

Share the Messages

# OUR LADY'S MONTHLY MESSENGER

THE MIR CENTER OF WESTERN COLORADO

Check out our website at [Medjugorjedaily.com](http://Medjugorjedaily.com)



Vol. 27, No. 11

November, 2023

**W**hen the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. (Mt 25: 31-32)

**Our Lady of Medjugorje's  
Monthly Message of  
October 25th, 2023:**

***D***ear children! Winds of evil, hatred and peacelessness are blowing through the earth to destroy lives. That is why the Most High sent me to you, to lead you towards the way of peace and unity with God and people. You, little children, are my extended hands: pray, fast and offer sacrifices for peace - the treasure for which every heart yearns. Thank you for having responded to my call."

On the 25th of each month, Our Lady gives a message through the visionary Marija Pavlovic-Lunetti for the villagers in the parish of Medjugorje and for all those who choose to follow her on the path to holiness.

Urgent message given to Ivan on Friday, October 20th:

***D***ear children! Today I invite you to pray for peace. At this time, peace is threatened in a special way, and I ask you to renew fasting and prayer in your families and to encourage others to pray for peace. Dear children, I want you to understand the seriousness of the situation and that much of what will happen depends on your prayer and perseverance. Dear children, I am with you and I invite you to seriously start praying and fasting, Thank you for responding to my call!"



Jesus Christ the King

***Inside:***

*Sure, I believe in Purgatory - pg. 2*

*Is Christ the King or is Caesar - pg. 4*

*The message of Akita, 50 years on - pg. 5*

## Sure, I Believe in Purgatory. So Did C.S. Lewis

by Dwight Longenecker from [dwhightlongenecker.com](http://dwhightlongenecker.com) (CS Lewis quote added)

Being raised in an Evangelical Protestant world I was taught to reject the belief in purgatory for three reasons. First, it isn't in the Bible. Second, we are saved by "Faith alone" and purgatory smacks of earning your salvation. Third, we believed in the Calvinist doctrine of eternal security: "once saved always saved" and purgatory seemed like "getting a second chance."

As I moved into Anglicanism and closer to the Catholic faith the Protestant doctrine of "Sola Scriptura" – Bible alone – began to disintegrate. It became increasingly clear that people didn't really believe Sola Scriptura. They believed their denomination's or their personal interpretation of the Bible. This being the case, where was the proper authority for interpreting the Bible? The logical choice was not Pastor Bob at the local Baptist Bible Church or this denomination of that one, but the Church to whom the Epistles of St Paul were written and who eventually determined the canon of the Scriptures in the first place.

There were clearly some practices and beliefs in Christian practice that were not specifically stated or mandated in the Bible. The doctrine of the Holy Trinity was the big one, but it didn't take much imagination to see that there were all sorts of Christian beliefs and practices in every denomination that developed from traditions and local customs and beliefs. Teetotalism, for example.

Next I had to look at the doctrine of "salvation by faith alone". In addition to the famous verse in the epistle of James: (faith without works is dead) one had to account for the numerous verses throughout the old and new testaments that spoke of the importance of one's good works (or lack of) at the judgement. The most famous passage is Matthew 25—the parable of the sheep and goats being judged according to their works of charity. Clearly, while one wasn't saved by good works one could not ignore the role of works in one's final judgement.

Finally, was it really true that once a person was "saved" they had their ticket to heaven no questions asked? It seemed not only too good to be true. It seemed to contradict common sense. It made more sense that if a person could engage their free will to accept God's gift of salvation they might also, at a later date, use that same free will to reject the gift they had accepted. The Catholic Church taught that a person might fall into "mortal sin" and thus turn away from God and turn toward eternal separation from his love.

As I learned more about it I realized that Purgatory wasn't a "second chance" instead it was a place of purgation—purification and cleansing. Purgatory was a place where we continued, by God's grace, to work out our salvation with fear and trembling. This gave each soul an enormous measure of dignity. Their choice was honored by God. Their decisions mattered. Their actions mattered, and Purgatory was a way for their actions and decisions to continue to matter. As they

climbed the mountain of purgatory their sinful actions were purged, their hearts were purified further as they approached the summit and the realization of their final destiny: eternity in God's presence.

