

Dear True Life in God Readers,

Upon my return from Rome this past weekend where I had the opportunity to visit the churches, prison, tombs and chains of Ss. Peter and Paul who represent the churches of the east and west, I was asked to provide a theological response to the following question. While I had already answered this question last year during a live TLIG Study Group, I reiterate my response below.

Question: In the TLIG messages it appears that Jesus told Vassula that all the prophecies he foretold would be fulfilled “while she is still alive.” If this is true, how are we to understand Jesus’ words?

Response: One will not find in the TLIG messages Jesus asserting that all prophecies he foretold will occur “while Vassula is still alive.” Rather, Jesus reveals to Vassula on several occasions that certain prophecies will occur during the lifetime of *this generation*, “most of” which “fails in its obscurity, to perceive” the TLIG messages (May 31, 2018), and, on account of its sinfulness (Sept. 8, 2002), wickedness (May 30, 1995), perversion (Dec. 8, 2002; May 17, 2021), apostasy (April 18, 1999) and faithlessness (April 24, 2000; May 5, 2016), God the “Father’s Hand” will strike it in his wrath (July 23, 1991; Sept. 9, 1991).

Furthermore, on several occasions God reassures Vassula of the fulfilment of certain prophecies in the lifetime of those mentioned below.

- 1) Jesus reveals to those of the members of the “House of the East” that **unity among the east and west will occur soon and in the time of the members of this house:**

“Listen House of the East! do not stay deaf to My cries!...

*‘the Lord is coming from His holy dwelling,
to console His people and consolidate His Church;’*

House of Tradition have you not heard?... just as once you were a curse among many nations, so I mean to raise you to become a healing balm for My House in the West and a blessing for the nations; House of the East! a victorious Shoot is sprouting to raise My House into one;

...the Western House and the Eastern House will live as one because My Name will be their bond, clothing them in perfect peace, integrity and love; My New Name will be the royal insignia between these two Houses... this will happen soon and in

your time [*'you' is in the second person plural, as Jesus is speaking here to the aforementioned individuals of the House of the East*], so do not say, "the Lord takes His time again" (TLIG April 28, 1995).

- 2) God the Father reassures Vassula that *the prophecy pertaining to unity with the Roman Pontiff will not come about until "after" his Great Sign:*

"Vassula, I will bring back to Peter [the Roman Pontiff] My scattered sheep! I, the Lord, guarantee this to you all!"

(Suddenly the Lord gave me a vision of sheep, still apart, then later on these too were united.)

'Flower, this will come after My Great Sign!'

Father, forgive my impatience, I have to learn to be patient like You!" (TLIG November 21, 1987).

- 3) Jesus also reassures Vassula that *the prophecy pertaining to every vision coming true will occur in the lifetime of those "dearest souls" and "beloved ones":*

"I am; peace be with you, dearest souls; feel Me, feel My Presence; I am among you all; come and remove this veil that lies heavily on your eyes and see Me in My Glory... My Sacred Heart is wide open to welcome you and rest you..."

My beloved ones, the Day is near when every vision will come true, every vision will soon be fulfilled and in your own lifetime too ['you' is in the second person plural, as Jesus is speaking here to the aforementioned "dearest souls" and "beloved souls"*], so open your hearts and try to understand why My Spirit of Grace is poured on this generation so generously; the Day is drawing near when all generations shall be one, under one Shepherd around one Holy Tabernacle and I, the Lord, shall be Unique for them; so pray, My beloved ones, pray for this Unity which I, the Lord, am in full preparation on it" (TLIG June 19, 1989).*

- 4) Jesus, using the expression in the plural, "in your own lifetime," reveals that *the prophecy pertaining to the times of unparalleled distress (e.g., the darkening of the sun, the moon appearing aflame, the shaking and opening of the earth's foundations and the releasing of its demons [allusion to Rev. 9:1-11] and the sky being set ablaze), will occur in the lifetime of those who have rejected his calls and have not repented:*

