

The Word of God at The Feast of the Saint Apostle Andrew

I come again in counsel with you, again sons, and I am with the first called to the apostleship, with Andrew, a clean disciple, a virgin disciple, a faithful disciple, and loving of teachers, as he had John as a teacher, and after that he passed onto the One prophesied by John, to Me, sons. And behold, yesterday, today and tomorrow, I came and I come, as you have heavenly guests, who come with Me to embrace you, to comfort you, as I comfort you, little children. The Lord comforts you, and the world, which hears of My comfort upon you, wonders and says: „**What kind of speaking is this?**“. Oh, it is the speaking of the Father with His little ones, as the heavenly Father is sweeter than the natural man, but I tell you, sons, that your Father is One. Do you not see how it is on earth? Every man teaches his child to say „**mamma**“, the first word. No one gets used to teaching his child to say the first word „**father**“. („Tata” in Romanian, r.n.) But the people testify about the truth when they learn the first word „**mamma**“. Only the Christian knows to say „**father**“; only the one, who is born of the Father, says „**father**“. Oh, little children, the child that got out of the man is comforted by the word „**mamma**“, but the child of the heaven, that lets himself be born from above, is recognized by the heaven as a son because he says „**Father**“ to the heavenly Father.

Oh, dear sons, I come to comfort you with dear words, with sweet and comforting speaking, as your time is bitter; it is hard; it is cold, and you would not be able to go on with it not being comforted by Me, your Father, as I am father for you, and you are sons to Me. Amen. I am with you and with Andrew, the first one called, who announced Peter afterwards saying to him: «**I found Christ, the One proclaimed by the prophets**». But from where did he hear of Me? From John, sons. He was with John, and heard him testifying about Me saying: «**Behold, the Lamb of God, Who washes away the sins of the world**». Oh, why does the world not want to take care of John's prophecy? Oh, why does it not want to wash itself of its sins? The world does not want to come after Me as Andrew did; it does not want; it does not want; the word does not want.

Amen, amen, I say to you, little children of Israel: be careful, so that you may know how to pray to your Father through Me, and to pray like Me, sons. This is what I was saying: «**Father, I do not pray for the world, but for those that You gave Me from the world**». The same with you, sons; you should pray for protection over you and over those of My Father, that He gave to Me, and who follow Me as Andrew, My apostle, followed Me. I comfort those that are Mine, with heavenly comfort and with heavenly words, and I call them with a name of children, with childish names, My love little children. Take care of all that you have to do and work, and use the dough of cleanness everywhere for the kneading of this people, and be careful, as little yeast leavens the whole lump? That is why I made you careful; to know how to love one another carefully, and I told you that love has its own partners, its companions. It has suitable companions. But you, sons, should not mix God's glory with man's glory, as little yeast leavens the whole dough. The people do not know what God's glory means. But do you really know, sons? Is there someone among you that does not know? Let him pray to receive wisdom, sons. I told Martha at the mouth of the cave where Lazarus' body was put; I told her that if she believed, she would see God's glory. And Martha believed and saw it, as the Father's glory was the Son, Who, after thanking to the Father because He listened to Him, added the word afterwards, which became a visible glory, saying: «**Lazarus, come out!**». Behold Israel, what the glory of God, the Father is. The glory of God is the Son. The glory of God is Lazarus resurrected by the word of the Son. The glory of God is the Word. Amen, amen, amen. I say three times amen to you, so that you may understand God's glory. Sons, you should not mix God's glory with men's glory.

You should be God's glory and only to God. Be the glory of My word, which is being fulfilled within you as it was fulfilled within Lazarus, who was risen from the dead at My word.

Oh, dear little children! Do you see what praying is? It is God's glory, which appears at its cry. It is the road on which the glory of the fulfilled word comes. This is how you should pray, Israel, as here is what I do: I search you out through the sons of My garden and I clarify all your queries, to teach you the work of the faith in the Son of God, Who stays with you by the word. You saw that it was by the word that God's glory was worked out then in My speaking with Martha. Son, if you see that I have to help with your faith, call out and say: „**Help me, Lord in my unbelief; help me to believe, as I believe**”. Son, be wise, as I help only the one who believes, and I add to him help, fulfilling those that he asks Me for by prayer, that is, showing him to see God's glory, the fulfillment of his prayer. The prayer, which asks God, is in itself God's glory. The prayer, which asks for the glory of man from God, glory for man, is in itself the men's glory. I speak to you, dear Israel, and let the man receive hearing to hear; let the man receive God's speaking to come and wash away his sins; let him come into a work of church, where he finds Christ, Who washes away the sins of the world.

