

**The Virgin Shall Conceive  
and Bear a Son  
and They Shall Name Him “Emmanuel”!**



**Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the Holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the Holy Spirit that this child has been conceived in her. She will bear a Son and you are to name Him Jesus, because He will save His people from their sins. All this took place to fulfill what the Lord had said through the prophet: “Behold, the virgin shall be with child and bear a Son, and they shall name Him Emmanuel,” which means “God is with us.” (Mt 1:18-24)**

It is interesting to note that only the Gospels of Matthew and Luke give the Infancy Narrative of Jesus’ birth. According to Rev. Bertrand Buby, S.M., these are the only authentic historical records of those early years of Jesus, Mary and Joseph and become the foundation for the major teachings about Mary in the Church, her virgin birth, her divine motherhood and her perpetual virginity, and pave the way for the Church’s reflection, under the guidance of the Holy Spirit, for the other dogmas about Mary the Church would proclaim in later years, her Immaculate Conception and her glorious Assumption into heaven.

Matthew’s Gospel was the first of the Gospels to be recorded and is regarded as the most quoted. Being Jewish himself and writing for a Jewish audience, he draws heavily on the Hebrew figures of the promise and shows Jesus as their fulfillment. His Gospel begins with a genealogy that calls Jesus the “son of David, the son of Abraham.” As son of David, Jesus fulfills God’s promise to David--that from his descendants would come a King whose reign would never end, for this Son, born of a Virgin as foretold by the prophet Isaiah, shall be named “Emmanuel,” the Anointed One,

Messiah-Lord, King of kings! As son of Abraham Jesus fulfills God's promise to Abraham that he would be the father of a great nation; Abraham is the Father of Israel, God's chosen people. Jesus is a Jew descending from Abraham Who will be the head of the new Israel, the people of God under the New Covenant, the Church. The Gentile Magi of the East who saw a new star rise in the heavens understood that it confirmed the birth of a great ruler on earth. It led them to Jerusalem and King Herod of whom they inquired where to find this newborn King of the Jews. In Bethlehem of Judea they were told, as the prophets of old had proclaimed.

Luke's Infancy Narrative begins with the announcement of the birth of John the Baptist, the Annunciation, Mary's visit to Elizabeth (whom one might call the first theologian of the New Testament and of Marian theology), and then the birth of Jesus. Mark and John, however, go immediately into the adult life of Jesus and His public ministry. Mark starts with the preaching of John the Baptist and leads into the Temptations of Jesus and His public ministry. John begins with the beautiful prologue that speaks of Jesus' eternal existence with God and is followed by the Baptist's testimony that Jesus is the One Who was prophesied to come. Hence, we see the Gospels speaking directly to the Sacred Humanity of Jesus and to His Divinity. We also see foreshadowed in the Magi the acceptance of the Messiah by Gentiles, and in Herod and much of the population of Jerusalem Jesus' rejection by His own. Joseph, legal father to Jesus effected in his giving Jesus His name, would be forced to flee into Egypt to protect Jesus and His Mother, only to return after Herod's death, avoiding Jerusalem and settling in a little town of Galilee called Nazareth. This flight and return would mirror the Exodus experience of God's people of old. All the bitter sufferings of Jesus' birth and flight into Egypt would prefigure the future sufferings of His Passion and death and that ultimate rejection by His own, followed by the revelation of God's saving mystery to the Gentile world. **"He will save His people from their sins."**

**And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel. (Mt 2:6-7)**

In this passage Matthew again shows reference to David of old, a shepherd-king, who prefigures Jesus Who will shepherd God's people, a theme that would be developed so clearly in John's Gospel wherein Jesus calls Himself the "Good Shepherd" who calls His sheep by name and Who will lay down His own life for His sheep. Jesus is the King who will surpass the people's longing for another king like David. We see in the insignificant towns of both Bethlehem and Nazareth God's predilection for the lowly and the humble, His "anawim." Bethlehem of Judah, the only tribe that would remain in existence, is exalted as the place of birth of the Messiah. What good can come from Nazareth? Oh the greatest good of all, the one and only

Savior of all mankind would dwell in that insignificant place to grow to maturity in the midst of men.