This belief in Purgatory complemented common sense—realizing that the Catholic faith never contradicts common sense although it often transcends common sense. What do I mean by this? Simply that when I looked at myself and most other people it seemed obvious that we were not such miserable sinners as to burn forever in the lake of fire. Most people, while flawed, mean well and have the desire for all that is beautiful, good and true. On the other hand, most people were also not pure and spotless enough to enter directly into the Lord's presence.

Purgatory made sense and fit with what was true about salvation: We are saved by grace through faith in Christ's redeeming work on the cross, his resurrection and ascension into heaven—and not through the good works we have done. However, our choices and actions

matter so if we have not "grown up into the full humanity and divinity of Christ" in this life, we continue that work (by God's grace) in the life to come until at last we are able to see him face to face.

And here is the famous quote from C. S. Lewis, taken from one of his last works, *Letters to Malcomb: Chiefly on Prayer*:

"Of course I pray for the dead. The action is so spontaneous, so all but inevitable, that only the most compulsive theological case against it would deter me. And I hardly know how the rest of my prayers would survive if those for the dead were forbidden. At our age, the majority of those we love best are dead. What sort of intercourse with God could I have if what I love best were unmentionable to him?"

I believe in Purgatory... Our souls demand Purgatory, don't they? Would it not break the heart if God said to us, 'It is true, my son, that your breath smells and your rags drip with mud and slime, but we are charitable here and no one will upbraid you with these things, nor draw away from you. Enter into the joy?' Should we not reply, 'With submission, sir, and if there is no objection, I'd rather be cleaned first.' 'It may hurt, you know' - 'Even so, sir.'

I assume that the process of purification will normally involve suffering. Partly from tradition; partly because most real good that has been done me in this life has involved it. My favorite image on this matter comes from the dentist's chair. I hope that when the tooth of life is drawn and I am "coming round," a voice will say, "Rinse your mouth out with this." This will be Purgatory. The rinsing may take longer than I can now imagine. The taste of this may be more fiery and astringent than my present sensibility could endure. But I don't think the suffering is the purpose of the purgation. I can well believe that people neither much worse nor much better than I will suffer less than I or more. The treatment given will be the one required, whether it hurts little or much."



## From the Diary of Sister Emmanuel

www.childrenofmedjugorje.com

On September 25th, 2023, the visionary Marija received the following monthly message from Our Lady:

***“Dear children! I call you to a strong prayer. Modernism wants to enter your thoughts and rob you of the joy of prayer and the encounter with Jesus. Therefore, my dear little children, renew prayer in your families, so that my maternal Heart may be joyful as in the first days, when I chose you and when prayer resounded day and night – and heaven was not silent, but in this place of grace it gave peace and blessing in abundance. Thank you for having responded to my call.”***

### *A Spirit of Revelation*

A French-speaking priest who was visiting Medjugorje told us about a surprising event that can help us to reflect on the holy mystery of the Mass and what happens there in the invisible, that we do not see.

One day, he was celebrating Mass in his parish and started praying for the deceased according to the rite of the missal. Out of the blue, a man came and stood next to him in front of the altar. Our friend was very surprised, for this man was neither a priest, nor had he been invited to concelebrate. He was wearing street clothes, and at first the priest felt disturbed by this. What is this man doing here, he wondered? But he soon understood the purpose of this presence, for suddenly the man begged him aloud, “Pray for me!” Pray for me! Then he gave the priest his name and surname. I am XXX XXX (we will keep this anonymous!), he said. Then the priest immediately prayed for him aloud, mentioning his name and surname, just like when Mass is offered for a deceased person. Then the man disappeared the same way he had come.

The priest understood that this person was a poor soul suffering in Purgatory. No one in the congregation saw him. Only the priest did. Then Mass ended very simply. But after Mass, a man rushed up to the priest and, in a state of deep emotion, asked him: “Do you know my son? You prayed for him! You named him in your prayer! He committed suicide!” On that day, seeing that his son had manifested himself, this long-suffering father received a great consolation!

