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Ferenc Dombi, The Voice /A Hang

Note: The numbers are the Voice letter numbers of the edited edition. (These volumes are only available for download from the Internet at <http://web-hang.hu/letoltesek>.) The statements of content before the numbers, in addition to the italicized verbatim quotations, are given in the Voice letters.

1.

His life

Ferenc Dombi was born on 25 November 1927 in the village of Szob (County Hont), as the fifth child of a family of twelve children, the first son. He had graduated from secondary school in Székesfehérvár (County Fejér) and was preparing to become a P.E. teacher when Jesus appeared to him in a park in Székesfehérvár. We quote him:

"My first experience of God was when Jesus called me to become a priest. I did not want to become a priest, but a P.E. teacher. I was a boxer, third in the national competition! We were coming home from a dance, saying goodbye to friends, and I was walking alone through a grove when Jesus appeared to me and said: 'You must become a priest!'

I can't put it any other way. There is nothing to compare it to, because it was more real than anything on earth. For a good quarter of an hour I argued with Him, saying that it couldn't be, it would be a scandal. It was just at that time that Ferenc Dombi was to receive further educational support from the (socialist) party, according to a headline of the local newspaper. But He was obstinate in His decision, and I accepted; no matter what, if Jesus calls me, I'll become a priest.

How He appeared, I cannot tell you. It was something other dimensional, something existential, which is of greater certainty than the fact that you are here now. A greater certainty than this! It was an out-of-body experience! It lasted for half an hour. I said: 'No, no!' I argued! Although he always got bad grades in religion, he went to his R.S. teacher and asked him for help to help him with the priesthood.

He completed his theological studies in Székesfehérvár from 1948 to 1952, leaving the seminary in 1952, when the state put political pressure on the Hungarian Roman Catholic Church nationwide, and tried to recruit priests and seminarians to become "peace priests." Dombi Ferenc did not see this as a viable option. He told his bishop that he wanted to be a Christian first and foremost, not a priest. Compromising with the communist political power of the time, he did not want to become a priest, no way, out of question. He judged that to do so would be to betray the faith and teachings he had got to know in Jesus. He finally completed his fifth year of theological studies in Szeged in 1954, without having to become a "peace priest." In the summer of 1954, he was ordained a priest in Székesfehérvár by Bishop Lajos Shvoy. After that he was a chaplain for a year, then an R.S. teacher. He worked in Törökbálint between 1954-

55, in Pilisvörösvár between 1955-58, and in Székesfehérvár between 1958-59. From 1960, the state did not authorise his official priestly activity in Székesfehérvár and the Great Budapest area. In 1959, he was transferred to Tököl, where he worked as a religious studies teacher until 1962. From there, he was sent to Etyek as an administrator, and in the same year he was transferred to Halásztelek as a chaplain. The real reason for the constant transfers was that he became very popular everywhere in a very short time, especially among the young people of the area. In the summer of 1971 he was transferred to Alsószentiván as parish priest.

Meanwhile, his spiritual development reached a turning point in 1968. Then he met the Piarist priest György Bulányi, whose multi-volume work "Seek the Kingdom of God" (KIO) had a great influence on him, as a result of which, he says, "the teaching of Jesus was clarified in him". He formed a lifelong friendship with the author of the book, and also became a member of the Bokor Community, which was led by György Bulányi.

The charismatic movement that started in South America in the mid-1960s and spread to Europe, including Hungary, was decisive in his spiritual development. At this time, people all over the world were claiming that Jesus had baptized them in the Holy Spirit like his disciples, and that they had become 'Spirit-baptized'. In response, the Vatican commissioned the Benedictine monk Kilian McDonnell to go to South America, and examine the movements that emerge from there. He did so, then, as a result, wrote his book "The Awakening of the Spirit in the Church", in which he pointed out and verified the truth to the charismatic movement. He was greatly influenced by reading this book in the early 1970s, as well as by the work "New Pentecost?" by the then Cardinal Leo Josef Suenens.