The Catechism of the Catholic Church, #'s 65-67, says this about the birth of Jesus.

**In many and various ways God spoke of old to our fathers by the prophets, but in these days he has spoken to us by a Son. Christ, the Son of God made man, is the Father's one, perfect, and unsurpassed Word. In him he has said everything; there will be no other word than this one. St. John of the Cross, among others, commented strikingly on Hebrews 1:1-2:**

**In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in this sole Word – and he has no more to say...because what he spoke before to the prophets in parts, he has now spoken all at once by giving us the All Who is His Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behavior but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty.**

**The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ. Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries.**

**Throughout the ages, there have been so-called "private" revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.**

**Christian faith cannot accept "revelations" that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such "revelations."**

How does all this apply to the "private" revelation, the message of "Our Lady of America®"? The Church has never made any official statement citing anything contrary to Faith or morals in this "private revelation." In fact, the message of "Our Lady of

America®" itself clearly and in unequivocal terms calls us away from false teaching and back to the purity of our Faith and the true teachings of the Church; it calls us to obedience to Christ's Vicar on earth. It stands against the various heresies of our day that are a constant attack upon the Faith and act like leprosy attempting to devour the Church, both from within and from without. We see endless attacks today directed against the person of Jesus, against the Eucharist, and against Mary, the Immaculate One who is Mother of Jesus, Mother of the Church. So let us explore Our Lady's words as given to the visionary, Sister Mildred Mary Ephrem Neuzil, in light of these above noted passages from Scripture and from the Catechism.

**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.**

**O child of my Pure Heart, tell my children to come to me and learn this true love of my Son, which is so necessary for their peace of soul...God looks at the heart, and if it resembles the Heart of His Divine Son, it is with the greatest pleasure He regards it. But to make your hearts grow more and more like to 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. It is the voice of love trying to save you from eternal ruin...My heart, my Immaculate Heart, is the channel through which the graces of the Sacred Heart are given to men.**

**(Sister Mildred Mary Ephrem Neuzil, Diary, "Our Lady of America®," Fostoria, OH, pg. 24, 18.)**

These words of Mary's, as the whole message, proclaim nothing new nor contrary to the deposit of Faith revealed by Jesus and protected in the Church with papal infallibility, that protection from error in matters of Faith and morals guaranteed by the Holy Spirit when the Pope speaks ex cathedra or in union with the bishops. Mary's words speak to the dogmas of our Faith regarding her role in the economy of salvation as Mother of the Redeemer, dogmas proclaimed by the Church under that same guidance of the Holy Spirit, namely, that greatest singular privilege of her Divine Maternity which gave rise to all her other singular privileges--her Immaculate Conception, her Perpetual Virginity and her glorious Assumption. Mary speaks of herself as co-redeemer with Christ, having shared as no other in the mission and passion of Jesus for the salvation of the world. Her "fiat" was needed by God, Who will

not violate the free will He gave her, to make the whole plan of salvation for mankind possible, for God willed that His Son should bring salvation to the world by becoming part of a human family, taking flesh from a woman, so as to reverse the sin of the first family of mankind, born of the woman Eve, thereby restoring the human family to the dignity God intended for it from the beginning of time. Although not a dogma, the Church has long accepted the role of Mary as Mediatrix of Grace, the one who intercedes with her Son on our behalf, as evidenced at the wedding feast of Cana and in the following words of “Our Lady of America®” spoken to Sister Mildred December 20, 1959.

**See, I weep, but my children show me no compassion. They behold the sword in my heart but will make no move to withdraw it. I give them love; they give me only ingratitude. Weep, then, dear child, weep with your Mother over the sins of men. Intercede with me before the throne of mercy, for sin is overwhelming the world and punishment is not far away. (Sister Mildred Neuzil, Diary, Pg. 34.)**

On June 25, 1967, Our Lady again came to Sister Mildred with these words.