This is a significant fact! It is not surprising that priests or lay people see souls in Purgatory, or just hear them. The sacrifice of the Mass is a very profound mystery, it connects earth to Heaven and Heaven to earth. The souls of the departed



Sister Emmanuel

need our help! By God’s permission, they sometimes give us signs to ask for our prayer. Offering them our support is a great act of love towards them, it helps them enter Heaven more quickly. Let us not forget that for the soul, the smallest sufferings of purification in Purgatory are more painful than the greatest sufferings on earth. It is therefore urgent to come to their aid!

### *I only have my soul!*

Undermined by modernism, our society is increasingly denying the reality of the soul and its eternal character. What a huge loss! This is why Mary reminds us: ***“I understand your pains and your sorrows, and with my motherly love I wipe away your tears. Trust in my Son, for He will do for you what you would not even know how to ask for. You, my children, must concern yourselves only with your soul, for it is the only thing that belongs to you on this earth. Your soul is what you will be bringing, dirty or clean, before the Heavenly Father.”*** (2. 07. 2016)

### *A terrible war in the Middle East*

A war breaks out in the Middle East! How many men, women and children have already lost their lives there and in many other places have become victims of merciless conflicts! More than ever, peace is threatened, and many are gripped by fear. But... Be on guard! The enemy’s goal is to rob us the little peace we have and to instill fear in our minds and hearts. Then, he can manipulate us as he wants. This is one of his typical ploys! Once again, Mary shows the way of life to all those who have decided to let her guide them:

***“My Son has promised me that evil will never overcome,”*** she said, ***“because you righteous ones are here; you who try to say your prayers from the heart; you who offer your sorrows and sufferings to my Son; you who understand that life is just the blink of an eye; you who yearn for the Kingdom of Heaven; this is all that makes you my apostles and guides you to the Triumph of my Heart!”*** (Nov. 2, 2014)

***“If you make peace in your heart, your peace will flow from your heart like a river that will flow throughout the world.”*** (Feb. 25, 1991)

Each one of us can work mightily to protect peace, if we let God dwell into our hearts. “Christ is our peace” (Eph 2:13). Big and small, young and old, let us all offer our sufferings to Christ, out of love for Him, so that these sufferings, united with those of Christ, take on infinite value! (See the Diary of Sr Faustina). Without even leaving our homes, we become peacemakers, and we share in the Redemption of Christ! That is so magnificent!



Here is, for example, a very simple approach: “Jesus, I offer you my sorrows, my difficulties, my worries, my pains

## Who is the King of Jews: Jesus or Caesar?

by Andrew Willard Jones @ newpolity.com (edited for length)

Throughout the Roman empire, hundreds of gods were worshiped. Most of these were local, of concern only to the inhabitants of a particular region. Some, such as Jupiter, were a part of the official cult of the empire as a whole. It is important, though, that we do not mistake their gods for smaller versions of God Himself. The pagan gods were power. If the weather had power, it was a god. If the river had power, it was a god. The people understood the power that everywhere affected their lives, demanding their submission, to be aspects of the divine. They worshiped these instances of power, not with the adoration and thanksgiving that Christians have grown accustomed to, but with the overarching purpose of placating the divine power: seeking its favor and mitigating its wrath.

Thus, it seemed obvious to the Romans that the emperor was divine. He had immense power, and power was what it meant to be godlike. The residents of the Roman Empire lived under the power of others, men and gods, to whom they were expected to submit or suffer the swift and pitiless consequences. This produced a certain fatalism—the belief that the course of one's life is out of one's hands and is the result of the arbitrary will of others: which leads to despair and fear. Ironically, this fear is the source of the prototypically Roman courage, military ambition, and heroism that a romantic view of the Empire takes as the Roman genius. Rather, the Roman people, whether slaves or free, were scared; their fear produced the desire for power, the drive to amass for one's self the ability to determine fates, to steal from the gods, to become godlike to others—to achieve glory. This was the circular source of what St. Augustine called Rome's *libido dominandi*, its lust for domination.

Christ was born into a Jewish culture that was fearfully subjected to this Roman Empire. In this context, his declaration that the kingdom of God was at hand and that he was the Son of God was radically subversive. Christ, for example, told a parable about the kingdom of heaven in which he said that it was like a king who was holding a marriage feast for his son. He sent out servants to invite the guests, but instead of coming, the guests abused his servants and even killed them. This made this king angry, and he destroyed the guests with his army and sent his servants out to invite strangers (see Matt 22:1–14). Now, the meaning of this parable is clear: God is the king and Christ is His son; the Jews had been invited to the king's feast—to his kingdom—and had rejected him. God would therefore destroy them and move His kingdom to another people.

