

Mary

Mother of the Redemption



Presented by ARK

Preface

Since the beginning of the Church, the contribution of the Blessed Mother has been studied. The Church must always strive to better understand Mary.

In this document, bookended by locutions from Jesus and the Blessed Mother, Anne writes about the nature and role of Mary, drawing on the manifold gifts God has given her over the years. What emerges is a most insightful and beautiful invitation, prompted by God himself, to make Mary known as *Mother of the Redemption*.

This writing is offered to the Church as another step in what appears to be a timely development of our understanding of Mary.

Mary
Mother of the Redemption

January 2, 2024

Jesus

My mother's human heart was firmly and irrevocably attached to my heart. Your heart also remains attached to my heart. You struggle with temptations about my Church. I understand, of course. That is the burden of one called to impact the thinking of those within it. My mother did not struggle. Mary never entertained temptation of any type. Mary as mother of the Redemption, gave birth to my Church because of her fidelity to the Father of us all. Only a human being could deliver me into humanity. Only a human being could form the original apostles after my death, resurrection, and ascension. Within the title of Mother of the Redemption lies the fullness of Mary's unique role for the Father. Within this title all other titles are contained. Just as Mary gave birth to the truth about God, me, you must give birth to the truth about Mary. Will you help me? Will you help our mother? Will you use your gift to introduce a crucial piece of the truth about our mother? Anne, she is needed at this time. She is the answer. The fullness of time includes this role that came

into being at the moment of her Immaculate Conception. She is the mother of the whole plan for the redemption of mankind. Nothing less. Nothing more is possible for a human woman. In the fullness of time, Mary could do no more and no person but Mary could do what she did with God, our Father. Outside of time, in eternity, Mary cares for her children by bringing them to me, Jesus Christ. As my mother, she is automatically your mother and the mother of all God's children.

Mankind has been redeemed through one action, mine. Mankind is brought to me through as many actions as there are people. Mary, in her eternal reward, is the highest of all humanity. She is free to act on my behalf in all matters concerning her children. All of humanity is a gift to Mary from God the Father because of her selfless and total collaboration with him. She alone is worthy of acting as Mother of humanity. Each little baby created into being resonates with Mary's love. Truly, each baby has an eternal mother and an eternal Father. I am the Redeemer of each baby. Do you begin to grasp the vastness of this woman and her place? She is the Queen

of Heaven and the Mother of all People and those roles have been given to her because of her first and greatest role, Mother of the Redemption.

Our Lady, Mother of the Redemption
by Anne, ARK

January 3, 2024

The plan for the redemption of mankind emerged from the mind of God, the Father. It began with the creation of Mary, the Immaculate Conception, meaning, Mary was created by God for the purpose and plan of the redemption of mankind. As such, God created her without original sin so that she would be a spotless vessel to receive the Incarnation that was Jesus Christ, God made man. A great deal is said about the fact that Mary remained sexually pure, virginal, as though this were the only relevant purity; however, the lack of a fallen nature meant that Mary remained emotionally intimate with the Father, always completely dependent on him with innocent love for him and superhuman strength because of her awareness of her Father's power and his care.

This purity of heart, if we will call it that, becomes a relevant attribute of the redemption story, partially because Mary chose to maintain pure dependence and trust by intense focus on the Father and his goals for her and those around her. But Mary's purity of heart is also a relevant attribute because it offers us an unparalleled example of how to conduct ourselves in the uncertainties of life. Jesus Christ, God made man, gave us the Way. Mary walked that Way as a human being without a fallen nature. There can only be a competition if there is a like offering. Jesus Christ, his humanity notwithstanding, was divine. He is divine. Jesus is God. Mary, on the other hand, had only humanity to offer. She was fully human despite her uninterrupted intimacy with God the Father. Rather than quibbling over Mary as a competitive attention drain from Jesus, we should be wondering without pause about her mystical experiences of God, the Father, before, during, and after the arrival of the Redeemer of mankind. Because for Mary, it all started and finished with the Father in Heaven. Her relationship with the Father predated a relationship with Jesus Christ, her son.

