to prosper in your soil so that your first earth, that was the devil's property, wears away. Then once again My glory will shine in you and all the divine seeds sown in you by My Holy Spirit will sprout and grow in my divine light (...) so allow My Holy Spirit to turn your soul into another paradise, a new earth where We (the Trinity) will make our home in you...*

(My question) What about the new heavens?

*The new heavens? They too will be inside you when my Holy Spirit will govern you in holiness. My Holy Spirit will shine in your darkness like a splendid sun in the sky, because the Word will be given to you to express thoughts and speech as I would wish you to think and speak. Everything expressed will be in accordance to My Image and thought, everything you will do will be to our likeness because the Spirit of your Father will be speaking in you. And your new universe will march with my Holy Spirit to conquer the rest of the stars (Symbolic for people) for My Glory and those who had not observed My Law and were fully drawn away like a passing shadow into darkness, never knowing the hope and holiness I was reserving for your times.*

*The new heavens will be when my Holy Spirit will be poured out to you all from above from the highest heaven. Yes, I will send My Spirit in you to make a heaven out of your soul, so that in this new heaven I may be glorified thrice... and as the paths of those who received My Holy Spirit will be straightened so will their darkness and gloom too be enlightened and restored into blazing stars illuminating their darkness for ever and ever. Soon, this earth and heaven will disappear because the radiant glory of My Throne will shine in you all. (03.04.1995)*

As you may see, this is all symbolic imagery language as well as poetic to describe a renewal, or a new Pentecost. I had been explaining to the people that they should never wait from God sensational events because God rather works in a discreet way, although His language can be expressive and powerful. Many events, like a new Pentecost, should not be expected as visible flames above our heads or the like. When God is in action He does it in such a smooth and discreet way that many who expected sensational events would not even notice them immediately.

#### **Question 5. TLIG as movement?**

*What is the real identity of the TLIG movement and what does it require of its followers? How is it structured?*

#### **True Life in God is not a movement but an apostolic call**

True Life in God is not a movement, nor has it got an office. It is simply a calling for reconciliation and unity for everybody, no matter who they are. The calling does not apply only to Christians, but it has drawn inside it non-Christians as well to become Christians. After reading the inspired writings of True Life in God, several Jews, Moslems, Buddhists

and Hindus have been baptized, although its spirituality is a Trinitarian contemplative spirituality and totally imbued in Christianity. Christ had prayed to the Father for this and said: *"I pray not only for these but also for those who through their teaching will come to believe in me."* (Jn 17:20) So through grace, God is opening many doors. For instance, from the very beginning I was told that this apostolic work would happen.

*God will give you his peace and His strength when the time comes to show the messages. God will want you to give the messages to everyone...* (My angel speaking 06.08.1986). *You need not fear. You will be working for Jesus Christ. You will be helping others to grow spiritually...* (My angel 07.08.1986). *When you will be filled with My Holy Spirit you will be able to guide others to Me and you shall multiply...* (Jesus speaking 05.09.1986) *By calling you in this way I mean to conduct others too, for all those who abandoned Me and do not hear Me, because of these reasons this call is in written form...* (The Father 18.11.1986).

The Hiroshima Buddhist monks too got to know of the messages and invited me to speak in their temple. The Catholic Bishop was there as well. It was the memorial day of the atomic bomb. They were presented with a totally Christian message; then I offered them, an enormous Rosary to hang on the wall for their meditation and a statue of our Lady of Fatima which they placed in their yard.

Jews who read the True Life in God messages, asked for baptism and one of them translated the first volume of True Life in God in Hebrew. It is now at the publishers to be published. They all live in Israel.

Recently, Bangladesh wanted me to address the people in Dhaka in an open field. They invited an Imam from the mosque who accepted their invitation to open the meeting with a prayer and many Moslems were there. There were Hindus and Buddhist representatives and Catholic priests as well. The message again was totally Christian (taken from the inspired writings of True Life in God). The central and essential message that I gave was to reveal God as Love, to make peace with God and neighbour, to reconcile and to learn to respect one another. After the meeting was over though, two Moslem men wanted to become Christians and get baptized. *"I want all the nations to hear My Words. I will instruct you and tell you the way to go..."* (10.01.1987)

### Contemplative teachings

The inspired writings teach the readers to know God and understand Him. Many people believe in God but do not know God, so it encourages us to have an intimate relationship with God, which leads us to unitive life with Him. United thus through the Holy Spirit, in Christ, the faithful are bidden to live one and the same life, the Christ-life.

Scriptures say: *Let the sage boast no more of his wisdom, nor the valiant of his valour, nor the rich man of his riches! But if anyone wants to boast, let him boast of this: of understanding and knowing me.* (Jr 9:22-23)

### Formation of prayer groups

The writings of "True Life in God" teach us to practice the simple prayer of the heart and to turn our lives into an unceasing prayer, which is to live perpetually in God and God in us.

But it has a strong call to forming prayer groups as well, all around the world. Since people in over 60 countries arranged meetings that I testify, in all these countries now prayer groups have been formed. There are several in each country. For instance, in France, there are 48 ecumenical prayer groups inspired by the spirituality of True Life in God. In Brazil which is a bigger country, there are more than 300 ecumenical prayer groups. Every prayer group, whether the Christians are Orthodox or Lutherans or Anglicans or Baptists, they all start with the Rosary together.

*“How I long for this day! The day when I will send you to all mankind, they will learn to love Me and understand me more; Wisdom will share her resources with all mankind...”* (Jesus speaking 25.01.1987).

#### Faithfulness to the teachings of the church stimulated

In reading the writings one learns how to remain faithful to the church. I tell people, "even if they throw you out of the church, climb from the window but never leave the church." They teach us to visit the Blessed Sacrament and be with Jesus in adoration. They teach us to follow the Sacraments of the church and to keep the Tradition, to learn self-denial, penance, fasting and practice especially the Sacrament of confession. They draw us to be eager to attend Holy Mass if possible daily. They explain to us the importance of the Eucharist.

*“Through this Communion I sanctify all who receive Me, deifying them to become the flesh of My flesh, the bone of My bone. By partaking Me, I who am divine, you and I become one single body, spiritually united; we become kin, for I can turn you into gods by participation. Through My divinity I deify men...”* (Jesus speaking 16.10.2000.)

#### Activities : Charity houses run by the readers

Back in 1997, after I had been given by grace a vision of our Blessed Mother, while standing outside the Nativity Place in Bethlehem, I heard her say that spiritual food does not suffice, but that one has to think of the poor and nourish them as well. So immediately when I announced this to our prayer groups, many volunteered to assist me in opening charity houses to feed the poor. They are called “Beth Myriams”. There is one in Bangladesh, four in Venezuela, three in Brazil, two in the Philippines, one orphanage in Kenya and soon one will open in Puerto Rico, one in India, one in Romania and one orphanage in Ukraine. I am enclosing some information on this (Attachment 2). All the work done is on volunteer basis. The Beth Myriam’s are functioning only by donations. They are all local initiatives, local houses without any structure linking them. They are self-supported and the same people (the prayer groups) are the ones who run them and take the task to serve the poor themselves. They are progressing not only to feed the poor, but to give them as well medical services, clothes and education for the children. Lastly, they are run in a constant spirit of prayer, and they are always ecumenical in nature.

*Establish our Beth Myriams everywhere you can. Lift the oppressed and help the orphan, protect Me, rescue Me from the gutter, shelter Me and feed Me, unload my burden and fatigue, support me and encourage me; all that you do to the least of my brethren, you do it to me... I bless the supporters of My life, may they remain virtuous and all-loving, I am with you...* (Jesus speaking 27.03.2002.)

### Calling to evangelisation

Some of the readers of True Life in God who were touched feel that they can become witnesses across the world to contribute to spread the Good News. Having become the docile instruments of the Holy Spirit who provides them with the grace of the word and the sense of the faith, they are capable now to go and witness around the world inviting people to a life of prayer and teaching them to form prayer groups. The aim is to bring them to change their lives and live their life as an unceasing prayer. A few from the prayer group in Dhaka go out in the villages (to Moslems) and read out to them the messages. Many believe and want to become Christians.

*"I want to make out of each one a Living Torch of Love's Furnace. Honour Me now and evangelize with love, for love." (Jesus speaking 27.01.1989.)*

### Devotion to the Virgin Mary

True Life in God brings us to become the child of the Mother of God since Her Immaculate Heart is never separated from the Sacred Heart of Jesus but is in perfect union with His. Our Mother is our support and we know it. Any one who joins the prayer groups, may they be Protestants, Calvinists or others, all are taught to honour our Lady, our saints, and pray to them.

*"Have you not noticed how My Heart melts and favours always Her Heart? How can this Heart who bore your King be denied anything She asks from Me? All the faithful bless Her Heart for in blessing Her Heart you will be blessing Me" (Jesus speaking 25.03.1996.)*

### True Life in God Associations

If in some countries there are Associations of TLIG it is for legal purposes only, in connection with supporting this work of evangelisation and publishing the books. If we have founded associations in certain countries it was just to obey to local laws. Just to mention one example: opening a post office box in connection with the name of TLIG. But I have never thought of forming a movement. The books are translated in 38 languages and I have received no royalties from any except from PARVIS publication as the editor said it is in his rules. This money goes for the charity works, for covering costs for books and for travel expenses to witness in third world countries that do not have the means.

### Other activities

Every two years, volunteers of the prayer groups volunteer to help me put up an international symposium on ecumenism. At the same time we have it as a pilgrimage. Till now four of these have been done. The largest we had was in the year 2000 in the Holy Land (while the Holy Father was there), where 450 people came from 58 countries. There were with us 75 clergy from 12 different churches. This year we are trying to do it in Egypt.

All in all, I love the House of the Lord and above all I love God. I am in debt to Him for the graces that He has given me. He once told me: "I have given you freely, so freely give." So this is what I am trying to do; I transmit His Words freely to whosoever wants to listen.

I thank you again for allowing me to shed light on the questions with regard to my writings and my activities. On the web-site [www.tlig.org](http://www.tlig.org) you will find more information. I kindly ask you to greet from my part H.E. Cardinal Joseph Ratzinger, H.E. Mons. Tarcisio Bertone and Mons. Gianfranco Girotti, as well as Their Excellencies from the Consulta of the Congregation for the Doctrine for the Faith, thanking them again for granting me this occasion of explaining my work. I hope I have done this in the expected way. I am but willing to answer orally or in written form to any more questions you may have. And I am ready to accept any suggestions you might make to clarify certain expression contained in the TLIG books. If necessary I can add such clarifications in the new editions of my books. With this, I send my heartfelt compliments and most cordial wishes and greetings.

Yours sincerely in Christ,

A handwritten signature in black ink that reads "Vassula Rydén". The script is cursive and elegant, with a distinct flourish at the end of the name.

Vassula Rydén





## BOOKS

# MESSAGES FOR ALL HUMANITY, REVIEWED BY A CARDINAL WHO STUDIED THEM...

■ BY CARDINAL PROSPER GRECH

Vassiliki Claudia Pendakis, commonly called Vassula, married Rydén, is mainly known through her messages published in more than 50 language versions in the *True Life in God* (TLIG) books. She claims that these messages, written in a handwriting which is different from her own, are dictated by her angel Daniel, by God, by Christ or by the Blessed Virgin. They certainly have many readers from all Christian denominations who are nourished by their spirituality.

Although born in the Greek Orthodox faith, Vassula was not a practicing Christian in her earlier years; in fact, she was quite a worldly young woman who played tennis well, modelled and painted. Her knowledge of the faith was at a minimum, though as a teenager she had some mystical experiences of being delivered from some imminent evil, or of being transported into the past, for example, to assist at Jesus' crucifixion.

Vassula was in her 40s, living in Bangladesh, when her first mystical experience occurred, an experience that led to her conversion and a progressive awareness that she had been favored by God and was being called to a specific mission. As she had never read any books of theology, her knowledge of this subject is due to the messages she received.

Vassula ended up by giving talks based on the messages all over the world, sometimes to huge crowds of people. As her success grew, and many Catholics were taking part in her meetings, this could not but provoke a reaction from the Catholic Church. The Church has always been very wary of private revelations. In 1995, the Congregation for the Doctrine of the Faith (CDF) published a "notification" telling bishops and clergy to prohibit Catholics from taking part in her meetings, as there were doubts about the authenticity of these revelations. Subsequent to a request by Vassula, the CDF decided to enter into dialogue with her and formulated some questions regarding her and her messages. I personally wrote to her in the name of the CDF. Her response was precise and sincere, so it was thought that the CDF was satisfied. The then-Prefect of the CDF, Cardinal Ratzinger, gave her an audience, and the correspondence was interpreted as permission to leave it to the bishops to decide. In 2007, however, Ratzinger's successor Cardinal Levada reiterated that the Notification was still in force.

The Orthodox were no less hostile to their own co-religionist. While some patriarchs showed themselves favorable, others attacked and threatened her fiercely, even with death. She still goes on, however, delivering imperturbably her messages all over the world.

This is the climate in which the book under review is to be discussed. Vassula's previous books had contained just "messages" from Above. The present publication is a sort of autobiography, apologia and appeal; but its true literary and theological genre is apocalyptic. This term should be understood in its biblical sense of revelations that portray the present status of history as a conflict between good and



VASSULA RYDEN  
**HEAVEN IS REAL  
BUT SO IS HELL**  
AN EYEWITNESS ACCOUNT  
OF WHAT IS TO COME  
Alexian, NY, 2013, pp. 223

evil and provide a key to interpret the "signs of the times," as well as an invitation to heed God's warnings.

The autobiographic part places the messages in the context of Vassula's developing spiritual awareness. She repeatedly confesses that her gift is totally unmerited and that it is only due to God's favor. The reader immediately perceives her difficulty in accepting such a gift which is equally a burden. Snatches of the messages are quoted here and there. The author writes with humility but will entertain no doubts as to the authenticity of her messages. The reason why the book belongs to the apocalyptic genre is that *apocalypse* means "revelation" in Greek; the writer uses symbols to express himself or herself in dreams, visions and auditions that recur frequently. The ultimate message in this genre is to encourage believers who find themselves in a state of stress to persevere in their faith and respond to God's love. The re-

fusals to accept God's offer of reconciliation often provokes threats from God, hence the book's title, *Heaven is Real, But So is Hell*.