You Romanian Israel, every man who says that he is a Christian, who claims that he is from the church and a son of the church; every man who comes to church and does not partake of the Christ's Body, to that one it is written violation towards My Body and My Blood. Let the man who goes to church go only to partake of the Lord. This means going to church. If you go more rarely, you commune more rarely, but if you go all the time that is why you always go, to commune always. Behold sons, what it is on the earth. Much ignorance, much sinfulness, much violation towards the Lamb of God, Who washes away the sins of the world! But the world comes up to the door and it goes home still unwashed. Who is to tell the man what a great sin he does when he comes and sits during the time of the Lamb's sacrifice and he does not take from the Lamb and does not sit at the table? Why does such a man come to church anymore? He comes for disobedience; that is why he comes. He comes unprepared and commits the sin of violation towards God. He comes to lie by what he says, for it is not enough that he does not come close when he hears: „**In fear and love you should come close to the Holy of the Holies**”. (At the Holy Mass, r.n.) It is not enough that he does not come close to take, but he also commits the sin of singing praise to God for making them worthy of the holy sacraments and he prays to be strengthened for the holiness all day. The priest lies too and the man who sings something else that what he lives lies as well.

Oh, man, do you not see that the Holy Mass is only for those who commune; is it for those that are baptized and prepared for the Holies of the Lord? You worldly man, the glory of God is something else, as it is written: «**Let he who boasts, boast in the Lord**», that is, to be united with the Lord in the body and blood. When My apostles were gathering together in the Lord, they were ending with breaking of the bread and with the believers' communion. That is why they were gathering together. There is no longer that time on the earth so that all the church may commune. But let all man know that I do not sit at the table with the unlawful ones; I do not sit at the table. I do not dine with those who did not leave their sins so that they may have Me always in them, as it is written: «**I will not dine with the unclean ones**». There are many dwellings where many people are gathered together before the breaking of My body, and the world does not take from My body. And if it takes not being prepared, it takes it in vain, but not useless, only to be guilty of the holy ones instead, since they do not sit washed away from sins. Behold, there is a market on the world, it is not the Last Supper as the song of the Last Supper is being sung. The today's priest puts Me in a bowl as on the market and not as on the table for the Last Supper of the believers, but rather like those who tell the enemy the secret of My supper. They come in one place: prepared and not prepared, believers and not believers, clean and not clean; they come in as at the market not as at the Last Supper. And look what it is on the earth: it is said

one thing and another thing is done, as it is written, that everything has remained but a human ordinance.

Israel, Israel, the work of the prayer is a great work, son. The man, who sits down to pray without having love for prayer, is like the man who goes to church without having the Lord's Supper. The man, who stays for prayer and does not feel the peace of the prayer and the comfort from the prayer, is not praying; that one does not receive by praying. If the word from the prayer does not comfort him, does not heal him, does not raise to life the one who prays, that one has not come to pray. If the man falls after he gets up, that one did not pray; that one does not pray and did not get up when he said that he got up. To get up from death is something else, as it is known when you are no longer in death, for he, who does not get rid of the taste of the sin, does not have God's fear within him. He, who is not condemned by his heart, has boldness with God in prayer, but he, who is rebuked in his own conscience, that is he, who has the sin living in him, also does not have boldness among the brothers, that one is overcome by sin and by his own self and stays overcome among those of the same faith with him. That one needs a strong counselor to follow him on the earth, so that he may come to follow the Lord afterwards.

The praying is a great thing. The way to God is a great work. I look at each one full of a holy smile; I look how the Lord is known in him, and I look again at each one who proves himself that he has the sin lurching to accuse him, and behold, God proves Himself, and the sin prove itself, and it is written: **«If anyone is wrong, you should correct him with gentleness, being careful to yourself not to fall into temptation»**, into the temptation of comforting his sin, of vindicating his sin, of having mercy on him without lifting him up. It is written that for the sins leading to death you should not pray; you should not pray for the one who commits sins leading to death. But what can you do to him? You should show what it is with him and what he should do. And if he is rising by resurrection from death, let you only afterwards see what it is to be done with him, for great is this way, the prayer. If the man's prayer does not bring the man before the Lord that one did not go on the way of prayer, as it is written: **«No one descended from heaven, but only he who ascended»**. Who does not ascend has nowhere to come back from with the reward of his prayer. Israel, Israel, there is no man to pray and not to receive.

Little children, the children of My people Israel from the end of the time! Well little children, I cuddle you and I comfort you and talk to you about the secret of praying, for speaking upon you the man will take from the world too, as I give you the seed and you sow it, for I see here and there good and warm soil for seed, not only road, not only thorns, not only rocks. I have some more among those who sigh after the Lord and I will add them to those resurrected by word, to those who are born in the end from My word which is coming to you to wash away the sins of the world and so that the risen one may come to the Last Supper of God's Lamb.

