



The Lay Apostolate of Jesus Christ the Returning King: A Theological Commentary

by Dr. Mark Miravalle

The following is an edited, transcribed version of a talk given by Dr. Mark Miravalle, Professor of Theology and Mariology at the Franciscan University of Steubenville, in presentation of a theological commentary on the messages of Anne, the Lay Apostolate of Jesus Christ the Returning King, and the present position of the Catholic Church on these messages. The presentation was delivered at the Eucharistic Day of Renewal, Tinley Park, Illinois, February 10, 2007.

I would like to begin with a quote from the preface to the definitive Church commentary written by Pope Benedict XIV (while Cardinal Lambertini) in the 18th century on the nature and efficacy of authentic private relation within the Church's history and life:

“The Church began with miracles and divine gifts, and being one she continues the same. As the ancient dispensation began with Moses, and was inaugurated with miracles, so it continued from age to age, to the pond of Probatina, (cf. Jn. 5:2). The dispensation of the gospel is more glorious than that of the law, (2 Cor. 3:9) and is fulfilled in measure beyond the capacity of its predecessor.... If the miracles of the law ceased not at the death of Moses, and if the record of them is not confined to the Pentateuch, but is continued through the history of kings and prophets, much more are we to expect a similar result in the history of Holy Church. The Acts of the Apostles do but carry on the miraculous record of the Four Gospels; and is there any reason that we should suppose that marvelous gifts, graces, and miracles ceased with the apostolic age? This would be the reasoning of the Sadducees, who confined themselves to the five books of Moses, and disowned the prophets. They had closed their hearts against the perpetual evidence of their temple, and refused to believe in the interference of God, and His dealings with that economy under which they were living.”

—Preface, Benedict XIV, *On Heroic Virtue*

These words testify to the ongoing existence and benefit of authentic private revelation throughout the history of the Church from its origins. This is why the Church, while understandably prudent in its caution, has also always remained open to the possibility of prophetic lights assisting the Church in its journey towards Christian holiness.

In specific reference to the messages of Anne which constitute the foundation for the Lay Apostolate of Jesus Christ the Returning King, I would like to offer a theological commentary on, firstly, what the Church looks at when, for example, a bishop deems it necessary to establish a commission to investigate a reported private revelation; and then, secondly, to apply these same Church criteria for authenticity to the message and mission received by Anne of the Lay Apostolate of Jesus Christ the Returning King. The Church offers us certain criteria by which we examine, “Is this reported revelation of God?” “Is it not of God?” The criteria used by the Church are fundamentally threefold:

Number one: Is the reported message in conformity with the faith and moral teaching of the Catholic Church? In fact, Pope Benedict XIV said this must always be the first element you examine. Why? Because the Holy Spirit is not going to contradict Himself. The Holy Spirit is not going to speak the Truth of Jesus through the Magisterium and at the same time say something contradictory through an individual. So it is the Public Revelation contained in Scripture and Tradition, as interpreted by the Magisterium, that becomes the foundation to evaluate any reported private revelation. That's always the first place we look. Is the message according to the teachings of the Church?

Number two: The Church examines the phenomena, the nature of how things are reportedly received and any other concurring extraordinary reported events. Do these reported phenomena fit within the precedence of authentic Catholic spiritual and mystical tradition?

Number three: The Church looks at the spiritual fruits. Are there lasting conversions, and returns to the Faith and to the prayer and sacramental life of the Church? Are people returning to their vocations? Is there a peace of heart that was not there before the reported event that perdures, that lasts?

So using these three criteria of the Church for authenticity, let me briefly comment on what Anne reports to receive from Jesus, from God the Father, from the Blessed Mother, and from a variety of the saints and the angels.

The Message

What is the heart of this message of the Lay Apostolate of Jesus Christ the Returning King? The heart of the message calls to open our hearts to the extraordinary graces offered to us by Jesus in preparation for, and participation in, a profound spiritual coming and renewal of the presence of Jesus into our hearts that will prepare each person for some form of a dynamic public manifestation of Jesus Christ the Returning King.