The volume makes easy reading, written in a clear style and with sincerity. The problem is, of course, whether these messages are real-

ly dictated, and how doctrinally acceptable they are. I am no expert in mystical phenomena, especially as Vassula also had similar sensations prior to her conversion. However, even if we reduce these messages to their least common denominator and call them personified meditations, any true meditation — and Vassula is a woman who spent hours in deep prayer — is the fruit of the Holy Spirit. Moreover, if the outcome of these messages is that they have helped people to turn to God and reform their lives, there is no reason to reject them outright.

I have found nothing substantial to object to as regards faith in this book, especially if it is read in its proper literary genre. We also have to keep in mind that Vassula is not a Roman Catholic, but Greek Orthodox. For example, she insists that reestablishing unity in the Church by all confessions bending a bit to converge toward Christ is the main purpose of the present ecumenical movement. She is accused by her co-religionists as being a Roman infiltrator. How she envisions this unity, however, is still to be defined, but it is clear from her messages that she sees "Peter," the Pope, to be a first leader among brethren. Anyway, the main message of the present volume is to convey to the reader that God loves each and every one of us and stands with open arms to receive any repentant sinner. Many events in recent history are read in the light of John's Revelation as signs to recall the world to reconsider our relationship with God, who, though his essence is Love, is also just and can also punish.

Had this book been published earlier, after Vassula's response to the questions put to her by the CDF, perhaps the decision to accept her and her messages would have been left to the local bishops and parish priests to decide. ○





# TRUE LIFE IN GOD

MAGAZINE

25th Anniversary of True Life in God (1985 - 2010)





2008, His Beatitude Theodoros II, Patriarch of Alexandria and All Africa, receives Vassula and over 150 TLIG pilgrims during Holy Week.



2005, H.E. Emile Lahoud, President of the Republic of Lebanon, receives Vassula and a TLIG delegation.



2005, Mr Akel Biltaji, advisor to the King of Jordan, receives Vassula and nearly 300 TLIG pilgrims in Amman.



1994, Iasi, with Daniel Metropolitan of Moldova, now Patriarch of All Romania, and theologian Fr. O'Carroll.



2006, TLIG Retreat in Barcelona, with the Archbishop Seraphim, the Archbishop of Brazil Jeremiah, Bishop Felix Toppo and others.



2002, Cairo, Vassula receives the blessing of Coptic Orthodox Pope and Patriarch Shenouda III.

Read the book and share in Vassula's experience of the Lord. That sharing will constitute a part of your own experience of the Lord. Read with faith. Not with faith in Vassula and not with faith in the authenticity of her experience but with faith in Jesus. (Sr. Lucy Rooney)

*... Let your voice go out through all the earth and My Message to the ends of the world.*

*28th April, 1995*



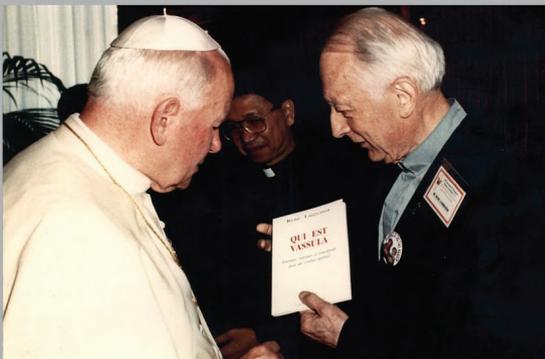
2008, Manila, Philippines, witnessing before 400,000 people.



1994, with His Beatitude the Patriarch of Romania Theoctist and theologian Niels Christian Hvidt, professor at the Gregorian University, Rome.



2005, Lebanon, with Maronite Patriarch Cardinal Sfeir and Bishop Georges Kahhalé, Melkite Apostolic Exarch of Venezuela.



1994, eminent theologian, Fr. René Laurentin, presents his work "Who is Vassula?" to Pope John Paul II. The Pontiff blessed the book and Vassula.



2008, Manila, invited by the President of the Philipinnes, H.E. Mrs Gloria Macapagal-Arroyo. Photo from television broadcast.

#### A Note from the Editorial Team

Vassula's amazing story dates back to 1985 and today she is known all over the world. Our aim in this edition is not to persuade anyone. Like most people, we neither knew nor loved God, but through the writings of TLIG we experienced His infinite love. So out of gratitude we wished to convey accurately, without exaggerating, facts and testimonies from Church leaders, theologians, political personages and common people who have studied the messages of TLIG and have become acquainted with Vassula Ryden and her work. Vassula's work is the Lord's work as Vassula is simply a "courier" used by God to spread His messages. The conversation is personal not only to Vassula but the Lord addresses each and every one of us.



2005, Jamshedpur, North India. Invited by Cardinal Toppo, President of the Catholic Bishops Conference of India.



## Vassula Rydén

Vassula Ryden was born in Egypt of Greek parents and is a member of the Greek Orthodox Church. She is married to a Swedish diplomat and is mother to two sons. She has lived in different countries following her husband. In 1985, in Bangladesh, there occurred an event which radically changed her life. As she was writing her shopping list, her hand, moved by an overpowering force, began writing independently: "I am your guardian angel and my name is Daniel". Her guardian angel instructed her for three months. It was a period of atonement and purification during which she saw her sins through the eyes of God. This was the beginning of a mystical encounter and her preparation for the mission to which she was called by Our Lord.



The Angel said:  
"God is near and loves you"

God approached her in a surprising manner and has entrusted her with His Messages which are addressed to all mankind. This personal communication continues to this day. Vassula's charism is complex. It may be compared to that of the prophets referred to by St. Paul (Cor. I, 14:3), that is to say the grace received by a person to interpret the will of God in the present and in the future for the salvation of the world.

*I have chosen a mere child, unfit for My task, helpless and small without prestige, a nothing, to manifest through you My passionate love and teach those that still do not understand the riches of My Heart; (Jesus, 30 January 1987)*

These holy Messages, which are taken down in exquisite calligraphy quite different from her own, do not add something new to Scripture but rather are a reminder of His Word. God has called this work 'True Life In God' and it has been translated by volunteers into over 40 languages. It is written in language which is both clear and direct so that all may understand.

This "Hymn of Love" has been studied by theologians, archbishops, priests, psychologists and graphologists who have recognized its genuine and divine origin, and have written books analyzing the unique case of Vassula.

The fact that Vassula, who never had any catechism nor theological training, is able to write about such deeply spiritual subjects without there being theological errors is in itself a clear testament of the authenticity of the Messages.



Vassula, in compliance with God's will, travels all over the world in order to bring this call to repentance and reconciliation with God and unity among Christians and amongst all men. In spite of a high toll in terms of fatigue and self-sacrifice, she transmits the divine Message for the fulfillment of the words "that they may all be one".

One of the most powerful signs of her testimony is making known the will of Christ to unite the dates of Easter as a first step towards unity.

Invited to over 70 countries, she has given over 900 public speeches and many television and radio interviews.

The Holy Bible says that faith without

good works is dead. The fruits of *True Life In God* are not only the restoration of relations between men and God and their return to the Church and its mysteries, but also good works and love for others. Vassula has seen the Blessed Mother in visions who says that, as well as providing spiritual food, we should take care of the physical needs of the hungry.

Many centers for the poor have been opened with the name Beth Myriam (House of Mary) which function with the financial support and volunteer work of the 'fruits' of True Life In God. In some centers, education, medical and health care and clothing are offered. Today, there are many Beth Myriams all over the world including in Bangladesh, India, Japan, the Philippines, the Holy Land, Lebanon, Argentina, Peru, Venezuela, Brazil, Mexico and Egypt. Financial support is provided to an orphanage with 50 children in Kenya and to another in Bangladesh where there are 600 children. Currently, more Beth Myriams are being opened around the world.

**Freely you have received, freely give**

We should mention that Vassula carries out this mission freely - that is with no personal financial gain. In compliance with God's will, she works to spread the Messages to the ends of the earth. She does not profit from the sale, distribution or copyright income derived from the books or dvd's, nor is she paid to give presentations.

In accordance with the teaching of the gospels:

"Freely you have received, freely give". (Matt. 10:8)



## HANDWRITING STUDIES

### Hieratic writing

Fr. René Laurentin submitted the messages of Vassula to J. A. Munier, SGF, a graphologist and consultant for the Court of Appeals of Paris, France. The analysis, which is reproduced below, concerns both handwritings.

### Analysis of the large writing

Extraordinary telluric force, a controlled enthusiasm with a touch of delight (...) is filled with a force that goes beyond her normal self to which she reacts with a kind of primitive simplicity. She is very hard-working, she is a docile pupil. She is in a kind of second state, indifferent to the exterior world. She can perceive invisible worlds quite well (...) She has a very great concentrated force; She does not belong to herself. There is a certain firmness.

### Analysis of the smaller writing

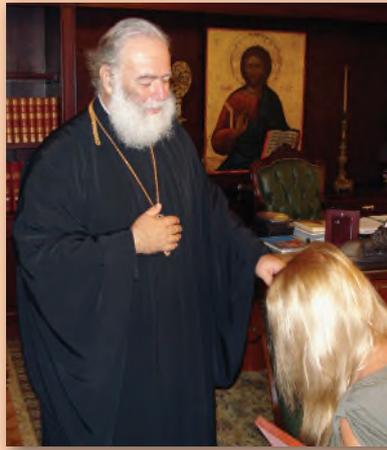
She is of at least above average intelligence, she follows her own logic, she is capable of some integration, she conducts herself with tenderness, kindness and docility. She has a goal and she is dedicated to it, she experiences an inspiration from a high level, her life is inspired by an ideal.

### Automatic or Hieratic writing?

Fr Christian Curty OFM, priest and Exorcist, responds

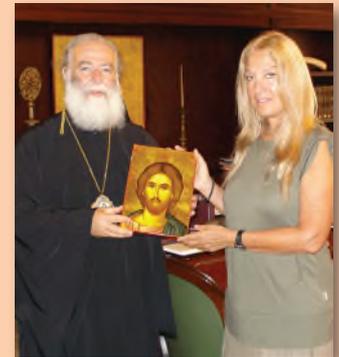
It is widely known that Vassula writes messages that she transmits to us under the dictation of Our Lord. At that time her way of writing changes and becomes quite distinct from her spontaneous and everyday handwriting. The personal handwriting of Vassula is normally small and tense, though orderly and well controlled by her will that knows what she wants. Moreover, it is affected by her warm and very refined personality, which has a good sense of proportion. On the other hand, the handwriting of the messages is characterized by its order, its clearness, its regularity and a certain majesty. Here the personality of Vassula fades away (...)

Now let us carefully see what is happening with Vassula. There are three situations to consider. In the first



The Patriarch blesses Vassula and her mission.

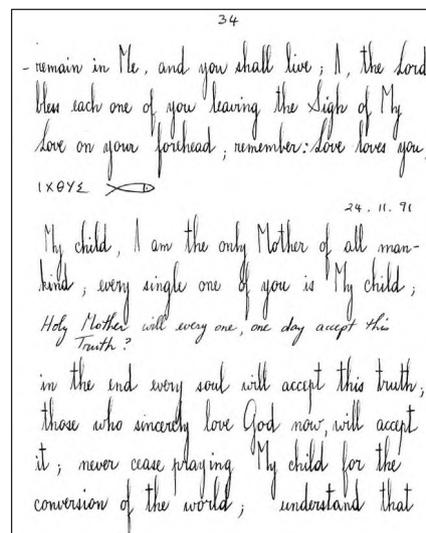
The Patriarch presents Vassula with his favourite icon and a personal dedication.



Vassula belongs to the Greek Orthodox Patriarchate of Alexandria. In 2007 she visited His Beatitude Theodoros II, Patriarch of Alexandria and All Africa.

situation, Vassula receives a "locution" of the Lord, an interior word. She can be, at the time, in a church or a public place. If this locution is a message for everyone, she will write it down when she has gone home. It is then that her hand is guided by the Hand of the Lord and the graphological characteristics of her personal handwriting are transformed. From her personal handwriting, which is small, animated and quick with a slight inclination to the right, it becomes an upright, well ordered, calm, transparent handwriting with no particular emotion. In any case, it is not automatic writing, for there is first of all an interior word which is then followed by the actual writing of the locution.

In the second situation, there is a dictation which is made by the Master to Vassula, who simply writes down what she hears. She is then in the exact situation of any secretary with



her employer. That means that she maintains her personal autonomy, her freedom and her full contact with her surroundings. (...)

Finally, in the third situation which, at times, blends in with the preceding one, Vassula receives an interior light which is infused and has no clearly pronounced words. This is what mystics call a "motion" of the Holy Spirit (whether spiritual or intellectual) (...)

### It is Hieratic Writing

It is thus a "Letter to His Church", so very much divided for such a long time and still menaced by internal schisms, caused quite often by personal reasons rather than different liturgical traditions or different schools of theology. Moreover, who could claim, except for the God Man Himself, to sum up in a single spirituality, in a single theological vision, in a single sacred rite, the complete ineffable mystery of the Three Who are One! (...)

Here it is therefore the Lord who speaks, the Man-God. It is He who bursts through all the categories of character or graphological order in which one might enclose Him. He is the one who goes beyond all our psychological categories, all our schools of theology that we use to define Him. I might add that normally Vassula, the secretary, out of respect for her Master, writes His Dictation on her knees. Might we not also receive (at least figuratively) on our knees, this letter of Our Lord to His Church...?



### The Patriarch of Alexandria and All Africa, Theodore II

*Official reception by Patriarch Theodore II of Vassula Ryden with a group of over 150 clergy and lay people, readers of "True Life in God", in the Patriarchate Throne Room during Holy Week of 2008.*

*The Patriarch had earlier presented Vassula with one of his favourite icons which he had dedicated to her.*



### An Address by the Bishop of Babylon, Theofylaktos

*An excerpt from the speech given by His Grace before nearly 300 pilgrims of True Life in God in October 2002 in Cairo when he was Bishop of Babylon.*

**M**y beloved brothers, bishops, Elders of all the Christian denominations, I welcome you with special love in this holy monastery.

I bring you the greetings and blessings of His All-Holiness, our Patriarch, Pope of Alexandria and all Africa, His Holiness Peter VII, who couldn't be with you all because of other duties. He is wishing you a pleasant stay in the country of the Nile, Egypt. (...) Our gathering today should have a purpose, so that all of us make it our daily program in our life to pray everyday so that peace prevails in the world. We should take the message of peace and love and carry it to the peoples of all the earth.

