



Message from the Blessed Virgin Mary Queen of Peace on September 25, 2015 and reflection from Fr. Francisco Verar.

"Dear children! Also today I am praying to the Holy Spirit to fill your hearts with a strong faith. Prayer and faith will fill your heart with love and joy and you will be a sign for those who are far from God. Little children, encourage each other to prayer with the heart, so that prayer may fulfill your life; and each day, you, little children, will be, above all, witnesses of serving God in adoration and of your neighbor in need. I am with you and intercede for all of you. Thank you for having responded to my call."

This message of September 25, could be seen as a preparation to the month of the Holy Rosary, a month of prayer par excellence in the Church. The message is divided into three parts.

1./ Mary Intercessor. In the message the Mother says: She prays. Prayer was the apostolate that the Virgin, in her earthly life, carried out the most, aside from the education of Her Son. And we can see, how the education of a Son and being a wife, walk together with the life of prayer. This is to say, you can educate and serve life from prayer, and prayer itself teaches how to educate and serve. That was the role that the Mother had on earth, but according to this message of September 25, She still continues doing this for all of us in Paradise. Meaning: that the Virgin today educates Her children from Her prayer in Heaven, and while She educates them, She also prays. Thus, Heaven is the place where there is more prayer, and the life of prayer we can develop on earth, will be a preparation for the life in Paradise: without prayer there is no eternal life. Therefore, why does Mary pray, or for what does She pray? She will tell that Herself: **so that the Holy Spirit can fill the hearts of Her children with a strong and firm faith, because prayer and faith will fill the hearts with love and joy, and we will be a sign for those who are away from God.** But why does the Mother, instead of asking us to pray to the Holy Spirit so we are granted a firm faith, so as to be a sign for those who are away from God, She prefers to pray for that intention? The answer is not a complicated one: **because Her prayer is so powerful as an exhortation from Her that She proposes, can be.** And that is an example for us. We must then, imitate Her; furthermore in many messages She has asked us: to pray for this need: so that the Holy Spirit can fill our hearts and by that we can develop a strong and firm faith to face the times we live in, so we can be love and joy, living signs for those who are away from God. But in the message She reminds us that She is praying for that intention. Thus, we must meditate in those words, in that intention that the Mother has in Her Immaculate Heart.

2./ Exhort all others to the <<prayer with the heart>>. The second part of the message is a petition or request that the Virgin makes; that her children mutually exhort to the called **<<prayer with the heart>>.** And to observe the strength that this call has, we must also consider, that the last two messages on the 25th of the month, the Virgin has spoken about this matter. Let us see that on August 25th She said: **<<Dear children, today I am with you with happiness and invite you all, dear children to: pray, pray, pray so you can understand the love I have for you>>** Then, in September, She mentioned: **<<Dear children, today I invite to be prayer. That prayer can be for you the**

wings for the encounter with God.>> And now She mentioned: << **exhort one another to prayer with the heart, so that prayer fills your lives, and you, dear children, one day will be, above all, witness to the service to God in Adoration and to your neighbor in need.>>** Note then, the continuity with the subject of prayer: **First**, prayer continues” <<**pray, pray, pray>>**; **Second: <<be prayer>>**; **Third: <<exhort the others to prayer with the heart>>**. These are three different calls though related ones. And this is evident, because he or she who does not have a life of prayer cannot invite another person to have it; above all, the call to << **pray with the heart>>**.

<<**The prayer with the heart>>** is one of the characteristics of the Medjugorje spirituality, and to understand it, we must pray continuously as the Mother teaches. She has said that this prayer cannot be learned from books, but rather **each one learns it by his or herself, when day to day an effort to practice it is made**. It is not about praying as a group, not about reciting the Holy Rosary or to meditate the Holy Bible. Just to cite a few of the resources for prayer. **But rather to open the heart first; whatever or whichever resource you use**. Because the first thing in <<prayer with the heart>> **is open the heart to God**, to come before Him each day, with the doors wide open, without any kind of reservations. Perhaps the biggest crisis we are facing in the Church, could be precisely not knowing how to pray. That is why the Mother also exhorts that we talk to others about this expression of prayer. But he or she, who does not pray continuously and has not made a life of prayer, cannot help others to pray.

The life of prayer is only learned at the feet of Jesus, so to be able to exhort others to <<prayer with the heart>> we must bend our knees, we must <<**deal in friendship while being many times alone with Whom we know loves us>>**, as St. Teresa of Avila wrote. And this **deal in friendship with Whom we know loves us**, is above all, our first duty. The Mother reminds it frequently. But there is always the question: can a person who does not pray frequently- and his/her life is not one of prayer- exhort others to pray? **Impossible!** This is the problem! And that is why the Mother first spoke about continued prayer, and the She made the calling to <<be prayer>>, and then ask us that we exhort others to pray with the heart.

Never before in the history of the Church, for so many years, have had a call like this to resonate. We must affirm this once more: Medjugorje is not understood without prayer, because the fundamental call from The Mother, is to be **prayer life**. That is why the Mother always comes back to this subject. But there is a hurdle: in spite of so many calls, the majority perhaps does not respond. There are people who speak much about Medjugorje but have a very little life of prayer, and there are others who see in Medjugorje an opportunity to profit. Worst yet! Because the essential of Medjugorje is prayer: pray continuously and knowing how to do it. In such sense, we must see Medjugorje as a **great school of prayer**, of prayer with the heart, and this is understood at the feet of Jesus. We will not understand Medjugorje whether the Pope approves it or not, Medjugorje is understood only before Jesus. Then, to exhort others to prayer with the heart, we must first pray with the heart and transform life in prayer. That is why it all begins by placing ourselves each day before Jesus. There it is discovered that prayer is not repeating words, ask for something, fulfill a duty...but rather experience each time with bigger intensity, the fire of the love of God. **God is a consuming fire, God is only love and love itself**. But this is not just to be repeated to others, on the contrary we must live it, because we too live to pray and we pray to live.

