

The Advent-Christmas Miracle of Grace

Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father. (Jn 14:12) Jesus performed tremendous miracles, showing himself to be the Messiah and the Son of God. He also shared his power with his followers, as continued testimony to the truth of the Gospel. "His signs continued to live through his disciples," Saint Ephrem the Syrian said, that all "might know that the Lord of the signs was living."
(Magnificat, December of 2023.)

Some people dismiss the possibility of miracles as contrary to reason, but they are not. Because God, the author of Nature, transcends nature, He can suspend those laws anytime He chooses. Sacred Scripture and life itself attest to that fact. Cardinal Newman says this about the greatest of miracles: **"the Incarnation is the most stupendous event which ever can take place on earth; and after it and henceforth, I do not see how we can scruple at any miracles on the mere ground of its being unlikely to happen."**

Our website, www.ourladyofamerica.com opens with the images of the two trinities,



the uncreated Heavenly Trinity that pre-existed all that is, and the earthly trinity, the Holy Family designed by God Himself to usher into our world His only begotten Son, the Word-made-flesh, as a baby so He might dwell amongst us in the simplicity and humility of a child. This abasement of His great glory to fit into a small baby's size was an expression of God's unfathomable love that seeks to draw us to Himself, not in fear, but in tender and familial love.

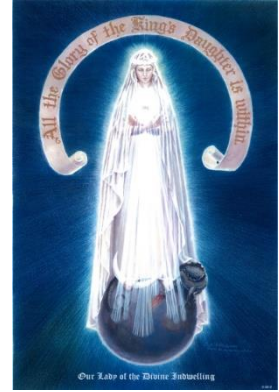


God is a trinitarian family in Himself, and He created mankind to be a trinitarian family as well. Our futures are bigger than ourselves and are not entirely under our control, but we trust it is through holy families that the world will be saved.

The transcendent mystery of God's Holy Presence in the heavenly Trinity, and the immanence of that Presence in the earthly trinity is part of **our past, our present and our future**. While God came once into our world historically, He comes mystically every day in every generation through the miracles of sanctifying grace whereby we are given a share in His own divine Nature and action. God has become man so man might become God. Transformation into the image of God's Beloved Son through miracles of grace is the vocation of every man, woman, and child throughout the ages, until the final and second coming of Christ the King in history on the day of reckoning and judgement. We cannot encounter God-made-man merely in the wood of the crib at Christmastime, nor in the baby it holds, but must ponder this wondrous scene as adults, mindful of the roughhewn wood of the cross on which those tiny and tender baby hands will one day be nailed; mindful of the Good Shepherd-King of the House of David who laid down His life for His sheep to destroy the power of sin and death over us.

The key Advent figure, after our Redeemer Himself, is Mary, Mother of the Redeemer, **the Woman**, announced by God in the Garden of Eden as the one who would crush the head

of the ancient serpent, the one whose Immaculate Heart would triumph over Satan, sin, and death itself. Our Lady showed herself to Sister Mildred (Mary Ephrem) Neuzil in the apparitions of Our Lady of America on November 22-23, 1957, as **the Woman, the Immaculate Tabernacle of the Indwelling God**, whose foot is crushing the head of the ancient serpent who is satan. The splendor of the Indwelling God sends rays of light from Mary's heart out upon the world. She is **the Woman of Genesis, the Woman of Revelation** pursued by the dragon but carried away beyond his grasp. Our Lady was all in white and had a veil so long it enveloped the globe halfway. Her hair shone through the veil, sparkling like glittering stars. The veil was held by a wreath of white roses. On her breast, as through a veil, were **the images of the Triangle and the Eye, symbols of the Divine Indwelling**. A stream of light beamed from the Divine Presence within her onto the globe. A scroll around her figure had gold letters that read: **"All the glory of the King's daughter is within."** (Sister Mildred (Mary Ephrem) Neuzil, *The Diary, OUR LADY OF AMERICA*, Tiffin, OH, Pg. 22.)