We can indeed be the new apostles that will speak of love and peace. (...) If we put aside our personal interests, I'm sure that some day we will all be happy. We will shake hands in reconciliation. I believe and hope and pray that this day will come where the peoples of the world will meet at one point, will shake hands, will lament for the blood that was shed and they will reconcile for ever in their life. From the land of Egypt, which is 'Theovadistos' (walked by God) exactly because Our Lord Jesus Christ walked on it, we are to send today to the ends of the world a brave message of love and peace: as we gathered today in the Church under the same dome and we didn't differentiate Christians from non-Christians or of other religions. From today we will announce to the whole world that men can live in reconciliation as long as they learn to love first their God, whoever He is, whatever His Name is, and then I'm certain that love for their fellowman will spring also. (...)

**F**rom the depths of my heart, I wish to welcome you all officially, here in the Throne Room, where our companion is St. Mark, the Apostle and Evangelist...

I would like to welcome you, Vassula. As I said in church this morning, welcome to your homeland, welcome to the country of your birth, and greetings to all who accompany you. As they say here, Vassula, "anyone who drinks from the waters of the Nile never forgets this country".



I would also like to greet the Bishop from India - welcome dear brother to our Apostolic Patriarchate. I wish to welcome the monk, you, Sister, you, Father and you, Father from the Roman Catholic Church and tell you all that with much love we receive you, we love

you and that we are under the same protection and love of our Great Lord, Jesus Christ.

Vassula, I would like to thank you for this opportunity, to be together over the next few days. This evening, we will follow together the Passion of Our Lord. Tomorrow, we shall worship before His Epitaph and we shall live, in our devoutly beating hearts, His Passion and His Resurrection. And that joy - that is my wish - that the joy of the Resurrection and the Light may be with us always all the days of our lives. In the name of Jesus Christ I wish to bless you all and your families and please know that Alexandria's and the Patriarchate's doors will always be open to you. Thank you.



### Fr. Theophil Pélgrims, Belgian Orthodox priest of the Ecumenical Patriarchate.

*An excerpt from a talk of Fr. Theophil given in Russia in July 1999, when he accompanied Vassula on her mission.*

**I**n all events, Vassula, we have noticed how Christ, our God jealous of His souls, has seduced you. Yes, Vassula, you have been seduced by this considerate love of our Lord. Thank you for letting us discover Jesus as the divine tenderness of the Father for us. St. John the Evangelist invites us in his Gospel to imitate his gesture during the Last Supper. Let us also rest on the loving Heart of our Saviour our heads so often filled with torment and stress. Besides, what John teaches us is the gesture of Jesus himself toward His heavenly Father. For "no one has ever seen God; it is the only Son, who is nearest to the Father's heart, who has made him known" (*Prologue of St John, verse 18*). Lord Jesus, living "Euchologian" of the Father, thank You for Your Love, thank You for Your messenger and bride Vassula. Yes, our Lord is King. He has robed Himself in the splendor of His devoted souls!



**Fr Ion Bria,**  
Professor of Orthodox  
Theology, a former  
Director of the Unit  
One, Unity and  
Renewal section of  
the World Council of

Churches, Geneva.

**W**ithin the fellowship of God's people, commitment to Christ constitutes the foundation and core of the life and ministry of all believers, priests, teachers and bishops. Some are called to a discipleship in which their personal identity and faithfulness to Christ is of paramount significance. (...)

The symbol of "three iron bars" (in TLIG) is true and corresponds with the "rigidity" of Churches petrified in the sleep and lethargy of division. This is also here a matter of commitment to Christ. In His Message, Christ asks for some urgent "reparations", at least to celebrate Easter on a common date. Only the fire of the Spirit can melt and bend the immobile bars. (...)

In an age when so many sectarian and fundamentalist groups retain all our attention and leave no time for remembrance of God, Christians cannot be completely deaf to the persuasion and advice of Vassula in regard to new signs of unity, here and now. There is something universal in this message, recalling that "all of you are one in Christ Jesus" (Gal 3:28). Tradition specifies no limits to the material and medium to be used in communicating the Gospel message, requiring only that it be appropriate.

Does it provide sufficient ground for taking as comprehensive a view as possible of those who are bearers of a vision of Christ, communicating through written words, received from above? The Church then has to recognize the gifts of the faithful, to develop and integrate them into the life of the whole Body. Discerning them, restraining some and encouraging others.

(Vassula) possesses a visible testimony of her experience through her hands. The task of the voice and hand of the Reminder is not a mechanical one. She has to cope with her humanity, strengths, failures and weakness...

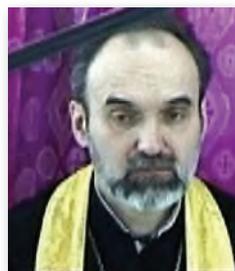


**Archbishop Jeremiah Ferens,** Deputy Head of the Ukrainian Autocephalous Orthodox Church in South America.

**M**ay the Grace of Our Lord Jesus Christ, the Love of God Our Father and the communion of the Holy Spirit, be with us forever! In this third Millenium of the Christian era, the world experiences the Apocalypse reality predicted by God in the Holy Writ. The transformation of Nature, the violence, terrorism, wars, conflicts, hatred, misery and the loss of the human dignity created in the image and likeness of God, day by day worries and terrifies the human being. (...)

Thousands of people from different places in the world are honoured ... graced with the Grace of God, after reading the messages transmited by Vassula, and the biggest blessing to the human being is the grace of conversion. Constantly God is calling us to repentance and conversion, so that the enemy of our souls does not destroy us, we, that are created in the image and likeness of God. In "True Life in God" there are many people that, like the prodigal son, come back to the home of the Father.

The Ecumenical Pilgrimage of "True Life in God" that took place last May, 2005, in Lebanon, Jordan and Syria was an explicit testimony of the Christian Unity, where the purpose was our unity with Jesus Christ. We have experienced unforgettable moments feeling the touch and lead by the Grace of God. I pray God and beg Our Father to Bless and Protect Mrs Vassula, so that always she has strength, courage, discernment and Divine Illumination to perform this noble and difficult mission with integrity.



**Fr. Vladimir Zielinski,**  
Russian Orthodox Theologian

**A**s a Russian Orthodox priest, I belong to the tradition of my church and all its rich heritage, spiritual, mystical, historical. I believe this heritage was borne of the limited co-operation of men and the power and grace of the Holy Spirit.

Within my human limitations and with my trust in the Holy Spirit, I would like to try to explain the experience of Vassula, this most unusual and unique event within the framework of my own tradition. The icon of Christ which emerges from Vassula's writings is not of human provenance because Christ, in his journey amongst men, wished to immerse His image into her soul. This "submersion" of God into the human soul (in this case, Vassula's soul) took the form of a direct dialogue, of messages, of prophesies, of prayers.

When God reveals Himself, he chooses the manner, the content and the time. Like Veronica, we only have to offer him "the cloth", the fabric of our soul which, with the first touch of His holy face, reflects His image. From the point of view of dogma, every person should be an image of God. We say that light-heartedly when we refer to men but we are not always ready to acknowledge it when it is about a person who is flesh and bone and who is our neighbour and who becomes a "cloth" with a new face.

Of course, no image of Christ, except that from the Gospels, can be "mandatory" and universal for the Christian faith and our salvation, but in every era there are new images invisibly connected to the old. To the orthodox reader who remains faithful to his faith with all its severe and traditional identity, I would like to propose that he look at the experience of Vassula as an image of Veronica or perhaps as a "soul-cloth" on which falls the light of the face unique in the world, the face that speaks, the face that looks upon us, the face that lives. To become his "cloth" which is capable of accepting and reflecting His face with His words on our lips, is that not the call for all of us?



**Archbishop Seraphim, His Eminence, the Archbishop of Johannesburg and Pretoria**

*Excerpt from the church newsletter of the Archbishop of Johannesburg and Pretoria.*

Vassula had a typical society life-style with the usual everyday problems until, one day, in a strange and mysterious way, she heard a sweet and unknown voice that was actually a call to a mission - to testify to God's presence among us.

At first, she was mystified and had no idea what to do. God, however, helped her understand her mission and with obedience and humility and a lot of prayer, Vassula started to record the messages she received interiorly from God. At the same time, she changed and started to live her life in a different way. Loving God and praying to God became her life.

**the messages emphasize the basic teachings of the Holy Bible and the Tradition of the Holy Fathers of our Church**

Thus began her mission to bring people closer to God. In fact, if one studies with great care the messages that Vassula receives, they will realize that the messages emphasize the basic teachings of the Holy Bible and the Tradition of the Holy Fathers of our Church. All the messages refer to a spiritual preparation for repentance, to a call to live a holy, mystical, ecclesiastical and eschatological life, to alleviate the suffering of our fellow human beings, especially defenseless children, and in particular those that are killed before they are born through the fatal sin of abortion.

Another important indication in the messages is the need to support the unification of the Mystical Body of Christ, in other words the unity of the Churches and, in addition, the visible strengthening of the spiritual bonds between the Churches beginning with all Christians celebrating together on the same date the Resurrection of Christ.

If one reads Vassula's messages with care from a theological and ecclesiastical point of view and, specifically, having in mind the Orthodox dogma, it is hard to find erroneous belief. (...)

The propaganda war against Vassula is so strong that whoever, with good intentions, wishes to approach her without prejudice and wishing calmly to read the messages will immediately also be accused of heresy. Lord and Virgin Mary, what a curse to fall into the hands of fanatic religious people, the contemporary fanatic Pharisees and Secretaries.

In the end, at both a local and international level, through an appointed committee, our Church will have to consider Vassula's messages with integrity and through discussion in order to formulate a responsible opinion and put a stop to this "contradictory phenomenon". When many members of our Church and other Christians benefit spiritually, while other lay people and clergy fight Vassula and tell lies about her, if the messages are from God, they are actually fighting God.

*In November 2008, His Eminence introduced Vassula before a speech she made in Johannesburg:*

"The people who bring us closer to God, those who support the institution of the family, those who keep us away from gambling, from drugs, from wars, those who promote peace in the world are welcome in our society, these are the prophets."



**Archbishop Aris Shirvanian,**  
Armenian Orthodox Church, Patriarchate of Jerusalem

*(Excerpt from an interview)*

... to have Unity as our mission is the most important message. This is the message which Christ gave to His Apostles while He was still on earth, saying that you should be one flock with one Shepherd.

Do you think that Vassula may be the echo of Christ's wishes? In my opinion, the answer is yes. I have absolutely no doubt. I have heard her messages referring to this theme (unity) and I have read some of her books which also speak of love and unity and her messages are in accordance with the message of the Gospels.



**Archimandrite Eugene Pappas,**  
North American Archdiocese

Once in a long while an extraordinary event occurs that people mark in their minds and hearts and date subsequent events from this marker. Such is the experience of an open heart reading "True Life In God" whose messages - I am convinced - are of Divinely inspired origin and are granted to us prophetically (Acts 2:17), through Mrs. Vassula Ryden.

I will not belabor the point that these writings are scripturally intact and correct. Nor will I dwell on the fact that those who approach these messages with skepticism will remain skeptics. Nor will I try to explain why God has chosen Vassula to convey to us His word, once more. No "new" Good News are being announced, yet, God's children hear the voice of their Father and know that it is He who speaks. He speaks to remind us of His eternal truths and to explain those things of His Word that have been ignored or miscalculated. The effects of His message and the impact of His words to His children are extraordinary. They are transforming. They are rejuvenating. This is what I want to talk about -albeit briefly- in this note.

I want to let everyone who reads this to know of a remarkable event. It is my experience that those that read and follow the messages of *True Life In God* behave as if they have been reborn into Christ! They have put on Christ as if to be enveloped by Him. They embrace their faith with a fire that is akin to that of the early neophyte Christians! They are even more attracted to their Church and follow Church Traditions and Sacramental Life with a rare devotion! From what I have observed, they live a life that is a true life in God!

What else could I as a pastor want from my flock of God? If these messages make them better Christians; if as a result of their reading of *True Life In God* they flock back into the Church and its Sacraments; if they not only totally

understand their faith better, but are totally focused on living a Christ-like life; if they overflow with love for God and their neighbor; if they embrace an intimacy with God that resembles those of the Saints; if they submit their will to God and become examples for others; if the *True Life In God* messages cause such transformations, what more could I ask of my spiritual flock and congregation?

This transformation I have witnessed is without a doubt a "good fruit" of the Holy Spirit and hence the messages themselves must come from God (Matt. 7:20). I therefore will continue to study and draw from the Spirituality I have found in *True Life In God*.



**Archbishop David Sahagian,**  
Armenian Orthodox Church, Patriarchate of Jerusalem.

Dear Ms Ryden, it is an occasion of great pleasure and personal satisfaction for us to recognize in you a new catalyst of spiritual rejuvenation who can talk to our present generation in a most persuasive language, through the books you are publishing.

Your inspired mission of bringing the message of Christ to others is a source of profound joy to the Church. And your indefatigable zeal of drawing strength from and seeking regeneration and reinforcement in your Greek roots, should set an enviable example of dedicated fidelity, to our tortured youth. In our days, at time when crass materialism has taken such a deep root in the hearts of men, it is refreshing to know that all is not lost, that there still are among us people like yourself who are in communion with the Creator, and able to transmit to us the benefit of your inspiration.

We take pride in encouraging your ecumenical mission and pray for your success. We look forward to reading your next book. Meanwhile, we send you our blessings from the Holy City of God and ask the Lord to keep you and guard you.



**Todor Sabev,**  
Bulgarian Orthodox theologian and historian, former Deputy General Secretary of the World Council of Churches.

Vassula was called to become an ardent witness of Christ, carrying His Cross "to the four corners" of the secularized world. Together with many other disciples, she has to be an instrument of divine providence, an echo of God's Word, compassion, reconciliation and peace. The Messages are not a new revelation but a reminder of the Gospel of Christ. The basic task of Vassula is sharing of the Good News through proclamation in communities and assemblies of prayer and meditation, diffusion of the Writings by publication, and "drawing souls to Jesus Christ." (...)

