

Share the Messages

OUR LADY'S MONTHLY MESSENGER

THE MIR CENTER OF WESTERN COLORADO

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Vol. 29, No. 10

October, 2025

Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus... (2 Tm: 2:8-10)

**Our Lady of Medjugorje's
Monthly Message of
September 25th, 2025:**

*Dear children! May this time
for you be a time of prayer
for peace. Thank you for having
responded to my call. (With
Ecclesiastical approval)*

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.



Our Lady of the Rosary

Inside:

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The Rosary: Battering Ram of Heretics

by Shaun McAfee catholicexchange.com

Although its exact origins are in disagreement with some historians, what is beyond dispute is the Rosary's deep association with St. Dominic and his mission to confront the great heresies of his time, especially the Cathars, or Albigensians, whose dualistic worldview threatened the foundations of Christian belief.

Our Lady told Dominic that the Rosary is the "battering ram" of false Christian teaching. But what did she mean? What gave the Rosary its sharpest edge was its structure, and I don't mean the repetition or the grouping of the prayers. I'm referring to the prayerful meditation on the mysteries of Christ's life, death, and resurrection. In contemplating these mysteries, one is catechized by them. The Rosary is not merely prayed—it teaches. It forms the mind in truth and the heart in love.

And this is precisely why it was effective against the Cathars (the Albigensians). Their teachings were not just morally or philosophically off—they denied the Incarnation, the sacraments, and the goodness of creation itself. They struck down marriage and childbearing, and if a child was born, it couldn't be baptized. What we will examine is how the Rosary, mystery by mystery, dismantles those errors not by argument alone, but by leading the soul into the luminous clarity of divine revelation.

Let's examine each set of mysteries and how they directly oppose the teachings of the Cathars. The Cathars believed that the material world was evil—a prison crafted by a lower god or evil spirit. Human bodies were to be escaped from, not sanctified. Marriage, childbirth, even the sacraments, were seen as part of this corrupt physical order. But the Joyful Mysteries declare something radically different:

The Annunciation – God becomes man. He takes on flesh. Far from fleeing creation, God enters it. The angel Gabriel's announcement to Mary refutes the very core of Cathar cosmology.

The Visitation – Mary, pregnant with the Son of God, brings the new Ark to Elizabeth. John leaps in the womb—an unborn child reacting to the presence of the Incarnate Lord. Life in the womb is sacred, not a trap.

The Nativity – The Word becomes flesh and dwells among us. Christ is born not in celestial grandeur but into a real human family, with real human suffering and joy.

The Presentation – Jesus is offered in the Temple according to the Law. He enters into the rituals and structures of the Old Covenant, affirming the continuity between flesh and faith.

The Finding in the Temple – The incarnate Word learns, speaks, listens. God in the flesh is among the teachers. Human learning and reason are not traps, but paths to truth.

Each mystery affirms the dignity of matter, of the body, of human relationships, of covenant, and of the very idea that God makes Himself visible. These strike at the heart of Cathar contempt for the material world.

The Sorrowful Mysteries: Embracing the Body and the Cross. The Cathars rejected the crucifixion as something either illusory (since they believed Christ didn't have a real body) or morally repugnant. Their Jesus did not suffer, did not die, and certainly didn't rise bodily. But the Sorrowful Mysteries show a God who loves unto death:

The Agony in the Garden – Christ feels the weight of suffering. He sweats blood. This is no illusion. The Incarnate God experiences dread and sorrow as any human would.

The Scourging at the Pillar – The body is not evil—but here it is wounded, lashed, torn for our healing. The physical suffering of Christ redeems the physical realm.

The Crowning with Thorns – Even in humiliation, the Kingship of Christ shines through. The Cathars saw worldly suffering as meaningless; but for Christians, it becomes redemptive.

The Carrying of the Cross – The path to Calvary is not one of escape, but of embrace. The cross is not avoided but accepted, sanctified by love.

The Crucifixion – Christ dies a real death in a real body. There is blood, thirst, agony—and through it all, forgiveness and mercy. The cross is the culmination of the Incarnation, not a divine mistake.