Many Church Fathers have referred to Mary as **the Ark of the New and Eternal Covenant**, one not made by human hands but by God Himself, Who adorned her within, not with gold but with the Word-made-Flesh. He adorned her without, with the utmost Purity and singular privileges given to her alone to make her the most precious and worthy vessel, **the Theotokos**, to bear God into our world. As this new Ark Mary carried, not a priestly rod but the Eternal High Priest Himself, the Lamb of God sacrificed as the Perfect Victim in complete atonement for mankind's sins. As this Ark she carried, not mere manna as food for the body, but the Living Bread of Heaven, food for our souls. When we eat this living bread and drink Christ's Precious Blood, we encounter God's Real Presence in the Eucharist where we are made one body with Him, wed to Him as it were. As this Ark Mary carried, not the tablets of the law, but the Lawgiver Himself. As the glory cloud of God, **the shekinah**, overshadowed the Ark of old, so the Holy Spirit of God overshadowed Mary, miraculously conceiving Christ within her, and granting Him a miraculous birth, not bound by the laws of human nature. The Ark of the Old Covenant brought victory to God's people. Mary, the Ark of the New Covenant, promises miracles, not of the body but of the soul. There is a God-ache written in the depths of our beings, a longing for God which none but He can satisfy. Only when He does will we have true and lasting peace, in our hearts and in all the world.

On June 13, 1929, Lucia gave us **the "Last Great Vision" of Fatima, the vision of the Most Holy Trinity** which synthesizes the whole message of Fatima.



of the cross holding her Immaculate Heart and a crown of thorns. ... Under the left arm

Suddenly the whole Chapel was illumined by a supernatural light, and a cross of light appeared above the altar, reaching to the ceiling. In a bright light at the upper part of the cross could be seen the face of a man and his body to the waist (Father) [and] on his breast there was a dove also of light (Holy Spirit) and, nailed to the cross, was the body of another man (Son). Somewhat above the waist, I could see a chalice and a large host suspended in the air, on to which drops of blood were falling from the face of Jesus Crucified and from the wound in His side. These drops ran down on to the host and fell into the chalice. Our Lady was beneath the right arm

of the cross, large letters, as of crystal-clear water which ran down over the altar, formed these words: Graces and Mercy. (It was then that Our Lord asked for the establishment of devotion to the Immaculate Heart of Mary in the world and for the consecration of Russia to her Immaculate Heart for its salvation.)

We see mirrored in the Virgin-Father, St. Joseph, the tender love of God as a Father, the solicitude he has for us just as he had for Jesus and Mary. There is no doubt that the marriage of Mary and Joseph was designed in heaven in the economy of salvation, a vital part of the Hypostatic Order of Grace by which the Son of God became man. Joseph was destined to be the custodian of God's two greatest treasures, His Son and the Son's Mother. His marriage reflects God's lordship over His people as their Bridegroom and they as His bride, even as Jesus identifies Himself as Bridegroom to His Church and the Church as His bride. As members of His living body, each of us becomes likewise the bride of the heavenly Bridegroom, called to the supper of the Lamb, the wedding feast of heaven mirrored on earth in the Eucharist where we eat His Body and drink His Blood and become one flesh with Him. This marriage covenant between Christ and the soul begins in the sacrament of Baptism where we put on the white garment of salvation and share in God's own divine nature.

We encounter the enormity of this Divine Love in the messages of Our Lady of America given to Sister Mildred and expressed in the hunger and desires of the Sacred Heart of Jesus.

"I am a Beggar for love, but how few give to Me the means by which to satisfy My divine hunger. I hunger for the love of My own, and I receive only the crumbs no other would accept. ... (Diary, Pg. 6.)