What does that mean? It means there are at least two aspects concerning the Return of Jesus Christ in the message being reported: an ongoing entry of Jesus Christ into our hearts with new, generous, some would even say phenomenal, levels of spiritual generosity; and, secondly, some form of a public manifestation of Jesus Christ, the Returning King.

Now, we must immediately distinguish what Anne has received from Jesus as entirely distinct from two other erroneous concepts. First of all, there is no element in Anne's messages regarding any immediate end of the world with Jesus' final coming at any moment. This is simply not present in any of her messages.

Secondly, there is no trace in Anne's message of what the Church has identified as the heresy of millenarianism. What is the heresy of millenarianism? This was the early Church concept that Jesus was going to come back to the earth physically in His resurrected body; sit on a throne and definitively establish His heavenly Kingdom in this life, typically thought to be for a thousand year period (hence, the name millenarianism, from "millennium"—one thousand); that He was going to raise the bodies of the saints and bring them back to life in this life; and that Jesus and the saints were going to defeat the powers of darkness in this life, and therefore set up a heaven on earth in this life. All of this is condemned. That will not take place. Jesus will not come back in His resurrected body and establish an earthly kingdom with Him reigning for a thousand years in this life. Once again, after a thorough reading of the messages, there is not a

trace of the heresy of millenarianism in these messages.

What does it bespeak? It bespeaks, once again, a dynamic, powerful return of Jesus Christ in our age spiritually, in our hearts, which could include some type of public manifestation, in an ongoing preparation of heart for His eventual physical coming. And coupled with that part of the message is an invitation to each one of us—an invitation to prepare, as Jesus wants us to be prepared for this dynamic coming in our time.

Now, this message of Anne is very complementary with several other authentic spiritual movements presently within the Church. For example, we have the profound spiritual prayer of Blessed John XXIII at the Second Vatican Council for a "new Pentecost" for our present age. Essentially, this Holy Father rightly believed the world needs a new descent of the Holy Spirit in our troubled age. Now that's the Vicar of Jesus on earth, in front of the fathers of an ecumenical council, saying that we need a renewed presence of the Holy Spirit today.

Anne's message is also complementary to the heavenly words of Our Lady of Fatima, said on July 13, 1917: "In the end, My Immaculate Heart will triumph and a period of peace will be given to the world." We can't have a period of peace externally, until there is a newfound peace internally, spiritually. That only comes with the peace of Jesus Christ.

The message is also similar to the ongoing theme of John Paul the Great in his call for a "New Springtime" for the Church. And I believe he made it very clear that we are not there yet. That's why one of his last books was called "Crossing the Threshold of Hope". We're not there yet. Persevere. There is a time of grace coming. There's better times ahead. But we're not there yet.

It is also interesting that some of the Fathers of the Church taught that there would be a type of "Temporal" or "Middle" Coming of Jesus. The first coming of Jesus is, of course, His coming as an infant at the Incarnation. The last coming of Jesus takes place at the end of time with the end of the world.

But several Fathers believed there would also be a middle coming of Jesus between the other

comings where Jesus would come in His "Spirit." And His Spirit, along with Jesus, would renew the earth and a period of peace would be granted to humanity. After a time of conflict, a period of peace will come.

These are all contemporary and congruent messages with what Anne has received from Jesus. A coming of Jesus Christ, spiritual and dynamic, that calls for our preparation, and calls for our assistance.

The Five Duties of The Lay Apostle

Now along with this central aspect of the message, there are more specifically the five duties which Jesus is asking of his lay apostles. Again, I would like to offer a brief theological commentary on these five duties, which are for all those interested in helping to prepare and to fully benefit from this coming of Jesus which He invites us to participate in.

The first duty is the daily praying of the Allegiance Prayer, the Morning Offering, and a brief prayer for the Holy Father. What is the Allegiance Prayer? The Allegiance Prayer, as received by Anne, is the following prayer:

"Dear God in heaven, I pledge my allegiance to You. I give You my life, my work and my heart. In turn, give me the grace of obeying Your every direction to the fullest possible extent."

