

The Immaculate Virgin, Mother of God, Our Lady of America, Our Mother and Queen



Russian Theotokos "of the Sign" Icon

“Most blessed are you among women and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me?” (Luke 1:42-43.)

Mary’s “yes” to God’s Will announced by the Archangel Gabriel for the birth of the Son of God, the long-awaited Messiah of the world, was heaven’s bestowal on her of her role and title as ***Mother of God, Mother of the Redeemer.*** Mary’s acceptance of that Will thrust her intimately and indispensably at the heart of the great mysteries of the Incarnation of the God-man and the Redemption of mankind. Elizabeth, moved by the Holy Spirit, was first to proclaim the hidden doctrine of the Hypostatic Union of the divine and human natures in this one divine person, Mary’s Child.

It took the Church centuries to define the dogma of the Divine Maternity in concert with the definition of the Hypostatic Union of two natures in the one divine person of Christ, thus confirming Mary’s role as *Theotokos*, the bearer of God into our world. It is Mary who gives the Son of God a face, hands to reach out to us, and feet to walk beside us, leading us home to the Father. It is Mary who constitutes, with Joseph, a new family of grace upon the earth. It is fitting that this feast of the Solemnity of Mary as Mother of God follows the feast of the Holy Family. This solemnity also celebrates Mary as Mother of the Prince of Peace and is recognized as a World Day of Prayer for peace. It is also fitting that in the message of Our Lady of America, Our Lady says the peace of the world has been put into the hands of the Holy Family, the trinity on earth.

“I am the Mother of the sacred humanity, and it is my special work as co-redemptrix of the human race to help souls reach the sanctity of the Father in eternal union by showing them how to put on Christ, to imbibe His Spirit, and thus become one with Him.” (Our Lady)

“The Divine Trinity has placed into our keeping the peace of the world.” (St. Joseph)

(Sister Mildred (Mary Ephrem) Neuzil, The Diary, OUR LADY OF AMERICA, Tiffin, Ohio, Pgs. 24, 29.)

The title of Mother of God from the Greek *Theotokos*, goes back to the third or fourth century and was defined by the Council of Ephesus in 432, making it the touchstone of the Church’s teaching on the Incarnation of Jesus. But Mary is not just Mother of God. Once the Son of God took flesh within her, she became, by that very fact, what she truly was, the Immaculate Tabernacle of the Indwelling God, the Ark of the New Covenant. The Ark of old was made of wood, but the new Ark is made of Mary’s flesh, for she carried within her womb not mere manna but the Bread of Heaven, not the

law written in stone but the new Moses and the two Great Commandments of love etched in the inmost recesses of the human heart, and not a rod that marked the priesthood of Aaron, but the Eternal High Priest who will offer the perfect sacrifice of Himself, the unblemished Lamb of God, to atone for all sin, forever. The circumcision of the baby Jesus 8 days after his birth is also celebrated January 1st. Circumcision in the Jewish Covenant was seen as a marriage of God to His people; He belonged to them and they belonged to Him. The Christian Covenant binds the Mystical Body of Christ, His Church, to Him in that same kind of marital bond more intimate than that between a husband and wife, for God comes to dwell within us. Like Mary, we become living tabernacles for our all Holy God. The sign of the former Covenant was the circumcision of all males; the sign of the New Covenant is the circumcision of the heart, a continual transformation into the image of Christ as temples for the Indwelling Presence of God. God wishes to marry us! And to give Himself to us!

“For your husband is your Maker, Whose name is the Lord of hosts; And your Redeemer is the Holy One of Israel, Who is called the God of all the earth.” (Isaiah 54:5.)