At the meetings of the later Voice Groups he led, he spoke with great affection on several occasions about another book he had read in German. In it, a simple Indonesian man, Mel Tari, who learned the gospels by heart, tells the story of his life and that of his companions, a story full of miracles, just like in the gospels, even surpassing them. (The book is not published in Hungarian; in German it is entitled "Wie ein Sturmwind - Aufbruch in Indonesien". This could be translated as "Like a whirlwind - spiritual awakening in Indonesia.") Ferenc Dombi was baptised in the Spirit on 4 October 1976 in Alsószentiván, County Fejér, Hungary. He spoke about this at a community meeting: "Through KIO /Keressétek Isten országát! / Seek the Kingdom of God! / I got my head straight, therefore I knew what Jesus was teaching. I told my spiritual father that for a year I had had the feeling that God was preparing me for something. I didn't know what God wanted with me, and then on October 4, 1976, I had a great experience of God. But let's go back in time! In the summer of 1971 I was relocated to Alsószentiván. I didn't know that there was baptism in the Spirit, because we had not learnt about it in theology at the university. I came across a book by the Benedictine monk Kilian McDonnell suffragan bishop, who was commissioned by Rome to go to South America and to investigate the Jesus movements there. They started operating there in the mid-1960s. He went there and wrote down his experiences. It was the first German book I translated into Hungarian. It was entitled: 'The Awakening of the Spirit in the Church'.

Alsószentiván has long been a place of pilgrimage, especially on the thirteenth of October, the day of the Virgin Mary, there was a great feast, many people made pilgrimages there. Not only Catholics, but also people of other religions and I heard them praying in tongues. I made fun of them, but when I read this book, I was shocked that such a thing existed. 'If this is real, I need it too', - I thought. I went to different places, for example to a Calvinist dean, and asked him to pray over me. The people I contacted were all Calvinists or Lutherans, because the Catholics didn't have one, or I just didn't know about it. Later on I could pray in tongues, and if someone else prayed, I could explain it. This then came in Alsószentiván, and those who I prayed over, also received it, and they were almost aglow with the experience. On the first Saturday of October, on the fourth, the day commemorating St. Francis of Assisi, I came home from Szentes, where I was prayed over the day before, but then I didn't have any experience. I was watching TV at 11:30 am. Suddenly the picture disappeared from the screen, and I experienced that I was in hell, and that I had only been a hindrance to God's grace up to then. It was an existential, shattering experience from the very core of my being, something I had never experienced before. It was a terrible, horrible experience! I burst into tears. I couldn't even speak, my tears were just flowing and flowing! I was so scared! Words cannot express it. I was speechless. I went into the chapel, I knelt down in front of the Eucharist, and my tears just kept flowing and flowing. I was surrounded by light and I experienced Jesus immersing me into the Holy Spirit. I can't express it any other way! I lived and felt this light rather than saw it with my physical eyes. I felt it in every pore, it was all over me, inside and outside. I wanted to speak, I tried to pray in tongues, but I didn't know what I was saying. I wanted to stand up, but I was not able to, because there was such a strong field of energy. What I experienced in those few minutes was almost an ecstatic state, but afterwards I felt enormous peace and clarity, clairvoyance and it has remained like that up to now. It has not blurred! Things have been in place ever since! My mind, my intellect, my openness, my caution and my courage have all been properly adjusted by the Spirit of God so that we are now where we are.

I experienced an incredible happiness, an unspeakable joy, a feeling of being at home, something completely new. I experienced it as a reality that I have known since then as the only reality! All the rest is somehow illusory. That's really the only reality. Everything is dwarfed! I experienced such clear, clear vision! I can't recall it, only as a memory. I experienced this for about fifteen minutes, but afterwards I felt the joy of being back home, like someone returning from a Siberian forced labour camp. Then Gyurka /György Bulányi/ came to me for a few weeks, not only to visit me, but for a spiritual retreat, held all by himself and only for himself. He wrote a letter to Cardinal Suenens, who had also been baptised in the Spirit when he was among young charismatics, and was so humble that he knelt down, and asked to be prayed over so that he can receive the Holy Spirit. Interestingly, when he was consecrated bishop, his motto was: 'In the Holy Spirit!' Gyurka asked me what had happened to me. I told him that such a wonderful thing had happened that I was just 'quacking'. It is something like when someone with a wonderful smell walks across a room; he's gone, but the smell is still there. And this 'perfume' was with me for another 1-2 months. Everyone felt that something had happened to me. Then he called me back to the priesthood, and I was happy to go. I was happy when they