My friends, what is intrinsic to this message is a new generosity of grace for those who are willing to receive it, on a daily basis; and even on a momentary basis. The second part of the prayer can easily be under appreciated as to its profound significance: "...in turn, give me the grace of obeying Your every direction to the fullest possible extent." That translates into asking Jesus to give us the ability of listening to and obeying His constant, ongoing directions for our lives, directions that He truly gives us at every moment. But this requires our constant listening, our consistent docility and obedience to these ongoing directions of the heart. It is like asking Jesus, not only by the day, but by the hour, and by the moment, "How do You wish me to serve You, Lord?" "Jesus, how do You wish me to reflect You now?" So this Allegiance Prayer is really saying, I give myself to God—life, work, heart—please give my every daily action. What else can you give to Jesus beyond that?

And in return, Jesus will give to us what we need each day. It is to ask: "Jesus, help me to know what I should say to my spouse, right now, who is in trial? Jesus, what should I be saying to my child? What about my friend who has called me in distress? What about my situation at work? I need You to direct me at these times. I need You to direct me at all times." And He is saying: "I will, if you let Me." This is the Allegiance Prayer.

This Allegiance Prayer is then coupled with the Morning Offering. The Morning Offering is the traditional prayer where we give Jesus, through the Immaculate Heart of Mary, our prayers, works, joys, and sufferings for the intentions of the Sacred Heart, in union with the Holy Sacrifice of the Mass, and in reparation for our sins. Again, dear friends, do not miss the profundity of what is contained in this prayer. Jesus is saying that He wants us to enter the greatest thing He has ever accomplished: the work of Redemption. It is as if Jesus is saying to us through this prayer: "I merited the graces on Calvary, and secondarily My Mother with Me, and I give you the opportunity to release these graces. And how do you do that? By offering everything of every day to Me: your prayers, works, joys (which you often times forget to offer) and your sufferings."

What happens theologically and spiritually is that these offerings of ours allow Jesus to release, from the storehouses of graces which He already merited superabundantly, graces to be applied to your husband, or to your wife, or to your child, or to your friend, or to complete strangers in another part of the world. How many people will die before our day is over today? And yet Jesus knows every grace they need at the moment of their death, and that can come from right here at this conference hall, if we give it to Him. That's being a co-worker, a co-redeemer. That's what St. Paul says in Colossians 1:24, that we are called to "make up what is lacking in the sufferings of Christ for the sake of His body which is the Church." That means we offer our sacrifices and joys, so that His grace can enter the world in a powerful way. But He also says to do this, we, (and I especially think this is true of those of us in the western world), we are going to have to "slow down".

Here, let me read to you His direct words, which were revealed to Anne on August 9, 2005. He says:

"My children, why do you hurry so? Why do you feel you must move so quickly through your days? This is not the way I intended the children of God to live. You may tell Me that you have many things to do. I respond to you by saying that you are trying to do too much. You will not be holy if you move so quickly. I want My beloved apostles to move slowly and thoughtfully through their days. I want you to make decisions on what I am asking you to do and what you are busying yourself with that is not from Me. I want your way of life to change and I am asking you to make this change now."

All of this is part of what He calls his "Rescue Mission". Essentially, this is not new to the Church. In fact, in 1943, Pope Pius XII wrote an encyclical on the Church entitled, *Mystici Corporis*, "On The Mystical Body of Jesus Christ." The major thrust of this document on the Church was this: We are one mystical body. If you pray for someone, if you do a virtuous act, it affects someone else in the Body. And if you do something wrong, it doesn't just hurt you, it also hurts someone else in the Body.

Parenthetically, I find it fascinating that we understand this principle clearly as applied to sports, but many have lost its meaning as regards to the Church. For example, imagine in a football game if the right guard jumps off sides. The referee doesn't say, "Alright, number 78, you go 5 yards back." The whole team goes back. Or the receiver makes a nice one-handed catch in the end zone. They don't put his name up on the scoreboard with six points; the whole team gets six points. Why? Because it is a team effort.

So is our Church. So is this Rescue Mission for all humanity. We are supposed to do this together as a team. That means your sufferings, your chores done out of love, your patience with a family member, all becomes an opportunity for supernatural graces for you, for your family, or for somebody on the other side of the planet. And Jesus, in this message, is saying that He wants you to join this team, to take this call of the Rescue Mission and to incorporate it today. So, it's not a new call, but it's rather a renewed Catholic call of saving souls with Jesus.