Basically, the content of the Messages in 'True Life in God' is in harmony with the Holy Scriptures and with the tradition of the Church. They are being distributed, read and meditated within the Church, aiming at a revival of Christian faith, renewal and unity. References are often made to the Bible as source of truth, knowledge and wisdom. The doxological part of the Messages is biblically based. Very dear to Orthodox spirituality are the numerous prayers, the urgent call to conversion and repentance, fast and a holy life. In the centre of Vassula's vision are placed also many other fundamental truths, values and teachings of the Church. Prayer, humility, charity, generosity, peace, reconciliation and mutual love in Christ's name are continuously underscored in all notebooks. God's abundant grace and tenderness are often presented in the context of concern and care for the groaning creation, a warning about sin corrupting humanity, and a call to awakening for "the battle against Satan and his followers." (...)

One of the strongest elements in Vassula Ryden's visions is the gravity of the divisions between the churches, the urgency of the work for unity of the Church, and the importance of the ecumenical movement. The sin of

division and wounds in the Body of Christ are so often due to lack of fidelity, humility and mutual love. "Rivalry and competition for earthly power," egoism and pride cannot bring about unity. Those who endeavor to gather together the scattered sheep of Christ "should lower their voices" in order to hear the voice of the Lord; they should "bow down their heads" for blessing by the Head of the Church - Jesus Christ. Then He shall lift all and draw them to Himself. "Blessed are those who do not differentiate themselves" under Christ's Holy Name. "Pray for the World Council of Churches" and for the world-wide ecumenical movement. Let us always remember that "the keys to unity are love and humility." The real unity is and will be in the heart, not "of the letter but of the spirit." It is a gift of God, but requires also human commitment and effort: "where there is division give peace and love, where there is confusion ask for Light." "Unity shall come upon you like Dawn ... It shall come from God, and your nations shall name it the Great Miracle, the Blessed Day ... In this day all Heaven shall ... rejoice." "Behold, what joy I will have when around One Altar you will gather ... and praise Me; acknowledging your mistake, repenting for your rebellion and remembering My love for you." (...)

The reading of Vassula's Writings requires a mystical soul, prayer for "knowledge and all discernment" (Phil. 1:9), seeking for truth in the power of love and resisting any easy judgment. The gifts of the Spirit should be spiritually distinguished (1 Cor. 12:10). Let us measure the value of the tree by its fruits (Matt. 3:10; 7:16). The great quality of the numerous fruits of 'True Life in God' has been acknowledged by many people. The Messages have deepened spiritual life, strengthened Christian faith and opened the sight of a certain number of non-believers. And we have yet to see the fulfillment of God's promises: "I the Lord, will multiply the visions ... (and) will pour the Holy Spirit without reserve on all humankind". "You will grow like grass in the areas where there is plenty of water."

Let us give thanks to God for all charisms.



**Niels Christian Hvidt**, Associate Professor, Theol Dr., Research Unit Health, University of Southern Denmark

I, Niels Christian Hvidt, had the opportunity to participate in the mass of the Holy Father in his Private Chapel on February 10th, 1998. I had with me the 10th Volume of True Life in God in French. Some months before, Vassula had dedicated it to the Holy Father and given the book to me. Inside, on the first page it said: "To the Holy Father John Paul II. May God bless you and protect you, Vassula". When he came to me, I had the book in my hand. I said in German: "I have brought a very important book for you. It is the book of Vassula."



The Holy Father, with interest replied "Ah! Vassula!". I then went on to say: "She has dedicated it for you". With sincere and warm interest the Pope looked at the book, opened it and saw Vassula's greeting and then said "Gott segne sie" - "May God bless her".

### Cardinal Ratzinger Confirms his Position on Vassula Ryden and True Life in God

The Portuguese religious magazine 'Annunciai a Boa Nova', (November 14, 1997, pp. 565-567) published the following item:

On October 10, 1997, in a prayer meeting organized for Vassula in Brasilia, the capital of Brazil, the auxiliary Bishop raised the question of the position of the Church regarding her writings. His Excellency, Bishop João Terra spoke to a crowd that numbered in the thousands. He introduced his remarks with these words: "I would like to say a word of thanks, as auxiliary Bishop, for the joy that we are experiencing by the presence of Vassula here in Brasilia. Certainly it is an extraordinary grace."

The bishop then went on to speak of the Church's position: "This year we had the regional meeting of bishops with the Holy Father. I asked at that time about Vassula. Cardinal Ratzinger said 'I have been getting a mountain of letters from Cardinals'. Bishop Victor Tielbeek from the diocese of Formosa (Brazil) then asked him 'But Cardinal, am I supposed to completely change (my support for her)?' Cardinal Ratzinger answered 'Continue as you have been doing until now, just be prudent'. The magazine footnotes this comment with the remark that this answer of Cardinal Ratzinger is perfectly in harmony with the order he gave in Mexico on May 10 of 1996: 'You may continue to promote her writings, but with discernment...'"



**Cardinal Telesphore Toppo**

Ranji, India  
President of the Bishops Conference

The photo above was taken in Ephesus, Turkey, in 2007 as the Cardinal spoke to a group of 500 TLIG pilgrims:

When people gather together, something happens. When Christians gather together, something Christian happens and this Christian thing is *True Life In God*, the explosion of the love of God. This is the meaning of *True Life In God*. As he finished, the Cardinal added: "The future of the church is *True Life In God*. And to say it better, the future of humanity."

**"The future of the Church is True Life in God"**

Cardinal Toppo had introduced Vassula when she came to speak in his Diocese back in November of 2004:

"The surprising thing is that Vassula did not have any catechetical instruction, leave alone theological training whatsoever and yet her charismatic teaching seems to be in conformity to Scripture, Tradition and the writings of Scholars and Saints..."



During a private audience with Cardinal Ratzinger in his office in the Vatican in November 2004, the Cardinal was asked, "what will your office reply if anybody asks if the notification is still valid", his reply was... **"The situation has been modified"**. (photo shows Vassula with the Cardinal after the meeting)

For several years an ongoing communication took place between the Congregation for the Doctrine of the Faith (CDF) and Vassula. This communication modified the situation that emerged after the Notification published by the CDF in 1995. The dialogue between Vassula and the CDF was published in the latest editions of TLIG worldwide at the request of the CDF's Prefect at that time, H.E. Cardinal Joseph Ratzinger, now H.H. Pope Benedict XVI. The publication of this dialogue resulted in a letter dated 10th July 2004 which was signed by Cardinal Ratzinger himself to a number of Presidents of Episcopal Conferences who had expressed particular concern

on Vassula and her writings. His Holiness explained to them in his letter that the position of the CDF has been modified towards Vassula and her writings. Pope Benedict wishes that everyone reads the questions put to Vassula and her answers.



**Fr. Michael O'Carroll**

theologian and member of the Pontifical Marian Academy

Fr. Michael O'Carroll is a renowned theologian and member of the Pontifical Marian Academy. He released the following statement at the beginning of 1997:

I wish my support for Vassula Ryden to be known (...) I wish any listener to be relieved of any suspicion or doubt of any kind whatsoever about my belief in the divine origin of the messages given to Vassula. This question has been discussed and an affirmative conclusion amply expressed by theologians around the world in North and South America, as far away as Japan, and by many in Europe. And I am pleased to state that I am in total agreement with all those who have voiced their fidelity, their faith in the messages, expressing this to the highest authority available; that is to the Cardinal Prefect of the Congregation for the Doctrine of the Faith, Cardinal Ratzinger, who eventually, after many letters had been sent to him, made an important statement (...) and I quote the essential words of his message: **"You may continue to promote her writings"**.

When I met the present Pope (John Paul II) on the 29th November 1995, he gave me a blessing, at my request, for Vassula. It is also known that when he knew there were representatives of our Spanish friends in an audience with him on August 11, 1996 he publicly gave them his encouragement and he asked them to continue to witness to the love of God, as we know is so beautifully expressed in the messages.



**Fr. René Laurentin,**

well known theologian and Mariologist.

Her perfect sense of order, discretion and humility are accompanied by great interior confidence. Vassula never had any religious instruction. The Messages which she writes down are superior to her capability.

For thirty years, (1955-1985), although she comes from an Orthodox family, she had not stepped inside a church except in the fulfilment of social obligations such as funerals and weddings. These personal revelations culminated in her full conversion. All that she now seeks is to be reunited with Jesus in eternal life - indeed, this is already her life. Vassula is aware of her limitations. She accepts criticism and asks the guidance of the one who leads her, Jesus Christ.



November 29, 1995, theologians Laurentin and O'Carroll, asking Pope John Paul II his blessing on Vassula.

**Cardinal Wilfrid Napier**

Archbishop of Durban, South Africa



The Cardinal published a letter in support of Vassula in the Catholic News Bulletin (No 464) of the Archdiocese of Durban in June 2009. This is the official communication disseminated to the parishes and Religious Communities in the Archdiocese of Durban.

An excerpt:

Our conversation made it clear that her calling, to be a mouthpiece whom Jesus Christ is using, took place in extraordinary circumstances.... It is therefore reasonable to state categorically that as far as the Church is concerned Vassula poses no threat to the Catholic Faith whatsoever. Indeed the messages which are communicated through her are consistent with the Church's own call to repentance and a return to the basics of the faith, in particular the basic prayers such as the Rosary and other devotions once so common in the Catholic family and parish spiritual life. As is customary in such cases, the Church has not declared the "Revelations" to be authentic, as they are claimed to be still occurring - a situation very similar to Medjugorje.

The following quote of Pope John Paul II was given at a special general audience at the Vatican (quotation from the Spanish language edition of L'Osservatore Romano, dated the 16th August 1996).

"I cordially salute the persons of the Spanish language present here, especially the religious of the Congregation of 'Saint Teresa of Jesus' and THE SPIRITUAL GROUPS OF 'TRUE LIFE IN GOD'. I wish to all of them a spiritual summer which will help them to reaffirm their Christian promise so that their generous answer to God can be the witness to His love in the world. I give you, with affection and to your loved ones, the Apostolic blessing"

**"It is certainly the Lord who speaks to her"**



**Fr. Emiliano Tardif**

An important and powerful charismatic priest. Ordained in 1955, he eventually worked in an international ministry of healing, deliverance and evangelism. Born in Canada in 1928, he died in 1999.

It was announced on June 11 2007 that the Roman Catholic church had initiated the beatification process to place Father Tardif in the process to sanctification.

I think she is an authentic and sincere mystic. It is certainly the Lord who speaks to her. True Life in God is full of treasures. How could this woman possibly have done it herself? I find the recent intervention of Cardinal Ratzinger very positive where, besides recognising the numerous evident and very positive fruits of Vassula's mission, he fully authorised the faithful the right to continue to diffuse the messages.



**Cardinal Mar Nasrallah Peter Sfeir**, Maronite Patriarch of Antioch.

*From an address to True Life in God pilgrims in 2005.*

I believe that some of you have met Maronites in various countries, whether in Brazil, Australia, Canada, the United States or Venezuela. We are longing like you for this unity wanted by our Lord Jesus Christ when he said, **“be one as I and You my Father are one”**.

We know that Mrs. Vassula has come before to Lebanon and is seeking to achieve this unity.

We know as well that she has presented her writings and thoughts to the Apostolic Chair who published some writings concerning this subject. We intend that our faith be one in Jesus Christ who is our Redeemer and Saviour.



If there were disagreements that happened throughout history for whatever reasons and purposes, we ask God to forgive us all our offenses and to bring us back to unity. This unity is our testimony to those who do not believe in Christ, as any divisions among us cannot generate belief, which is exactly what Our Lord Jesus Christ already pointed out.

We pray with you for the sake of this unity, may God fulfill it in the image and on the date he deems appropriate.

**I ask God to open up the right paths for you and for us, so that we gain His approval, and so that we are able to testify to the world a testimony of unity.**



**Cardinal Franjo Kuharic**

Archbishop of Zagreb

*February 1995*

Vassula travels the world evangelizing for Christian unity; obedience to the Pope; veneration of the Eucharist; devotion to the Sacred Heart of Jesus; and especially, a Gospel morality of life; as well as for deep religious conversion of the world.

Vassula has met with the Pope, with cardinals and with bishops around the world. This is a matter of private revelation and we allow her to speak because what she says conforms to Gospel truth.

### **Bishop Felix Toppo, S.J.**

Bishop of Jamshedpur, India



I have read all the *True Life In God* books and meditated on their contents. I truly believe that the books contain the Divine Dialogue of the Holy Trinity, Our Lady and the Angels with humankind through Vassula Rydén. I have not found anything objectionable and anything contrary to the Church's authentic authority on faith and morals.

Reading these books and meditating on the contents are spiritually beneficial to all. I recommend these books to every Christian.

**I recommend these books to every Christian**

### **Fr Edward D. O'Connor**

*Professor of Theology at Notre Dame University, December 1999*

I would like to say that reading her messages puts me in a spirit of prayer. **I find myself quite convinced that Jesus is indeed speaking through them.** To that, I would like to add that, as a professional theologian, I have always been watching to see if these messages diverge in any way from the teaching of the Church. Never have I found any doctrinal error in them. That is very impressive. For a lay person, with no theological training, without even any serious catechetical instruction, to write so many volumes about some of the profoundest spiritual matters, and never make a mis-step, is an extraordinary achievement. It is a powerful confirmation that it is indeed the Lord himself who is the source of these writings.

### **Archbishop Frane Franic**

former President of the Episcopal Theological Commission of Yugoslavia.



In reading the books of the divine messages and knowing that the author, Mrs. Vassula Ryden, is a daughter of the Greek Orthodox Church, I was very impressed to find in them a fidelity and, I am firmly convinced, an absolute fidelity to all the revealed truths as taught and expounded by the Catholic Church.

According to my humble but firm conviction, there is no error and there have never been any errors, either in the first books of Vassula nor in those that followed. There is no error when

**seer and mystic, one of the greatest of our times**

Vassula speaks about Christ calling him Abba or Jahweh, neither when she says that Christ will come in the world to bring a period of His peace, because it has to do with the historical return of Christ into this world through His Church, who during that period of Peace will be renewed; and then, the presence of Christ will be even more visible to all mankind in this world, as the Holy Virgin and Queen of Prophets was saying at Fatima, and as she is still prophecying now in Medjugorje.

