

My dear children, even today I'm coming among you to help you to receive My coming.

✘ My children, many of you don't live My Messages any more and you're losing hope; you don't believe in the coming of My Son any more and you aren't able to live His waiting any more. He'll come - as He'd promised you - and you'll have the joy of seeing Him face to face, for this reason I'm exhorting you to be able to wait. As a mother waits for her child, so I wish that each one of you be able to make this expectation grow in his/her own heart. Oh, My dear children, what a lot of bewilderment there's in your hearts! You can't feel joy any more, you're all full of the world things, you're losing hope and I'm coming among you to lead you towards a true Peace. Peace will come only through prayer, because He's the true Peace!

I'm exhorting you to pray in order to rediscover that beauty which many of you have known and, through you, I can act to help you to keep this gift that My Son's done you. My children, thanks to all those who are becoming Apostles of My call.

I need you because, through you, My Apostles, many souls can see in you the wonders that God's doing. Pray for your Pastors without judging them, pray for their support, pray for the Church, pray in order that the Consoler Spirit can fill and fortify.

Pray, pray, pray! Thanks to you all.

A comment

A part of mystery remains in every prophecy. This message, in theory, is intended "to humanity"; however it seems to apply to a particular group, in the case, to our Prayer Groups. I will simply comment out the part that I have pointed out in the text. We will mark that this Message, much more than the others, has an eschatological tenor. Mary speaks of Her own coming, then that of His Son. Of which coming is it about?

1. Of our personal death? We could ask ourselves why "you'll have the joy of seeing Him face to face," according to the usual theological language, it alludes to the beatific vision, which is only possible after the personal death.
2. The continuation does not seem to go this sense. Several modern prophets (Don Gobbi, Vassula, Sulema, etc., etc.) speak of a return of Christ prepared by the Triumph of Mary. This return of Christ would mark a period of general conversion, the recoiling of Satan, the wonderful prosperity for the Church. On condition of not to fall into an exaggerated millenarianism, condemned by the Article 676 of the Catechism of the Catholic Church, this vision of the future is acceptable. It would be a question of an "intermediary reign" of Christ, that would mark the end of a time, but not the end of the world. The entry at this stage could be marked by a lucidity grace given to all atheists men or by doing part of any religion. Here is the theory "of enlightenment of



consciences” developed by Sulema. In my humble opinion, this exhortation alludes to this end of a time of atheism and apostasy. It is in profound harmony with the teachings given in Medjugorje.

3. The oracle could aim at the Parousia, at the end of the world, at the general resurrection. It disgusts me to think of it. We must keep our feet on the ground, not to drop out of (not to abandon) the temporal tasks (Vatican II, Constitution “Gaudium et Spes”); but, in recent years, the Christians are inclined to forget “the Last Things” (= Death, Judgement, Heaven, Hell). When we read the Gospels, especially St. Matthew’s Gospel, we see that the essential thing is the promotion of the Kingdom of Heaven.
(by Father M.F.)