Quite frankly, it's the opportunity for which the angels envy us! St. Thomas Aquinas rightly taught that the angels are superior to us in every created way, except they can't physically suffer with Jesus. But you and I can suffer with Jesus. In fact, we can do something even more remarkable. We can take the suffering for which we have no control over anyway and we can transform it, through our patient and obedient acceptance and endurance, into a supernatural release of grace for our salvation, for someone else's salvation, and now in preparation for Jesus' new, dynamic coming into our time, in whatever form that takes. This is the call of living our Morning Offering as part of our first duty as lay apostles.

The second duty of the lay apostle is a weekly hour of Eucharistic Adoration. Quite simply, there is no way we can consistently participate in this type of Rescue Mission for souls unless He feeds us; unless He fills us; for the world, and our family, and everything in between, will suck our efforts out of us. His promise is, You come before Me for an hour before the Blessed Sacrament, and I will fill you, I will give you the graces, no matter how much is taken from you. And so, a Eucharistic Hour once a week is the second duty of the lay apostle.

The third duty of the lay apostle is a monthly gathering with other lay apostles. Here the Luminous Mysteries will be prayed and the monthly message which is given on the first of every month to Anne will be read and meditated upon. Then follows a time of fellowship. This means you get with other lay apostles, you pray, you listen, and then you share your hearts. I don't know about you, but sometimes I am more encouraged by hearing about the sufferings, the challenges, and the failures of others, rather than just by hearing about the successes, the trophies, and the victories of others. There is a certain consolation in knowing that we all have trials and crosses, and we are called to help and encourage each other to carry our own respective crosses. It can also console our fellow lay apostle when we have the humility to share our own weakness that, "I'm having a tough time at home. I'm barely making it at work. I'm really battling depression. I'm having a tough time dealing with my children, who are out of the faith, etc. etc." That's part of what the gathering is. We help each other persevere and continue in this Renewal, to continue for this mission.

The fourth duty of the lay apostle is monthly Confession. This used to be the old pastoral rule of thumb. When you asked a priest, “Look, I’m serious about Christian holiness. How often should I go to Confession?” the standard spiritual advice was, “About once a month.” Why? Does that mean we fall in to mortal sin once a month? No, not necessarily. It means we want to meet the Divine Physician once a month. We want to enter what St. Augustine called “the medicine box” once a month and be healed. And at least once a month, we want to get graces specifically to assist us in our particular areas of sin and weakness. Maybe it’s regarding the sins we’ve been battling for the last 20 to 30 years—we’ve all got types of sins that seem to hang on to us, habits of sin that are so difficult to break. That’s what the grace of the confessional is for. Not only are your sins forgiven, but you get graces that are specific to overcoming your particular sins. That is why there is a monthly sacramental call for this extraordinary opportunity of reconciling and healing grace.

The fifth duty of the lay apostle is to follow the example of Jesus Christ as found in Scripture, treating all others with His patience and kindness. Once again, in humility, we must start with the admittance that we cannot do this alone. We can’t live the life of Jesus in patience and kindness unless He fills us with the grace to do so. This is also why a critical part of His message is a call to, at least once a day, reserve a time of silence for Him, some period of silence every day where He, once again, can replenish us; when He can instruct us; where He can inspire us. The world takes it from us; He returns it to us in overflowing abundance. His generosity is a hundredfold for what we do, and for what is taken from us. But, we have to give Him the time each day to restore us in the mission.

There are also consistent references in the messages to the powerful maternal presence and intercession of our Blessed Mother. She is the Mediatrix of all graces. Her generosity, her ability in heaven, in purgatory, and for us, the pilgrim Church on earth, is unequalled, second only to that of her Divine Son. We must go to the Blessed Mother; we must use her great weapon of the Rosary against the Adversary; we must consecrate ourselves to Her Sorrowful and Immaculate Heart.