These mysteries boldly confront the dualism of the Cathars. Jesus didn't just appear human—He was human. And His suffering wasn't an accident—it was the means by which He saved the world.

If the Cathars despised the material, they equally despised the resurrection of the body. For them, salvation meant escape from the body, not its glorification. But the Glorious Mysteries reveal the truth:

The Resurrection – Jesus rises bodily. The tomb is empty. He eats with His disciples. The resurrection is not a spiritual metaphor but a vindication of the whole of Christ's humanity.

The Ascension – The human body of Christ is taken into heaven. Matter is not left behind—it

is raised.

The Descent of the Holy Spirit – The Spirit descends on flesh-and-blood apostles, empowering the Church. The age of the Church begins with tongues, fire, and proclamation in the public square.

The Assumption of Mary – The first disciple is taken into heaven, body and soul. A woman, a mother, a creature of flesh, is glorified.

The Coronation of Mary – Not as goddess or abstraction, but as Queen of Heaven—crowned, exalted, and still human.

This set of mysteries silences the Cathar fear of the body and the world. It shows that redemption doesn't come by rejecting creation but by recreating it from within. The body is not a cage but a temple destined for glory.

(The Rosary continued on page 6)



St. Dominic receives the Rosary

From the Diary of Sister Emmanuel

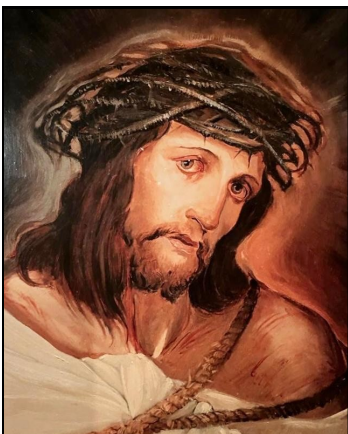
www.childrenofmedjugorje.com

On August 25th, 2025, the visionary, Marija, received the following monthly message:

Dear children, my little children, my beloved ones; you are chosen because you have responded, you have put into practice my instructions and love God above all else. Therefore, little children, pray with all your heart that my words may be realized. Fast, sacrifice yourselves, love out of love for God Who created you, and be, little children, my extended hands to this world that has not come to know the God of love. Thank you for responding to my call.” (With ecclesiastical approval)

How to react to blasphemy?

How to react to blasphemy? In Medjugorje, many pilgrims confide in us that one of the greatest sufferings within their families, at work, or among their loved ones is hearing God's name frequently taken in vain. This hurts them deeply, and they try their best to silence the blasphemer, but they are unsuccessful. They reproach them for the blasphemy, they emphasize its horror, and express their profound disapproval. But this only worsens the atmosphere and poisons relationships. In Medjugorje, Our Lady gave us some enlightening advice: **“Do not enter into an argument!”** she said. Let's follow this advice to the letter!



I think of this maternal advice when I hear pilgrims talk about this, and I invite them to completely change their attitude toward the blasphemer. First of all, keep quiet; it's essential.

Pretend you didn't hear anything. It is all about the painful silence of Jesus on the Cross that He breaks to say, “Father, forgive them, for they know not what they do,” while He dies of thirst for souls. It is right to remain

silent in our heart, offering our suffering and forgiveness.

Invoke God's help to maintain peace of heart at all costs, and behave as if one had heard something which is uninteresting. Do not react, because expressing our disapproval can produce the opposite effect and provoke an increase in blaspheming.



Sister Emmanuel

my. The peace of our heart must not depend on what others do or say (even if it's difficult at times!), for Jesus Himself is the source of our peace!

What should we do then? Bless the Lord fervently and praise Him from the depths of our hearts. Thus, the praises and blessings will go straight to His Heart and cover the effect of blasphemy. We can also recite a few verses from the psalms; they will be of great help, for the Word of God is a double-edged sword!