This was a direct threat to the survival of the status quo, not some spiritualized story with no immediate “political” consequences. Christ was talking about being the king of the Jews. The Pharisees recognized this immediately and responded to Christ's parable by asking Him if it was lawful to pay taxes to Caesar, as if to say, “Oh, you're a king are you? And are you such a king as to go up against the real king, Caesar?” Jesus responds, “Why put me to the test, you hypocrites? Show me the money for the tax.” They bring him a tribute penny, and he continues, “Whose likeness and inscription is this?” They reply that it is Caesar's, and Christ responds, “Render therefore to Caesar the things that are Caesar's, and to God the things that are God's” (see Matt 22:18–21). This exchange is more complicated than it might at first appear. On its obverse—the heads side—the penny bore the image of Tiberius, the current emperor, with the inscription “Caesar

Augustus Tiberius, son of the Divine Augustus”—Caesar, son of god. On its reverse—the tails side—it had an image of the queen mother as the goddess Peace. The coin was struck for the very purpose of maintaining the power of a god-king. It was itself an idol, and its dutiful payment was a form of submission, even worship. Christ attacks this directly.

He looks at the coin and sees it for what it is: merely the mechanism, the property, of the man called Caesar. Like all idols, it is merely the work of human hands, fashioned of silver and cast by men. There is nothing divine about Caesar's power. The coin is an empty boast. Give it, therefore, back to its owner, but do so not with the worship for which it was made, but as a pitiful nothing. Give worship to the true God, the true king. Give to the true king what is his. And what is his? Just a couple lines later, Christ tells us: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself” (Matt 22:37–39). What is left for Caesar? His worthless little coin and his absurd claim to be a god.

This was sedition. Christ's assertion that He was the Son of God who had come to establish a kingdom was clearly rebellious. Such treason formed the basis of Christ's trial. The Jews brought Christ before Pilate with the charge that he claimed to be the king of the Jews and the Son of God. In the political-theological world in which they lived, these claims amounted to the same thing. So, Pilate asks Christ, “Are you the king of the Jews?”

Jesus answered, “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.” Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice.” Pilate said to him, “What is truth?” (John 18:36–38)

Christ confused Pilate. To Pilate, as a Roman, kingship simply was worldly power. To not have an army was to be no king at all. Christ's assertion that he is a king and that he does not fight for worldly power because his kingship is not from the world—not from below but from above—was nonsense. Christ explains that his power is based in truth. It is very tempting to read this as some sort of spiritualized dodge of the implications of Christ's kingship, as if Christ was saying, “Don't worry. I don't mean that kind of king. You worldly kings have nothing to worry about.” But this is wrong.

Again, mankind was created to live in the truth of God. Man's ability to understand the world and so order it through his rationality—his true power, we might say—was dependent upon his humbled, upward looking, reception of the truth of God. This reception of the truth, which becomes mediation of the truth into the world, was the manner in which mankind had been created to have dominion and to subdue the earth—to be true kings. This kingship—which we might call a kingship of truth or of reason—was perverted through the fall into fear and domination. What we got instead was the construction of the pagan states with their ritual systems and extrinsic, closed law codes that divinize men.

*(Kingship of Christ continued on page 7)*

## The Message of Akita More Relevant Than Ever

by Joseph Pronechen from ncregister.com

Fifty years ago on Oct. 13, 1973, our Blessed Mother appeared to Sister Agnes Sasagawa in a convent in Akita, Japan. It is no coincidence that the original apparition happened on the Oct. 13 Fatima anniversary. This anniversary is especially significant. In light of the shocking news concerning Israel, the ongoing war between Russia and Ukraine, violence in many other places, unrest in the Church, and natural disasters, taking to heart the message Our Lady gave at Akita should be a priority — and put it into practice.

As at Fatima, our Blessed Mother's warning at Akita was most dire. But she also gave hope by giving the solution for people to follow.