started to tease me, to attack me, because I saw so clearly that this was a test for me, that what I stood for - what happened to me - could not be disproved. The experience cannot be disconfirmed. A completely different way of seeing things was born within me, as a consequence of which the charismatic movement was started, first in the family, then in the Catholic Church. Today the main leader of the charismatic movement is István Katona. I prayed over him and he received the Holy Spirit. I had this experience on Saturday, and I went to my bishop the next Monday in order to tell him about that. I offered that if anyone was interested, just send them to me. I've been there!"

Ferenc Dombi has not been granted a licence to operate independently since 1977. Between 1977-78 he was a pastor in Ercsi, and from 1979 he worked as a parish priest in Pátka until his retirement in 1987. In Patka, at the request of an inner Voice speaking to him - which he attributed to Jesus - he fasted for 40 days. He was given the strength to do so, without changing his daily activities. After his retirement, in 1987, he spent two months in Medjugorje, where he suffered a splinter fracture in his leg, which was miraculously healed in an instant, at the site of the apparition of Our Lady. He recalled the recovery as follows:

"I was taking pilgrims up to Krizevac - it's a big mountain - and when we got up there, groups were formed to pray. I wanted to go and I was running down the hill, but in order not to break myself, I made a turn, and that's when I stumbled and fell, because my leg had crumpled under me. One big crack and I almost couldn't stand up. I don't even know how I got down, how I got off the mountain. I was examined by three doctors. They said, 'Uncle Feri, this is not going to be a leg any more.' They wanted to take me to Mostar. I told them, "No, take me to the room where the apparition is." There were 12-14 of us. On my right was an Englishman who was recording the revelation on video. I stood next to him, and the others formed a little circle. Then there were two visionaries there, and before the apparition was over - I didn't ask for anything, I was just standing there like a stork, on one leg - suddenly I felt my swollen leg shrink. I thought it had fallen off. I looked over, but there it was. I stepped on it, it didn't hurt. I was in the reverenda, they saw me being carried up, and then they saw me run down just by myself. And then I was running around wondering which leg was broken? It was an unbelievable experience for me."

His healing of the foot was recorded in the Medjugorje book of miraculous healings.

After his retirement, he cleaned stairways until 1989. Then he lived in a Catholic community of life and love, founded by one of his brothers, János Dombi, in Bányá, County Somogy, for nearly two years. After the fall of the previous political regime, in 1991, he received permission from the Bishop of Vác to work as an assistant pastor in the village of Inárcs in County Pest. Here, owing to the sacrificial love of the disciples and the benevolent attitude of the local government, a parish was built for him in two years. He was given permission by the Bishop of Vác to continue operating every year. It was here, in Inárcs, on 15 February 1993, that the Voice spoke to him, and then continued to speak to him for the rest of his life. This is how the content of the Voice/Hang books was born, containing 4,745 letters with more than 20,000 questions and answers. The books appeared in 43 volumes, privately

published. These letters largely contain the teachings and otherworldly experiences of Jesus, and occasionally those of the Virgin Mary and some deceased people. In the autumn of 1997, Ferenc Dombi's licence to operate in the area of the diocese of Vác was revoked by the Bishop of Vác without justification, and then it was given him back in the autumn of 1999. In the autumn of 1997, after finishing his official pastoral work, he moved to Budapest, but he continued his celebration of the Holy Mass until January 2002, in a school in Inárcs, on the last Sunday of every month. Meanwhile, he gave lectures in several places in Hungary, where he presented the moral teachings of his Voice-Letters to people seeking God. The title of his lectures was "Heavenly Peace on Earth", a title given to him by the Jesus who spoke within him. Due to his illness, he lived in the Roman Catholic National Home for Priests in Székesfehérvár from 18 March 2002, and that is where he passed away, moved to his heavenly home, on the night of 1 May 2004, around a quarter past two am, having fulfilled his role. He is buried in the Csutora cemetery in Székesfehérvár, Hungary.

