

And the Spirit Shall Come Upon Thee ...

the Immaculate Tabernacle of the Indwelling God!



The angel said to her, “Do not be afraid, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end.

But Mary said to the angel, “How shall this happen, since I do not know man?” And the angel answered and said to her, “The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore, the Holy One to be born shall be called the Son of God. ..And Mary said, “Behold the handmaid of the Lord; be it done to me according to thy word.” (Lk: 1:30-38)

The Holy Trinity is three Persons in the one Godhead. Although we attribute different works to each—creation to the Father, Redemption to the Son, and Sanctification to the Holy Spirit—each works in unison with the others. At creation, the Spirit hovered over the void as the Father spoke the Word and the material world came into existence. The Father formed the first man from the dust of the earth, in the image of the Son, and breathed life into his nostrils. From a rib in the man’s side, He created woman. Male and female He created them and bid them share in His creative power by increasing and multiplying. God chose a people for Himself and made a covenant with them; He would be their God and they would be His people. As a sign of the Covenant, God directed His people to build an Ark, laden with gold within and without, and to carry within it the tablets of the law given by Moses, the priestly rod of Aaron, and a jar of manna, the bread that fed them in the desert of their purification as they journeyed toward the Promised Land, signs of God’s fidelity to His Covenant. The Ark was to rest in the Holy of Holies of the tabernacle which would be carried from place to place with the people. The Ark would be a sign of God’s saving Presence in their midst.

Many Church Fathers refer to Mary as the Ark of the New and Eternal Covenant, not made by human hands but by God Himself, Who adorned her within, not with gold but with the Word-made-Flesh, and without, with the Purity and privileges He Himself bestowed upon her to make her the most precious and worthy vessel to bear God into our world. In this new Ark was carried, not a priestly rod but the Eternal High Priest Himself Who is the Lamb of God to be sacrificed on the altar of Calvary as the perfect Sacrifice to completely atone for mankind’s sins. In this Ark of Mary would be carried, not bread for the body but bread for the soul, the Real Presence of the sacrificial Eucharistic meal, come down from heaven for the salvation of souls. As the glory cloud of God, the Shekinah, overshadowed the Ark of old, so the glorious Spirit of God overshadowed Mary, concealing the great mystery that dwelt within her until the fullness of time for it to be revealed. The Philistines captured the Ark



of old but returned it to Israel when it brought them defeat. David, wearing the garment of a priest, danced before the Ark and leapt for joy. John the Baptist, of the priestly line of Levi, leapt for joy in the womb of Elizabeth when Mary, the Ark of the new Christian covenant, bearing the Incarnate Savior, brought Him into Elizabeth's home. When the Ark of old was lost for 600 years, John, exiled on the island Patmos, had a revelation.

"Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple!" (Rev 11:19.) "And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child." (Rev. 12:1-2.)

The woman is Mary, Ark of the Covenant as revealed to John. She was bearing the child who would rule over heaven and earth. (Rev. 12:5.) Mary is presented as both Mother and Queen. Ref: <https://www.catholicculture.org/culture/library/view.cfm?id=6811>

Sister Mildred Mary Neuzil, visionary for the message of Our Lady of America, was given a vision on November 23, 1957, depicting Mary as described above. It was at the Annunciation that Mary, by the power of the Holy Spirit, conceived the God-man in her womb, becoming a tabernacle in flesh for the living God, the Ark, the Theotokos, the God-bearer of Jesus into our world for the salvation of all.



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This vision of herself is very important, as it reveals Our Lady as she really and truly was, the Immaculate Tabernacle of the Indwelling God. ..."I am Our Lady of the Divine Indwelling, handmaid of Him Who dwells within."

(Sister Mildred Mary Neuzil, The Diary, OUR LADY OF AMERICA, Pages 22-23.)

