

# Nothing Is Impossible with God



**During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah, and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said, "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? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled." (New American Bible, Lk 1: 39-56.)**

May, the month dedicated to Mary, closes with the feast of the Visitation and commemoration of Mary's title as Mediatrix of All Graces. This feast is inseparable from that of the Annunciation. At the Annunciation, the angel Gabriel appeared to the Virgin Mary, betrothed to Joseph, acknowledged her fullness of grace and vow of virginity, and her call to divine motherhood. When Mary pondered his greeting the angel said:

**"Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father; and he will rule over the house of Jacob forever." [When Mary questioned how this could be since she had made a vow of virginity, Gabriel said:] "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. [Mary answered:] "Behold the handmaid of the Lord. May it be done to me according to your word." (New American Bible, Luke 1:26-38.)**

When Elizabeth called Mary the "Mother of my Lord" she, too, was acknowledging both the divine motherhood of Mary and the divine sonship of Jesus. If Mary is mother of the Lord, then Jesus is the Lord. The very Presence of the Divine One within Mary cleansed John from original sin in the womb of Elizabeth, a baptism in the spirit. Calling Mary "most blessed among women" confirms our theology that Mary is greater than any other woman, or any other creature in the order of grace. Bearing the Son of God in her womb gives her an intimacy with the Trinity that is greater even than that of the angels who have no body to give to the Lord as a tabernacle, nor human nature for the redemption of mankind. Here are two women, cousins by nature but sisters in faith, one who had longed for motherhood in spite of her age and was blessed; and the other, who longed only to give herself solely and completely to God in virginity, was blessed to become the mother of the Messiah, Son of God, without loss of that virginity. Behold Mary, Virgin and Mother at the same time!

With the fall of Adam and Eve God had promised a Messiah, born of a woman, who would crush the head of the serpent and re-create mankind in His image more wondrously than before. Marriage was the preferred state in Jewish culture, and women lived in hopeful

expectation of becoming the mother of the Messiah. They believed a barren woman was cursed by God. Imagine how the barren Elizabeth must have prayed for a child, even as she passed childbearing years. She believed nothing is impossible to God. As for Mary, Isaiah had prophesied that a virgin would conceive and bear a son who would be named Emmanuel, God with us. There are some non-Christian scholars of reductionism who interpret the word "virgin" to simply mean an "unmarried woman." The very idea of an unmarried woman having a child, the Savior, poses huge problems for the Jewish mind which would consider such a woman sinful and subject to stoning. The Scriptures are clear! The angel was sent to a virgin betrothed to Joseph. Betrothal for the Jew was considered to be marriage even though Joseph had not yet taken Mary into his own home. Mary was not an unwed mother nor an unmarried woman. Why else would Joseph, not knowing from whence she became pregnant, seek to quietly divorce her? The state of being a virgin and a mother at the same time is impossible to man but is not impossible to God. He is the author of life and of creation and all its laws and can suspend or transcend them whenever He chooses without contradiction.

These two passages speak to the singular privileges God bestowed on Mary. Her perpetual virginity and her divine motherhood are indicated in the words of the angel and Elizabeth. Scripture says nothing impure can come into the presence of God, and only the purest of vessels could bear the sacred things of God. Mary's purity and holiness is next to God's, for she bore the living God in her very womb. God Himself fashioned her from eternity as the Ark of His new Covenant, a tabernacle in flesh for His Indwelling Presence, the Incarnate Word of God. He had redeemed her in advance by preserving her from original sin and personal sin, making her all-holy as He is all-holy. God gave Himself to Mary so she could give Him to us. She gave herself completely to Him, becoming the new Eve in cooperation with the new Adam, to bring us back to God as other sons and daughters. Modeled preeminently on the Word, Mary is the blueprint for every creature and outlines who we are called to be in God's eyes. Mary exemplifies the highest possible union between Creator and creature. So much blessing impels the Canticle of Praise to fall from her lips.

**"My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior, for he has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed. The Mighty One has done great things for me, and holy is his name. His mercy is from age to age to those who fear him. He has shown might with his arm, dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty. He has helped Israel his servant, remembering his mercy, according to his promise to our father, Abraham and to his descendants forever." (Luke 1:46-58.)**

On November 22-23, 1957 Sister Mildred Mary Neuzil, visionary for the Our Lady of America® message describes a very important vision, **"as it reveals Our Lady as she really and truly was, the Immaculate Tabernacle of the Indwelling God.®"**

**[On the first day:] Our Lady was standing on a globe, her right foot resting on a crescent or quarter moon, the left on the snout of a rather small and very ugly looking dragon. I saw fire come out of his huge jaws, but not very much, as he could not open them wide enough because of Our Lady's foot. .. [On the second day Our Lady raised her hands, then crossed them on her breast.] 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. ... 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 her lips did not seem to move, Sister heard plainly:] **“I am Our Lady of the Divine Indwelling, handmaid of Him Who dwells within.”**

(Sister Mildred Mary Neuzil, Diary, OUR LADY OF AMERICA®, Fostoria, Ohio, Pg. 22.)