“Vassula write:

yes, those who rejected My calls [in the plural] for no reason at all will confess, saying: ‘we have sinned, we have done wrong; Lord, how long is this disastrous iniquity, of sanctuary and army, to be trampled underfoot? how long still will the Truth be buried since they flung It to the ground? 1 is this a result of our sins and the crimes of our apathy?’

and I will tell you [‘you’ is in the second person plural]:

I will remind you then, that I had been sending you My servants the prophets so persistently, so often, to say: “each of you wear sackcloth, repent, amend your actions, fast on dry bread and water!” but you would not listen to Me... you would not repent or humble yourself either, for you had substituted darkness for light and light for darkness; and yet I am telling you that there is still a time of greater distress to come, unparalleled since nations first came into existence (Dn. 12:1);

when My Day comes, the sun will turn as black as coarse sackcloth; the moon will be aflame and the very foundations of the earth will shake, and like entrails pouring out of an abdomen, the earth will vomit out its demons; when this happens, men will long for death but will not find it! then, the sky will roll like a scroll and immediately will dissolve in flames and all the elements will melt in the heat (2 P. 3:12); that day is coming and sooner than you think; I will fulfil these prophecies in your own lifetime [‘you’ is in the second person plural, as Jesus is speaking here to all those to whom he had been sending his servants the prophets];

when that Day comes, good and bad will perish alike; the bad for having displayed only wickedness and the good for not hearing My warnings; although you had seen many things, you did not observe them; and although your ears were open you did not hear Me; which of you is listening now?” (TLIG December 22, 1993).

5) Jesus, using the same above expression in the plural, “in your own lifetime,” reassures Vassula that **the prophecy pertaining to unity will be accomplished:**

[Vassula writes]: “Lord, I trust You. What I have learnt, I learnt from You only. But Lord, many ecclesiastics are mocking me, they refuse to believe it’s You. They push away Your Works, the visions of children, apparitions, revelations. All are trodden upon. They want You SILENT. Please, do not stand aside, My God. Come quickly to us and help us, Lord our Saviour! Lord?”

I am; Vassula, My advice for those who oppress you is, “unless you become like children again, you will be unable to penetrate into My Kingdom”; My child, the time will come when every vision will be proclaimed as true; I have said, that there will be no empty vision, no deceitful prophecy in My Church; what I said, will soon

come true, since what I pronounce I will fulfil in your own lifetime in the citation above, Jesus uses this same expression, 'in your lifetime,' in the second person plural.

Thank You, Lord.

'we, us?'

Forever, amen" (TLIG Sept. 9, 1988).

With respect to Christian prophecy, not all is intended for literal interpretation. I here recall Jesus' prophecy to which some have taken exception: *"Truly I tell you, this generation will certainly not pass away until all these things have happened"* (Matthew 24:34). Some have misunderstood these words of Jesus as a prophecy on the end of the world. However, when read in the proper context, this statement refers to the events leading up to the destruction of the Jerusalem temple in A.D. 70. To avoid misinterpretations of biblical prophecy and of prophecies found in the divinely inspired TLIG revelations, it is incumbent upon the theologian to exercise his vocation in the life of the Church,¹ by allowing the word of God communicated to the prophet to be put in evidence before roundly pronouncing words of judgment on it. Here the theologian examines attentively what the prophet "intends" or "wishes" to say.²

It is noteworthy that one week before Vassula entered her eternal reward, she assured Theodora: *"We have lived the unity [of which our Lord spoke] at the first pilgrimage that took place when everybody was joined around one Tabernacle and receiving Communion from the priests."* With these words Vassula indicated that unity does not principally consist of a "signed treaty" (TLIG Sept. 14, 1992; Dec. 10, 2010), but of a communion of hearts joined together as the Lord requested in the TLIG messages (TLIG June 2, 2015), which was first conceived with the first TLIG pilgrimage. Vassula's words appear to fortuitously coincide with the Blessed Virgin

¹ Confer the Magisterial teaching on the theologian's "vocation" contained in the CDF's Instruction, *Donum Veritatis, On the Ecclesial Vocation of the Theologian*.