Our Lady said: *"As I told you, if men do not repent and better themselves, the Father will inflict a terrible punishment on all humanity. It will be a punishment greater than the deluge, such as one will never have seen before. Fire will fall from the sky and will wipe out a great part of humanity, the good as well as the bad, sparing neither priests nor faithful. The survivors will find themselves so desolate that they will envy the dead. The only arms which will remain for you will be the Rosary and the Sign left by My Son."*

*"The work of the devil will infiltrate even into the Church in such a way that one will see cardinals opposing cardinals, bishops against bishops. The priests who venerate me will be scorned and opposed by their confreres...churches and altars sacked; the Church will be full of those who accept compromises and the demon will press many priests and consecrated souls to leave the service of the Lord."*

*"The demon will be especially implacable against souls consecrated to God. The thought of the loss of so many souls is the cause of my sorrow. If sins increase in number and gravity, there will be no longer pardon for them."*



Before seeing Our Lady's concluding words to Sister Agnes during this apparition, consider that 50 years ago the possible events described by Our Blessed Mother would never have crossed our minds as likely to happen. But they did. Never

did the thought of marriage being attacked so strongly occur. Never did anyone question the distinction between male and female. And "fire" could yet fall from the sky — from man or from heaven (Revelation 9).

It did not (and still does not) have to be, because of that big "if" — if people listen to what our Blessed Mother said to do. Her concluding words offer that hope and a promise too. She told Sister Agnes:

*"Pray very much the prayers of the Rosary. I alone am able still to save you from the calamities which approach. Those who place their confidence in me will be saved."*

Now is the time to relearn or learn anew prayer and penance and immediately put them into practice, one sure way to hurry peace in the world. Did people listen in numbers? Only nine years after Akita, in 1982 on his visit to the Shrine of Our Lady of Fatima in Portugal, Pope St. John Paul II said, "How many people and societies - how many Christians - have gone in the opposite direction to the one indicated in the message of Fatima." John Paul said he saw that "sin has thus made itself firmly at home in the world, and denial of God has become widespread in the ideologies, ideas and plans of human beings." But "the evangelical call to repentance and conversion, uttered in the Mother's message, remains ever relevant. It is still more relevant. It is even more urgent ..."



During the Akita apparition preceding this anniversary one, Our Lady told Sister Agnes, in part:

*"Many men in this world afflict the Lord. I desire souls to console him to soften the anger of the Heavenly Father. I wish, with my Son, for souls who will repair by their suffering and their poverty for the sinners and ingrates."*

Bishop John Shojiro Ito, who formally approved the Akita apparitions, told a group of pilgrims: "It is the message of Fatima." Will Akita's message from our Blessed Mother go unheeded? Despite the Miracle of the Sun at Fatima, surely not enough people followed her requests, because she said if people did not follow them, a worse war would follow. Just over 20 years later, World War II began in Europe. Then, as Our Lady had warned, communism spread.

Our Lady also warned of the possibility at Fatima. She reminded us with strong words at Akita. Have we listened? Those words of Akita are a repetition and an "update" of what we were told at Fatima. If we do not respond, "several entire nations will be annihilated," were her words at Fatima.

### ***The Three "R's": Rosary, Repentance, Reparation***

Remember, Akita is an update of Fatima. Akita's solution is Fatima's solution. Fatima's instructions are Akita's instructions. They are really very simple. The simple instructions are these: Pray very much the prayers of the Rosary. And again:

*"Each day recite the prayers of the Rosary. With the Rosary, pray for the Pope, the bishops and priests."*

At Fatima, we know she requested the Rosary at each of her apparitions:

*"Continue to say the Rosary every day in honor of Our Lady of the Rosary, to obtain the peace of the world and the end of the war, because only she can obtain it."*

Make the First Saturday devotions, fulfilling the simple conditions. Also, be consecrated to her Immaculate Heart and enroll in and wear the brown Scapular as a continuous sign.