II.

The purpose and role of the VOICE/HANG books

The VOICE/HANG books - and through their writing, Hungarian Catholic priest Ferenc Dombi - play a prominent role in the life of Jesus-Christianity and all people of good will. In this book, celestial beings, primarily Jesus Christ, speak to people through his medium to give practical advice, and moral guidance to those who seek God. "My Holy Spirit can now speak to you in a unique way through these VOICE/HANG-books! Its specialness lies primarily in the purity of its content and the uniqueness of my communication." - says Jesus himself. (4697)

Ferenc Dombi's mission was to discuss the moral teaching at the core of Jesus' Gospels in the language of our time for the people of our time. The Voice Book tells us how to be happy, and nothing can be more important to us than that! (1287) Wherever the reader opens this book, he will find a personal and meaningful message for himself and others.(731)

The Voice books contain more than 20,000 questions and answers. The questions were put up in letters by various people to Ferenc Dombi, through whom the Holy Spirit, adapting the content of the Gospels to their personalities and circumstances, edifies, encourages and comforts them (4330).

Jesus placed his medium in our world so that we would not be left to ourselves in the great spiritual cavalcade that is sweeping over the earth like a whirlwind in our time. He wants to orientate us in the confusion of delusions, so that through these books he makes a last attempt in our time to really succeed in transforming our thinking. (4114) Those who read and study these books in depth, will be able to see everything differently than before, that is, they will be new people! (1418) Even during his lifetime, the values of VOICE were noticed in various countries in Europe and overseas, and many people from abroad turned to him for advice, either in written form or in person.

One of the greatest values of the VOICE/HANG books is that they present a new theology that can integrate all religions, based on Jesus' oldest message, the Gospels. This new theology is capable of bringing about the unity called for in Jesus' prayer (John 17; 3-26), the ecumenism of religions. (4608) The core idea of that is:

"The original sin is selfishness and blame-shifting. The way to do this is through a transformation of thinking on the basis of the Gospels, which you must get controlled in your communities gathered in my name.

The BASE HUMILITY: standing for the good that is seen, but parallel to that, remaining open to the better that can be supported with ME, with Jesus, on the basis is of my Gospels. So there is no new gospel from Me! I call this the foundation, because only on this foundation can everything be built that can carry eternal values That's the content of the first main commandment!

THE UNIVERSAL FAITH: every person has the right to know himself to be a human being, and the duty to regard everyone to be a human being who is born to be a human being. This is the content of the second main commandment!

These are the two pillars of the new theology that is capable of creating the Unity, the Oneness, the Ecumenism among you, which is requested in my prayer (John 17; 3-26)! ... This is the aim of the content of the VOICE/HANG books! This is the only WAY that I, Jesus, have identified Myself with! The greatest obstacle to this on Earth is the desire for domination over people experienced in all religions." (4608)

Revelation and theology are not the same notions. The VOICE/HANG is a private revelation, which does not contain a new revelation ("There is therefore no no new gospel from me!" /4608/), but unfolds the revelation given at its core in the Gospels of Jesus more than 2,000 years ago for the people of the 21st century. At the same time, the new theology in the VOICE/HANG is that the various contents of the Bible must be ranked and everything within it must be weighed on the scales of the Gospels, the oldest message of Jesus, because only in this way can inter-religious ecumenism be achieved. Another great value of the VOICE/HANG is that it brings back the importance and practice of the long-forgotten 'dialogue prayer', and teaches how to use it. There are also many verses in the Bible that prove that everything that edifies, encourages and comforts originates solely from God's Holy Spirit.

Jesus speaks about the dialogue prayer in this way:

"If you believed in the reality of the dialogue prayer, you would still be able to talk with God even today! Partly because of spiritual slothfulness and partly because of little faith, you prefer to turn to God with fixed prayers, that is, dialogue prayers made up by others, rather than by your own words. It is also unfortunate that the prayer books tend to give only the part of the dialogue that the pray-er said to God at some time, and not the part that God said to the pray-er. This is due to the shift of emphasis in the churches from service to rule. The powers that be in the churches don't like it when God speaks directly to someone, apart from them. I was also executed because I gave voice to the fact that God wants to speak directly to everyone through me. (John 14:23)" (1449)

III.