This reality informs the study of Mary's unrivalled

sanctity. We do not speak of other saints as competing with Christ and we should never speak of Mary as somehow in competition with Christ. To do so suggests that Jesus is somehow in danger of being overshadowed by a human being or that Mary would allow her intercession to be used as a distraction from our personal relationship with her son, of whom she became the first disciple. We do not worship Mary as God. We simply desire to sit close to her because of her maternal force of love. Who does not want a totally loving mother on their side? Especially one with this type of unique influence?

Truly, only a human being could deliver Jesus Christ into humanity. This plan, so sublime and adroit, so surgically clean and uncompromising, left us with the freedom to be happy and content, should we choose to accept that Christ died to free us from shame and guilt. The fruits of our fallen natures that so confound us, have been dealt with by God so that we can be free to create connections of love that include that radical possibility of both imperfection and forgiveness. Truly, in the death of Christ, committed to each one of us to the end, we see the template for human connections as well. Failure, yes, on our

part, but ongoing and perfect commitment to us on God's part. God does not need us coming and going from faith practice because of sin. He factored it into our relationships with him, if we would only believe what we profess to believe. Mary believes it and Mary understands how imperfect people can hold up an imperfect edifice that points to perfection. Mary, in a real sense, gave birth to our Catholic Church by giving birth to Jesus Christ. Mary gave birth to the presence of God on Earth, truly, a presence which remains today in the real presence of Jesus in the Eucharist. Nothing more, no higher contribution will ever become possible for a human being.

Where is Mary located in the story of mankind? There is, without a doubt, a unique place for her as the first and most beloved collaborator of our Father in the story of our redemption. Mary is the most forceful herald of her Son's mercy, as evidenced in how people have experienced her over time. Why do people love her so much? Why do they feel she is so kind and so close? They love her because she loves them. They feel she is so kind and close because she is exactly that, kind and close. Mary is consistently experienced as a loving mother. Any devotion to her should be

respected, not prompt suspicion. Jesus Christ himself gave her to us at the foot of the cross in one of his last actions as God on the earth. *'When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother" (John 19: 26-27).* The gift of maternity for all people that God gave Mary at the foot of the cross was not just a gift to Mary. It was a gift for all of us, every single person who has lived or will live. In the supernatural and mystical divine life, Mary is our mother. In the places and spaces where we intersect with the lights of Heaven, we find Mary, facilitating closer relationships between each person and God. She is the true handmaiden of God, Himself. The vastness of her role should not be underestimated, nor consigned to one title, however, the title which may encapsulate all other titles must be that of Mother of the Redemption.

Mary began life as the closest collaborator of God, the Father. Mary never became in some way fused to her son to the exclusion of the Father and the Holy Spirit. God is always setting an example of healthy relationships, as evidenced at the wedding feast. Mary leans into the relationship

with her son, interceding for the people. Christ seems to draw this contribution out from her by making it clear that it is not his time to act. He made it very clear to us that the miracle was based on her request.

On the third day there was a wedding feast at Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." (And) Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you" (John 2:1-5).

To be perfectly clear, Jesus offered an additional mercy to an existing plan. We must be very alert to this fact because it is much more than a sweet mother/son moment. The plan for these people and the whole wedding was allowed to change because of Mary's maternal instincts and her desire to help people in difficulty. As such, Jesus Christ, God, added supernatural benefits to an existing situation.

If Jesus Christ went to such deliberate pains to perform a miracle because of his mother's

presence in the story and her action of alerting him to a human predicament, we can only conclude that Jesus Christ wanted us to know what he was willing to do for us through his mother. She represented a human predicament to him and assumed he would grant the solution to the people based on her request for relief for them. We are not told if this couple or their guests were good people or bad people according to the religious law at the time. The formula stands regardless of the compliance of the guests with the law. They all benefitted from the miraculous intervention. We were shown in and through Scripture so that the truth would be available to us on two levels. One, as always, God is illustrating healthy, ordered human relationships, and two, God is illustrating the unique, powerful, and unmatched intercessory influence of his mother.