The blasphemer will tire of blaspheming before we tire of blessing. This attitude of silence and prayer also applies to any situation where we hear hurtful, hateful, violent, or indecent words. Sometimes, it is even necessary to leave the room. St Thérèse of the Child Jesus gives us an example: faced with a sister who exasperated her, fearing she would not be able to contain a negative reaction, she sometimes preferred to leave the room. This painful situation is also the right moment to recite inwardly this magnificent prayer that the Angel of Fatima (Portugal) taught the three little shepherds:

“Most Holy Trinity, Father, Son, and Holy Spirit, I adore You profoundly and I offer You the most precious Body, Blood, Soul, and Divinity of Our Lord Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifference by which He is offended. By the infinite merits of His Sacred Heart and the Immaculate Heart of Mary, I ask you for the conversion of poor sinners.”

The Shepherd's Voice

A shepherd from the Karlsruhe region in Germany discovered one day that his entire flock, 111 sheep, had been stolen during the night; meaning that in the space of one night, all his belongings had disappeared. Needless to say, he was in a state of immense anguish! He immediately reported the theft to the police, who began to search for the animals. A few weeks later, the authorities learned there was a plan in Cologne to transport 5,000 sheep to Turkey by train. They asked the shepherd to go to the train station to check if his sheep were in the convoy.



On the day the sheep were to be loaded, the shepherd stood with the police at the freight station. The enormous flock passed in front of them. At regular intervals, the shepherd gave his call.

Like all shepherds, he had a unique way of whistling to gather his sheep when he was with them in the countryside.

(Diary of Sister Emmanuel continued on page 6)

Jan Sobieski, Victory in Vienna and Our Lady's Holy Name

By Christopher Check from catholic.com

The Turks arrived at the walls of Vienna on the twelfth of July in 1683. On the thirteenth, an emissary from the grand vizier rode to the city's walls with an invitation to surrender the city and submit to Islamic rule. Starhemberg declined.

On the fourteenth, the Turks began to bombard the city's walls. The walls of Vienna had been much improved since the medieval days when they were first constructed, paid for by Richard Lionheart's ransom. By the seventeenth century, the city's defenses included all the designs developed in Italy during the Renaissance: mutually supporting bastions and ravelins, scarp and counterscarp, glacis and curtain wall. Tightly packed earth faced with brick and gently sloped both absorbed and deflected the rounds from the Turkish bombards. But the walls were not everywhere strong, and the Turks located on the south side Vienna's weak spot, between two bastions that fronted the imperial palace. Toward this point in the wall, they began a process at which they were very good: the steady digging of parallel trenches to close on the city's defenses, followed by mining—the digging of underground galleries to be packed with explosives to tumble the walls from beneath.

By August, the combination of mining and artillery fire had taken its toll of the city's outer wall and seriously damaged the palace bastion. Musketball-to-arrow, pike-to-cutlass, and hand-to-hand encounters in the ditch and on the ramparts grew more frequent and more fierce. Viennese counter-miners clashed with Turkish sappers in torchlit underground tunnels. Flamboyant and fearless, Starhemberg, a pistol in each hand, was ever in the thick of these contests, yet he knew that without relief, the fighting would soon be street to street and house to house.

In the plains and woods surrounding Vienna, Charles Sixte, with his small force of 10,000 horse and no infantry (critical for seizing and holding terrain), did his best to limit the depredations of the merciless Tatar raiders. Dozens of villages south of the Danube were put to the torch, their women raped and their men slaughtered.

As grim as events appeared, hope was within sight. Four days after the start of the Turkish bombardment, John III Sobieski, king of Poland, marshaled his army of nearly 40,000 in Warsaw and began the 435-mile march southwest toward Vienna. A similar force under John George III, elector of Saxony, came southeast from Dresden. A third force came straight east from Munich under Maximilian II Emanuel, elector of Bavaria. They united near Krems, some forty miles upriver from Vienna.

The Holy League, under command of Sobieski, now began its difficult passage through the Wienerwald, known to us as the Vienna Woods, the 30-miles-long and 20-miles-wide expanse of thickly wooded foothills that dominate the terrain southwest of Vienna. Moving the artillery over steep slopes and rugged ground cut with ravines was particularly difficult, but by the eleventh of September, the Christian force had reached the

Kahlenberg ridge. Looking down on the plain below, they saw the countless brightly colored tents of the Ottoman host stretching north toward the city walls.