Brant Pitre, a lay theologian and Scripture scholar, in his book **JESUS THE BRIDEGROOM**, explores the Scripture passages that use espousal themes to describe the relationship of God to His people and of Christ to His Church. Every covenant was sealed in blood and was celebrated with a meal. He compares the covenant made with Moses on Mount Sinai with the New Covenant Christ seals in His Blood on Mount Calvary, where Jesus, the Bridegroom, lays down His life for His Bride, the Church. Pitre uses the primary symbol of the Christian faith, the cross of Christ, to show how the suffering and death of Jesus was far more than a tragic Roman execution. Instead, the Passion of Christ was the fulfillment of ancient Jewish prophecies of a *wedding*, when the God of the universe would wed himself to humankind in an everlasting nuptial covenant with a meal, the Last Supper prefiguring the Supper of the Lamb, the wedding feast of Heaven, and blood, that of His own Son, to seal the covenant forever. If you would have been at the Crucifixion, with Jesus hanging there dying, could you have described it as a wedding feast? How could a first-century Jew like Paul, who knew how brutal Roman crucifixions were, have ever compared the execution of Jesus to a wedding? And why does he refer to this as the “great mystery?” (**Ephesians 5:32**) We can only unlock this mystery if we go back to Jewish Scripture and tradition and see the entire history of salvation, from Mount Sinai to Mount Calvary, as a *divine love story* between Creator and creature, between God and Israel, between Christ and his bride—a story that comes to its climax on the wood of a Roman cross.

“There is no greater love than this: that a person would lay down his life for the sake of his friends.” (John 15:13.) And Jesus laid down His life for His Bride, for all of us!

Since Mary is that all pure vessel who bore God into our world and into our lives, is she not equally commissioned as Queen Mother of the King to mediate with Him for her children? Mediation is part and parcel of how God works with His people, and part of every mother’s life. No mother could care for her children more than Mary cares for us!



“Has ever a mother shown more love and interest in her children’s welfare than I have done?” ...God looks at the heart, and if it resembles the Heart of His Son, it is with the greatest pleasure He regards it. But to make your hearts grow more and more like the Heart of the Son, you must go to the Mother, whose heart is most like His. From this Pure and Immaculate Heart, you will learn all that will make you more pleasing to the Divine Heart of the Son of God. The Holy Trinity looks down with infinite delight upon such souls and makes them Its heaven upon earth. Come to me, my children, come to me and learn. There is much I would teach you. It is for your own happiness and eternal salvation. Do not disregard the voice of your Mother.” (The Diary, Pgs. 17, 16.)

Let us ponder the glories of Mary in her Divine Motherhood and her most tender sollicitations for us, her other children, brothers and sisters of Jesus! Let us always heed her voice and go to her for our every need.

....considering things as they are because God has decided to begin and accomplish his greatest works through the Blessed Virgin ever since he created her, we can safely believe that he will not change his plan in the time to come, for he is God and therefore does not change in his thoughts or his way of acting. God the Father gave his only Son to the world through Mary. ... “The world being unworthy,” said Saint Augustine, “to receive the Son of God directly from the hands of the Father, he gave his Son to Mary for the world to receive him from her.” The Son of God became man for our salvation but only in Mary and through Mary. God the Holy Spirit formed Jesus Christ in Mary but only after having asked her consent through one of the chief ministers of his court. ... God the Son came into her virginal womb as a new Adam into his earthly paradise, to take his delight there and produce hidden wonders of grace. ...He glorified his independence and his majesty in depending upon this loveable virgin in his conception, his birth, his presentation in the temple, and in the thirty years of his hidden life. Even at his death she had to be present so that he might be united with her in one sacrifice and be immolated with her consent to the eternal Father, just as formerly Isaac was offered in sacrifice by Abraham when he accepted the will of God.

...Jesus gave more glory to God his Father by submitting to his Mother for thirty years than he would have given him had he converted the whole world by working the greatest miracles. How highly then do we glorify God when to please him we submit ourselves to Mary, taking Jesus as our sole model. If we examine closely the remainder of the life of Jesus Christ, we see that he chose to begin his miracles through Mary. It was by her word that he sanctified Saint John the Baptist in the womb of his mother, Saint Elizabeth; no sooner had Mary spoken than John was sanctified. This was his first and greatest miracle of grace. At the wedding in Cana, he changed water into wine at her humble prayer, and this was his first miracle in the order of nature. He began and continued his miracles through Mary and he will continue them through her until the end of time.

(St. Louis-Marie de Montfort, True Devotion to the Blessed Virgin Mary, “Necessity of Devotion to Our Lady,” #'s 14-19.)

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