Clearly, we all have intercessory influence, too, and Jesus Christ wants us to know that and use that help for each other. A subtle difference though, should be distinguished at this point. Because Mary suffered no fallen nature and remained intimate with the Father without interruption, Mary did not and does not ask for anything outside of his will. In a real way,

she magnifies his hopes through her human connection with people. We, ourselves, cannot always be sure about our requests; we can only hopefully discern well and ask. But the salient point is that God wants to be generous, even to the point of sending supernatural assistance. Mary, as in everything else, facilitates his generosity.

In a real sense Mary teaches us to ask, as she asks. She teaches us to trust, as she trusts. She teaches us to detach from worldly fixations, as she detached, even from the life of her son. Mary actually teaches us how to be in relationship with God, in all three distinct persons of the Trinity.

January 4, 2024

At the wedding feast of Cana we received that vitally important message. Jesus Christ will accommodate his mother's requests.

"It is not my time," Jesus replies, right before he does exactly as she asks.

That is the sentence that shows us who Mary is to the Trinity. What Jesus allows us to see in

that sentence is that a plan is flowing and Mary impacts it and adds to it through her influence. She makes it more comfortable for us. This fact stands to all of our intercession, as stated, but also illustrates Mary's particular influence with God, the Father. Because it is not Christ's time, obviously a true statement, it is presumably Mary's relationship with the Father that impacts Christ and secures the miracle. Mary's relationship with the Son, no doubt, impacts God the Father in other moments where we assume she made requests to the Father on behalf of her little son. How do we know? Just ask any mother with a feverish child. This feels like such a given it hardly needs to be mentioned or substantiated.

The persons of the Trinity impact each other as we see when Jesus Christ pleads with God on behalf of us all saying, "*God forgive them for they know not what they do*" (Luke: 23:34). There we see Christ obtaining something for us, forgiveness. Jesus' request is being asked from the person of God made man and answered from the person of God the Father. Jesus prayed in the Garden. "*My Father, if it is possible let this cup pass by me*" (Matthew 26:39). Regularly during his life Jesus went off to pray to his Father and made it

clear that he represented his Father. *“As the living Father sent me and I draw life from the Father, so whoever eats me will also draw life from me”* (John 6:57). The Holy Spirit transmitted the prayers between them while Christ was separated from the Father through the temporary ‘confinement’ of his humanity.

The three persons of the Trinity impacted each other then, and, we must assume, now. The Trinity, then, can be understood as three persons acting in unison but uniquely. Are they distinct? Yes. And how we utilize and engage with them may be distinct. The Father has power and authority that relegates any human power and authority to the level of absurd. The only dignity in human power and authority, once one understands the barest notion of the Father’s power, is through service. There is no other dignified way to exercise power on Earth except through service to God, however privately that relationship may be held. The Son used that power and authority freely. The Son’s power and authority is exercised through the redemptive act, mercy, and teaching. His mercy is as infinite as God the Father’s power and it is for every child created by the Father of humanity. The only dignity in arbitrating or

representing Jesus' mercy and his teaching is to be found in deference to the Redeemer. Even the Father deferred to Christ when he allowed us to be redeemed by his Son. Jesus Christ offered unlimited mercy and the ultimate teaching.

We are all students and should present ourselves as such because if we know a good deal about one element of the divine life, we may be short on intimacy with the other elements. As in, those who understand the difference between divine and human mercy may be less scholarly. Scholarly education does not insure spiritual acuity. The mysterious, but real and true presence of the Holy Spirit found through the sacramental life is deeply understood by many who regularly connect with those sacramental graces but sometimes misunderstood or denigrated by those who bring the sacraments to us, our clergy and lay people.

What is the point of all of this? We are all needed and none of us has or will have the full picture. Thus, the body of Christ only functions well with all its parts, just as the Trinity loves us from three persons and allows Mary, its closest ally, to assist us.