Along with Our Lady is the call to invoke the efficacious intercession of the angels and saints. One profound maxim that issues forth from these messages is: Heaven is at our disposal. What does that mean? It means the angels and the saints, during this time which Jesus calls a period of disobedience, have been given special intercessory power on our behalf. Jesus wishes to initiate a period of obedience upon the world, but to do that He needs our help, and He is giving the saints and the angels accentuated intercessory power to aid us. This help of the angels and saints is more generous, arguably, than any other time in history, because Jesus knows our struggles in this dark age of disobedience.

This call refers to our guardian angels, to our patron saints, and to the great number of the saints that have specifically revealed, through Anne, about their former walks in life, their challenges while on earth, and how they can help us. So, we’re not in this alone. We have extraordinary intercessory power from our great friends in the Mystical Body, the angels and the saints.

So, in sum, the first criterion which the Church looks at regarding a private revelation is the message, and in the messages received by Anne, there is absolutely no doctrinal error to be found. Quite the contrary, the message is doctrinally orthodox, in line with the teachings of the Papal Magisterium, and sublimely inspiring in the heart of Catholic Tradition.

Phenomena and Publications

The second criterion of what the Church looks at in determining authenticity is the phenomena. The phenomena deal with any types of reported supernatural experiences that surround the event, as well as the various modes in which the messages are received.

Anne describes two principal modes of how she receives these messages. The first mode of transmission is through interior vision. After Jesus brings her “into Himself” in prayer, as Anne describes it, it is at that time, during that time of mystical union between herself and Jesus, that Jesus either gives her a vision, reveals a message to her, or in some cases can bring her to a spiritual location or a spiritual state for the sake of having Anne document what she experiences.

This process is classic in the mystical tradition of

the Church in that the union, the intimacy with Jesus, is what becomes the foundation for the spiritual communication of what is later revealed. This communication is typically not just for the individual, but either for a group of people, in some cases, or for all of humanity.

Interior vision is the first mode of what Anne receives, which is sometimes coupled with what is in classical theology called “mystical transports”. Anne has been brought to heaven, and she has explained and described the experience there. She has also been brought to purgatory and has described her experiences there.

The second principle mode of what she receives is through locutions. A locution is where a person will hear words, not audibly with the ears, but interiorly with the heart. They hear the words clearly in this mode, not as just an inspiration, nor merely a new insight, but specific words audible to the soul that can be recorded in dictatorial form.

These messages, both the interior visions, and the locutions, under these different phenomenal modes of communication, are recorded in a series of small Volumes and shorter booklets. Allow me to briefly mention the themes that are present, because it manifests Jesus’ instruction and loving concern for us in our contemporary situations of the 21st Century.

The Volumes

The themes contained in the short books designated as “The Volumes” are the following:

Volume One: *General Thoughts on Spirituality*

Volume Two: *Conversations with the Eucharistic Heart of Jesus*

Volume Three: *God the Father Speaks to His Children; The Blessed Mother Speaks to Her Bishops and Priests*

Volume Four: *Jesus the King; Heaven Speaks to Priests; Jesus Speaks to Sinners*

Volume Six: *Heaven Speaks to Families*. (I must recommend Volume Six in a special way to those who know the domestic challenges of raising kids today. I’ve got eight children myself. It’s always a battle against domestic chaos. That’s part of family life today. The words that Jesus, Our Blessed Mother, and St. Joseph give to families are pure supernatural wisdom.

I especially have to underscore the inspired counsel of St. Joseph, as he instructs fathers in this tragically “fatherless” generation. In an age where fathers have, in many cases, identity crises, St. Joseph talks about our role as being a firm, but present force in the family. We are not first to be a disciplinarian, not first. First, we are to provide a gentle presence of guidance, love and protection. The entire Volume contains tremendous messages for the family that could be read commonly by the family).

Volume Seven: *Greetings from Heaven*. These are individual messages from the saints. In a beautiful way, the saints share their struggles on earth and why they have been given the graces to help us particularly in their own previous area of struggle.

Volume Nine: *Angels*. The power of the angels, the disposition of the angels, how you have a spiritual person given to you, higher on the created level, more intelligent, waiting to assist you and guide you towards heaven, requiring only that you ask.

Volume Ten: *Jesus Speaks to His Apostles*. This Volume represents an overall exhortation to the lay apostles.

