

The Word of God at The feast of the three holy Hierarchs, Basil, Gregory and John

Peace to you, sons anointed who watch on My behalf at the manger of My coming now, at the end of the time! I am your mysterious Shepherd, and I have always, always, watched over you, so that you may also watch over My kingdom on My behalf. Amen.

„Peace to you! Peace to you! Peace to you!“. This is what Basil, Gregory and John, tell you, those who anointed you from heaven as bishops after My order on earth and in heaven. Peace on you with them in a day of feast! Amen.

And again, peace to you from the Father through Me, His beloved Son, in Whom He was well pleased, for the river and the water of life flow over you, the spirit and the word, as clear as crystal, and which spring from God's throne and the Lamb's, the same as I showed to John, the most loved, so that he may testify about those that will be. And here is how they are! The river and the water of life are on earth, and the tree of life gives forth fruits and feeds you with them, and its leaves are for the healing of the nations. Amen, amen, amen.

The river and the water of life, the spirit and the word, the grace and the gift, which flow over you from God's throne and of the Lamb's, and you are the mysterious cloud, which covers Me into your midst, your mysterious Shepherd, for the world would understand nothing, if it saw Me with you, and you would have no power to keep Me and to carry Me over the earth within My victory chariot, with My word, which goes from margins to margins over the earth, as much as you do not know. I am the pillar of fire, which leads you with a boundless love, children that are celebrated today by the hosts from heaven, for you carry the grace and the gift of the anointment from above, as it was My word and the beginning of the work of My coming in the year of 1955, when My three hierarchs came with Me on the earth and sealed with their hand the beginning of the word work, which springs from the throne of God and of the Lamb. This work of word has carried you into its womb even from its beginning, while you were still not born on the earth, and **My throne was the chalice** (*Chalice with Holy Communion at Mass, r.n.*) in which I stayed and gave Myself as flesh and word to My trumpet, Verginica, through the hand of My three bishops, (*In a manner seen with real physical body, r.n.*) in the year of 1955, and I started to work afterwards, and then I made the river and the water of life spring, the spirit and the word by her mouth, and through which I entered her from My throne, from the chalice that was in the hand of My bishops, with whom I came down on the earth to start with My coming from near the Father, My coming after the man, for the time had come to an end and I had to come.

Oh, anointed sons, I am your mysterious Shepherd and I feed you and give you, so that you may give further. Let us go to the people, which is fed on heaven, and to bring praise and song to My bishops, as in the beginning of My work, they were of good use to Me, both then and now as well, and I have made My descent and its work come down, and behold, I have laid down the tabernacle of the kingdom of the heavens with you, those who have believed into My mysterious descent. If you had not had My throne with you, which had sprung life, and if you had not had the chalice from which I have been giving Myself to you day by day since I came to give Myself and to feed you, you would have not been able to carry Me and to give Me for the healing of the nations, for I have always been coming to you as spirit and word, so that I may be known to the nations of the earth and to find out My coming to you, My mysterious coming to you, anointed sons. Here is what it truly means the work of My Body and Blood in the man, who takes Me from the chalice, as I ordered it through My disciples and for the disciples. Amen. The disciple, who takes Me according to My order, should receive this kind of power, and I say again:

according to My order. Amen. However, if I give Myself to you, I become work in you, I become faith in you and I become spirit and word upon you, and then I go as word over the earth, to spread the news about My coming, and to spread the news Myself that I have made My room in you in order to speak, for no one would have received you, if you had told someone that I had been with you, because the earth is full of people that want to be near Me and from Me over the people, but the earth is scarce of people in whom I want for the man as I wanted through My bishops Basil, Gregory and John, and as I wanted and want through you, for it was I who wanted this way and not you. Amen. It is only in this way that I can perfect Myself with My work over the man and for the man, for humility is the narrow gate that I put into the man's way, so that he may enter into it to Me, when I want to have the man.

I look at the humbled man when I have to work over the earth, for the work of humility is a broken heart, the heart, broken and humbled tirelessly for it, and which I cannot judge. The man, in whom I can rest and from whom I can work over the man, is the one who humbles for himself, not for the man and not for God. The man should have the humble spirit for himself, for without it he cannot work anything that is alive, nothing eternal, neither for him, nor for another and nor for God. Behold, because of his lack of humility, the man cannot be with Me. He who is humbled knows to believe, and I, the Lord, have helped Myself with the man's faith in everything that I have had in My plan to work after I had created the man. I have nothing to do with the man full of gifts and knowledge, for he is the one that knows. But I dwell in the weak man who knows what humility is and I make that one great with Me and from Me, because I have place. But the world does not look for these, because the world does not know on which path I can come to it to draw it to the spring of life of which the man can take a clean spirit in him, a spirit of humility, so that he may have afterwards and to know the entrance gate into the eternal kingdom, in which all would like to enter, if it could be seen, but then the man would also see the gate, the narrow gate, for narrow is this gate and few are able to enter it, and few become less to fit in with it, so that they may be able to enter it to Me, the eternal One with the kingdom.