² Pope Pius XII, *Divino Afflante Spiritu*, nn. 33-34: "As in our age, indeed new questions and new difficulties are multiplied, so, by God's favor, new means and aids to exegesis are also provided. Among these it is worthy of special mention that Catholic theologians, following the teaching of the Holy Fathers and especially of the Angelic and Common Doctor, have examined and explained the nature and effects of biblical inspiration more exactly and more fully than was wont to be done in previous ages. For having begun by expounding minutely the principle that the inspired writer, in composing the sacred book, is the living and reasonable instrument of the Holy Spirit, they rightly observe that, impelled by the divine motion, he so uses his faculties and powers, that from the book composed by him all may easily infer 'the special character of each one and, as it were, his personal traits' (cf. Benedict XV, *Encyclical Spiritus Paraclitus*; Acta Ap. Sedis XII, p. 390, 1920). Let the interpreter then, with all care and without neglecting any light derived from recent research, endeavor to determine the peculiar character and circumstances of the sacred writer, the age in which he lived, the sources written or oral to which he had recourse and the forms of expression he employed."

Mary's prophecy to Fr. Stefano Gobbi pertaining to the Triumph of her Immaculate and the interior return of Jesus in human hearts.³ With respect to the interior reign and return of Jesus of which Ss. Augustine⁴ and Cyril of Jerusalem⁵ write, St. Bernard of Clairvaux relates:

"We know that there are three comings of the Lord. The third lies between the other two. It is invisible, while the other two are visible. In the first coming, He was seen on earth, dwelling among men; He Himself testifies that they saw Him and hated Him. In the final coming, 'all flesh will see the salvation of our God, and they will look upon Him whom they pierced.' The intermediate coming is a hidden one; in it only the elect see the Lord within their own selves, and they are saved. In his first coming, our Lord came in our flesh and in our weakness; in this middle coming, He is our rest and consolation. In case someone should think that this middle coming is sheer invention, listen to what our Lord Himself says: 'If anyone loves me, he will keep my word, and my Father will love him, and we will come to him' (Bernard of Clairvaux, Sermo 5, Adventu Domini, 1-3, in Opera Omnia, Edit. Cisterc. 4, 1966, p. 188).

In light of the preceding, one may conclude that while the unity of which our Lord speaks in the ecclesially approved TLIG messages has already been conceived and awaits its full realization among all on earth, many of the prophecies contained therein are intended for this generation and will soon unfold.

+ Rev. J.L. Iannuzzi, STL, S.Th.D.
September 16, 2025

³ When asked in an August 4, 1999 interview about the triumph of the Immaculate Heart occurring by 2000, Fr. Gobbi stated: *"Our Lady does not build this triumph of God all at once from one evening to the following morning, almost like a magical trick... Our Lady builds the triumph of her Immaculate Heart during these times, in these years in which Satan has built his own. In order to build his triumph, Satan has formed the cohort of the most powerful at every level of diabolical and masonic forces... Our Lady, being the little servant of the Lord, builds her cohort in silence, and she hides it for now in every part of the world. It is formed by the littlest ones, by the poorest - those who say 'yes' and who live for the glory of God... Our Lady impresses her spirit within her little children. This is where her Immaculate Heart triumphs. For now she keeps it hidden. When the time will come - and for me it is the Great Jubilee of the Year 2000 - she will lift her mantle, and a cohort formed in every part of the world will be seen: her Marian Movement of Priests formed by the bishops, the priests and the faithful. At that moment, she will say: 'This is the triumph of my Immaculate Heart in the world.'"*

⁴ St. Augustine of Hippo, De Civitate Dei (Washington: Catholic University of America Press, 1977), Bk. XX, Ch. 7.

⁵ The Catechetical Instruction by St. Cyril of Jerusalem, Bishop, Cat. 15, 1-3: PG 33, 870-874.

Addendum

Following the above response, which was well received, I was asked to offer an additional reply to the questions below.

Questions: Why are there several TLIG English editions in circulation, and do the TLIG translations differ from the original English editions? How are we to interpret some of the TLIG prophecies, and did any of the prophecies occur in Vassula's lifetime?