Both God the Father and Jesus Christ respect Mary's engagement with the Holy Spirit and the plans that come from that engagement because she is negotiating from within the supernatural favor and power of the Trinity. Mary is the only human person who never left God's influence and power and matured to adulthood from within it. Her human and spiritual development did not include a separation process where she learned first about her autonomy in life, for example, separate from her parents and their faith and next chose connection as a mature person. This was unnecessary for Mary because her life included uninterrupted resonance with the divine life. Therefore, she lived a constant state of discernment and gratitude, studying life and studying God's presence within life. Mary, actually, is correctly the first Doctor of the Church. How do we know all of this? We know these things through both the Immaculate Conception and through her Assumption into Heaven at the end of her life.

How is Mary different from us and from every other mother? Every other saint? Mary achieved God-given access to God's unlimited power during her lifetime. She did this through fidelity to the

gift of the Immaculate Conception. The miracle at Cana illustrates this for us. We traditionally know that saints can help us. They can gain supernatural benefits for us and that is why we appeal for their help. We know that miracles can happen because of their intercession, most particularly after their death, where they have even greater freedom to offer God's power in the circumstances of our lives. Mary, without a doubt, had this freedom while she remained on Earth. She was preserved in grace through her constant choice for our beloved Father, from whom she never separated, consistently serving his every hope. In Mary, Heaven shows us the healthiest human relationship with God at its most mature, deepest level.

Where does that leave us?

At the very same place we have always been with Mary. She remains both an example to us and an enigma. We will never achieve Mary's level of sanctity. Yet, we are called to emulate it. We can never be as close to the Trinity as Mary is, yet we are drawn into the divine life through Mary's presence in our Church. For those who say that Mary is divine? They are simply wrong. Mary is

human, eternally human. That is what actually makes her so special and unique. For those who say that Mary is *just* a human mother? They are wrong. Mary is far more than a human mother yet she is the greatest example of human mother, holding in primacy her pre-existing relationship to the Father, and from that relationship to the Father, offering maternity to her divine son and also detachment from his humanity in favor of God's divine plan. There is something in this for us with layers that can only begin to be studied. Mary relates to the three persons of the Trinity from within their authority in the healthiest possible human way. One might observe that Mary is always engaged with one person of the Trinity relating to another person of the Trinity on behalf of humanity.

Within the Trinity itself, we see evidence of person appealing to person and person supporting person as God validates and punctuates the Son's authority at the Transfiguration when a voice came out of the clouds and said, "*This is my son, my Beloved; he enjoys my favor. Listen to him*" (Matthew 17: 5).

Son punctuates and validates Father's love through his explanations about God's power. *"If you remain in me and my words remain in you, you may ask for whatever you please and you will get it. It is to the glory of my Father that you should bear much fruit and be my disciples. I have loved you as the Father has loved me"* (John 15: 7-10).

The Holy Spirit appeals to Father and Son for the early Church on behalf of mother and apostles. The Holy Spirit punctuates and validates Father and Son through the miracle of the languages, a clear improvement on man's circumstances at Babel. *"They were filled with the Holy Spirit and began to speak different languages as the Spirit gave them power to express themselves"* (Acts 2:4).

What parallels should be noted? This is all done for mankind, for people, around elements as critical as our redemption and freedom, our ability to communicate the Gospel, and an element as seemingly trivial as wine for a wedding party. They were always showing us who they were and who we are in relation to them. We are the ones who need their help and

at times, Mary secures it.

In life and in this writing we see that when we study Mary, we learn more about God. She is the true bridge. But there are moments when the true bridge itself must become better known and perhaps illuminated so that more people can identify the safety of this bridge and cross it. The fact that Mary remains mysterious, the perpetual enigma, is no reason not to get closer to the truth about her.

January 5, 2024

In time, events occur according to a sequence. Outside of time, there is no aging, no decay, no events that threaten the will of God for his children. When we lay down to finish our time on Earth, we will also be liberated from our fallen natures. We will not need human help, except for prayer; we will enjoy certainty about God. The term exile to describe our human life does us a great service in that it puts a word on the craving for 'something more' that we endure. Some people say, 'I need nothing from God. I have enough.' But they can still be found staring into the sea or the skies above. They are studying

and seeking the truth about something.