Therefore, I unite myself to all those Catholic bishops and theologians that defend the authenticity and sincere veracity of Vassula Ryden, seer and mystic, one of the greatest of our times.



**Bishop João Evangelista Terra S.J.,**

well-known Theologian and exegete.

Bishop Don Terra has worked in different parts of the world, including the Vatican where he worked with Cardinal Ratzinger for ten years. Totally supportive of Vassula, he wished to give the following testimony at the conclusion of the prayer meeting in Brasilia, October 12, 1997.

The year 1999, the vigil of the Great Jubilee of the coming Third Millennium, is entirely dedicated to God the Father. And we see how Vassula speaks with such tenderness, calling God 'Dad', very boldly, as Jesus did. During 1999, we are, all of us, going to meditate also on the Father, the theological virtue of Love - the Father is the fountain of Love - on the Sacrament of Reconciliation. We see that Mary is the Model of Love, the Mother of Tender Love. This is the preparation, the three years of preparation. (...)

That is Vassula's mission. This is what her mission amounts to also: to make this prayer of Jesus come true in the year 2000. This prayer of Jesus is truly scandalous. Scandalous! 'Father, I want that all be one.' Pardon me! Is that the way to ask? One should at least say "please". But He said: "Father, I want!" He wants. It's not lack of education, no, He knows that this is what the Father wants - that the Father's Will be His own will: that there be only one flock and one Shepherd. It is Christ's prayer. (...)

Vassula, I would like to tell you what a great joy it is for me. We are really very happy that you are with us; your presence is one of grace, light, and sunshine. Thank you very much, Vassula.

Source: Edições Boa Nova and "Atualizando Medjugorje"



**Bishop Anil Joseph Thomas Couto**

Bishop of Delhi

from a talk to TLIG pilgrims in 2005.

I must confess that I was not too much into this at the beginning. I had an experience of Vassula in Delhi in 1990 before I became Bishop. I had just returned from Rome after my Ecumenical studies. We had a very nice meeting with all the Pastors and so on. But at that time I did not take it so seriously I said there are many people like this in the world today and so on. But as I began to read her writings her messages and so on I said she is true she is real and a way to Unity as I was reading yesterday there is nothing else but Repentance, Humility, Love and to understand and except one another at the level of the heart and I can watch for it. (...)

Excerpt from article by Bishop Anil Couto which was published in *Voice of Delhi*, a journal of the Catholic Church in India in July 2005:

As testified by many theologians the messages are not a new revelation but a reminder of the Gospel of Christ. The basic vocation of Vassula is to share the Good News through proclamation in communities and assemblies of prayer and meditation, to diffuse her writings by publication and draw souls to Christ Our Lord and Saviour.

*"and now I tell you, if any sacerdotal soul declares openly himself for Me in the presence of the world, I will too, when the time comes, declare Myself for him in the presence of My Father!*

*-and to you I tell you: do not defend yourself! let those who heard you, testify now and openly declare the truth;"*

*Jesus 15/11/95*



**Archbishop Vincent Concessao**

Archbishop of New Delhi

Vassula spoke at St. Columba's School Ground in New Delhi in 2006. Archbishop Concessao spoke afterwards. Following is an excerpt from his comments.

All that we have heard is what is written in the Bible, but this is in a very personal way and shows that the Lord continues to speak. He is wonderful in His ways - He is a God of surprises and we do not know who He will use to communicate His messages.

There was a time when Vassula did not practice - the Church meant nothing to her. This is a tremendous source of hope for all of us.

**This is a tremendous source of hope for all of us**

Vassula emphasized the place of love in our lives and the Lord's desire that we are all united, and to be disunited is in itself a state of sin ... There is a long way to go because Jesus prayed "may they be one" - that is the unity that the Father wants among us ... I request all of you to pray for Christian unity. We do not know the way the Lord wants us to unite but the goal is clear - He wants one Church, one Shepherd. Vassula, thank you. God bless you and your ministry.



**Bishop Ramon C. Arguelles**

extract from a letter to priests and lay helpers.

She was not even a devout member of the Greek Orthodox Church. But sometime in her life, sensing heavenly intervention, she became an intimate believer in Christ and, without being aware of it, started working for Christian Unity.

Her movement, 'True Life in God', is doing a lot of good to all, most especially, for the renewal of many Christians and the evangelization of those who have never heard of Jesus before.

**'True Life in God' is doing a lot of good to all**

In 1998, Vassula was inspired, through a vision, to initiate a project to feed the poor in the Holy Land. Still Vassula sought confirmation of the Lord's will, through opening randomly the scriptures. She and a friend fell upon passages pertinent to Vassula's discernment, including "Come to Mary's house".

Now many "Beth Myriams" (houses of Mary) have opened around the world in several countries. The main thing that the people will be served there will be Love ... the Love of our Lord Jesus Christ as we endeavour to serve Him by serving one another... but also a warm dinner and sometimes clothing, sometimes medical treatment and sometimes schooling. On May 23, 1986, Vassula's Angel, Daniel, said to her: "collect money and give it to the poor needy souls; ... be generous." To the question "Who is giving this food?", Vassula, inspired, tells helpers to reply: "Jesus and Mary, His Mother, are giving you this food!"

To be able to continue their work, Beth Myriams rely on donations handled by volunteers working in Beth Myriams all over the world.

Following is a sample of some of the Beth Myriams operating thanks to the selfless contribution of volunteers and continuing to increase:



**Tuau, Cagayan, Philippines**, free medical assistance is provided; a meal is given every Friday to about 45 people.



**Manila, Philippines**, 30–130 children come once a week to be fed, with many of them left to survive while both parents are in jail.



**Dasmariñas, Philippines**, 40 children are fed daily. In addition, medical care and clothing are provided.

**Mountain Province, Philippines**, 250 meals are brought once a week to the poor in the 8 villages and to the local prison.



*For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me. (Mt 25:35-37)*

**Barranco, Peru**, 120 lunches are offered daily, from Monday to Friday.

**Beirut, Lebanon**, more than 90 people receive a meal once a week. They can also take a shower and find clean clothes, rest and talk. In cooperation with the "Sisters of the Good Shepherd", meals are distributed to 20 people in a Muslim area.

**Bethlehem, Holy Land**, 60 containers of food are distributed in rotation to about 150 families once a month. Financial assistance for the education of children is also provided.

*A testimony written by a beggar on a piece of board, his "bed"*

**W**hen somebody called me: "Fellow, I heard about a lady Mary who gives us food. Let's go there so that we can eat!", I said: "Where in this world does somebody remember miserable poor like us to feed us?" And he said: "There's more: she gives clothes as well. They say it's a very nice place. I won't die of hunger". He insisted so much that I finally went there. Then, when I saw, it was the house where the poor go and eat very well. This place has plenty of affection and tenderness, where everybody wash hands and pray before eating. I didn't know how to pray, but I've learnt quickly. When I got out of there, I thought: "Can it be that I am dead and God is taking care of me?" The next day I went back there: the same thing again. On 11th January this year I felt ill inside Mary's House and vomited blood. The Maries<sup>1</sup> were serving, but they left everything and came to help me. One Mary called Samu<sup>2</sup>, it seems it was raining a lot; he stayed with me all the time. He took care of me while the others served. I had to stay in a hospital for a month. I'm already back to my Mary's House. I sleep in the streets, but I'm no more hungry or cold, because Mary's House exists. I don't have a piece of paper, that's why I write here. May the world see this letter I write to Mary. I am a beggar, nobody listen to me, but there is much love in the depth of the donors heart so that a house like that can exist. God bless this house and all the Maries who help. In my prayer, at night, I say: "God take care of Mary's Houses and all the donors. Amen". - A beggar, Brazil, 23/5/2003

1. "Maries" are the volunteers who work in Beth Myriam. People who are fed there call every one of them "Mary".

2. Samu is a mobile health care service for emergencies. The beggar thinks that Samu is a person (a nurse or doctor probably).



**Kenya**, about 50 orphans from infants to 18 yrs old are offered a home as well as 3 meals a day. Medical assistance is supplied by the government.

**Cairo, Egypt**, 200 people are fed, twice a week.

**Belo Horizonte, Brazil**, 1000 dishes of soup and bread are served daily.

# BETH MYRIAM

## HOUSE OF MARY

*"Now listen to Me and write these words: establish Our Beth Myriams everywhere you can. Lift the oppressed and help the orphan. Protect Me, rescue Me from the gutter, shelter Me and feed Me. Unload My burden and fatigue; support Me and encourage Me. All that you do to the least of My brethren you do it to Me... I bless the supporters of My life. May they remain virtuous and all-loving. I am with you. IC"*

(Jesus, March 27, 2002)



**Guatire, Venezuela,** 80–120 meals a day are served. Reading and writing are taught there, while free medical care is provided by volunteer doctors.



**Goiania, Brazil,** 80–100 people are fed every Monday, Wednesday and Friday; 120 people on Saturdays.



**Dhaka, Bangladesh,** 100 people of all ages (needy men, women and children) come daily from the slum area for a hot lunch.



**Propatria, Venezuela,** 350 meals are served daily from Monday to Friday; reading and writing lessons are given. Access to bathing facilities, clothing and medical care is also provided to about 40 people.



**Brasilia, Brazil,** TLIG volunteers help 60 families and 200 children of all ages, with food, clothing and school material.



**Kulun, Bangladesh,** in this remote village children attend a 6-classroom school and an English class. After school, children receive milk, biscuits, medical care and clothing.

**San Cristobal, Venezuela,** 25 hot meals are served every Monday and Wednesday; 5–10 homeless people are sheltered.



**Joinville, Brazil,** 16 TLIG volunteers take turns preparing 110– 140 meals daily.



**Athens, Greece,** TLIG volunteers provide nine families with monthly supplies.



**Tamaulipas, Mexico,** 50–100 meals are provided to 5 hospitals once a week.



**Puebla, Mexico,** 50 meals as well as medical assistance are provided from Monday to Friday.

Jesus said: ***"On Judgment Day you will be judged according to the measure of your love."***  
(June 16, 1995)

**Tokyo, Japan,** initially poor people were fed once a week at the Yoyogi Park but now 20 volunteers feed over 200 people in a church hall in central Tokyo.

**Mendoza, Argentina,** three meals are served from Monday to Friday to 180 people.

**Vassula continues her mission by witnessing around the globe, thereby fulfilling God's wish to spread His message to the remotest corners of the earth.**



From meetings in India.

**Remain a nothing**



One of the first words of command of Christ to me were these: *"Which house is more important, your house or My house?"* I replied: *"Your house, Lord."* Then He said: *"Revive My house."* I was struck with helplessness and I felt miserable. I lamented: *"I do not know how to do all of this. I know nothing!"* Christ then said: *"Remain nothing; I want a nothing and in your nothingness I will show My authority, My power and that I Am; so die to yourself and allow My Holy Spirit to breathe in you."*



From thereon He asked me to walk with Him but after having gone through many spiritual



fires. In this way I received the seed of God without any merit. It is written: *"No one can have anything unless God gives it to him"* (Jn 3, 27)

**Love loves you**

In 1998 and 2001, a group at the United Nations in New York discussing the topic 'World Peace', in particular peace between Israelis and Palestinians, invited Vassula to repeat what our Lord says in the messages on peace in the world.



From meetings in prisons



**Ecumenism and Spirituality**

The International Bridgettine Centre of Farfa is organizing its Third Ecumenical Symposium from 14th to 18th November, 2001. The theme of this conference is Ecumenism and Spirituality and it is dedicated to investigating spirituality as a way towards unity amongst Christians.



International Bridgettine Centre of Farfa

In November, 2001, Vassula was invited to an official symposium on ecumenism at a place called Farfa, outside Rome. It was held by the sisters of St. Birgitta. Vassula was to represent the point of view of unity from a lay person. Each participant had to speak for an hour to be followed by a debate with questions. The whole committee consisted of Roman Catholics and Lutherans. The Catholic Bishop of Sweden was there as well as many professors of theology and Monsignors and different clergy. The four day symposium had many speakers all of whom were theologians and clergy apart from Vassula.

When Vassula had finished her talk and was waiting for questions to come in and a debate to start, the theologian who led the symposium was weeping. He then said:

*"This sermon on unity we have just heard was the most fervent sermon I have ever heard in my entire life. Therefore, I do not want any questions to be raised here, because this was a prophetic voice speaking and when it comes to prophecy, we listen and carry out what is asked from us"*

*"And those who have never been told about Me will see Me, and those who have never heard about Me will listen and understand. I shall be found by those who did not seek Me. ... I shall reveal Myself likewise to those who did not consult Me. ... so that when it does happen, you may believe that I Am who I Am." (Jesus, 20/10/1990)*



*True Life in God is to expand God's Kingdom and make known the Triune God. It is to reveal the real images of God, our Father, so that our spirit will call out to Him "Abba!" (Father)*



January 2009, witness in Los Angeles

*"I am self-sufficient and I am able to help all My children without your help, but as a Spouse, I want to share everything. Do not worry for I am Strength, beloved. Lean on Me and let Me lead. Remember that I it is who give you this force to meet Me. I ask from you to love Me faithfully; love me fervently; comfort Me when I ask for comfort for there are many among you who wound Me. Such a multitude of sins are committed daily, grieving My soul, embittering Me, filling up My chalice with sorrows. How have they forgotten Me?" (Jesus, 13/2/1987)*



In May 2002, Vassula visited the Coptic Orthodox Pope His Holiness Shenouda III at his patriarchal residence.

**If there were more people like you, we would be living in a better world**

**Emile Lahoud, President of Lebanon**



**Dr. Bob Edgar**

Former National Secretary of the Council of Churches and now CEO of "Common Cause".

On 18/1/2009 in Santa Monica, USA, Dr. Bob Edgar made an introduction to Vassula's speech with a taped greeting:

**F**or the last 23 years, Vassula Ryden is traveling the world seeking peace and working for Christian Unity. She works with ecumenical organizations throughout the world to seek peace and understanding and dialogue and help people understand the real meaning of Christianity.

This is an important time. If we are going to face the challenges of global warming, of the care and stewardship of this fragile planet we call earth, we need to hear voices like Vassula's. We live in a world that is different from the world we were born into. God is calling us to be the disciples and the prophets of this time. And the good news is that God chooses average, ordinary and common people to do the extraordinary....



