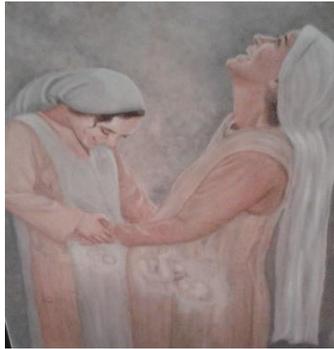


The Solemnity of Mary, Mother of God She Who Delivers Jesus to the World, and To Us!



“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)

Our heavenly Father, respecting the great gift of free will He bestows on the people He creates, sent the Archangel Gabriel to Mary of Nazareth to ask her cooperation in bringing about the Redemptive-Incarnation of His Beloved Son in human history within the pure vessel of her virginal womb. With her “yes” Mary became the Ark of the New Covenant, carrying within not merely Aaron’s priestly staff but the Eternal High Priest Himself; not merely manna from the desert but the very Bread of Everlasting Life; not merely the tablets of the Mosaic Law but the New Moses and a New Law of love. Mary’s cousin, Zachary, a priest who performed incense offerings in the temple, was also visited by the Archangel Gabriel who told him that his wife, Elizabeth, would conceive in her old age and have a son who would prepare the way for the Lord, for nothing is impossible with God. With that news Mary hastened to Elizabeth who, inspired by the Holy Spirit, called Mary the most blessed among women, the mother of my Lord. Elizabeth was the first person on earth to recognize and proclaim the divinity of Mary’s child for all posterity. John the Baptist, in Elizabeth’s womb, at the sound of Mary’s voice, also recognized her as “Theotokos,” God-bearer, and danced for joy before this new Ark of God’s Covenant. All creation would be reborn in Mary’s Child, the new Adam, making her the New Eve, mother of all who would be reborn in Him. As the beloved daughter of the Father and virginal spouse of the Holy Spirit and Virgin-Mother of the Son, Mary enjoyed an intimacy with each of the three Persons of the Trinity that gave her a unique share in their work of creation and redemption. Jesus, the Logos, the Incarnate Word, is the most perfect image of the Father, the one in Whose Image all creation was made; He alone gives the Father perfect love and worship on behalf of all creation. Mary, the most perfect image of the Son, offers a perfection of love and adoration on behalf of creation second only to that of Her Son. Not only do Jesus and Mary represent the perfection of creation as intended by God, but they effect the redemption and rebirth of all creation toward that end--Jesus as the only Savior and Mediator before God, and Mary as maternal Co-Redemptrix and Mediatrix of the grace Jesus merited for us. Jesus chose to come to us in the order of nature through a Virgin-Mother; He chooses to come to us over and over in the order of grace through this same Virgin-Mother as well.

“My heart, my Immaculate Heart, is the channel through which the graces of the Sacred Heart are given to men.” ... “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 you 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.” ...“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.”

(Sister Mildred Mary Neuzil, The Diary, OUR LADY OF AMERICA©, Lodi, Ohio, Pgs. 18, 16 and 24.)

“Theotokos” is a term used in the third or fourth century and means “God-bearer” or “Mother of God”. It defines our doctrine that Mary is the one who gave the Son of God His human nature. Because He is the Son of God and she is Mother of the person, not merely His nature, she is Mother of God the Son in time, therefore Mother of God. She did not pre-exist the Father nor the Spirit, only the Sacred Humanity of the Son Who is both God and man. The Council of Ephesus in 431 dogmatically declared the holy virgin Theotokos truly the Mother of God. The Council further stated that Mary is essential to the Incarnation, not that God couldn’t have sent Jesus into the world another way, but God chose to send Him born of a woman, in a family, with a father and a mother, in order to re-create the whole order of nature with a new and greater order of grace, from conception to death. Joseph, as legal and putative father to Jesus on earth, is essential to this whole mystery of the Incarnation, too. Jesus, Mary and Joseph form the hypostatic order of grace that made the Hypostatic Union of the God-Man possible. As we celebrate Mary’s Motherhood of the Prince of Peace on the octave of Christmas, January 1st, we are mindful of the peace Jesus brought from heaven, the only lasting peace capable of conquering hate with love and sin with grace. Thus, January 1st marks the beginning of the New Year as a world day of peace.

Mary always takes us to her Son. Barely had the angel announced to Mary that she would conceive and bear the Son of the Most High when Mary hastened to give Him to Elizabeth and her family. If Mary is chosen to bring Christ into human history by giving Him flesh within her, will she not also bring Him to flesh within each of us? St. Bonaventure said it well:

"As the moon, which stands between the sun and the earth, transmits to this latter whatever it receives from the former, so does Mary pour out upon us who are in this world the heavenly graces that she receives from the divine sun of justice." Ref: <https://www.franciscanmedia.org/mary-mother-of-god/>

St. John of the Cross, in one of his poems, “If You Want,” challenges us to welcome Mary into our hearts for she is pregnant with the All Holy One Who needs us, like a mid-wife, to deliver Jesus to the world. And she needs our help to flesh Him in every soul entrusted to her as Mother of all.

If you want,
the Virgin Mary will come walking down the road to you,
pregnant with the holy, and say,
“I need shelter for the night, please take me inside your heart -
my time is so close.”

Then, under the roof of your soul, you will witness the sublime
intimacy, the divine, the Christ
taking birth forever,
as she grasps your hand for help, for each of us
is the midwife of God, each of us.



Yet there, under the dome of your being does creation
come into existence eternally, through your womb, dear pilgrim –
the sacred womb in your soul,
as God grasps your arms for help, for each of us is
His beloved servant,
never far.
If you want, the Virgin will come walking
down the street, pregnant
with Light and sing...

Sister Mildred Neuzil, in her Diary, **OUR LADY OF AMERICA**®, has given us the splendid image of Mary as she really and truly is, the Immaculate Tabernacle of the Indwelling God. We, too, must become tabernacles of flesh in which the living God might dwell. Our Lady was standing on the globe with her right foot on a crescent moon and her left on the snout of an ugly dragon. Her long veil that enveloped the globe was held in place with a wreath of white roses. Her hair glittered as with the light of many stars.

The previous day Our Lady had appeared with her hands outstretched. At this second visit she slowly raised them, then crossed them on her breast rather close to her waist. While doing so, she bent her head slightly forward, and it seemed that her eyes were closed, not just lowered. On her breast, as though through a veil, the Triangle and the Eye, which is often depicted as the symbol of the Divine Indwelling, could be visibly seen. I said that Our Lady's feet were bare, that is, devoid of any kind of footwear, but on each foot was a large white rose. The roses, both on the feet and on the crown, were of such dazzling whiteness that the outlines of the petals could barely be seen, sometimes not at all. It seemed that a strong beam of light streamed from the Divine Presence within Our Lady onto the globe at her feet. Then halfway around the figure of Our Lady above her head appeared a scroll on which were written in letters of gold the words: “All the glory of the King's daughter is within.”



Though it did not appear that her lips moved, yet I heard these words quite plainly: “I am Our Lady of the Divine Indwelling, handmaid of Him Who dwells within.”

(Sister Mildred Mary Neuzil, The Diary, Pg. 22.)

How will we deliver Christ to our world if He does not first dwell within?

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