This 'something' draws us by invitation and by name. We are called to enter into relationship with an invisible reality. When people understand that they are guided by either God or the enemy of God and that their soul possesses a language and requires nourishment, they can engage. If, however, people remain uninitiated into this divine life and eternal state, they can only wonder at the source of their longing. Human connection feeds some of these needs and it is intended to do so, but every person comes into the world alone and every person separates from loved ones and departs alone. Human connections, where we hopefully learn about the love of God, can take us so far and we do see God's presence in relationships where love is exchanged and sacrifice is present. Still, our hope in eternal life is crucial to living confidently and deeply.

In past times, even some of the most primitive cultures expressed the reality of God and illustrated connection to something intangible, but divine. Cultural influences and development dictated these practices, but they existed. In today's world, in most cultures, much of those

spiritual connections have evaporated, victims of the often scalding effects of modernism with its constant pop culture heroes delivered into the very hands of even the smallest children. When a hero or success story emerges into public life in one culture, there is usually associated with him or her various backstories, as in hard work, family support, deep faith, sacrifice by those around the individual to secure the success story. We are all part of bigger groups. In today's world of manufactured drama, the true dramas of life appear to be insignificant. A voracious appetite for instant gratification and brief story lines feeds the most surface of brain functions prompting mostly a selfish 'I want that' mentality as opposed to true admiration for the depth of human discipline and achievement. The cultural supports to deliver the heroes to their destiny seem to have given way to exploitative practices rife with worldly rewards minus responsibility and community debt. We all owe the tribe, if only for our survival and a few good roads.

Where does Mary come into this?

Mary is the mother of us all, every last person born to woman. She inhabits a unique place

in our Church where she is allowed to be seen and heard, as it were, and she is intended, too, to inhabit a transcendent place in the world, even beyond the confines of our Church. People missing past structures which served their spiritual needs require something. Becoming a Catholic, while something we might understand as beneficial, may be a stretch too far for people initially. Most legitimate religious assemblies today are low in membership and have not made the transition to a modern expression. Sad but true, the younger people are not inspired by that which inspired us, or rather, frightened us. This is no indictment on them. We, mostly complacent, have not tried terribly hard, as we attempt to rest on the fear of hell. But devotion to Mary has proven to cross religious lines. By that I mean even the most primitive societies who have been stripped of their generational spiritual inheritance by modernism, recognize the love and safety of mother. Add to this, the grace coming through Mary is experienced by so many, regardless of religion or lack of religion.

Some might interject here with concern that one removes something from Christ or even God when we highlight Mary. This is neither necessary, nor

productive, simply because it is not true. Placing Mary into the category of divine is wrong, of course. Highlighting Mary's true role will always be correct and will always bear just the sort of fruit God desires, that is, people looking toward him for help. But Mary is a bridge to the divine. She can only act within her nature of mother to the Father's plan for redemption. There could be no difference between the Spirit's prompts and Mary's actions. Mary never departed from the divine will and she will most assuredly not depart from it now. This is why we must secure the correct space of her location between God and all of us.

If we present Mary correctly, she will work wonders for a world ensnared by modernism with its empty promises and vacuous human lives. We do know that we gain information by studying the events of an individual's life. While this is true, in the case of Mary, it might be equally important that we study the effects of her influence in the centuries that have passed since she lived. Women, at the time of Mary, seemed to have been considered mostly inconsequential and they did not seem to be the official narrative keepers of our religion, therefore, we know little

about most of them. Also, if what we know is seen through the lens of a male reporter, and that is all we have, we lack the nuances and depths of female perspective. This is not to say that the representation of Our Lady is not found in Scripture. But we have less to help us so we must look to the effects of Mary's presence in the true experiences that people have been granted of her since her death. Who can deny that Mary, herself, has made it very clear that she is near and will help? Even those clergy members who seem allergic to the devotion people have for Mary might be acting more from false perceptions or incomplete understandings about Mary and not Mary, herself.