President of Lebanon Mr. Emile Lahoud welcomed Mrs. Vassula Ryden and the clergy to the Presidential Mansion in May 2005, saying, among other things:

**Y**our presence in Lebanon is an occasion to point out that this country is special, because of how all denominations coexist in a spirit of solidarity, forgiveness and cooperation. (...) If there were more people like you, we would be living in a better world.



*"Go out to the nations and declare that My Law is alive and that I want to write it on their heart. So rejoice! Rejoice and be glad for My Mercy is incomparable."*

(Jesus, 16/4/1993)



**With the President of the Philippines**

On May 13 2008, a civic-action women's group in Manila, with the President of the Philippines, Her Excellency, Gloria Macapagal-Arroyo's permission, invited Vassula to be the Guest Speaker for their gathering.

First in the Palace Hall the Holy Mass was celebrated (it was the feast of Our Lady of Fatima), and Vassula was given the place of honour as she stood beside the President.



After the Mass, Vassula addressed an audience of 500 people, which included the President, the Bishops and priests. This was diffused on nationwide TV. Her 30-minute talk was inspired in its urgings to "live" the Scriptures by forgiving, by softening hardened hearts with Repentance and Reconciliation, the fruits of which are Love and Unity.

Vassula once again reminded the Philippines of its spiritual mission of being "an altar of incense", an altar of prayer for the conversion of the world.



After her talk, Vassula was interviewed for a TV channel



Cebu, Philippines, May 11, 2008

*"Peace be with you. I, Jesus Christ, am here. Remain in Me and give Me your hand. I, with your hand in Mine will guide you. You will walk with Me. Your step will keep pace with My step. You will learn to be with Me as you have learnt to love Me and recognise Me. You will learn to help many, so cling on Me and be watchful. I will make you understand in good time. Pray with Me and be blessed. I, God, love you. Blessed are those that have not seen Me and yet believe in Me; they shall inherit all that I own"*

Jesus, 27/12/86

True Life in God is to remain faithful to Mother Church and its Tradition. It is to offer God prayers from the heart, sacrifices, penance and fasting.



School in Haiti



South India

*"Listen and write: in mercy I have pitied you and this is why I am here to instruct the uninstructed and to give My Law to the lawless. I shall continue to feed this generation on the heritage of My Father in Heaven. The Bread that cures you comes from above. The Bread of instruction descends from heaven, from My Father's stores. No one should say: 'I have nothing to eat.' Here I am offering it to you so that you do not get tempted to eat what is vile and deadly, that which comes from the root of the world. My Spirit is offering you Life and peace"*

Jesus, 10/8/1994



Bangladesh, a visit to a school

In 1994, Vassula took part in a Consultation of the World Council of Churches on "Unity and Renewal: Christian Spirituality for Our Times", being officially invited by Metropolitan Daniel, now Patriarch of Romania. After the meeting, Fr. Ion Bria of the World Council of Churches introduced Vassula to Patriarch Theoctist who blessed her and asked for all the messages in French.



With His Beatitude, Patriarch of Romania Theoctist.

"I tell you, My Messages will remind all of you how your foundations began, that My Word is alive. They will revive you; they are holy as I am Holy. Daughter, later on you will understand fully My saving help. Crushed you shall not be. Let your hope be always in Me. Let not the hostility of men discourage you. You are in My Heart so do not be frightened by flesh." (i.e. by people)

Jesus, 29/12/86



The following is part of the material introducing Vassula Ryden's address to the Ecumenical Conference of the World Council of Churches, held during World Week of Prayer for Christian Unity, January 23, 1992, in the Ecumenical Center, Geneva, Switzerland:

Ms. Vassula Ryden is a voice of spirituality and unity. She speaks to all Christians, Orthodox, Catholics, and Protestants, transmitting a message of peace, love, and unity. "May they all be one", by the grace of the Holy Spirit. Many who have listened to the message have found it to be a deep source of inspiration. She has been invited by interested colleagues.



Mission to Mexico

"Without Me, you will live like the world. With Me, you will live like in Heaven..."

Remain in Me; rooted in Me"

Jesus, 20/5/94



From the spiritual gathering in Spain in 2006.

### A school for 200 children

Since 2006, a primary school has been built and has operated in Kulun, a remote village in Bangladesh, thanks to donations from TLIG. It has been named the "True Life in God" school and is attended by 200 children.



March 2009, Vassula's visit to Kulun village and the pupils attending the school.



With Cardinal W. Napier of Durban, South Africa. 17/5/2009

True Life in God is to be witnesses of the Most High, witnesses of God's Love, so as to tell the world that although they have forgotten God, God, in His faithful Love and Mercy has never forgotten them and that even if we are the most wretched in the world, His Love for us has no end.



Vassula distributed clothes to an entire hurricane stricken village in Bangladesh



Vassula speaking in an Orthodox church in America in 2008

## Ecumenical Pilgrimages

### A foretaste of "that they all may be one"

Christ, offended, said in a message:

"My Kingdom on earth is My Church and the Eucharist is the Life of My Church, this Church I Myself have given you. I had left you with one Church but hardly had I left, just barely had I turned back to go to the Father, than you reduced My House to a desolation! You leveled it to the ground! And My flock is straying left and right... For how long am I to drink the Cup of your division? Cup of affliction and devastation! You have offered the Holy One, the One you say you love, a cup so wide and so deep, filled with bitterness and sorrow that My palate is drier than parchment, My lips covered with blisters. The flavour of this cup this generation is offering Me is as bitter as venom. I am not alone to swallow My Tears, your Holy Mother is sharing My grief since Her Immaculate Heart is united in love to My Sacred Heart but soon I shall renew you all with My Fire."

(TLIG, 14/11/1991)

This lament coming from Christ should be heeded by us and the search for reconciliation and unity must pervade the whole life of the Church and become our priority so as to reach this goal that is Christ's goal. It is our due to God, it is our obligation to God, and it is our responsibility for safeguarding the credibility of the Church.

All priests should imitate Me in their life. I am not speaking of those who imitate Me and are like My Abel who was pleasing to Us, because of his sacrifices and his sincerity, but of those who are like Cain, and Esau and Juda and the Scribes and the Pharisees. Of these I am speaking, for their conduct contradicts My Holy Rules. Must I, for their sake, go on drinking from the cup of your division, this cup forced on Me by them? So



2000, Pilgrimage to the Holy Land

far I have put no pressure on you. I have been pleading with you to unify the dates of Easter but you are not hearing My Spirit; you have exploited the patience of My Father. This time again I am asking you to unite the Easter dates so that My Spirit shines on you with grace and brings My House into one.

(Jesus, 27/11/96)



**Patmos 2007, feast of the Holy Spirit, from the 6th TLIG Ecumenical Pilgrimage, 'in the footsteps of St. Paul'. Participants included 500 pilgrims from 67 countries, 87 priests, bishops and cardinals from 17 different Church denominations.**

True Life in God is to pray for unity and for unifying the dates of Easter, since this is the great desire of our Lord Jesus Christ. We can be the first fruits of unity by assembling and praying together in one heart and one voice. Jesus said: "I need humility and love, and the conversion of your hearts to be the foundation of your unity."



The following is an extract from an address given by Vassula to the Ecumenical Conference of the WORLD COUNCIL OF CHURCHES, Geneva, January 23 1992.

One day, quite unexpectedly, God came suddenly and surprised me. It was late November 1985, He said:

"Will I, brother, one more season go through the pain I have been going through year after year? Or will you give Me rest this time? Am I going to drink one more season the Cup of your division? Or will you rest My Body and unify, for My sake, the Feast of Easter? In unifying the date of Easter, you will alleviate My pain, brother, and you will rejoice in Me and I in you. And I will have the sight of many restored; 'my Beloved! my Creator!' ... I solemnly tell you: summon, assemble all of you, and listen this time to your Shepherd: I will lead you in the way that you must go. Send My Message to the ends of the earth." (4/10/1991)

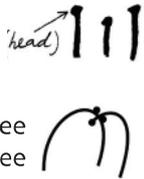
"My Spirit will be at work restoring Peace among brothers and through My Cross and My Wounds, I will unite you all in one single Body and have you glorify Me around One Single Tabernacle, and the barrier which keeps you apart will be broken. The ban will be lifted (Rv. 22: 3) and My Sacrificial Throne will be in its place. Come to Me as little children that I may open the eyes of your soul that you may see what Hope My Call holds for you." (Jesus, 25/10/1991)

**Unite My Church**

...To unite you must all bend; you must be all willing to bend by softening.

(I understood. He gave me a clear and simple vision of three iron rods; they were upright, close to each other. He said, "How could their heads meet, unless they all bend?"

[editor's note: Vassula realized that the three rods symbolized the three denominations]



Later on in the morning I went out. The more I was thinking of this vision the bigger the "mountain" appeared. I was stifling...

Jesus?

- I am. Courage, up pupil! Lift! Lift My Cross beloved, up now! Grieve not; together... together... meet Me. Let Me accomplish My desires, be like soft wax and let My Hand engrave on you My words. Be willing, do not fear! I love you beloved. O come! Love will not hurt you.

- I'm fearing this work.

- Beloved, come, leave your fears and hear Me; wait upon your God; I want to unite My Church. (...)

(I think there I mean that I start to realise what work this is. That's why I'm fearing: Jesus is starting to dig in the Church...)

(Jesus, 2/6/1987)

Vassula, deep in My Body I have the lance's point penetrating My Heart, it is there always. I want the lance removed. Glorify My Body in establishing Peace, Unity and Love. (...)

Remove the thorns that penetrated in My Head. Vassula, will you do this for Me; I will be before you always, heal My Body, soothen It. My Five Wounds are wide open, see? Love Me, adorn Me, embellish Me, remind them of the first Christians who loved Me more than their own life.

(Jesus, 30/6/1987)



September 2009, 7th Ecumenical Pilgrimage, "In the Steps of St. Paul"

Despite the Gospels calling us to remain united, despite the promptings of the Spirit, our division remains.

Therefore, "True Life in God" must not allow anymore this gangrene that kills the function of the Body to overpower us, but we must fight it with bonds of love. We should all feel responsible for having allowed this disease to devastate the Mystical Body of Christ even if this division did not come from us but came from our ancestors, swallowing the unity of the Church.

The Church too should give way in humility and listen to the cries of all of us, the laity, that have the right to express ourselves as well, who are desperately seeking unity and intercommunion... Without the laity, there is no Church... We, lay people, we all want unity eagerly.

Since we know that God abhors division because it is wrong and a scandal, why is it that some of the people of the Church, knowingly, keep offending Christ by insisting in keeping this division alive? To live Unity with love and humility is not a question of sentimentality, nor is it trading the faith and the Truth, but it is to declare from the Scriptures the Truth, and put alive every word of the Gospel. We should not remain dead to the Word of God.

The Lord said in a message: "Raise your voice in My House and ask My shepherds: 'Is there anyone willing to work with vigor and love to rebuild this tottering House? Is there anyone in there who is willing to defend this House? Is there anyone who understands now what I am saying? Is there anyone in the Lord's House who is disposed to expand the Kingdom of God?'" (TLIG, 20/10/98)

"I could utter only one word in their assemblies and with that single word unite My Church. But the glory of Heaven will be given to Me by Poverty, Wretchedness and by those they call contemptible." (TLIG, 13/10/91)

So here I take with all the "True Life in God" contemplative readers the position of Poverty, Wretchedness that is looked upon by the learned and the wise as contemptible, and am asking the officials of the Church to stop their quarrels between themselves for the sake of Christ's Love and their insincerity and indifference towards unity and permit the Holy Spirit to guide them, by listening to the groaning of the Spirit that asks, commands us to unite around one Altar, sharing one Cup and one Bread, and together proclaiming in one voice that there is one Lord, one faith, one baptism and one God who is Father of all, over all, through all and within all.



**"Lord Jesus Christ, Son of God, have mercy on me, the sinner."**

I tell you if anyone prays this Rosary to Me, heaven will open to him and My Mercy shall save him. Make your peace with Me, make your peace with Me, ask Me every day: "Lord Jesus Christ, Son of God, have mercy on me, the sinner".

(Jesus, 18/1/1990)

**The response of other religions to the message of True Life in God**

Since May 2002, Vassula has been invited to inter-religious meetings to give her testimony. The first one was held in Dhaka where the opening was made by a Muslim Imam. After that she was invited by the Archbishop of Taipei, Joseph Ti-Kan to give her speech to non-Christians.



In February 2003 Vassula was invited by the Venerable Suddhananda Mahatero to his monastery in Dhaka to honour her with the Peace Gold Award for her efforts of propagating peace in the world. She was nominated for this peace award by the Buddhist monks as a distinguished personality in recognition of her great contribution and her efforts for establishing inter-religious harmony and promoting World Peace among all peoples and faiths.



The function was inaugurated by Rev. Michael Rozario, Archbishop of the Catholic Church in Dhaka. Among other guests was the Secretary of the Apostolic Nuncio in Dhaka, as well as Muslim Professors from various regions of Bangladesh and from the four major religions, Christians, Muslims, Buddhists and Hindus.



Jordan, May 2005. In Amman, Vassula and the pilgrims were graced with the presence and formal welcome of Mr. Akel Biltaji of the Royal Hashemite Court and advisor to his Majesty King Abdullah II.

The following is from Mr Biltaji's address:

"I am here on behalf of his Majesty King Abdullah II. We welcome you to Jordan!

This is where it all began... This is the cradle of faith; walking and following the steps of Abraham, Jacob, Moses, Elijah, John the Baptist, Jesus and Mohammed. This is where Judaism, Christianity and Islam love the one God. This trip from what I understand from you, Vassula, is all about love, reconciliation, tolerance, and patience, that is exactly what is needed here.

In the spirit that is now in each and every one of us, may the Lord see, whether in a monastery, a mosque, sanctuary, or a synagogue, see the spirit that you (Vassula)

bring with you and that I can see on their faces, the smiles, the love, from 38 countries. Politicians could not do this... Religion did that. That is why we have to always hold on to our values. (...)

Right from the Heart of Jordan in Amman and on behalf of his Majesty, thank you for opening our hearts and our minds and eyes. We have a full moon for you tonight so you can sleep at night. We wish you a happy Pilgrimage and God bless you."

In March 2009, the President of the Bangladesh Bouddha Kristi Prachar Sangha organization invited Vassula to join the seminar for "Inter-faith harmony and peaceful co-existence", which took place in the Dharmarajika Buddhist Monastery in Dhaka.