Sobieski also saw that the south slope of the ridge was of the same difficult terrain as the rest of the Wienerwald and was crisscrossed with the high stone walls of vineyards and farms. The descent to the plain below would be as painstaking as the climb, but also under attack from Janissary skirmishers. Before dawn, Sobieski assisted at Mass in the ruined Church of the Camaldolites, offered by Bl. Marco D'Viano. Gathering his force, he commended their mission and their souls to the care of the Blessed Virgin.



King Jan Sobieski, the warrior king

The descent began. As the sun rose on the morning of September 12, the Ottomans saw, according to their own account, “a flood of black pitch flowing down the hill, smothering and incinerating everything that lay in its way.”

Taking one ridge at a time, the Christians fought their way down the hill. Little could the commanders do but exhort their forces to press ahead in the confusion. The Saxons on the left of the Holy League line were the first to engage the forward-deployed Ottomans, but by ten, the whole Turkish army was arrayed for counterattack. For several hours, the battle traded advantage, the Holy League ever closing on the city.

By late afternoon, Sobieski's army had reached the plain, and he was now positioned to exploit his greatest asset: the famed Winged Hussars. Drawing up these courageous cavalrymen, their feathered plumes streaming off their backs, he led them himself, lances couched in a full-tilt charge at the center of the Ottoman line. Shouting “Jezus Maria ratuj!”, they charged and reformed, charged and reformed, charged and reformed. The Polish horsemen followed their intrepid king deeper and deeper into the army of Islam, smashing what remained of their resistance, setting the followers of Muhammad to flight, relieving the siege, and carrying the day. “We came, we saw, God conquered,” Sobieski wrote to Innocent XI.

The Polish king—taking a privilege that ought to have gone to Emperor Leopold—entered the city feted with parade and feast. Writing to his wife, Sobieski described Vienna's gratitude: “All the common people kissed my hands, my feet, my clothes, saying, ‘Ah, let us kiss so valiant a hand!’”

The event was the last great Ottoman effort. Their borders receded. Within three years, Buda was back in Christian hands. One year after Sobieski's victory, Pope Innocent XI—also dearly remembered for his explicit condemnations of usury and of “mental reservation”—extended the Feast of the Holy Name of Mary to the universal calendar of the Roman Rite to honor the great victory that Our Lady granted the Christian West. When it fell out of fashion three centuries later in 1969 to recall the heroics of Christian soldiers against the enemies of Jesus Christ, the feast was removed from the liturgical calendar. In 2002, however, Pope St. John Paul II restored the feast...

Our Lady Teaches on the Power of the Rosary

from *To the Priests Our Lady's Beloved Sons (Locutions to Fr Stefano Gobbi)*

275 October 7th, 1983 *The Dragon Will Be Shackled*

"Beloved sons, in the battle in which you are daily engaged against Satan and his crafty and dangerous seductions, and against the mighty armies of evil, apart from the special help given you by the angels of the Lord, it is necessary for you to employ a weapon which is both secure and invincible. This weapon is your prayer. With prayer you are always able to snatch back from the enemy whatever territory he has conquered; to make blossoms of goodness spring up on the desert of sin and evil; and especially you can free an immense number of souls whom Satan has succeeded in imprisoning. Prayer possesses a potent force and starts a chain reaction in good that is far more powerful than any atomic reaction.

The prayer of my predilection is the holy rosary. For this reason, in my many apparitions I always ask that it be recited. I unite myself with those who say it; I request it from all with solicitude and maternal preoccupation. Why is the holy rosary so efficacious?

Because it is a simple prayer, a humble one, and it forms you spiritually in littleness, in meekness, in simplicity of heart. Today Satan is successfully conquering everything with the spirit of pride and of rebellion against God, and he is terrified by those who follow your heavenly Mother along the road of littleness and humility. While this prayer is despised by the great and the proud, it is recited with so much love and so much joy by my little ones, by the poor, by children, by the humble, the suffering, by the many, many faithful souls who have welcomed my invitation.