*(Message of Akita continued on page 6)*

(*Sister Emmanuel continued from page 3*)

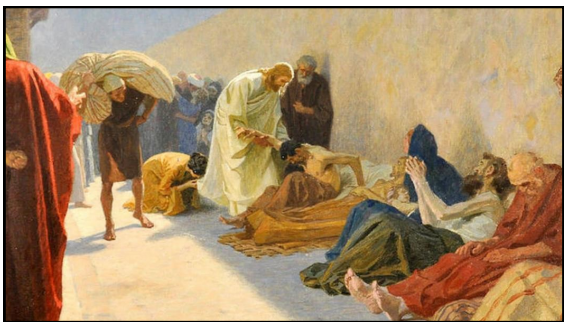
and all my sufferings! I beg you, please unite them with yours so that they may bear much fruit!". In this way, a situation that our nature rejects (God did not create suffering!) becomes a source of blessings. By our doing this, Jesus is then able to extend the effects of his salvation to many.

The most magnificent example of this reality is that of the Blessed Mother, who lived her whole life in deep union with her Son, sharing in His joys and His sorrows. Who better than she can now powerfully intercede for us? St. Paul himself clearly expresses the fruit of his trials that he suffered with Christ and that he offered to Him.

That's why let's take heart! With God, all things are possible! In God, fatality doesn't exist. He will work miracles if we pray fervently for peace, in a spirit of reparation and offering on behalf of our brothers and sisters in the Middle East and all those who are victims of the war. Why should we allow ourselves to be demoralized? God is waiting for our intercessory prayer, our cooperation in His divine work! It is up to us to make use of this wonderful gift and power that was granted to us from the moment we were baptized!

### ***A remarkable intervention by Mary!***

During my recent mission in Spain, I met a couple whose story filled me with deep joy. As a result of a stroke, Ramón had fallen into a deep coma. The only thing keeping him alive was a ventilator in intensive care. After several months of futile attempts to revive him, there was no hope left and the doctors decided to pull the plug. But his wife remembered that one of her friends had brought her, from Medjugorje, several religious objects that had been blessed by a priest and also by Our Lady during one of her apparitions. In fact, at the end of her apparitions, Mary blesses the



articles presented to her, such as rosaries, medals, crosses, rose petals, Bibles, pious images, letters, etc. Therefore, Ramón's wife had the idea of bringing them to the hospital and placing them next to her husband. She gently swept a blessed rose petal over the left side of his forehead, while praying fervently. At that moment, she saw her husband raise his right arm in the air. She could hardly believe it! She did the same thing on the right side of her husband's forehead, who suddenly raised his left arm. When she came back the next day, she did the same thing again, and her husband bent his legs. In a word, he was waking up! These signs of recovery were observed by the medical staff. They decided to continue the treatment. Sometime later, Ramón was discharged from hospital in good health.

This couple's hearts are now filled with immense gratitude! That evening, I saw Ramón with my own eyes and spoke to him, because he came with his wife to my talk at Villanueva de la Cañada, near Madrid.

Who acted to bring about this spectacular healing? Jesus, through the priest who had blessed these articles, or Mary who had also blessed them? Actually, both! Mary tells us, ***"The blessing of the priest is greater than mine, for when a priest blesses you, it is Jesus who blesses you."*** But in Mary's blessing there is all the power of her love for us, the power of her intercession and the motherly anointing that belongs to her. ***"Jesus listens to His Mother!"*** she says. (March 2, 2015) Her motherly blessing is one of the great gifts she offers in Medjugorje. Certainly, the healing of the body was a wonderful gift for Ramón. But the radical conversion of this couple, of their family and their circle of friends, is an even more precious gift! For we are all called to holiness, and this holiness is what will remain after our short life on earth, and then we will enter eternal life!

(*Message of Akita continued from page 5*)

Make sacrifices in reparation for sin. The sacrifices Our Lady requires are those required for fulfilling our daily duties. Start the day with the Morning Offering. Be consecrated to the Sorrowful and Immaculate Heart of Mary. As at Fatima, have a devotion to St. Joseph. If enough people respond, the triumph of the Immaculate Heart of Mary will be hastened and a chastisement might be averted or lessened by the Blessed Mother's intercession.

Remember her final hope-filled words at Akita: ***"Pray very much the prayers of the Rosary. I alone am able still to save you from the calamities which approach. Those who place their confidence in me will be saved."***

In light of these words and this anniversary reminder, can we keep ignoring our Blessed Mother's simple requests? Surely we should not want to be like those who after major warnings like plagues continued their sinful ways (Revelation 9:20-21). That brings us to the meaning of the dire warning about forgiveness and "no longer pardoning" in the message.