Volumes Five and Eight have been recorded, but have not yet been published and distributed.

Books

There are also the two major books at present. *Climbing the Mountain* speaks about Anne’s experiences in heaven. The *Mist of Mercy* describes Anne’s experiences of purgatory. For those who battle with fear of purgatory, I strongly recommend this work, as you will experientially receive the teachings of the Church, that in purgatory there is always Christian faith, hope and charity. There is no backdoor of purgatory to hell.

This account reflects the authentic Catholic understanding of purgatory as being a true experience of mercy while at the same time accomplishing the purification that we may need, and, if so, would actually desire before entrance into heaven.

Heaven Speaks Booklet Series

There are twenty themes in these smaller series of messages called the “Heaven Speaks” messages (some of which are also contained in the books).

The first set of ten “Heaven Speaks” series of messages discuss the following topics: Abortion, Addictions, Victims of Clerical Abuse, Consecrated Souls, Depression, Divorce, Prisoners, Soldiers, Stress, and Young Adults.

In the second set of ten series, just published and released at this conference, the topics address: Those Considering Suicide, Those Who Are Away from the Church, Those Who Are Dying, Those Who Do Not Know Jesus, Those Who Experience Tragedy, Those Who Fear Purgatory, Those Who Have Rejected God, Those Who Struggle to Forgive, Those Who Struggle from Financial Need, and Parents Who Worry About Their Children’s Salvation.

My friends, Jesus knows our own struggles right now. In my own research and experience with the major private revelations historically, and within the last fifty years, the authentic messages that Jesus and Our Blessed Mother have given during the 1970s, 1980s, and 1990s, were dealing to a large degree with the fact that we had to be shaken from laxity and complacency. We were not taking seriously the Christian life. The world had really absorbed us.

In my opinion, Jesus knows that He is now talking to generation that to a prominent degree is wounded, and therefore He firstly has to heal us, He has to balm us, He has to repair us, so that we can then be part in this Rescue Mission for souls. And that’s what I find to be a particular grace within these messages. They are consoling. There’s a love, there’s gentleness, there’s a compassion that makes us want to join in the Rescue Mission for souls, firstly out of love for Him. Even though we are not comparing Jesus with Jesus or Mary with Mary within the domain of their authentic messages to the world. But it’s a highlight; it’s an accentuation of these messages. He knows our needs today and He wants to bring us those healing graces, and then He wants to enable us, in the same process, to be able to bring these graces to those around us at the same time.

Fruits and Testimonies

The third general criterion of the Church is the criterion of spiritual fruits. Now, in a very short period of time, with these messages having been revealed initially in 2003, the publication of these messages starting in December 2003, and distribution in January 2004, these messages have cov-

ered the four corners of the earth, and with them have come a myriad of international testimonies of conversion, faith, reconciliation, and spiritual peace. The messages are being translated into every major language, and they are presently in the process of being translated into Mandarin and being brought into China. The spiritual fruits have been nothing short of ubiquitous, and in such a brief time span of promulgation.

As just one example, Anne came and spoke at the Franciscan University of Steubenville at the invitation of Fr. Michael Scanlan, the former President and present Chancellor of Franciscan University. Fr. Michael mentioned to me recently that since Anne spoke in October, there hasn’t been a day when a student or faculty member has not come up to him and said, “Thanks, Fr. Mike for letting Anne come—it’s changed my life.” The University now has a lay apostolate meeting each month in the University Chapel. These graces are spreading in similar fashion throughout the world.

There have also been a number of Catholic leaders who have embraced this message in faith and joy of heart, and have become principal distributors in their respective countries and regions. People like Fr. Michael Scanlan; Fr. Francis Martin, the renowned Scripture scholar from the Washington, D.C. region; Sr. Briege McKenna and Fr. Kevin Scallon from Ireland; and Ambassador Howard Dee from the Philippines. Ambassador Howard Dee was the former Vatican Ambassador to the Holy See for the Philippines under the pontificate of John Paul II. John Paul II used to call Howard, “Our Lady’s Ambassador”, because every time they talked together they spoke about the Blessed Mother. It was, in fact, through Howard Dee that I came to read these messages.