Satan's pride will again be conquered by the humility of little ones, and the Red Dragon will find himself decisively humiliated and defeated when I bind him not by a great chain but by a very frail cord: the holy rosary.

It is a prayer that you say together with me. When you invite me to pray for you, I accede to your request and mingle my voice with yours, and I unite my prayer to yours. Consequently it becomes more and more efficacious, because your heavenly Mother is suppliant omnipotence. What I ask for I always obtain, because Jesus can never say no to what his Mother requests of Him. It is a prayer that unites the voices of the Church and of humanity, because it is said in the name of all, and never exclusively on behalf of a single person.

By contemplating its mysteries, you are led to understand the plan of Jesus, as spelled out in all of his life, from the Incarnation to the consummation of his glorious Pasch, and thus you penetrate ever more profoundly into the mystery of the redemption. And you begin to understand this mystery of love through your heavenly Mother; moving through the passage-way of her Heart, you gain possession of the immense treasure of the divine and burning charity of the Heart of Christ.

In the rosary you become formed for the perfect glory of the Father with the frequent repetition of the prayer Jesus taught you: 'Our Father who art in heaven; hallowed be thy name, thy kingdom come.' You are also formed for the everlasting adoration of the Most Holy Trinity with the recital of the 'Glory be to the Father, and to the Son, and to the Holy Spirit.' Today your heavenly Mother asks you to make use of the holy rosary as the most efficacious weapon for fighting in the great battle, under the command of the 'Woman clothed with the sun.'

336 October 7th, 1986 *The Rosary Brings You Peace*

"I am the Queen of the Holy Rosary. I am your leader who is guiding you in the terrible battle against Satan and all the spirits of evil. If you allow yourselves to be led with docility by me,

you will always feel at your side the precious help which is given to you by the angels of the Lord, the blessed and the saints of paradise, and all the souls who are still being purified in purgatory.

I am, in fact, the leader of one single cohort. Today, as you recall the date of one of my great victories, I want to call upon you to fight, with courage and confidence, without allowing yourselves to become alarmed at the subtle and dangerous tactics made use of by my Adversary to bring you to discouragement. For this reason, I want to uncover for you three traps which form part of a particular strategy employed by my Adversary, in this great battle.

The first is that of spreading about the certainty that he has already succeeded in conquering the whole world; that he has established his reign in it and that he fully exercises his power there. His great conquest is this human race, which has rebelled against God and which is repeating his proud act of defiance: 'I will not serve the Lord!' A most dangerous means, made use of by Satan in these times, is that of giving the impression that there is no longer anything more to be done, that one will no longer succeed in changing anything, and that it has already become useless to make any kind of an effort to lead humanity along the road of return to God and to good.

And so your heavenly Mother is assuring you that even this humanity forms a precious part of the people of God, won by Jesus at the price of his blood, shed to the last drop for its salvation. God, especially today, is alone the victor and He loves all the poor sick humanity which has been snatched from Him, and He is preparing the moment when, by the greatest miracle of his merciful love, He will lead it along the road of return to Himself, that at last it may be able to know a new era of peace, of love, of holiness and of joy. For this reason, I am inviting you always to make use of the powerful weapon of trust, of filial abandonment, of a great and boundless charity, of a complete availability for all the spiritual and material needs of your neighbor and of a motherly and unlimited mercy.

(The power of the Rosary continued on page 7)



(Diary of Sister Emmanuel continued from page 3)

The authorities could not believe their eyes when they saw that little by little, one after the other, the sheep were breaking away from the large mass of small livestock and gathering around their shepherd. Once the other animals were loaded onto the train, the small flock remaining near the shepherd was counted. To everyone's surprise, there were exactly 111 sheep. Not a single one was missing! The police were very impressed and understood without a shadow of a doubt that these sheep truly belonged to the shepherd.