But, to state an unfortunate reality, the clergy and others who make war on Our Lady's presence in the Church or who denigrate the faith of those who love her are often the same people who mock the true presence of Christ in the Eucharist and the contribution of women. Perhaps they have not taken a true spiritual dive, or at least not a Catholic spiritual dive. Maybe they have been formed into clericalism. We certainly all experience that damaging reality. Maybe they lack healthy relationships with women. Maybe

they are good at other things like administration or they are afraid of offending other religions. We do not judge because we cannot judge. However, clergy and others disrespecting Our Lady should watch themselves carefully. Mary has more authority than all of us combined and our ministries will not bear the sort of fruit that is persuasive to a humanity raised on technology if we do not pay heed to the solutions God offers, for our many problems, like Our Lady's assistance.

January 6, 2024

There are certain components to our world that cross every cultural and national boundary in existence. An ocean. A sunset. A sunrise. An eclipse. Also, culture-crossing are earthquakes and other natural events in nature. While people ascribe various meanings and signals to these occurrences, everyone notices. Many are affected. Our Lady is similar in that she makes herself known and is seen across all cultures, socioeconomic realities, religions, and nations. Over the centuries, Mary has made herself known in places as varied as Egypt, Bosnia, Portugal, Spain, France, Ireland, Belgium, Japan, Kibeho,

Italy, the Philippines, Venezuela, and Mexico. Indeed, it might be faster to list where Mary has not made her presence known. Mary makes it very clear that she is the mother of us all.

We know that wars can be fought over religions and we know that natural disasters can prompt unification between human beings of the most different beliefs and cultures. Suffering tends to prompt the best possible instincts in humanity. Very few people wish suffering upon others, despite the struggle for power that happens in leadership of nations. If Mary is a bridge to God, she is also a bridge to unity. For example, what is the message to humanity when a solar miracle occurs, as at Fatima? Part of the message must be that *'some of you may hold yourselves to be more important than others but you are all smaller than me and you are all smaller than God's power.'*

Might this be a good time for this message to come from Heaven? Global destabilization appeals to some people. They will lose their battle. They will lose their battle faster and more decisively in places where Mary is called upon for assistance. Religion is no barrier to Mary's intercession unless we insist on making it a barrier. How do

we allow Mary to be the bridge? In other words, how do we stop insisting that Mary is a barrier to Christian unity, for example, and to rightful worship of God, and even to knowing God? Mary is not the barrier. Knowing Mary incorrectly and incompletely is the barrier. Apologizing for our veneration of Mary is the barrier. Refusing to acknowledge her influence, far superior to ours, within God's power is the barrier. Refusing to allow Mary to fashion a role for women in the Church is the barrier.

People who have made true spiritual journeys which include Mary find themselves the most dedicated servants of Christ. When people say that Mary leads people away from God, this indicates a failure to know Mary or to care about her place. If we are honest, we will recognize that if people have a difficulty with human fathers they usually avoid or fear contact with divine Father. If this is the case with human mother, they may tend to avoid heavenly mother, meaning Mary. This is fine and people make their way through their wounds, however, when only men are in charge of decision making around the role of women in the Church, we have problems. The biggest problem is a complete failure to

share authority with women in any meaningful ways. While respect for the rightful hierarchical authority must be maintained, and is maintained by true Catholics, there is room to share unique feminine insights, direction, and indeed, authority, with women. The fact that some clergy have healthy relationships with women does not undo the global Catholic practice of reserving power for men only and relegating women to servant status to men's leadership, much of which has been exposed as deeply flawed. This does **not** refer to the Holy Father(s).