John Haffert, co-founder of the World Apostolate of Fatima, the Blue Army, explained it in relation to the sin against the Holy Spirit, referring to St. John Paul II, who taught in his encyclical *Dominum et Vivificantem*:

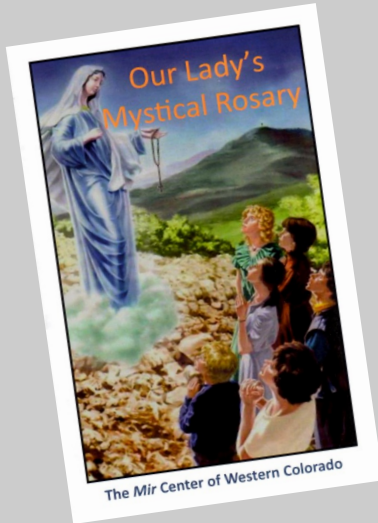
If Jesus says that blasphemy against the Holy Spirit cannot be forgiven either in this life or in the next, it is because this non-forgiveness is linked, as to its cause, to non-repentance, in other words to the radical refusal to be converted... Blasphemy against the Holy Spirit, then, is the sin committed by the person who claims to have a 'right' to persist in evil — in any sin at all — and who thus rejects Redemption. This was written in 1986. Has the world gotten any better even after the words of Our Lady, the Mother of Divine Mercy, and in light of the unimaginable offer of mercy in the Divine Mercy devotion?

For this 50th Anniversary of her appearances at Akita, can we ignore any longer her messages there and at Fatima, and her hope-filled solutions and simple directions? Writing about Akita, Haffert also explained: Our Lady has already told us at Fatima what we must do. We can believe that when a sufficient number are responding, there will be miracles of Grace in the world turning back the tide of evil and issuing in the 'era of peace for mankind' promised by Our Lady. In True Devotion, St. Louis de Montfort wrote, "The salvation of the world began through Mary and through her it must be accomplished." Or once again, as Our Lady of Akita said: ***"I alone am able still to save you from the calamities which approach. Those who place their confidence in me will be saved."***

## A Perfect Gift!

A new Rosary Booklet with messages from Our Lady of Guadalupe, Lourdes, Fatima, Kibeho, Medjugorje and more.

**Absolutely beautiful!**



Give copies to your friends, families, and prayer group members.

**5 copies for 25 dollars**

**10 copies for 40 dollars:  
(postage included.)**

Send check payable to *The Mir Center* and mail to:

The Mir Center of Western Colorado  
2574 Young Court  
Grand Junction, CO 81505

*(Kingship of Christ continued from page 4)*

Christ restores truth through the internal conversion of hearts—He rules men not from below, but from above, not through fear, but through truth. However, this does not leave the power of the world alone. Men who live in the truth are no longer living in the order of fear. What the order of fear promises but can't ever really deliver is peace, and peace is exactly what is fulfilled in the regime of truth. Members of Christ's kingdom are not less powerful than the subjects of Pilate's kingdom; rather, they are more powerful, here, now, and in this world. What is more, members of Christ's kingdom are unilaterally no longer members of Caesar's kingdom. They are no longer subject to his power because they no longer live in the world of anxiety and fear that his power depends upon. Christ's kingdom of truth undoes the very foundations of the worldly kingdoms.

The power of the god-king is the power of the liar: his claim is that peace comes only through violence, from below. Men restored to truth through grace, however, are not subject to the power of lies. They can have peace without Caesar. This is a more radical rebellion than any army could have mounted. Far from leaving them alone, the establishment of Christ's kingdom destroys the very logic of the pagan kingdoms. None of this makes sense to Pilate because he doesn't have a concept of truth that is distinct from power. He is a Roman through and through. Power is truth. Truth is nothing more than power. It is therefore, considered separately, a useless category, and the realistic man can dismiss it with a shrug: "What is truth?" So, to Pilate Christ seems insane. He and his soldiers, therefore, mock Christ, saying, "Hail, King of the Jews!," putting a crown of thorns on His head, and clothing Him in a purple robe. Pilate then tries to give Him back to the Jews because he doesn't see a threat in Him. They answer, "We have a law, and by that law he ought to die, because he has made himself the Son of God" This charge frightened Pilate. Sons of gods were, after all, kings. Caesar himself was the son of a god.