When God is absent, evil abounds, but even evil must attest to the cry from the depths of our depravity for a new Advent of God to penetrate our darkness with the light of Christ, and to lift us up out of our misery, for He alone is the promised Messiah, the Way, the Truth and the Light of the world. **"God is light, man is darkness, and unless he comes into the light, he will be forever darkness."** (Diary, Pg. 4.) Everything about the message of Our Lady of America concerns God's desire to be with us, to walk with us through our lives and our history, to abide with us through every joy and sorrow, and to transform us into the image of His Son so He might welcome us into His kingdom as His children, other sons and daughters in whose mystical veins runs the most Precious Blood of His dearly beloved Son, our Redeemer. God wants us to go to His Queen-Mother, Mother of the Redeemer, to learn that great purity of heart that is most pleasing in His sight.

In the **Mystical City of God**, Venerable Mary of Agreda recounts her vision of Mary being crowned in heaven and all the miracles of grace available through her hands.

...receive now the supreme dignity deserved by Thee and, as a participation in our Divinity, the dominion over all the creatures of our Omnipotence. ...and by the power We now give thee thou shalt subject hell with all its demons and inhabitants. ... In thy hands and at thy pleasure We place the influences and forces of the heavens, ... do Thou distribute them according to thy will, and our own shall be at thy disposal for the execution of thy wishes. Thou shalt be the Empress and Mistress of the militant Church, its Protectress, its Advocate, its Mother and Teacher. Thou shalt be the special Patroness of the Catholic countries; and whenever they, or the faithful, or any of the children of Adam call upon Thee from their heart, serve or oblige Thee, Thou shalt relieve and help them in their labors and necessities. Thou shalt be the Friend, the Defender and the Chieftainess of all the just and of our friends; all

of them Thou shalt comfort, console and fill with blessings according to their devotion to Thee. In view of all this we make Thee the Depository of our riches, the Treasurer of our goods; we place into thy hands the helps and blessings of our grace for distribution; nothing do We wish to be given to the world, which does not pass through thy hands; and nothing do We deny, which Thou wishest to concede to men. Grace shall be diffused in thy lips for obtaining all that Thou wishest and ordainest in heaven and on earth, and everywhere shall angels and men obey Thee; because whatever is ours shall be thine, just as Thou hast always been ours; and Thou shalt reign with Us forever. Venerable Mary of Agreda, THE MYSTICAL CITY OF GOD, Vol. IV, Chapter XXII, #779, pg. 657.)

**Request of our Blessed Mother for The Hour of Grace for the World
on the feast of her Immaculate Conception**

This special Hour of Grace is to be offered on the feast of the Immaculate Conception from 12 noon to 1:00 p.m. Remove oneself from all distractions and concentrate on prayer. Begin by reciting Psalm 51 three times. The rest of the hour can be spent on the rosary, meditation, other prayers, silence, but praying especially for one's country and that all souls will be drawn to God and Jesus will be loved in every heart.



Psalm 51 Have mercy on me, O God, in your goodness; in your abundant compassion blot out my offense. Wash away all my guilt; from my sin cleanse me. For I know my offense; my sin is before me always. Against You alone have I sinned; I have done such evil in your sight that you are just in your sentence, blameless when you condemn. True, I was born guilty, a sinner even as my mother conceived me. Still, you insist on sincerity of heart; in my inmost being teach me wisdom. Cleanse me with hyssop, that I may be pure; wash me, that I may be whiter than snow. Let me hear sounds of joy and gladness; let the bones you have crushed rejoice. Turn away your face from my sins; blot out all my guilt. A clean heart create for me, O God, and a steadfast spirit renew within me. Do not drive me from your presence, nor take me from your holy spirit. Restore my joy in your salvation; sustain in me a willing spirit. I will teach the wicked your ways, that sinners may return to you. Rescue me from death, O God, my saving God, that my tongue may praise your healing power. Lord, open my lips; my mouth will proclaim your praise. For you do not desire sacrifice; a burnt offering you would not accept. My sacrifice, O God, is a broken spirit. God, do not spurn a broken, humbled heart. Make Zion prosper in your good pleasure; rebuild the walls of Jerusalem. Then you will be pleased with proper sacrifice, burnt offerings and holocausts; then bullocks will be offered on your altars.

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