Mary, if brought forward cleanly and without human distortions and limitations, will lead us into the future in ways we simply will not achieve without her guidance. Just as God was present at the wedding but Mary secured the miracle through her intercession, God will never leave us. Mary's intercession will bring us more mercy and more supernatural assistance if we but confide our troubles to her influence. God gives Mary the greatest access to his power because she exists somewhere in between God and humanity, the perpetual mysterious enigma. She brings humanity to God and draws the greatest, most absurd amounts of mercy from God and

carries that mercy into humanity. The mystery of Mary is that she was human, but unlike us in that she lacked original sin. Total fusion to the Father's will meant that she observes every single person through the eyes of God, our Father. The relationship with the Father enjoyed by Mary insures that she works for him on every level, in every arena. She should not be limited to the Catholic Church only, in terms of how we present her in the world. Her sphere of influence includes the whole world and she will make that clear to us herself, perhaps.

January 7, 2024

Jesus

At certain historical moments, I send assistance to mankind to help protect them from suffering. Only Heaven can see where true danger lies in terms of the purpose of suffering. While mankind must reap what he sows to some degree, there are moments when to do so would destroy the future. Therefore, Heaven, meaning God in union with all who dwell in his power, acts. We are approaching that moment.

Mary, our mother, in the constancy of her wisdom, also sees a threat to her children and she, too, is poised to render assistance. Those who understand my mother's place as the direct agent of God's infinite mercy will recognize her presence and her authoritative voice in these times and the events to come. The more people who link their commitment to God through our mother's cause, the greater her effectiveness. Mary facilitated direct contact between God and humanity. She will do so again for those willing to humble themselves to her service. Mary's way is the way established by me personally. She was my first and greatest disciple. For my Church to become who she must become in these times, Mary's gentle but insistent voice must be heard. God entrusted to Mary the plan for the redemption of mankind. She protected me and cared for me like the greatest human mother, but Mary contributed far more than that to the cause of mankind. She mothered the redemptive plan into and through time so that my perfect sacrifice could be placed as the highest jewel in the human story of God's connection to his people. When you contemplate Mary's extraordinary contribution to my life and

death, you will begin to know that she is not only the first Doctor of the Church, she will be its last. Follow my mother's prompting and leadership and the bridge to my plan for the Church and the world will be secured.

At this time, the Father's children are separated from their happy innocence by a relentless assault on purity. Mary, stainless, fears nothing. No human being knows God like Mary, therefore, in the mystery of humanity's constant intercessory power, Mary is the key. But she must be seen and heard. If Mary is seen and heard, the contribution of women can be rightly drawn into my Church. This will create the necessary stabilizing factor and provide the life force that Mary drew upon to form the first apostles into their correct representation of me in the world. Because the holy influence and sweet authority of women is not only absent, but mocked in my Church, fragmentation occurs. A unifying force is discarded when it is urgently needed. People of my Church, I died for all of humanity, not for a small few. My Church is intended to be a light to all nations in every time. But to the very inner rooms of my Church there exists

grappling for human power. What will it win you? Do you think you will be better followers of me because you seized human power? You know better, yet you persist in an example of the most negative spirit offered to God by mankind. It is not your leadership that can help me correct the course of my Church. It is the leadership of my human mother, the Mother of your Redemption. Humble yourselves and follow Mary, first into unity within my Church, then, to its rightful place as a light for all nations.

January 8, 2024

Mary, Mother of the Redemption

Anne, I want to answer your question because I share your desire to help God. If God were to show you where I was located, you would know that I can be everywhere I am wanted. As you saw in the heavenly city, I was with my children who wanted to be with me on my feast day. I am given the greatest amount of latitude because I create better conditions for God's little children through the most effective intercession. When someone experiences my love, they know that

God loves them. I represent only God and only God's interests. I have no other desires but God's desires. Those who entrust themselves to me know that I serve their cause tirelessly because I remain close. I remain determined to advance their condition and the condition of their families. I am wherever my children are, in both Heaven and on Earth. Because God gives me so much, I share an endless supply of sublime supernatural graces with humanity. I am a mother who has been given everything she needs to help her children. But my children must know me and understand me. I am the handmaid of the Lord. I am the daughter the Father created for the purpose of mothering the most important plan. I will lead humanity to the answers. But I must be brought to humanity correctly, as a constant servant and mother of the plan for the redemption of mankind. I will make my presence known. You must make my character and my influence known.