Nevertheless, Pilate sees no actual power in Christ and so tries again to release Him. The Jews cry out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar" (John 19:12). This is the decisive charge. The Jewish leaders connect the dots in no uncertain terms: Caesar's power is as a son of god. This man claims to be the son of the God of the Jews. Therefore, this man claims to be a rival king. What is a king? The son of a god. Who is Caesar? The son of a god. Who does Christ claim to be? The son of a god, and so a king. Who then is the chief priests' and the Pharisees' god—is it any longer the Jewish God, or is it the Roman god? The chief priests and the Pharisees have fallen into the most extreme form of idolatry in the Bible. They perverted the Divine Law in such a way that it no longer strained to make contact with the Creator. They acknowledged Caesar, a mere man, as the son of god and king and rejected the Christ, Jesus, the true Son of God and the King of Kings. "We have no king but Caesar," they cry as they send Jesus, the Nazarene, to be crucified...

Aren't the messages of Our Lady too good to keep to yourself? Isn't there a friend or relative that you'd like to add to our mailing list? There is no charge for *"Our Lady's Monthly Messenger"*, but donations are accepted. Please Note: if you add more than 2 names, please consider a donation of 20 dollars per name per year. Make checks payable to: *The Mir Center*. And please, no overseas orders... Thanks and God Bless!

(Please Print)

Name: \_\_\_\_\_

Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Mail to:

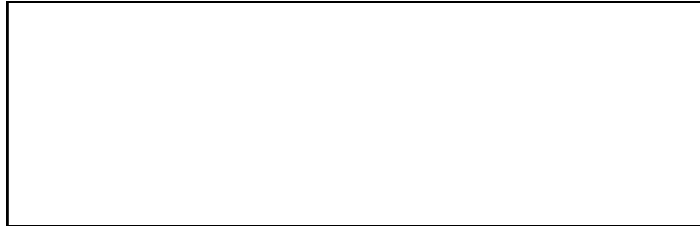
The Mir Center of Western Colorado  
2574 Young Court  
Grand Junction, CO 81505

# November

S	M	T	W	T	F	S
			1 <b>All Saints Day</b>	2 <b>All Souls Day</b>	3	4
5	6	7 Medjugorje prayer group 7:00pm St Francis	8	9	10	11
12	13	14 Medjugorje prayer group 7:00pm St Francis	15	16	17	18
19	20	21 Medjugorje prayer group 7:00pm St Francis	22	23	24	25
26 <b>Christ the King</b>	27	28 Medjugorje prayer group 7:00pm St Francis	29	30		

## Upcoming events:

- + **All Saints Day, November 1st**
- + **All Souls Day, November 2nd**
- + **Christ the King, November 26th**



Our Lady's Five-Point Program  
 \*Conversion  
 \*Prayer  
 \*Fasting  
 \*Peace  
 \*Reconciliation

Non-Profit Org  
 US Postage Paid  
 Grand Junction, CO  
 Permit No. 36

***If you would like to be removed from our mailing list, please let us know...***

The Mir Center of Western Colorado  
 2574 Young Court  
 Grand Junction, CO 81505  
**Return Service Requested**

Our primary goal, our main focus, is to bring Jesus Christ to the world and to bring the world to Jesus Christ. To accomplish this task, the MIR Center of Western Colorado was established to provide accurate information about the messages and events originating from Marian apparitions occurring in Medjugorje and elsewhere. We are committed to living and sharing the messages of Medjugorje and helping others to live the messages as well. By living the messages of Medjugorje, which are in essence the message of the Gospel, we hope to spread peace into our families, into our communities, and into our world. As a nonprofit organization, we intend to use any and all funds raised or donations received to aid in spreading the messages of Our Lady to all who will listen. With regard to the apparitions occurring in the world today we humbly submit to the final authority of the Catholic Church.

MISSION STATEMENT