The VOICE/HANG also spoke from his sermons

Not only in the VOICE/HANG letters, but also in his public sermons, the VOICE/HANG spoke from Ferenc Dombi - in terms of the content of what he had to say. So it was true of his sermons that he who listens to the medium listens to Jesus. This was not the case for his private conversations. Then, as a medium imbued with the VOICE/HANG, he spoke to others. (2099) His sermons were recorded and digitized.

IV.

Heavenly Peace on Earth and the Queen of Peace

The VOICE/HANG teachings were uttered in the years following their publication from the lips of Ferenc Dombi under this heading: Heavenly Peace on Earth. It is the fruit, in substance, of a transformation of thinking without which we cannot rid ourselves of the original sin of selfishness and shifting of responsibility. The essence of VOICE/HANG is that without transforming our thinking we cannot be happy. The teaching of Heavenly Peace on Earth is the same in its intention as when Our Lady presented herself to the world - in Lourdes in the morning, in Fatima at noon, and in Medjugorje in the evening - as the Queen of Original Sinless Peace - only in a different version. These two are mutually validating each other, both are among God's greatest blessings to those on earth today! (3898) Ferenc Dombi was also in close contact with the Virgin Mary, he knew her inner values very clearly and received most of her graces from her. (3637).

V.

Why he?

We do not know for sure why Jesus chose Him to be the medium of our time. As he says to one questioner, "I have not given an account of why I have chosen as my apostles those whom I have chosen to be apostles. My choice is not your concern. Even the angels of heaven cannot fully comprehend God's plans for the world. Only God himself can do that! My medium knows that there is a better, smarter, more beautiful, more perfect man in the world. He knows that. Let that be enough for you too." /4576/ Another VOICE/HANG letter refers to the specific role of the medium: "If it wasn't for him, I wouldn't be doing this with anyone else, I couldn't do it! The qualities, the experiences that were necessary for the publication of the Voice-Books could only have been achieved in the atmosphere, only in the soil, in which he was born! He would undoubtedly have been born, just not in such a blessed role." (1249) According to Jesus, "there has never been a Catholic priest in the world through whom he conveyed his thoughts as he did through him." (1547)

VI.

On mediumship

Jesus had been preparing him from childhood on to be a medium (546). Ferenc Dombi had been dealing with Jesus for nearly fifty years before he was called to give an authentic testimony about Him. /4445/ He was able to hear and listen to the conscience of those putting up questions to the VOICE/HANG. But while they were full of disturbing distractions, the conscience of the questioner spoke clearly in him. That was one of his charisms! He also received the charism of teaching, discernment of spirits, and praying in tongues, including its interpretation as well. (1869)

In addition, he also had a wisdom that could see through other people's problems and put their unanswered questions clearly. (399)

He embodied a high harmony of spiritualism and common sense.

We know from the VOICE/HANG that a person who has been inspired by heavenly beings is no better than the one who has been given a different task by the Spirit. However, the medium of VOICE/HANG had a much greater responsibility than those who were given a different role (3514)

The point regarding his role is not so much what he was like, but Whose he was and what he said. But he belonged to Jesus, and he said what the Spirit of Jesus had inspired him to say to the people. (3514)

Contrary to human thinking, he proclaimed that in God's eyes there is no small or great role, only a role well played or badly played. That's what the VOICE/HANG says in several places. Here's a quote: "Believe me, your wooden spoon and the ability given to my medium have exactly the same moral value. And if you spin your wooden spoon with more love than my medium wields the gift I have given him, you will far surpass him!" (4059)

VII.

The basics of his credibility

Ferenc Dombi's credibility was built on three important foundations. On the one hand, he had a degree in theology. On the other hand, he was an open and prayerful man. And the third is that what was written through him, as VOICE/HANG, is everywhere in harmony with the Gospels. (3431)

He knew that any writing, including the HANG books, can only be authentic if they meet this requirement. He was very careful about this in the VOICE/HANG books. But not just him. The VOICE/HANG letters show that Jesus himself also took great care to keep these books clean! (3123) His credibility was further supported by the fact that as a medium of Jesus, he had to take on a harsh prophetic destiny, the fate identity with Jesus. (2220) Common sense would make one shy away from such prophecy rather than long for it! Nor did he seek this role, this situation in life. (1529)

VIII.