**My child, I come again for men have not changed their lives. Their sins cry to heaven for punishment. I hold out help, they will not receive it. I show them the way to peace but they only spurn the efforts of my love. It is late sweet child, oh how late! (Sister Mildred Neuzil, Diary, Pg. 36.)**

On July 18, 1980 Our Lady again pleaded:

**Sweet child, beloved of my Son and cherished by me, my message has not been heeded nor have I yet found one to further the cause of renewal within. The Presence of the Trinity within every human being is the focal point, the basis of interior holiness. From this will spring a deep life of prayer and a love for penance as the discipline needed to convert all peoples to a serious preparation for the coming of my Son and His Kingdom.**

As the Church teaches, there is only one Savior of mankind, one Mediator before the throne of God—Jesus, Son of the living God, Second Person of the Most Holy Trinity, the Word made Flesh, the Christ, the promised Messiah. Mary’s role, as she so humbly acknowledges, is that of intercession or maternal mediation *with her Son*, Who is the Way, the Truth and the Life for every soul and Who mediates with the Father on our behalf. Mary never draws us to herself for herself, but draws us to herself only so she may take us to Jesus, Who takes us to the Father in the love of the Holy Spirit who purifies and sanctifies us so we might enter into the Presence of the All Holy in all the splendor of our redemption as His children. In Mary’s humility--“Behold the handmaid of

the Lord; be it done unto me according to thy Word"-- we find our model in Faith and in surrender to the Indwelling Trinity Who desires to dwell so magnificently within us.

These passages from Sister Mildred's Diary also point us to the central doctrine of our Faith as taught by the Church, that of the Most Holy Trinity, and to that great gift of a share in God's own life, sanctifying grace, first given to us in Baptism and enriched in Confirmation and in the continual conversion of our hearts. This is the mystery of the Divine Indwelling Presence of the Most Holy Trinity, source of all holiness, a holiness that must come from within. Our Lady states so clearly that which the Church and the Scriptures have always proclaimed, the primacy of prayer and the interior life, the necessity of a pure heart if we are to see God and detect evil and live in His grace. Our Lady, like the Church, calls us to continual repentance and transformation, "reform of life" so we might surely put on Christ and be His image, so pleasing to the Father. We also have the revelation of Christ that the only lasting peace is that from within, the peace He came to give. Jesus says He has come to do the will of the Father and does only what the Father wills. Mary tells us the will of God must be dearer to us than all else.

In Matthew's passage quoted at the beginning of this piece, we also note the revelation of Christ that speaks to God's predilection for the poor, the lowly, the powerless, the simple and the humble. Oh how Scripture speaks to God's delight in confounding the wise of this world with the poor and the lowly, His "anawim," for simple, humble souls see their own unworthiness and recognize they owe everything they are and have to God. Were not the poor shepherds the first to hear the Good News of Jesus' birth and to find Him, lowly and poor like themselves? Humble souls are empty of pride and ambition, greed and lust for the false peace and power of the world and its claim to fleeting fame and the approval of men. Humble souls are free to receive the bounty of God's wondrous and enduring gifts of the soul, divine wisdom that far surpasses all human wisdom and knowledge. Matthew makes special note of the little towns of Bethlehem and Nazareth and how these insignificant towns were exalted as the places in which the Savior would be announced, would be born and in which He would grow in wisdom and grace in His humanity before God and before men. Scripture speaks of the proud being humbled and the humble being exalted.

The importance of humility before God is so well confirmed throughout Scripture and in the teachings of the Church. "Our Lady of America®", too, speaks to Sister Mildred on August 14, 1980, regarding God's predilection for the humble and the lowly.

**Beloved daughter, you are not being accepted because you are a small one. But in the end all will come as I desire. Those who oppose you will receive light to understand. These good people mean well and if they are in authority it is for you to listen respectfully and obey. I will speak to them in their hearts and the Divine Spirit who makes all things**

**clear will give them wisdom and understanding. In the end they will do as I wish. So, have patience, dear one, it will happen as I have said and those who have opposed me will become my most ardent and courageous supporters. Until this comes to pass, wait in trust, knowing that I never fail those who place their confidence in me. My Son blesses you, be at peace. (Sister Mildred Neuzil, Diary, Pg. 37.)**

We are reminded again of those precious words Our Lord spoke to Sister Mildred as recorded in her letter to Father Leibold, her spiritual director, on August 16, 1956, recounting the Lord's locution with her on the feast of the Sacred Heart.