Jesus, the Good Shepherd

How can we not think of Jesus, our divine Shepherd, who tells us: "The one who enters by the gate is the shepherd of the sheep. The doorkeeper opens to him and the sheep listen to his voice, and he calls his own sheep one by one and leads them out... he goes ahead of them and the sheep follow him because they know His voice..." (Jn 10:2-4)

And we, do we hear His voice? "I speak to all souls," Jesus said to St. Faustina. But not all souls hear the murmur of His voice. Here are some excerpts from Sr. Faustina's Diary:

"Silence is a sword in spiritual combat. A talkative soul will never achieve holiness. The sword of silence will cut through anything that would cling to the soul." (Diary § 477)

"The silent soul is strong; if it perseveres in silence, no opposition will touch it. The silent soul is capable of uniting itself with God in the most profound way; it almost always lives under the inspiration of the Holy Spirit; in the silent soul, God acts without encountering any obstacle." (Diary § 477)

"The Holy Spirit does not address the dissipated and talkative soul, but He speaks through silent inspirations to the silent soul." (Diary § 552)

"Try to live in recollection, so that you may hear My voice, which is so sweet that only recollected souls can hear it..." (Diary § 1779)

These are precious words, of primary importance for our time when noise so often imposes itself upon us and robs us of the intimacy we could have with the Lord!

Saints Carlo Acutis and Pier Giorgio Frassati



Dearest Carlo Acutis and Pier Giorgio Frassati, what a celebration it was in heaven and on earth at your canonization last Sunday! Now more than ever, come to the aid of the young people throughout the world! They are so tender and impressionable! Come visit the hearts of each of them, give them your enthusiasm for this great gift from God that is life! Protect them from evil that wants to devour them. Keep away from them the traps of all kinds that are set for them! Accompany them in their desire to love and be loved! Help them discover with what love they are loved and cherished by their Creator from the moment of their conception, and what a maternal heart they find in the Blessed Virgin



Mary! Give them the ability to discern good from evil and never to fall into the subtle and fatal trap of "Everyone does it..." Help and console parents who, like yours, have lost a child. This is not the time to be idle; the world is on fire!

"Do not forget, dear children, that each of you is a unique world in the eyes of the Heavenly Father!" Mary tells us. (May 2, 2016).

A few pearls of wisdom from Carlo Acutis...

"Infinity is our Homeland. We are always awaited in Heaven."

"Our Compass must be the Word of God, which we must constantly confront."

"The Eucharist is my highway to Heaven... The more we receive Holy Communion, the more we will become like Jesus, and already on this earth, we will have a foretaste of Heaven... If we approach the Eucharist every day, we go straight to Heaven... When we stand before the sun, we tan. When we stand before Jesus in the Eucharist, we become saints."

"All are born as originals, but many die as photocopies."

"To be always united to Jesus is the purpose of my life... Find God, and you will find the meaning of your life... Everything passes... What will make us truly beautiful in the eyes of God will be the way we have loved Him and our brothers and sisters."

"I offer to the Lord all the suffering I must endure, for the Pope and for the Church, in order to go directly to Heaven and avoid Purgatory..."

"I die in serenity because I have lived my life without wasting even a minute on things that do not please God."

(The Rosary continued from page 2)

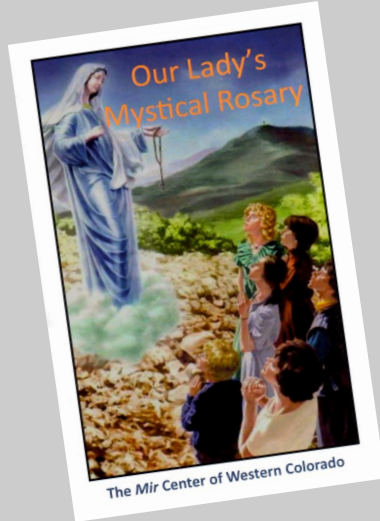
The Rosary is a living catechism in beads. In this light, the Rosary becomes more than prayer—it becomes proclamation. Every *Ave* is a heartbeat echoing the truths of the Creed. Every decade is a lesson in Incarnation, Redemption, and Glory. It is no wonder that Dominic turned to the Rosary to preach to a people whose minds had been darkened by spiritual error. Where long theological treatises failed to move hearts, the Rosary allowed ordinary people to see Christ with the eyes of faith.