Response:

1) **With respect to the English editions of the TLIG messages**, commonly referred to as the “One Book,” several were published in the following sequence: The *black cover* book (2006); the *tan cover* book (2012); the *blue cover* book (2014); the *red cover* book in two *different* editions (2014 and 2022). The 2014 red and blue cover editions contain errors and omissions due to difficulties that occurred in formatting and printing production.⁶ All of the aforementioned editions (black, blue, red and tan) are no longer printed, as the latest edition of 2025,⁷ will be published in two separate volumes (“*True Life in God I: messages from 1986-2003*”, and “*True Life in God II: messages from 2003-2021*”). All TLIG messages pursuant to 2021 and that have not yet been published will soon be made available in the second edition of volume II (“*True Life in God II: messages from 2003-2024*”). To obtain the new 2025 TLIG Volumes I and II you may write: publications@tlig.org.

2) **With respect to the TLIG ‘One Book’ translations** – translated into over forty languages – since Vassula did not speak or read most of these languages, she had to rely on the translators’ well-intentioned efforts that contained weaknesses. I refer you to her April 4, 2002 Dialogue with the Congregation for the Doctrine of Faith:

“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

⁶ In the black, red and blue One Book editions, several TLIG messages were incomplete and some footnotes missing, e.g., p. 5, footnote 1 of the tan cover One Book: “*Editor’s note: cartilage, not bone was fractured (Holy Shroud experts confirm this).*”

⁷ The latest and complete 2025 edition of the True Life in God messages includes the three daily prayers, the deliverance prayer dictated by Jesus to Vassula, and the letters of Cardinals J. Ratzinger and P. Grech, and Archbishops R.C. Arguelles, F. Toppo and J.A. Di Nioia,.

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'." (TLIG tan cover book, April 4, 2002 Interview with the Vassula and the CDF, cf. tan cover book, Appendix: Question 3, p. A-21).

On account of the aforementioned weaknesses, Vassula requested that there be included in all TLIG translations the following sentence:

"Disclaimer: Vassula is not responsible for any errors in translation or variations in relation to the original English text that this publication may contain. With regard to quotes from the True Life in God Messages, please refer to the original handwritten publication for the day, month and year mentioned at the beginning of each messages for the original English text." (cf. TLIG Guidelines for Translators 2017, n. 5.3).

A word on translators. Throughout her mission Vassula often encountered challenges with some translators who preferred their way of translating the TLIG messages. For purposes of brevity I here recall one of the translators from the Orthodox Church telling Vassula that many of the original English expressions of Jesus and Mary, which contain Catholic and non-Orthodox expressions, cannot be translated from their present English form into Greek for fear that they might cause problems with the Orthodox priests and faithful. To this Vassula replied that the translator is not at liberty to change anything under any circumstances, but is to remain faithful to the divine words in the original English text, as these writings conveyed in English by the Trinity, Mary and the Angels are not just for this generation, but are intended for many generations to come. Indeed, Jesus revealed to Vassula:

"Everything that the Holy Spirit will give you to write will be for this and other generations... I will pass on, not only to this generation this prodigious wonder (the TLIG messages), but the angels will carry the words of God and will continue spreading them like a rain of seeds thrown from above to all future generations, to renew God's creation and embellish the Church" (TLIG Aug. 7, 2002).

"Indeed I have made out of you My pen to pen My sayings; sayings that will be remembered in all future generations" (TLIG April 29, 2006).

“Have I not said that I will come, one day when the earth will be covered with obscurity, with My Spirit to shine on you, sending His Light far and wide? have I not said that I shall pour out teachings like prophecy, instructing My people once more and making discipline shine out far and wide as a legacy to all future generations? thus raising disciples that will be among you?” (TLIG April 27, 2014).

In my 2017 interview with Vassula (cited below), she informed me that one of the translators mistranslated Jesus’ original English expression into French, thereby distorting the theology of the Trinity, which eventually led to the CDF Notification. These are but two instances in which translators, despite their efforts, have taken it upon themselves to alter some of the TLIG expressions in ways quite displeasing to Vassula, thereby distorting the pure theology contained in TLIG message.