**Pride must be the great sin of our times, or at least one of the great ones, for Our Lord speaks so often about humility.**

**"My Heart speaks to the humble. It is they who hear My Voice."**

**"Be humble My children, be humble and pure of heart. Then will I come and dwell with you."**

**"My little white dove, how humility and simplicity are despised by the proud of this world. Oh what a loss they suffer. For despising the humble, Christ will judge them."**

**"By my humility and simplicity of Heart I glorify My Father more than all the Angels and Saints together. So it is that the humble soul glorifies God more than all the great of the world."**

**Have we ever pondered those words carefully? "By my humility and simplicity of Heart I glorify My Father more than all the Angels and Saints together! So it is that the humble soul glorifies God more than all the great of the world!"**

In a letter in 1957, Sister Mildred records Our Lady's words to her on her mission for the renewal of the family and on humility and purity of heart.

**Your mission is vast, my child. It reaches to the ends of the earth. It will continue until time is no more, because there will always be the need for the sanctification of the family and of souls. Fear not, small one, for it is through the most unlikely of instruments that God works His wonders. He chooses where the world would not. He makes that possible which the world deems impossible ...God has no need of anyone, yet He chooses the smallest of the small for His glory. Sweet child, let your humble heart be filled with a great confidence, for my Son is in love with your lowliness and simplicity of heart. Make known to souls the preference my Son has for humility.**

Although it has become a world leader, the United States is still a young nation in comparison to the years in existence of other world nations. Being a small one, Our Lady has chosen America, the United States in particular, for her great favor as Queen

of our Nation, “Our Lady of America®”, our Patroness and Protector, but has also given us an urgent mandate from heaven to reform our lives, to return to Faith and Purity and to lead the world to peace, the peace Christ came to give us.

**America, the United States in particular, is being given the tremendous, yet privileged, opportunity to lead all nations in a spiritual renewal never before so necessary, so important, so vital. (Sister Mildred Neuzil, Diary, pg. 25)**

On November 22, 1980, pages 38-39 of the Diary, “Our Lady of America®” further defines America’s role in this mandate from heaven to lead the world in this urgently needed “reform of life.” **How can America lead if we ourselves have not been renewed?**

**Beloved daughter, the United States is a small one among nations, yet has it not been said that “a little one shall lead them”? It is the United States that is to lead the world to peace, the peace of Christ, the peace that He brought with Him from heaven in His birth as man in the little town of Bethlehem. The Savior did not come to enter this world in a big city but a small town, again, a little one among many. Dear child, unless the United States accepts and carries out faithfully the mandate given to it by heaven to lead the world to peace, there will come upon it and all nations a great havoc of war and incredible suffering. If, however, the United States is faithful to this mandate from heaven and yet fails in the pursuit of peace because the rest of the world will not accept or co-operate then the United States will not be burdened with the punishment about to fall.**

**I [Sister Mildred] was afraid that the burden of leadership would be too great for the United States without some special help from heaven. Our Lady assured me that Michael and the whole army of Blessed Spirits will give their assistance at all times. As the Queen of Angels she has loving command over them and they accomplish whatever she wishes. This made me feel better and the fears that I had left me.**

**Beloved daughter, how many let human wisdom guide them through life. This is a serious mistake that will cause much suffering. Unless human wisdom is guided and saturated by Divine Wisdom, it is a helpless yet dangerous tool in human hands. Helpless because it lacks understanding and true knowledge, dangerous because it leads to wrong paths of darkness where the only light is false like a mirage in the desert.**

Let us gather now at the crib and ponder the great humility of these three, Jesus, Who laid His glory aside to assume our humanity so marred with sin; Mary, whose “yes” to God allowed Him to unfold the eternal plan for our redemption; and Joseph, a simple

carpenter who lived in quiet obedience to the Spirit and ways of God. These three give us the perfection of humility and in them, likewise, we see how God has exalted them above all other creatures, even the angels. The Gospels give us the bare essentials in terms of the ordinary lives of these three. Let us take time to gaze and ponder the wonder and mystery of Christmas with the revelation of Anne Catherine Emmerich whom the Church has declared “blessed” and try to imagine how awesome this mystery of the Word made flesh, dwelling amongst us, really is!