It is worth noting that the structure of the Rosary mirrors the structure of the Gospels. It is not merely Christ's teachings that are highlighted, but His life. The mysteries are not abstract doctrines, but moments—revealed moments that confront falsehood by revealing reality. Today, heresies still swirl around us: denial of the Incarnation, rejection of human dignity, confusion about suffering, and disdain for the body. And yet, the Rosary still works—not as magic, but as meditation, formation, and communion. In a world seduced by false lights, the Rosary remains a torch of fire.

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(The Power of the Rosary continued from page 5)

The second is that of having succeeded in putting the Church in a state of grave difficulty, shaking it to its foundation, by the wind of contestation, of division, of infidelity and of apostasy. Many are losing courage, as they see how numerous today are those pastors who are allowing themselves to be deceived by his subtle and dangerous action.

The means which you must use to fight back against this ambush of his is that of your consecration to my Immaculate Heart, because the Church, even though it appears wounded, darkened and routed today, has been entrusted by Jesus to the loving protection of your heavenly Mother. I want to help it, console it and heal it through you, beloved children consecrated to my Heart and docile instruments of my motherly will. Through you, I am pouring balm upon its painful wounds, comforting the hours of its desolate passion and preparing the moment of its greatest renewal. I am doing this, in these times, in a very special way, through my Pope, John Paul II, who is bringing the sign of my motherly presence everywhere. He is giving you the battle sign; he is guiding you in the struggle; he is teaching you courage and confidence; he is already announcing to you my sure victory. Follow him along the road which he points out, if you wish to prepare, with me, a new and radiant Pentecost for the whole Church.

The third is that of succeeding in spreading everywhere, through all the means of social communication, his wicked works of destruction and death. Thus, divisions are multiplying; impurity is being exalted; corruption is extensive; violence is becoming more and more widespread; hatred is flooding the land and wars are expanding menacingly. To fight and conquer all this evil, which is attempting to submerge the entire human race, you must have recourse to the powerful weapon of prayer. In fact, the new era will be able to come to you only as a gift of the Spirit of the Lord, not as the fruit of the work of man. And so it is necessary to ask for this gift through a continual, incessant, and trusting prayer. Pray with me. All the Church must enter into the cenacle of my Immaculate Heart, to invoke, with the heavenly Mother, a very special outpouring of the Holy Spirit, which will lead it to live the experience of a second and radiant Pentecost.

Pray above all with the prayer of the holy rosary. Let the rosary be, for everyone, the powerful weapon to be made use of in these times. The rosary brings you to peace. With this prayer, you are able to obtain from the Lord the great grace of a change of hearts, of the conversion of souls, and of the return of all humanity to God, along the road of repentance, of love, of divine grace and of holiness. Then you will no longer say: 'But, always and everywhere, everything remains just as it was. Nothing ever changes!' This is not true, my beloved children. Each day, in silence and in hiddenness, the heavenly Mother is waging her battle against the Adversary and is working, by means of most extraordinary signs and manifestations, to change the heart of the world.

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!

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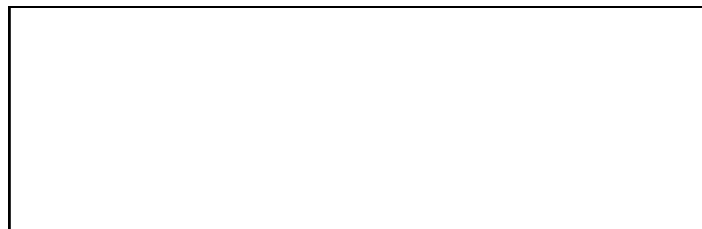
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October

S	M	T	W	T	F	S
		Medjugorje prayer group 7:00pm St Francis	1 St. Therese	2 Guardian Angels	3	4 St. Francis of Assisi
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	27	28 Medjugorje Prayer group 7:00pm St Francis	29	30	31	1 All Saints

Upcoming events:

- + **The Guardian Angels, October 2nd**
- + **Our Lady of the Rosary, October 7th**
- + **All Saints Day, November 1st**
- + **All Souls Day, November 2nd**



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

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