Persecutions

He knew that his fate was sealed! He knew that if Jesus was persecuted, he could not escape it, either. (1316) One reason is that the VOICE/HANG is highly critical of the leaders of Christian churches. Jesus says in this book that he has nothing to do with a Christianity in which man is a murderer of man; when in His name they do the exact opposite of what He did and taught; which is dominated by subordination, not by the fact that we are all brothers and sisters, and where he who rules calls himself a servant, and he who is a servant is no longer a man, but a layman! (1411)

There have been and still there are those who cannot bring up sensible arguments against Ferenc Dombi, so they try to judge, discredit and smear him. All this so that people would not take seriously what Jesus said through him. (1316)

Others, out of vanity, lust for power, envy, tried to accuse him of heresy during his lifetime, but Jesus always repelled these attacks. (3456) He justified the VOICE/HANG with his evangelical teachings.

IX.

What kind of person was he?

Ferenc Dombi was very prone by nature to get into faith disputes but Jesus did not allow it. If, in the earlier years of his life, he sometimes crossed the line, it was not in an atmosphere of love and peace, but of lovelessness and unpeacefulness, which caused him a lot of suffering. At such times, only he really knew the mental suffering he had to endure. What he did not learn from the words of Jesus, he had to learn from his sufferings. This is how Jesus taught him moral conduct - the most important statement of his teaching - to "Love your enemies rather" (Luke 6:35)! "Unfortunately, this statement of mine has been underemphasized in all denominations, although I have nothing more important to say, never have, and never will! Only the media that proclaim it are credible. Anyone who does not proclaim it, even the Pope of Rome, is not my credible medium" (1679)

At the beginning of his mediumship, Ferenc Dombi did not even know whether he would have a roof over his head in two months' time. Eventually, he was able to move into the Budapest apartment of a Bokor community member, where small communities gathered in the evenings. Some of those who have seriously studied with him for a longer period of time have begun to hear the VOICE of Jesus at approximately the same level. (2515) He spent a lot of time answering letters from questioners. As a pensioner, he celebrated holy masses in Budapest and Inárcs, gave lectures across the country, and managed the publication and distribution of VOICE/HANG volumes. He barely had time to take care of himself. (2515) Apart from his books, clothes and computer, he had little else. If he received money as a donation, he usually mailed it on to children in India.

At the time of writing the VOICE/HANG, he was living his life as a happy retiree, despite the fact that he did not even have the rank of a chaplain! (2059)

His situation was remarkable in this sense. Not because he was in a privileged position as a medium of Jesus, but because he showed that living for others, giving oneself up, is accompanied by heavenly powers that make even the most difficult

circumstances bearable (Luke 9; 24). His life story shows that he was a man of exemplary humility and courage. Through his openness, he was ready to replace the good he saw with something even better and to represent Jesus' teachings, accepting the consequences of doing so. This VOICE/HANG letter was very true of him: "Humility is not spitting on yourself. Humility is not obedience, so not the world of the barracks. Humility consists of two components, and of the power that unites the two components, fusing the two into one. One of the components is the determination to endure every suffering, every hardship for the sake of the good that has been seen. The other ingredient is the openness that is always capable of replacing the good it sees if it is shown a better one, that is, a better one referring to Me. And the unifying force is the consciousness! You can only represent something with self-consciousness! The humble man represents the greatest, God, so he must be the most self-conscious. and there can be no ecclesiastical or state power in the world to which he bows in the sense that he can be governed by human authority! The truly humble man is feared by all powers! His attitude was born of an inner freedom, without which man cannot be happy. The joyful radiance of his eyes gave credence to the pure teaching of Jesus in the VOICE/HANG. Those who knew him personally know, and often say, that they saw a truly happy man in him in their lives. Any personal problem could be discussed with him, and yet, you never felt it was unpleasant. He could be tough when he needed to be, but he could always express his opinions without offending anyone.