With respect to prophecies occurring in Vassula’s lifetime, some have understood the expression, *“in your own lifetime”* (TLIG June 19, 1989; December 22, 1993; Sept. 9, 1988) in such a way that it refers exclusively to Vassula (in the second person singular, rather than the second person plural). A few translators were not exempt from this misunderstanding. And yet, Vassula never made such an assertion. In 2017 I interviewed Vassula when accompanying her for several months to evangelize in Greece, the Philippines, China, Vietnam and Australia. During this time I presented her with many questions in preparation for the publication, *“A Theological Review of the True Life in God Ecclesially Approved Prophetic Revelations,”*⁸ to which she provided thorough responses. I asked Vassula if the prophecies contained in the TLIG messages will occur in her lifetime. Her response was: *“I don’t know; God has not revealed this to me.”* Vassula’s succinct response would be corroborated three years later in her below response of Nov. 20, 2020 in which she states, *“I’m prudent as you might have noticed by now that I never try to explain a prophecy in TLIG until the prophecy happens.”* Vassula’s words are a gentle reminder that one should not hastily try to interpret prophecies.

As for those few translators that had misunderstood and mistranslated the aforementioned expression, this discrepancy may be resolved as follows: A footnote may be added after the expression, ‘in your own lifetime,’ relating that while the fulfilment of certain prophecies had indeed occurred in Vassula’s lifetime⁹ (e.g., the fall of communism, the twin towers, the Indonesian tsunami, the Icelandic volcanic

⁸ To obtain a copy of this book visit: <https://bookstore.tlig.org/products/the-theological-review-of-true-life-in-god>

⁹ Cf. the publication, “Prophecies in the True Life in God Messages for these End Times,” Vassula Rydén, 2020.

eruption, the meteor over Russia, Covid-19, the economic crisis, etc.), others await their full realization.

3) **With respect to how one is to interpret some of the TLIG prophecies**, I refer you to Vassula's November 20, 2020 response to David:

"Prophecies are difficult to explain [in] their meaning and when people try with their logic to explain them before they happen, many times they explain them wrongly... [Some] Words too being used, even by seers, especially children, to explain what they understood in a vision or by [sic] words given to them from above could be choosing the wrong word, or wrong thought.

I'm prudent as you might have noticed by now that I never try to explain a prophecy in TLIG until the prophecy happens... As sometimes the words the Lord gives or events, could be metaphorical expressions (imaginary) or sometimes they are real and not metaphorical!

I'd advise you and everyone who worries about the future trying to find out (risking to go wrong) what'll happen, to spend more peaceful moments with Jesus, in prayer, have talks about Him, read the Messages over again, meditate [on] them, worry more of how you'll be able to evangelize, bringing souls to God by the knowledge you've obtained from the TLIG messages, develop more prayer groups, etc. and leave the future and it's events to God. Live your life as though it's your last day on earth. Jesus said "do not worry for the morrow, let the morrow worry for itself" (Mt 6.) - follow Christ's advice!

My humble advice is to stop trying to dig out spiritual explanations of something that's not clear said by Mary or Jesus that might mean something else. (Like when St. Francis was asked by Jesus to rebuild his church that was in ruin and then he thought it was the little church in his area that was in ruin to rebuild it, gathering then stones to fix it when Christ meant it spiritually!)..."

Because there are so many conflicting currents in the field of prophecy, I deem it necessary to add a word of caution. The study of prophecy is often intertwined with the field of eschatology (dubbed "the doctrine of the Last Things"), that have led many to sentiments of fear that distort one's vision of the God who created us out of love. Following the exhortations of the early Church Fathers one must not lose sight of God's ultimate triumph over Satan, sin and death – a triumph that is guaranteed by Sacred Scripture, by the Apostolic Tradition and by the

Magisterium. Happily, the more information we derive from these inspired sources, the more we allow ourselves to be caught up in the mystery of God's love for each and every one of us – a love which, St. John the Apostle tells us, “casts out all fear.”

+ Rev. J.L. Iannuzzi, STL, S.Th.D.,

September 19, 2025