**I saw the radiance around the Blessed Virgin ever growing greater. The light of the lamps which Joseph had lit was no longer visible. Our Lady knelt on her rug in an ample ungirt robe spread out round her, her face turned towards the east. At midnight she was wrapt in an ecstasy of prayer. I saw her lifted from the earth, so that I saw the ground beneath her. Her hands were crossed on her breast. The radiance about her increased; everything, even things without life, were in a joyful inner motion, the stones of the roof, of the walls, and of the floor of the cave became as it were alive in the light. Then I no longer saw the roof of the cave; a pathway of light opened above Mary, rising with ever-increasing glory towards the height of heaven. In this pathway of light there was a wonderful movement of glories interpenetrating each other, and, as they approached, appearing more clearly in the form of choirs of heavenly spirits. Meanwhile the Blessed Virgin, borne up in ecstasy, was now gazing downwards, adoring her God, whose Mother she had become and who lay on the earth before her in the form of a helpless new-born child. I saw our Redeemer as a tiny child, shining with a light that overpowered all the surrounding radiance, and lying on the carpet at the Blessed Virgin’s knees. It seemed to me as if He were at first quite small and then grew before my eyes. But the movement of the intense radiance was such that I cannot say for certain how I saw it.**

**The Blessed Virgin remained for some time rapt in ecstasy. I saw her laying a cloth over the Child, but at first she did not touch Him or take Him up. After some time I saw the Child Jesus move and heard Him cry. Then Mary seemed to come to herself, and she took the Child up from the carpet, wrapping Him in the cloth which covered Him, and held Him in her arms to her breast. She sat there enveloping herself and the Child completely in her veil, and I think Mary suckled the Redeemer. I saw angels round her in human forms, lying on their faces and adoring the Child. It might have been an hour after His birth when Mary called St. Joseph, who was still lying in prayer. When he came near, he threw himself down on his face in devout joy and humility. It was only when Mary begged him to take to his heart, in joy and thankfulness, the holy present of the Most High God, that he stood up, took the Child Jesus in his arms, and praised God with tears of joy.**

The Blessed Virgin then wrapped the Child Jesus in swaddling-bands. I cannot now remember how these bands were wound round; I only know that the child was wrapped to His armpits first in red and then white bands, and that His head and shoulders were wrapped in another little cloth. Mary had only four sets of swaddling-bands with her. Then I saw Mary and Joseph sitting side by side on the bare earth with their feet under them. They did not speak, and seemed both to be sunk in meditation. On the carpet before Mary lay the new-born Jesus in swaddling-clothes, a little Child, beautiful and radiant as lightning. Ah, I thought, this place enshrines the salvation of the whole world, and no one guesses it. Then they laid the child in the manger, which was filled with rushes and delicate plants and covered with a cloth hanging over the sides. It stood above the stone trough lying on the ground, to the right of the entrance, where the cave makes a big curve towards the south. This part of the cave was at a lower level than the place where Our Lord was born: the floor slanted downwards in a step-like formation. After laying the child in the crib, they both stood beside Him giving praise to God with tears of joy. Joseph then arranged the Blessed Virgin's resting place and her seat beside the Crib. Both before and after the Birth of Jesus, I saw her dressed in white and veiled. I saw her there in the first days after the Nativity, sitting, kneeling, standing, and sleeping on her side, wrapped up but in no way ill or exhausted. When people came to see her, she wrapped herself up more closely and sat upright on her lying-in coverlet.

Now let us reflect again on the words of Jesus, our Savior, to Sister Mildred.

**“My Heart speaks to the humble. It is they who hear My Voice.”**

**“ Be humble My children, be humble and pure of heart. Then will I come and dwell with you.”**

**“My little white dove, how humility and simplicity are despised by the proud of this world. Oh what a loss they suffer. For despising the humble, Christ will judge them.”**

**“By my humility and simplicity of Heart I glorify My Father more than all the Angels and Saints together. So it is that the humble soul glorifies God more than all the great of the world.”**

**Jesus, meek and humble of heart, make our hearts like unto Thine!**

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