Vassula, whom they referred to as **Divine Messenger**, was asked to be this time the keynote speaker in that seminar. (...)

The participants were Most Ven. Dr. T. Dhammaratana, Consultant to UNESCO & WFB Vice-President in France. The second one was from Pakistan, Advocate Mir Nawaz Khan Marwat, Honorary President, Asian Conference of Religion for Peace. The seminar was inaugurated by Mr.



Dilip Barua, Honourable Minister for Industries, Govt. of Bangladesh. The chief guest was Dr. Md. Afsarul Ameen, MP, Honourable Minister for Shipping, Govt. of Bangladesh.

Among the special guests were the Roman Catholic Archbishop Most Rev. Poulinis Costa, Mr. Saber Hossain Chowdhury, Honourable MP and the guest of honour, Most Ven. Chao Chu, Honourable President from Los Angeles Buddhist Union, USA. Following is an excerpt from Vassula's talk:



"It is again a pleasure to address you and be present to share my small contribution to world peace. I wish to convey my sincere thanks to all of you and to the whole honorable delegation team for inviting me to be among you. Also, on behalf of the promoters for peace, reconciliation and unity, the followers of the mission of 'True Life in God' and myself, I wish to convey our warmest greetings in this meeting.

It is important not just to hear, read the Law and know it, but to follow it and **live it and transmit it to others as reminders**. In that way we can be the example of our Law and show to the world that on earth we are but one big family because we are all equal before God's eyes.

While I'm speaking about our Holy Laws, I am not speaking of a 'world religion'. We should only make the world understand that it should open its spiritual ear and know that without love and compassion carried in our heart there will be no peace; without love for one another, we shall never be able to hear the cry of the needy, or understand the injustice being done to the weak and the orphan and the sufferings they are bearing. To love is to know God.



The origin of any sort of conflict is usually located deep in our heart. As I said in the last meeting, our heart is like a mirror of our soul because it reflects on us what we carry within it. Jesus Christ said to us the following: 'A man's words flow out of what fills his heart. A good man draws good things from his store of goodness; a bad man draws bad things from his store of badness.' (Mt 12:34-35)

Jesus also gave us a golden rule. He said: 'Always treat others as you would like them to treat you'. When someone is not at peace with God, how could he be at peace with himself and neighbor? In our Christian religion, we believe that our actions if they are good they are influenced from above, that is from God, because He dwells in us and His Spirit guides us, but if our actions are bad, we cannot blame God, we

must blame it on our personal evil intentions and our passionate desires. These desires are attachments on earthly substances that wear away and are of no use to us eternally because on earth nothing lasts forever.

In a Message I received from the Virgin Mary, She said:

*'God is calling everyone to Himself. Try to understand God's Call of Peace. I exhort you to pray for peace. The world is dead to love. It lies in deep obscurity because hatred, greed and selfishness dominate the entire earth all the way to its core. The disasters, famines, affliction, wars and plague, all these are drawn by the world. The earth is self-destroying itself and it is not God who gives you all these disasters as many of you tend to believe. God is Just and all Merciful, but evil draws evil.'*

Our motto, therefore, in *True Life in God* is:

**"Repay Evil With Love."** (...)

Forgiveness is vital. Jesus says:

*'From above I call to you all: Come! Come and make Peace with Me your God and you will have My Blessing. Return to Me and you will live forever.'*



With this, I sincerely hope that the day will come that through our constant prayer and sacrifices, through our fasting, God will pity our failings and give us the peace we need and bring us together and recognize ourselves as one loving family in Him."

The Hindus, being there and having heard Vassula's talk and how gracious she is towards all people without making any discrimination, asked her to go over to them the next day. Their temple is called Sree Sree Dhakeswari National Temple. The Hindus greeted her most graciously and with great



delight just as the Buddhists had done. We were led by Mr. President Kajal Debnath who was our guide.

We were then led to an upper room where around fifty university students were waiting patiently to listen to Vassula. After being introduced, Vassula gave her testimony on True Life in God.

*Georgia Braun, March 2009*



- In the morning, sow your seed of Love.

- At noon, sow your seed of Peace.

- In the evening, sow your seed of Reconciliation.

***Then, go and collect your harvest and offer it to Me, your Father in Heaven and I will tell you: "In your graciousness, My child, you have obtained your reward in Heaven".***

Jesus, 18/6/1994

Seven books of testimonies from prisoners of the impact of the True Life in God messages on their lives have been published in Portugal. The testimonies were collected from prisoners in jails in Portugal. Here are a few excerpts from the books:

...However incredible it can seem, however incomprehensibly it presents itself, the reality is that, in prison, I have learned to be free and I feel myself more free now than ever before...

...Reading of these books (*True Life in God*) helps us to consecrate all our being to God, offering to Him day-by-day all our sufferings, our gladness, in reparation to the Sacred Heart of Jesus, everyday wounded and lacerated by our sins. I feel flowing in myself, through me, a universal Love and not an egoist love, that only corrupts and destroys man. It is why I am free. Nevertheless, we can't uproot our past: our vices, our weakness, our faults. And it is necessary to reconstruct these, as does the architect of a monastic abbey, as balancing heavy stones, making them become lightweight.

Now, as to the already initiated reading of the books offered, what most calls my attention, undoubtedly, is the peaceful feeling I have as I read *True Life in God*: "I am Jesus. Vassula, lean on Me and rest". Yes, I remain calm and peaceful. It is as if He were there, beside me, calm and tranquil, giving me the assurance of not being alone; or as if I could imagine His Silent Presence, knowing Him close to me, always my Friend, with no need to pronounce a single word, knowing that I can, whatever happens, count on Him, much before I ask Him for anything, trusting that we can rely on each other. And this was the best gift I got this Christmas; i.e. to gain the trust of a Friend, whom we know shall never forsake us...

The messages of *True Life in God* had such an effect on prisoners that, as they themselves admit, they removed immodest posters from their cells, replacing them with icons of Jesus and Mary.

## Youth Testimonies

I didn't even realize how I began reading a book on a woman Jesus talks to... In the past I used to mock such things... I would sooner believe that Elvis is still alive than that God is alone and cares about us so much that he has sent us Vassula as His prophet for our times... And yet I kept reading, and even though I was an avid reader in the past, I no longer wish to read anything else but the *True Life in God Messages* and the Holy Bible. I returned to the Church and experience its Sacraments. I long for the Eucharist. I began to pray in faith.

*Christina Savvaidou, Athens*

My dear friends, when have you heard of anything not coming from God that draws souls back to Him? In other words, if someone who never went to confession, never received communion, never read the Bible, never cared about anything but partying, swearing and pleasure, well if someone like that starts reading "*True Life in God*", then they fall in love with Christ, with the Church, with the sacraments, and their entire life turns around... then have you the courage to stand between such a new convert and Church and Christ?

*Dan, Canada*

I was born in an Indian Hindu family in the city Calcutta. I never knew about Jesus or visited any Church before. (...) Somehow through someone I got a TLIG message book, Part IV. (...) As I went through the book, all I understood was that Someone named Jesus is on the way to His return. (...) The best thing that happened to me after knowing Jesus through the messages was the Eucharist. There is so much power and grace that comes out from the Blessed Sacrament! It was because of the Eucharist that I was drawn closer and closer to the Mother Church.

*Paul Datta, Calcutta, India*



*Beth Myriam volunteers in Mexico*



*Japan, Tokyo prayer group*

...No one, I believe, has ever reached to fully understand God's immeasurable Love and Mercy for all of His creation. How blind we are not to see the fathomless Grace of God among us! And how prejudices and discrimination hold us back to understand God's Love that He has for all His creatures and how Christ died for all of us to redeem all of His creation without any exception.

*Georgia Braun, Athens*

*"I will ask you all to learn how to pray. When you pray, pray from your heart, I need prayers that come from your heart and not from your lips. Do not pray quickly, recollect yourselves and pray slower, looking at Me. I am Present, let your prayers reach Me.*

*Learn to be in constant prayer; by this, I do not mean to have you on your knees endless hours, no; but just in remembering My Presence, you will be in constant prayer; your minds will be lifted towards Me; all that you say, or do, or think will be for Me; I need devotion and fidelity; love Me without measure and desire Me.*

*I am your Saviour and Consoler, so come to Me without hesitating. I will console you all; I will give you hope, so do not diminish your prayers and sacrifices, increase them by being in constant prayer."*

*Jesus, 16/12/88*

*"As a branch will not bear fruit on its own, but must be attached to the Tree, so are you with Me. Your fruit comes from Me, My Fruit feeds many. My Fruit is your witness."*

Jesus, 4/2/1988



Youth group, the Churches of the Apocalypse

*"Have you still not understood how your Holy Mother and I are stretching out Our Arms over you covering you with Our Blessings, and preparing you Vineyards, Vineyards which We shall keep multiplying, Vineyards which will produce enough fruit to feed a multitude? My Spirit of Grace is like a Vine putting out graceful shoots, My blossoms bear the fruit of Love and Peace."*

Jesus, 20/9/1989



What he asks of us today is a dialogue with Him, a simple heart-to-heart conversation, including Him in our daily life, treating Him like our best friend, nevertheless never forgetting that He is Holy.



Symi, the Panormite monastery



**Prophecy on Russia**

*... I will appeal from you love for your sister, Russia. I will send you back to her and with you My Own Heart. Russia is especially dear to Me. Indeed today Russia is like an open field ready to be sown; her soil is ready to receive any seed; I have given revelations through My Spirit to be sown in her. Nobody will be allowed to lay down any other foundation than My very Own foundation.*

*It is I, God, who designed Russia for My Glory and it is through her that light will shine out of her darkness. It is through her light that your generation's heart will be enlightened with the knowledge of My Glory. I shall pour out My Spirit on the House that I had given her and I will display My Holiness in her to honour My Name. It was of her that I spoke in the past through My little prophets. I tell you: all her splendour she once had I will give in double, for she will put her whole heart into following Me and seek My Holy Face once more. No one will gloat over her for I will lift her to become the head<sup>1</sup> of many nations; in her poverty I will rebuild My Kingdom.*

Jesus, 25/10/1992

*Today I am ready to make up to you, Russia, for the years you suffered and I can still snatch you all from the blaze, were you to acknowledge Me fully. Seek good and not evil, have you already forgotten your famine and your drought?<sup>2</sup> ... I have pushed back the red dragon and destroyed the luxuriance of his empire. I humbled the proud, I have opened the prison gates and freed your captives, I overthrew the kingdom of the red dragon that had coiled in your womb, that one that made the earth tremble turning your land into a wasteland; to honour My Name again in you, I have opened your Churches one after the other, I called you by your name that Day: Russia<sup>2</sup> to rejoice and be glad, and to celebrate the Feast of My Transfiguration<sup>3</sup> I transfigured your image instantly. Your misery of oppression was your punishment for the crimes of the world; and now I am waiting to be gracious to you, Russia, for in the end you will glorify Me, I tell you, while others will be destroying you will be building. While many will be falling, your shepherds will be rising, if you put your trust in Me; and, while some of My Own, sitting at table with Me, will be wickedly betraying Me, you, you will be the one who will stretch out your hand to defend My Name, My Honour and My Sacrifice, and so every one of your sins will have been paid. You will then step forward, loyally, and save your brother, your brother who was the prey of the evil one. You will resurrect the Church into One, and Justice will come to live in Her. Justice will bring Peace and everlasting security.*

Jesus, 13/12/1993

1. Spiritually.

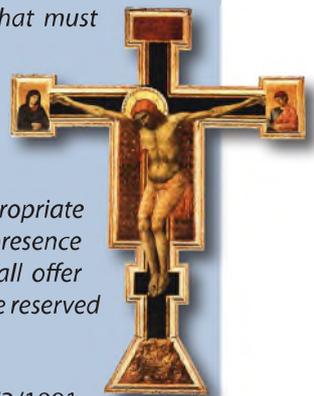
2. From USSR to Russia.

3. The Lord predicted to transfigure Russia in a Message. The fall of communism happened in the week of the Orthodox Feast of Transfiguration.

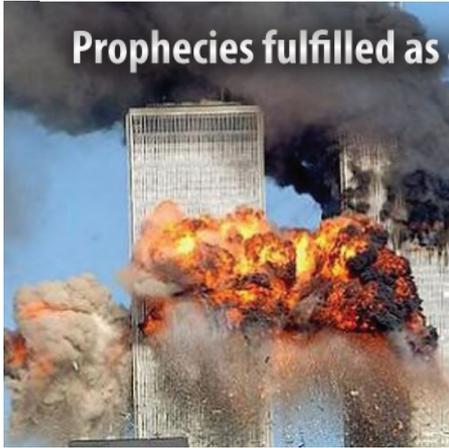
*Alas for those who shed innocent blood of unborn infants! Your compensation shall be hell!  
Alas for the impure who receive My Son's Flesh and Blood in a state of sin, how abhorrent you are to Me!  
Alas for those who offend Me by refusing confession and absolution and come to receive My Son, guilty!  
Repent! Repent for your sins! What good is your offering to Me when you have a serpent coiled inside you?*

*If you ask Me: "What must we do then to gain eternal Life?" I tell you: Repent! Follow my Commandments, produce the appropriate fruits, and I, in the presence of My angels, I shall offer you the room I have reserved for you.*

Jesus, 20/3/1991



## Prophecies fulfilled as a result of our Apostasy



*"The earth will shiver and shake and every evil built into Towers [like the towers of Babel] will collapse into a heap of rubble and be buried in the dust of sin! Above the heavens will shake and the foundations of the earth will rock! Pray that the Father's Hand will not come down in winter."*

September 11, 1991

This message, exactly ten years before the disaster of the twin towers in New York on September 11th 2001, is on page 353 of Volume 2 of the first published edition of the TLIG books, printed in the UK in 1991.

God had been warning us unceasingly to return to Him and reconcile with Him and with one another. Christ has been pleading with His church to reconcile and unite. The whole world is decaying in its evil and its apostasy, transgressing not only God's Law, but all that is Holy, unceasingly offending God. Through all these years, our Lord has tried to awaken a true understanding in all of us by repeatedly giving us reminders: recalling what was said in the past by the holy prophets and His own commandments but ... flesh in its hardness of heart and incredulity rejected Love once more. The world today has an attitude, just like Pharaoh's, of rejecting, in their stubbornness and disbelief, all that is Holy. Of others, our Lord says their behavior is worse than that of Sodom and Gomorrah.