I say again and again: a church means the Body and the Blood of Jesus Christ, taken and eaten by all that are gathered together in a heavenly church on the earth. It is only there where I am complete; only there I fully come, there where all those gathered together take and eat from the Supper, from the Lamb, from the Passover, sons. But neither in the beginning have I got what I have today, for I have prepared you today, Israel, for the endless Supper, and I told you, son, how to dress, how to wash, how to sit and how to eat, so that you may always take from My Supper, after each morning and evening, after each measure of day, son Israel, as the fire does not have to go out, and the Lamb does not have to be taken away from the table. That is why I told you, son, Israel, that you are a secret, son, a Last Supper before Me, as you do not give My secret, My supper, to the enemies, and you do not sell Me for kisses as Judas has been doing from that time until today. You do not stay even a day without Me. You take My Supper forever and become everlasting, eating the One Who is everlasting, because you have prepared yourself for the wedding, dear son, and all your members sit at the Last Supper's table of the heavenly Lamb's wedding on the earth. You are My secret from the end of the time, and I stay, I gladly

and longingly stay at the supper's table with you. I do no longer stay in you for crucifixion; I do not come in you as in a grave, rather I come in the light, because I made you a light from My light because you become illuminated by My word, which remains and watches from above you. God is the word and bread on your table. I am a spirit and body with you and in you, and you are My secret, dear people; you are the one who loves Me on the earth, for the man on the earth does not know what love is. The man changes the place of all the holy words, and the man does no longer know where the word peace fits in: the word love, the word church, the word Christian, the word son of God, and the word life. The man has taken the holy words and put them over his work, and the man reads from man. But look, I come to take what is mine, for I will not give anyone the glory of the holy word, for the glory of God is not the glory of men.

Dear sons, remind Me on and on of My promises for the establishment, glory and praise of the New Jerusalem established on the earth. The church is the Jerusalem, the living church, which has on its table its body, taken away from the table by her living sons until everything will be swallowed up by life. Let yourself be swallowed by life, sons. You in Me, and I in you. The church from My body took life. The church was built of the sons who ate from My body. They who eat My body are My church. They who eat being prepared and are alive in the living one, they are the church for Me. They who eat from the supper and do not come from death to life, they remain among the dead. Let the dead be with their dead, you, who understand the mystery of the resurrection. Israel, Israel, the man will wake up from the sleep and will try to take light, but you should teach him first what God is and how God is, and then to look and see if the man uses the Lord and only after that to give him the light. Do not believe in the light of the man; do not believe, Israel. Who comes illuminating in itself, do not break from his life which is coming from Me through you. Let he who comes, come without having anything, for the old ones pass with a great noise. Those that are seen are not the ones which will be. The man has to be healed of everything that is perishing and passing away, sons, and the man should not have mortal sins and if he comes let him be with the things of life. That is why I have always been telling you that love has its partners; that is why, lest you fail when the man comes and knocks to take light. The light has its sons and its partners as well sons. Every man who strives to please God will be known; that one will be known by God. By what shall he be known? By God's calling; as only then the Lord is looking and sees who is crying out and how and why they are crying.

Israel, Israel, you should know that the sheep is only a sheep is a sheep, a goat is a goat and the wolf is a wolf. You should know sons that in the church are only the sheep. You should also know, Israel, that there is only the sheep's skin in the church from the world. You should know too, My child, that the Shepherd from heaven knows his own sheep. I am the good Shepherd. The shepherd who does not lay down his life for the sheep is not a good shepherd. That one is giving the sheep with his own hands to the wolf, for he is well with the wolf. But I came to My sheep and I do not let what is Mine. I give them a clean pasture; I give them clean water; I give the Holy Spirit to the sheep and lambs, for the wolf flees away from the Holy Spirit, and this is how I save My sheep.

Israel, Israel, let your life be in Me, and My life in you, dear son, for with this work of your life in the Lord I wrote the judgment of the world. I have brought you up and perfected you in the Holy Spirit and I put you in front of the people that man could see what God wanted to speak within man and so that man could be judged for the deeds of his life. Amen.

Romania is celebrated in heaven, among those in heaven, by its apostle, Andrew, and the entire heaven pays honor to this loved disciple of Mine, as he proclaimed the new name of Romania before the Lord. He worked Romania for the Lord; he put its first foundation, and Verginica, sons, completed the foundation of My country, as Romania is called the country of brightness in heaven. Verginica renewed and completed Romania's foundation. The whole heaven got up to celebrate Verginica near the first founder of My country. Behold, one in the

beginning, and the other, in the end, and the Lord is resting of His work. The Lords rests soon in a celebration without evening with you, dear Israel, taken out of the Romanians, as you are My mystery from the end of the time.

Peace to you with those from heaven! Peace to you and sweet celebration between Me and you, Israel, My dear people! Amen, amen, amen.

30-11/13-12-1995