Oh, My loved people, I dwell into your midst with a holy feast and with those who are sanctified for My feasts. No one can take humility for a mask or for an overcoat, when the man would try to come in with the kingdom of the heavens. It is the work inside the man, and the man, who has got it and work it out for himself and then he works with it tirelessly around, for the haughty man in his spirit cannot stand against the humility inside the man, but rather he bows down before it or he is ashamed of the greatness of the humble one. My three hierarchs had carried an unequalled love for the people within the spirit of their humility. I, the Lord, had given much through them for those who were seeking and still seek Me, but happier are those whom I seek for their humility because of their heart full of humility, which is broken itself within it by this beautiful spirit that is consumed as a burnt offering all the time through a humble spirit. Amen.

We have a feast at My manger of coming down, My loved ones from heaven, those that are in the things that are not seen yet. You helped Me on the earth in the time of your body and you have helped Me on the earth now, when it was for Me to come down the second time from near My Father, and you have come with Me and have given to those that I have chosen from the people, the mystery of the kingdom of the heavens, which you have laid down on the earth and which you had from disciple to disciple, from My first apostles. I have come to you in your time and I have breathed, and you have worked and let your work to be done in a work of the church. I have waited for you again to work in the end as well, and I have taken you with Me and you have worked with Me, and we have a kingdom with them, with the little ones from among those that I have elected from the beginning and until the end. Let us make them blush, for they are destitute of gifts and knowledge, so that We, those from heaven, may have room with them. Come down with your feast over them, for it is their feast too, since it was by your gifts that I

helped Myself with, when I established them through you and not through other saints, for we needed My bishops, My true bishops for their heavenly anointment, which surpassed the laws of the nature, as My bishop Irineu confessed with his own mouth and word, the one who is witness on the earth at their establishment before Me for service. Let us make a spirit of feast and of celebrated work, for there are the days of My coming, and behold, the saints are coming and I am working with them when I come. Amen, amen, amen.

— *When we arrived in heaven, at You and in You, Lord, with the spirit, with the soul and with the body, we looked then over the earth and saw those that believed in You, the One preached by us as a true God; we saw them coming apart as in the time of Your apostles, and they called each other by the name of John, others by the name of Basil and still others by the name of Gregory. Then we appeared genuinely in turn to the bishop of the time, a great disciple with his life, and we told him to bring us all together in one single feast, for we are not separated in heaven and in a heavenly ministry on earth, Lord. We have established our feast; a feast established from heaven, a true feast, if it is established by heaven, for we are part of those from heaven. And when we genuinely came on the earth before the bishop of that time, we told the Christians that the three of us come even if only one of us is called out for help by the faithful ones. And this is how our spirit and our gift have joined together to be one, and we all are one, as You are one with the Father, and we are one in You, Lord of the Your saints on the earth and in heaven. Two of us have left the service of Your holy offering to Your memorial (The Divine Liturgy of St. John Chrysostom, Archbishop of Constantinople, and the Divine Liturgy of Saint Basil the Great, r.n.) and to the life of the world, which comes after You, and now You have written Gregory (Gregory the Theologian, r.n.) into this work of mystery too and have given him the joy of doing the work in the service of your Holy mysteries as well. All the fresh things that You have put into us during these days by those that are anointed in the garden by You and by us, You put together with him, with the third one, to be one in ministry with us over You people and over the human kind, which tries to come out from death to life. You have crowned more holily and more beautifully our service offered to You for Your mysterious sacrifice on the altar here in the garden, through the one who is one with us in everything now, as for a very long time since we entered the heaven, if there has been somewhere one of us that has been called on the earth, we all come, all together, Lord, and where there has been one of us that works, we all work at the same time, like You, Lord; we work because You are the mysterious Shepherd in heaven and on earth, and You have chosen us and put grace and gift on us, and You have worked wonderfully among us; You have worked through all the three of us and You have worked wonderfully, and You also want it the same way, to be able to work in those three that You have anointed in the last days by our heavenly hands together with Your big hand. Let the one among them, who has the name of Gregory, stand up again before the new people and teach and reveal again the mystery of the holy Liturgy to the holy people, so that the holy people may live it fully, and let him be the one to bring it before You, with more and more living hearts, by those that are anointed, having You among these. Now, in the end of the time, when You come with the saints, the three of us are much more united and happier on the earth through all our three liturgies, day by day, here in the garden of Your coming down, Lord, for it is very much to intercede for the man who does not know the narrow gate, which leads into Your kingdom: the humility, which comes from the broken heart after You and for You in man. The man does not know that because of his lack of humility he cannot take anything alive, nothing eternal on the earth. The narrow gate by which one enters to You is the inexhaustible humility, and the work of humility is the broken heart, the heart which makes the man talk and testify about the work in it for You, and by no means is he to hide it, for the broken heart after You is a great light on the earth, and the way, which leads to Your kingdom, is seen at its light, oh, mysterious Shepherd of those that are humble! The man who is hiding in his inner being is known that he is hiding, and the worthy one*