On the 11th September 2001, the world was scarred with the fall of the two towers, taking away so many lives, among them many innocent people. Horrific apocalyptic scenes were shown to the world, and despite this horror that came upon us, instead of truly turning to God and repenting, the world became worse than before and was set for war. Instead of understanding that this happened because of our own faults, sins, guilt, apostasy and the world's rejection of God, we continued to listen to Satan and go on his way rather than the way God was showing us. Then, before that, several times Christ again was warning us about the tsunami of the 26th December 2004 in Asia. The first one is as early as 1987, September 10th. Vassula wrote in her notebook: *"Suddenly Jesus reminded me of a dream I had last night and had forgotten."* ... The Lord then said: *"Listen, I have let you see the vision in your sleep, to make you feel it. No, there is no escape!"* Vassula wrote: *"I remember when I saw it coming like a giant wave. I tried to run and hide, knowing it's impossible."* Then Vassula asked our Lord: *"But why do this, if you love us? Why?"* He answered: *"I am known as a God of Love, as well as a God of Justice."* Vassula asked: *"What can we do to stop this?"* Jesus answered: *"Tremendous amendments are required now from all of you. Uniting and being one. Loving one another, believing in My Heavenly Works, for I am among you always."* The tsunami news shocked and dismayed all of us, but no one can say that God did not send us warnings. When warnings were sent by those He chose as mouthpieces, many were saying: *"We have no need of these warnings; we have the consolation of the holy books of the Fathers and the Holy Bible in our possession. We never lack to offer sacrifices and prayers either, so what has Christ to tell us more than what He has given us?"* And they shut their ears.

On the 24th December 1991, on the eve of Christ's birth, another message was given to us by Christ who was very offended:

*"I come today and offer all mankind My Peace, but very few listen. Today I come with peace-terms and a message of Love, but the peace I am offering is blasphemed by the earth, and the Love I am giving them is mocked and jeered in this Eve of My Birth. Mankind is celebrating these days without My Holy Name. My Holy Name has been abolished and they take the day of My Birth as a great holiday of leisure,*

*worshipping idols. Satan has entered into the hearts of My children, finding them weak and asleep. I have warned the world..."*

Christ is showing us that He is very offended when we celebrate Christmas as a mere holiday without His Holy Name and without remembering the real cause: Christ's Birth. At Christmas every Christian is asked to celebrate Christ's birth by rejoicing and going to Church and celebrating the Holy Name of our Saviour and Redeemer. Many, in their apostasy, celebrate and worship the Christmas tree instead, exchanging gifts, eating until sick, and amusing themselves to folly.

Another warning was given to us on the 18th February 1993:

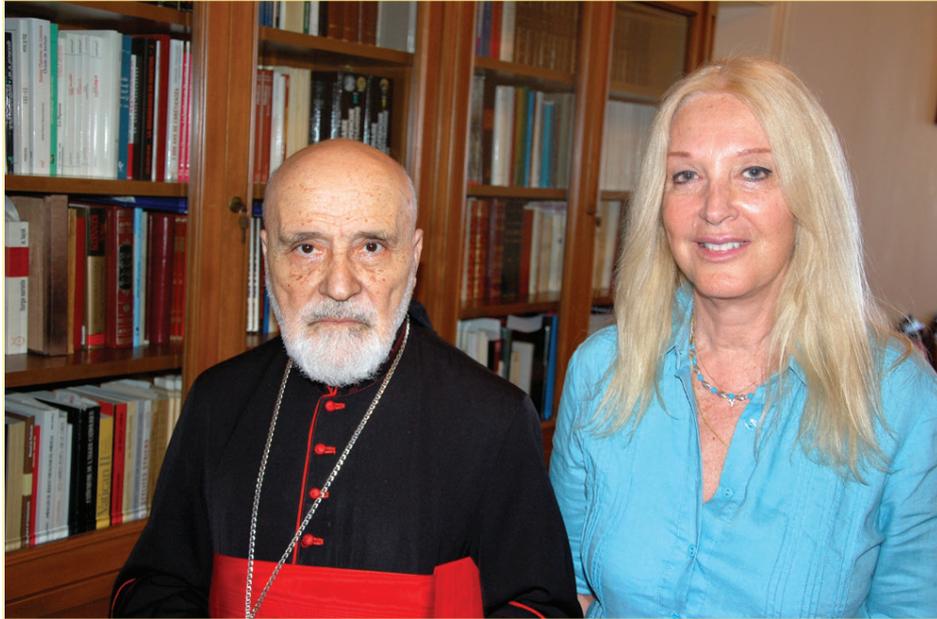
*"See the days are coming when I am going to come by thunder and fire but I will find, to My distress, many of you unaware and in deep sleep! I am sending you creation, messenger after messenger to break through your deafness, but I am weary now of your resistance and your apathy. I am ever so weary of your coldness; ... naturally My Church is in ruin because of your division ... the earth will shake and like a shooting star will reel from its place, extirpating mountains and islands out of their places. Entire nations will be annihilated; the sky will disappear like a scroll rolling up as you saw it in your vision daughter. A great agony will befall on all the citizens, and woe to the unbeliever! Hear Me: and should men say to you today: "ah, but the Living One will have Mercy upon us, your prophecy is not from God but*

**Christmas, a great holiday of leisure without Christ.**

*from your own spirit", tell them: although you are reputed to be alive, you are dead; your incredulity condemns you, because you refused to believe in My*

*time of Mercy and prohibited My Voice to spread through My mouthpieces to warn and save My creatures..."*

According to the scientists, when the earthquake happened under the sea, the whole earth shook, stopped for a split second and went out of its normal axis. The island of Sumatra and other islands too, moved several meters from their original place. One of them was thought to have disappeared altogether, but was then rediscovered in another place.



**Vassula with the Emeritus Maronite Patriarch Sfeir in Bkerki 2011(He died in 2019)**



**Vassula offering the Unity Tlig Book to the Maronite Patriarch of Antioch Al-Rai in Bkerki in 2011 during her visit to Lebanon (Still the Patriarch)**

**TLIG pilgrimage in Greece, 2009. Vassula with Cardinal Toppo, Fr Rene Laurentin and some of over 100 clergy attending.**



*Above:* Pope Francis is presented with the newly published Spanish edition of the complete TLIG messages in St Peter's Square in November 2014

*Left:* Archbishop Kissag Mouradian of the Armenian Church in Argentina met Pope Francis in Rome in November 2013 and presented him with a book of selected TLIG messages on Unity along with other *True Life in God* items.



## **Epilogue to the first, typeset, edition of the Messages**

**By Father Vladimir Zielinski, Russian Orthodox**

words of this book speak for themselves. They need neither explanation nor intermediary. They are charming and simple. They speak to us of God and tell us that they are words of God.

Words of God: another revelation?

There is only one Revelation of God, unique and definitive, and that is the Gospel of Christ. Everything that Jesus has taught us, everything that He did during His earthly life is engraved forever in the sacred memory of the Church. But the life of the Church is much richer and more deep than what is readily apparent. It transcends the visible boundaries.

In this sense, the words of the Gospel of St. John that Vassula happened upon are most meaningful: "there are many other things that Jesus did; if one were to write them all, one by one, I do not think that the world itself would be enough to contain all the books that one could write (Jn. 21:25).

The words and deeds of Jesus which the evangelists and apostles were unable to put in their books remain in the Eternal Gospel. St John himself says in his revelation: "Then I saw another angel... who flew to the middle of the sky, bearing the Eternal Gospel to announce it to those who live on the earth "(Rev. 14:6).

This "Eternal Gospel" belongs to the same Jesus who speaks to us in His Gospel. He has a heart-to-heart conversation with each of us; those who have ears listen to Him. It is not a question of a different Gospel or a different Jesus, for "Jesus is the same yesterday and today, and he will be the same forever (Heb. 13:8).

The whole history of the Church is full of accounts of personal revelations, mystical experiences and ineffable messages, for there have always been chosen ones, men and women, to whom Christ, His Holy Mother, or the Saints address themselves directly. But the case of Vassula is unique.

After being awakened one day by this personal revelation, Vassula began to write down the words which Christ Himself spoke to her. These words do not contradict the Holy Scripture and Tradition. They should not be read as ordinary texts.

They should be read in interior silence. One must here experience the silence of eternity. It is the dialogue of a soul with its Lord: a dialogue that develops in the mystery of faith. This mystery is like the Light that illuminates the coming of each person into the world. He expresses Himself in simple words: love, peace, joy. "I love you, you belong to me, you are Mine." One has to know how to understand these words that come to us from eternity. They must be listened to in the heart. They must be listened to in prayer. The words pronounced in this book have to become incarnate within us; they must take shape in us. This dialogue must become our dialogue, so that the prayer of Jesus becomes our prayer and the beating of our heart:

**Beloved Father,  
Purify me by the Blood of Your Son.  
Father, purify me by the Body of Your Son.  
Beloved Father, drive away the evil spirit  
That is tempting me now. Amen.**

For this message is a book of prayers: a single, uninterrupted prayer.

## **Soul - Cloth - A reflection on the Canvas of the Soul**

**By Father Vladimir Zielinski**

Father Zielinski is a Russian-Orthodox theologian and priest and one of the translators for the Russian language. He signed the preface of the first True Life in God book published in French. He was a presenter at the AD2000 Symposium in the Holy Lane and concelebrated the Liturgy of the Presanctified Gifts in the Holy Sepulchre and on the Mount Tabor.

I am moved to share the following personal reflection with readers of these messages titled by Jesus Himself True Life in God.

As a Russian Orthodox priest, I belong to the tradition of my church with its abundantly rich heritage: spiritual, sacramental, and historical. I believe that this inheritance springs from the joint work of mankind with its limits, and the liberty and grace of the Holy Spirit. With confidence in the Holy Spirit, although aware of my limits as a man, I shall attempt to interpret Vassula's unique and exceptional experience within the framework of my tradition.

In general every expression of true life in God, whatever the individual character, must be congregational in essence, because every Christian lives his life in God and before God with the Church, and not in solitude or intimate isolation (although the element of solitude and intimacy is inseparable from authentic faith).

The Church is the communion between God and man; between the living and the dead; between the concrete historical past and hoped for eschatological future. Each one of us despite divisions and the grievous historical past between Christian communities, at times very painful, lives in God with the Church: one Holy, Catholic and Apostolic Faith, as we go forward in this communion of God's grace working through the sacraments, as well as in the worlds, the silences, the deeds, and the memory. I evoke the "deeds" because it seems to me that the miracle of Vassula's communication with Jesus has its origin in the ancient prophetic geste, almost lost in legend, and belongs to the noblest, authentic and apostolic tradition. I speak of the story of St. Veronica.

As Jesus was being led to Golgotha, one of the women who had followed Him during His life went up to Him and gave Him a cloth so that He could wipe His face covered in blood and sweat. According to the tradition the image of Jesus' suffering face was imprinted on the cloth. Since my baptism this is the image I prefer among all others, because in front of this face I feel "more at ease" in my prayer. The icon is known as "The image not made by the hand of man." Jesus, on his path among man, wanted to plunge His face into her soul. This "immersion" of God in the human soul, in this instance that of Vassula, has taken the form of direct conversations, prophetic messages and prayers.

It is God who chooses the form, the content and the moment of His revelation. We can only offer "our cloth," the fabric of our soul, which at the touch of the Holy Face immediately becomes an icon. From a doctrinal point of view, every man must be an icon of God. We say this lightheartedly when it concerns mankind in general, but we are not always ready to repeat the same thing in relation to man in flesh and blood: our neighbor who becomes a canvas for the reproduced face.

Obviously, there is no image of Christ - except that of the Gospel - which can be considered as "obligatory" and universal for the Christian faith and for our salvation. In every epoch, however, new images are created: images in invisible communion with the previous one. To the traditional identity, I should like to propose that you look at Vassula's experience as an icon of St. Veronica, or even as a soul-cloth whereon falls the light of the Face unique in the whole world: the Face that speaks; the Face that looks; the Face that lives.

To become His cloth capable of a "welcoming" and reflecting His Face with His words on the lips, is that not a vocation for us all?



**Greek Orthodox Patriarch Theodoros II of Alexandria and All Africa blessing Vassula for her apostolic work**



Holy Week's Celebration with His Beatitude Theodoros II, Pope and Patriarch of Alexandria and all Africa. Greek Orthodox Easter, April 2008.



**Holy Week's Celebration with His Beatitude Theodores II, Pope and Patriarch of Alexandria and all Africa. Greek Orthodox Easter, April 2008.**



16-05-2010  
Κατὰ τὴν ταπεινὴ προσωπικότητά μου  
ἀποφῆν ἡ παραπάνω Ὁμολογία Ὁρθοδόξου  
ἐν πίστει τῆς κ. Βασίλειου ΡΥΔΕΝ  
εἶναι Ὁρθόδοξη καθ' ὅλα.  
Μετ' εὐχῶν καὶ ἀσπασμῶν γὰρ  
τὸ Μετροπολίτη Ιωάννη  
Σερῶν



May 16<sup>th</sup>, 2010

In my humble personal opinion, the above Confession of Orthodox Faith by Mrs. Vassula Ryden is Orthodox in all respects.

With prayers and greetings in the love of Christ,

**+Archbishop of Johannesburg and Pretoria  
Seraphim**

**SEAL:  
Archbishopric of Johannesburg and Pretoria  
Patriarchate of Alexandria and All Africa**



**Patriarch Theodoros II of Alexandria and All Africa blessing Vassula in Cairo, September 2023**



**Patriarch Theodoros II of Alexandria and All Africa with Vassula and Pilgrims of True Life in God at St. George Greek Orthodox Cathedral Cairo, September 2023**



**Vassula and Clergy with Coptic Pope Tawadros II, Pope of Alexandria and Head of the Coptic Orthodox Church in Cairo, September 2023**



**Coptic Pope Tawadros II Pope of Alexandria and head of the Coptic Orthodox Church in Cairo with Vassula, September 2023**



**Coptic Pope Tawadros II Pope of Alexandria and head of the Coptic Orthodox Church in Cairo with Vassula, September 2023.**

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