He had an excellent sense of humour. The time spent in his small communities was not only meaningful, but also took place in a warm and cheerful atmosphere. He did not call himself Father, but Uncle Feri.

X.

Control of the VOICE/HANG

Aware of his imperfections, he did not consider himself to be infallible. When Jesus spoke through him, he was not content to hear what he was saying to him from the inside, but was constantly controlling it with the Gospels. He constantly told his environment that if someone refuted any statement of the HANG letters by quoting and referring to the Gospels, he was ready to correct what he had written immediately. In terms of control, however, he was not interested in Paul or any prophet when Jesus spoke to him. If someone contradicted the words of the VOICE/HANG by referring to the prophets, he said that it was bad enough for the prophet, and he had no intention of correcting Jesus' words! (1185) He ranked in the Bible and measured all prophets, including himself, against the gospel teachings of Jesus. With a grateful heart he would have been grateful if any of the suggestions he had published could have been proven to be inaccurate by a competent person, citing Jesus, but there was no such person in his life. (3456) He also wrote to and asked the bishop who forbade him to say the Holy Mass without giving any reason to do so, but he did not receive any reply.

XI.

His illness

Illness is revealing, it always reveals what is in the heart! For years before his death, Ferenc Dombi had suffered from a serious illness, constantly hiccupping. He underwent surgery, but his condition did not improve. He found it difficult to eat, so he lost more than thirty kilos. Doctors were unable to determine the cause of his illness, however, he rejected the blasphemous thoughts of blaming his condition on those around him. His love for God, his unbroken faithfulness, even in this truly trying condition, was exemplary for those around him. With the closing period of his life, he proved that the love Jesus presented is not a matter of physical condition! (4731)

XII.

About the Lords of the Churches

According to the VOICE/HANG, the rulers of the churches are not primarily concerned with the fulfilment of Jesus' desires. but to secure their own positions of power. This is why they always march together with the worldly power! "That's why I had the courage to declare clearly, with the future in view, that there could be no better fate for My disciples than that which was given to Me /John 15; 20/!" (1707)

XIII.

Message to the lay public

In the VOICE/HANG, Jesus encourages believers like this:

"You must learn to believe not only that I am in you by My Spirit, but also that I want to work through you on Earth. You need to outgrow the crutches that you needed before, but now you need to be able to walk on your own two feet. This means that praising Me, turning to Me, is not bound to priests. I can speak and act through all who use both mind and heart for My sake.

You have not received the spirit of fear, but the Spirit of the adopted Son of God. If you have the courage to follow the prompting of My Spirit in direct contact with Me, you can be enriched in Me even without priests. If you do not have the courage, you will not be my good disciples. Just as in the secular life, there is not only a consumer stratum, but also a producer stratum, so you have been only a consumer stratum in the order of grace. You must take the responsibility to be producers! In other words, by My Spirit living in you, come together, talk about Me, pray for the world, and deal with My teachings as I have taught you in the Gospels. Do not be afraid! You will not fall into greater errors than those of your priests. My Soul is not just anyone! I love you more than you think. I am waiting, and I expect you to bring the fruits of the Spirit. /Galatians 5; 22-25/." (571)

XIV.

Its place should be next to the Bible

And this is what Jesus says about the VOICE/HANG books:

"The VOICE-volumes are so much My words that they can rightly be called Scripture! "Wherever you open it, you will always find a thought that speaks exactly to you. When I tell one person, I tell everyone. I am an expert of that. In this I am second to

none. The Voice truly wants to convey My love in truth and My Truth in love to all! If people knew the moral value of these books, there would not be a literate person who would not have this book among his books, along with the Bible! Therefore, almost all its thoughts are meant for you too!" (732)

"Use the contents of these, for they were written to give practical advice and moral guidance to you, seekers of God. My Holy Spirit can now speak to you in a unique way through these Voice books! Its uniqueness lies primarily in the purity of its content and the specialty of my communication. But the time will soon come, and is already here, when some of my disciples will represent as a natural spiritual foundation what is still considered extraordinary today!" (4697)

So let us all read them and learn from Him!