

# TRUE LIFE IN GOD

## CLARIFICATIONS

WITH THE CONGREGATION  
FOR THE DOCTRINE OF FAITH

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FOR THE DOCTRINE OF FAITH

## TABLE OF CONTENTS

Foreword by Ramon C. Arguelles, DD, STL: Archbishop of Lipa	<b>3</b>
Cover Letter by P. Joseph Augustine, DiNoia, O.P.: Under-Secretary with the Congregation for the Doctrine of Faith	<b>6</b>
Letter by Cardinal Joseph Ratzinger to the Presidents of the Episcopal Conferences of France, Switzerland, Uruguay, Philippines & Canada	<b>8</b>
Letter by Vassula Rydén to True Life in God readers	<b>11</b>
Letter by Fr. Prospero Grech, OSA, Consultor of the Congregation to Vassula Rydén with questions for clarification	<b>12</b>
Letter by Vassula Rydén to Fr. Prospero Grech with answers for clarification	<b>14</b>
▪ Answer to Question One	<b>14</b>
▪ Answer to Question Two	<b>18</b>
▪ Answer to Question Three	<b>27</b>
▪ Answer to Question Four	<b>31</b>
▪ Answer to Question Five	<b>33</b>
Vassula and Cardinal Ratzinger written by Fr. Lars Messerschmidt of the Catholic Church in Denmark	<b>37</b>



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✠ **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.

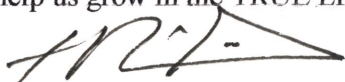
It will help many to know that the Congregation sent a letter dated April 7<sup>th</sup>, 2003 to the Presidents of the Episcopal Conferences, wherein Cardinal Ratzinger asks them to provide

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 responstone 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 confermarvi con sentimenti di profonda stima

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

*+ Joseph Card. Ratzinger*

✠ 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. Uffizio

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 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.

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

Your Eminence's/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



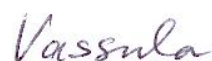
Rome 30.03.03

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 6<sup>th</sup> 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 6<sup>th</sup> October 1995. His Eminence benignly has granted me this occasion and at the hand of Fr. Prospero Grech submitted a letter to me of 4<sup>th</sup> 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 26<sup>th</sup> 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 cursive script that reads "Vassula".

Vassula

Collegio Sta Monica,  
Rome

4th 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 Ryden, 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,

A handwritten signature in black ink, reading "Fr. Prospero Grech". The signature is written in a cursive, flowing style with a large initial 'F'.

Fr Prospero Grech, OSA

Consultor of the Congregation

Rome, 26th June, 2002

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

*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>1</sup> to the Revelation<sup>2</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 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.

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<sup>1</sup> I heard at the same time the word “understanding”.

<sup>2</sup> The Holy Bible.

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>3</sup>

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

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<sup>3</sup> Fr. Marie-Eugène, O.C.D., *I am a daughter of the Church*, Vol. II, Chicago, 1955. p. 283.

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>4</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 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

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<sup>4</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..."

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>5</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>6</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:

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<sup>5</sup> The Pope.

<sup>6</sup> John 21:15-17.

*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>7</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 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>8</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

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<sup>7</sup> John 21:15-17.

<sup>8</sup> Encyclical Letter Ut Unum Sint of the Holy Father John Paul II on Commitment to Ecumenism, 89.

witness to this enduring unity in diversity.”<sup>9</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>10</sup> (27.11.1996)

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>11</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)*

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<sup>9</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>10</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.

<sup>11</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.

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.

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>12</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 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*

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<sup>12</sup> Encyclical Letter *Ut Unum Sint* of the Holy Father John Paul II on Commitment to Ecumenism, 58.

*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>13</sup> that can cover you, adorning you majestically, giving you a metamorphosis, divinising 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 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).

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<sup>13</sup> A symbolic name for Christ.



### **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>14</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 "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".

<sup>14</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>.

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>15</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>16</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*

<sup>15</sup> General Catechetical Directory 43.

<sup>16</sup> General Catechetical Directory 47.

*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)

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 prominent flourish at the end of the name.

Vassula Rydén