in his spirit and in his sight brings into the open the hidden one, either if he tells him or not, but he sees him, the one that is hidden, and he has him as one that is hidden within himself. Wow to the one who cannot be judged by the things in his inside, either if they are seen or not seen, Lord! The hidden one cannot be judged but only by his concealment, for his concealment does not forgive the one who is hidden in his inside. However, happy and three times happier is the one who has humility, the broken heart after You, Lord, for it does not let him be hidden, for the haughtiness of the man conceals the man in his own body. The mystery of Christianity is the humility of the heart, which breaks the man to pieces in order to bring him to You, so that he may find the faith and its gifts, which lead to Your kingdom, Lord.

Oh, embrace us to Your bosom into the midst of Your people, for we have loved You then as now with an unequalled love, and we put ourselves at the foundation of the work of Your coming and at the new creation of the world, and behold, You have started the new creation on the new foundation of Your holy sacrifice, for Your throne from this garden is the chalice in which You have poured Yourself out to their life by their little hands that are at Your mysterious work, put by You and by us, Your bishops, who left them Your work (The Divine Liturgy, r.n.) that You started through Your first apostles. We embrace those in the garden, so that they may not forget our embracing and our work that is put over them. Let them also stay together and let them stay one on the earth, as we also stay in heaven and before those who call us on the earth. Amen.

You should be like us before the Lord, for we gave to you with love and great thrill, when we gave you, so that you may be able to carry on your little hands the Holies of the saints, (Holy Gifts - Holy Communion - Lord's Supper - The Eucharist, r.n.) and you should always speak over the people, and you should always say that the Holies have been given to the saints. Amen. You should always, always work for the last church, for it comes from everlastingness, the same as the Shepherd Lord has revealed the mystery in which you are established by Him. Be in the Lord, and the Lord in you, and put the light that is in you on the table, so that there may be light in the house of the Lord. Be only one work, only one love, only one word, for you live the same time, the same mystery and the same calling. Show the gate, which leads to life! Give this grace to everyone, as we have also given it and still want to give it through you, but receive us in everything you and we have, for the mysterious Shepherd knocks at the door, and He will ask you of His sheep, of the sheep, which know to hear His voice, the voice of the mysterious Shepherd, Who is coming with the clouds of saints for the creation of the world, which is to come for the healing of the nations. Amen.

We bless the whole country of Your coming, Lord. You are its mysterious Shepherd. Receive our prayer for it and make it to know You and to know its mystery, Your mysterious kingdom in its midst, Your little Romania, which You have given to growth, until all the dough rises. Amen. You are the mysterious Shepherd, and how beautifully and sweetly You have come with Your coming on the earth! Make Romania to know of its mystery and to call You to come. May You really come, and may You be seen in it, so that it may be fulfilled its glory and its brightness that it will receive once with Your appearance from its midst over the earth. This is how we wish You listen to us for it. This is how we want and this is how we wish, Lord, mysterious Shepherd in the end of the time. Amen, amen, amen.

— I put all of your love to My heart of Shepherd and I give it to the little ones too, to those who are anointed by Me and by you in the garden of My mysteries of these days. I take you at My bosom into the garden and I give you the small ones to protect their way with Me on the earth and the way of My word over the entire nations of the earth, for there are the river and the water of life, the spirit and the earth, the grace and the gift, which flow from the throne of God and of the Lamb, for the healing of the nations. Amen.

Oh, sons anointed in the garden and confessed by those that are bishops in heaven! If we did not come to you with My throne, I could not pour out My word over the earth, and My throne is

the chalice from which you eat with the heaven at the same table. I sit on My throne as flesh and word and I feed you from the tree of life, and its leaves are for the healing of the nations. The river and the water of life flow from the throne over the earth; it flows from the garden; it flows smoothly and without terror now, for it is written: *«There will be no curse on the earth any more, for the throne of God and of the Lamb will be in the midst of the citadel, and His servants serve Him and they will see His face, and His name will be on their foreheads»*. Amen, amen, amen.

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