This year we celebrate the 500 years of the birth of St. Teresa of Jesus, and on October 15, we honor her memory. And who was St. Teresa of Jesus? The great reformer of the Carmelites, but the <<reform>> she first did was that of her own life, and she achieved this reform **through prayer with the heart.** And Teresa spoke of 4 degrees of prayer with the heart in the book of her life (chapters 11 through 18) an in the Interior Castle, chapter 9. **Observe.**

First degree of prayer: << Of those who begin to have prayer, we could liken them to those who draw water from the well, which would be, as I said, the ones who tire in picking up their senses, that, since they are accustomed to being spilt, is a lot of work>>. (Life 11, 9) In this way of prayer, one experiences work and effort. For not being used to collect themselves in the inner of their souls. Man is <<spilt>> towards the outside, and therefore his or her prayer, bears little fruit and is tiresome. Man/woman will feel uneasy and disgusted when, in spite of their work in meditating and collecting oneself, they find nothing but dryness and void. St. Teresa invites those who begin this way, not to stay in a praxis of prayer that it is only pleasing to the senses. We must not remain bound to the exercise of hard prayer, but rather open oneself to an unselfish friendship.

Second degree of prayer: If water is drawn with a water wheel: <<...with water wheels and pots drawn with a winch (I have done it a few times) it is less work and more water is drawn>> (V. 11, 7) Here, the praying person experiences certain particular taste that I no way come by his or her thinking or meditating on the things of God. Though in this degree you cannot leave mental prayer completely, Teresa tells us about the prayer of quietness, which is precisely a communication of God to the soul, in which the person feels within a gathering towards the deepest confines of her being, in which her will feels and clearly enjoys some happy tastes, that had not yet experienced in not a thing of this world: << Here the soul begins to collect itself, here it touches the supernatural, because in no way it could earn those no matter how diligent the soul is>> (V. 14, 3)

Third degree of prayer: the water used in this orchard of the soul << running water from a river o spring, which waters the orchard with much less work, though some work is done when directing the water. The Lord wants here to help the farmer, in a way that the Lord is almost the farmer and who does it all>> (V. 16, 11). It refers to that God again come to encounter with the praying person, with a much more abundant action. Teresa speaks to us about the dream of powers (memory, understanding and will) as a suited own prayer in this manner of watering. The experience of grace is much more clear than in the previous prayer. The action of God in this degree of prayer, reaches the innermost of man, in his faculties, in a more intense manner that in the prayer of quietness. This action of God <<lulls>> man as it pertains to all that is created, because man is profoundly made captive by God. The person feels in its self <<an intoxication and wonder of love>>. <<Glorious wonder, a celestial enrapture>> (V. 16, 1-2). << Now, now the flowers bloom and begin to release fragrance>> (V. 16, 3) eager to serve the Lord.

Fourth degree of prayer: << ...it is water that comes from heaven and with its abundance swells and satiates this orchard with water>> (V. 18,9), It is about a prayer of union of all the faculties of the soul in which the action of God envelopes and dominates the person. St. Teresa describes the prayer of union as this: <<Here, there is no feeling, but rather enjoyment without understanding what is enjoyed. Understand that you enjoy a good where all the other goods are enclosed, yet this is

not understood well. Use all the senses in this joy, in a way that no sense is left idle to be aimed at any other interior or exterior thing>> (V. 18, 1) The soul << **feels with an enormous and soft delight, nearly fainting completely ...all exterior force is lost and the inner strength of the soul increases so as to be able to better enjoy his glory. The exterior delight felt, is large and well known>>** (V. 18, 10). The action of God is so powerful that it suspends all the faculties of the soul, in a way that the praying person cannot attend to anything else. <<**God takes the soul and carries it with Him>>** << **And an accelerated and strong impetus comes, and one sees and feels rising this cloud (of the great Majesty of God)>>**. In this prayer, there is a total union of the whole person in God: interior and exterior. St. Teresa calls the union of grace, an spiritual uplifting or flight and union of the spirit.

It is important to indicate that to **this prayer of union**, one arrives normally, after the praying person has exercised mental prayer for a long time. And, as it is observed, the Virgin wants for us to get there. That is why, on the message of this past September 02, She spoke this way: << **if you love each other, you will pray with the heart and reach spiritual heights, and the road to Paradise shall be opened for you.>>** The spiritual heights that Mary speaks about, is the **complete union with God through the prayer with the heart**. But the biggest problem is the **activism**, mainly focused on making money. Because people have lost their supernatural dimension and many think wrongly, that the goal of mankind on earth is to make money, and that the ones who make the most money, will be happier. But there are other schemes from the devil: such as putting inside the heads of people that if they do not marry and find an ideal spouse they cannot be happy, nor will they fulfill their <<**vocation>>** on earth. Rather the devil urges you to pursue at all cost the << **attractions of consumerism>>: clothing, technology, tourism travels, drugs, alcohol, sex.... << Not through there>>** the Mother says: << **we must give God, the first place in life>>** And the way to achieve and conquer this is <<prayer with the heart>>

4./ Motherly accompaniment.

At the end of the message, the Mother remembers and also reminds us of her personalized accompaniment so many times mentioned: << **I am with you and I intercede for you. Thank you for having responded to my call!>>** In the task of praying with the heart and teaching others how to realize it, we are not alone, the Mother walks with us, and this is also experienced with the recitation of the Holy Rosary, thus, we must remember that besides practicing mental prayer (or of meditation and contemplative) we can never stop from reciting the Holy Rosary, the sweet chain that binds us to Mary.