The message of Our Lady of America® also addresses Mary’s singular privileges indicated in the Annunciation and Visitation accounts. Here Mary alludes to herself as the Woman of Genesis, the new Eve and spiritual mother of all the living when she speaks of herself as co-redemptrix with Jesus in the work of our salvation. She speaks of herself as Mediatrix of grace when she speaks of the triumph of her Immaculate Heart, the channel through which the grace won by her Son must come to us. If God chooses to come to us through Mary should we not imitate Him and go to Him through her also?

**“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.”** (Diary, Pg. 24, February 11, 1958.)

All the singular privileges bestowed on Mary stem from that first and foremost revealed truth both the angel Gabriel and Elizabeth proclaimed, that she was the Mother of the Lord. Since the Lord Jesus is Son of the Most High, second Person of the Trinity, He is a Divine Person with a divine nature from eternity. In order to represent us in atoning for our sins, He had to be human like us, in all things but sin, and divine, to balance the scales of divine justice with His human representation and infinite merits. It was this human nature, this Sacred Humanity, that Mary gave Jesus. Since she cannot be mother to a mere body or a mere nature, she is Mother of the Person. Since that Person is Son of God, she is thus truly Mother of God, not of the Father or of the Holy Spirit, but of the Son of God.

**“My heart, my Immaculate Heart, is the channel through which the graces of the Sacred Heart are given to men.”... “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.”** (Diary, Pg. 16, February 3, 1957.)

Mary’s Immaculate Conception in the womb of her mother Anne was the singular privilege given to her so she would never be touched by sin; God would not allow Satan to have even a moment of power over His Mother. She is the woman who will crush His ugly head so he can no longer deceive the children of men. The dogma of Mary’s Immaculate Conception was proclaimed on December 8, 1854 by Pope Pius IX in his encyclical *Ineffabilis Deus* which states: **the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin.** The absence of original sin means she is permanently and intimately related to God and, as His Mother, is thus all-holy, full of grace, and above all other creatures in nature and in grace. Jesus gave us His Mother on Calvary as the channel of His grace, our preeminent intercessor with Him for an abundance of life. She is His mirror and our model of the perfect imitation of Christ.

The special privilege of perpetual virginity further attests to Mary’s holiness next to God’s. She was chosen from eternity for God’s purpose and she surrendered herself completely to that purpose with her vow of virginity, which God honored even as He made her His Mother. She was His alone. The concept of Mary’s virginity before, during and after Christ’s virgin birth was held from ancient times in the Church. Those who claim she had other children by Joseph because Scripture speaks of Jesus’ brothers do not understand

there was no word in Hebrew or Aramaic for cousins; hence, they were referred to as brethren of the Lord. Those who claim Mary had other children because Scripture speaks of the “firstborn” do not understand the Hebrew significance of the special blessing bestowed upon the firstborn son, which does not imply any other children but points to that special place of the eldest son in the family. Since earliest times the Church has never ceased to honor Mary throughout her life simply as “the Virgin” or the “Virgin-Mother” of God. All this grace has been given to Mary so she might share it with us and bid her divine Spouse form us into the image of her Son Who alone brings us lasting peace and happiness, within our hearts and within our world.

In 1971 Our Lady stated that when a picture or statue of her as Our Lady of America® is honored in the home, her Son would bless His people with peace. On July 18, 1980, Our Lady urged Sister to help people understand: **“Unless this mystery of God’s Presence within is accepted and lived, peace will not come. It is the only way.”** (Diary, Pg. 37.) Mary and Elizabeth must have spent long hours in silence and in prayer and praise of God during Mary’s three month stay at the home of Zechariah. In the message of Our Lady of America® we hear a powerful warning and exhortation on the use of the tongue.

**“Dear one, the misuse of the tongue, the power of speech is a terrible evil. From it comes hatreds of every kind—blasphemies, murders of the born and the unborn, the old and the unwanted. It is the tongue, speaking words of destruction, corruption and deceit, that has caused and is causing to a most frightening degree the chaos that is happening among all men and nations.”**

**“The Word of God become Man spoke words of healing, forgiveness, kindness and compassion. He spoke harshly only of and to those who by their pride and deceit were leading His people astray.”**

**“With His tongue, He glorified the Father and gave hope and confidence to His people. Use your tongue, O my dear children, to praise the Trinity within you, to tell of the glory of Him who lives in you, and through you desires to speak words of wisdom, kindness and compassion. Do not prevent the Holy One from doing good through you by using your tongue as an instrument of evil.”** (Diary, Pg. 44.)

**Use your tongue, O my dear children, to praise the Trinity within you!**

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