And I must confess that I had to be somewhat providentially “cornered” to do so. I was returning from a conference where I had given a talk to approximately 100 priests outside of Milan, and my assistant had given me my plane ticket which should have been scheduled to depart for home on Sunday morning. It was a 250.00 dollar car ride from the conference site to the Milan Airport and when I arrived at the Milan Airport and handed my airline ticket to the attendant, she said, “I am sorry, sir, but this ticket is for departure on Monday morning.” I took that

unfortunate news without the least bit of any appreciation for redemptive suffering.

I soon located a chapel in the Milan airport, with a Eucharistic chapel present. Ambassador Dee had sent me four Volumes of Anne's messages some three months earlier, which I had ignored for three months and had thrown into my briefcase. And so, cornered in the Milan Airport, I thought, what else shall I do? I'll give these Volumes a brief look.

I proceeded to spend the next 18 of the 22 hours of my wait in that chapel reading these messages before the Blessed Sacrament. After the first hours of reading with my heart afire from these messages, my only fear was that my flight would leave before I could finish the Volumes.

Personally, (and again my personal testimony is least important), it was a life-changing event that I will always thank Jesus for, and thank Him as well for the great spiritual benefit they have been for my wife and children, who have all heard and embraced these messages.

Present Position of the Church

What then is the present position of the Church regarding Anne and the Lay Apostolate? I had the particular privilege of meeting with Anne's bishop in County Kilmore in Ireland. Bishop Leo O'Reilly is a humble, and in my opinion, a holy man. He is a man whose heart is entirely at one with the Church. He has personally read the messages and he conveyed to me in our meeting in Ireland his trust and confidence, which has led to his granting permission to distribute these messages. Bishop O'Reilly has also met with the

Congregation for the Doctrine of the Faith.

Every single message has been submitted to the Congregation for the Doctrine of the Faith, the Vatican Commission that examines private revelation, and the Congregation has responded that it is satisfied with the process of how Bishop O'Reilly has handled this event to the present point. Therefore, there is no more that could be done in the order of Church obedience and loyalty with regards to these messages.

In conclusion, using the very criteria designated by the Church in cases of reported revelation, I can personally state that the message is sound. The phenomena can be found in the heart of the Church's mystical tradition. And the spiritual fruits are internationally documentable and supra-abundant. This revelation possesses all the classic characteristics of supernatural authenticity.

The Church allows us to make a personal acceptance of these messages, even before there's any type of official approval. You will remember that Jacinta and Francisco were beatified for living the Fatima messages approximately eight years before the Fatima messages were approved. That's the Holy Spirit. And that's the freedom the Church gives with prudence. So I want to end with one of the messages that Jesus gave, because hopefully He won't have to corner you as He cornered me. Hopefully today you will take the opportunity to read this message because He is calling you to this mission.

I end with the words of Jesus, revealed on June 1, 2005:

"My brothers and sisters, how I love you. How eager I am that you use the graces available to

you. When a soul understands this mission and begins to ask for graces for others, heaven is joyful. In the same way, those on earth who are interceded for begin to benefit and change. Grace surrounds them. Their souls become alert because there is hope. Dear ones, help Me. I want every soul to return to Me. I am waiting for each soul to become open so My graces can flood that soul. Many of you have seen this and you understand. For those of you who have not seen this happen, please, ask Me for graces for a soul who is far from Me. Continue asking Me. Ask Me for graces for strangers. I will come to them in a special way. I will observe them closely as only I can, given My knowledge of them, and I will find the perfect moment. While I wait for this moment I will be allowing them to benefit from your prayers and wishes by sending moments of grace and people of grace into their lives. Think, My friends. Did I not do this for you at sometime in your life? Did I not pursue you when I knew you were far away? If you were never far away perhaps I encouraged you if you felt abandoned or afraid. I have graces for each soul in darkness. Please, work for Me now and you will see souls returning. All is well, My dear friends. You are children of heaven. And as children of heaven, you have nothing to fear. There is only good possible for you. The earth is a temporary residence. Your home is in heaven, so when you come here, you will have come home. Be joyful servants of your Returning King and you will see great changes in your world."