As Mother of the Redeemer, Mary walked with Jesus, as no other, through His life, Passion and death to the foot of the cross. As Jesus poured out the last drop of His Blood from His pierced side and sighed His last breath, He gave up His Spirit. Many Christian writers refer to this "giving up of His Spirit" as the birth of Christ's spiritual or Mystical Body, His bride, the Church, coming forth from the side of the new Adam as Eve came forth from the side of the first Adam, which would be confirmed and given its mission on Pentecost. John, the beloved disciple, represented the Church. When Jesus said, "Behold your Mother" to John and "Behold your son" to Mary, He constituted His Church in the Spirit and constituted Mary as the Mother of the Church. It is as though Mary conceived the infant Church in her spiritual womb by the power of the Holy Spirit just as she had conceived the physical Christ in her womb by the over-shadowing of the Spirit at the Annunciation. It is the prerogative of the Spirit to transform us into the likeness of Christ so the Father might see and love in us His most Beloved Son. God desires that we be his children and live in intimate communion with



Him. We cannot live an authentic Christian life without being filled with God's Holy Spirit. Sister Mildred Neuzil is a perfect example of how the Spirit can empty the soul so that it might be filled with God Himself. Union with God is a divine espousal! So often Jesus called Sister Mildred His 'faithful spouse,' "spouse of His Heart."

O Life, O Beatitude, O Heaven, You only delight of the soul. You who reach down from Your high celestial throne to gather unto Yourself the little ones of this earth and in recompense for the slight sufferings they bear out of love for You, give them Yourself. Look down, I beseech You, upon this, the smallest of Your small ones and have compassion on my extreme weakness and frailty, known even more to You than to myself, and make me entirely Yours. (Prayer of Sister Mildred Mary Neuzil.)

On August 9, 1956, Sister Mildred wrote the following to her spiritual director.

He is my one Reality, the object of all my desires. I love Him so much it has become a distinct pain, different from any other and it never leaves me. The other day, in my cell, I was reading a book on St. Thomas Aquinas. It described at this certain point, or tried to, rather, the goodness of God, His love and mercy. I looked up and saw Our Lord looking at me. Then I cried, Father, cried because I couldn't stand the pain of it. I felt that my love was so small and I wanted it to be big, immense...I cannot understand how such a small heart can contain so much love and not break altogether.

Holiness is truly an interior movement that manifests itself as some kind of miracle of the soul that gives glory to God. Our Lady of America expressed great concern for the interior life of our souls, sanctification from within. The emphasis in her entire message is interior, miracles of the soul through union with the Indwelling Trinity. Cardinal Mercier wrote what he called "**A Secret of Sanctity**" and happiness.

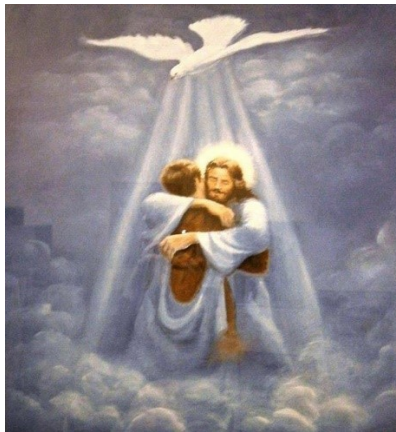
If every day during five minutes, you will keep your imagination quiet, shut your eyes to all the things of sense, and close your ears to all the sounds of earth, so as to be able to withdraw into the sanctuary of your baptized soul, which is the temple of the Holy Spirit, speaking there to that Holy Spirit saying: O Holy Spirit, soul of my soul, I adore You. Enlighten, guide, strengthen and console me. Tell me what I ought to do and command me to do it. I promise to be submissive in everything that You permit to happen to me, only show me what is Your will. If you do this, your life will pass happily and serenely. Consolation will abound even in the midst of troubles. Grace will be given in proportion to the trial as well as strength to bear it, bringing you to the gates of Paradise full of merit. This submission to the Holy Spirit is the "Secret of Sanctity."

Sister Elizabeth of the Trinity wrote how it dawned on her one day that the words of our Lord and St. Paul about God within us were intended to be taken, not metaphorically but literally. God is within us—i.e., the Father, Son, and Holy Ghost are within us. "The Three," as she called them. She would listen to no talk of a far-away God. Her God was close to her. Her "Three" were all there, and her whole existence can be summed up in these few words; "intimacy within, with the guests of my soul." From that day onwards, her most precious thought (one which each of us can share, too) was that her soul, which bore God within it, was a heaven on earth. In other words, she knew what Our Lady of America is telling us --we must be tabernacles for our Indwelling Triune God, the Divine Guests within our souls. Both Archbishop Paul Leibold and Sister Mildred referred to the Divine Guest within in their letters.

God wills our sanctification. We must become possessed by the divine Beloved, vibrate with His Spirit and rest filially in the Father's heart. We must be a child of God. The mystery of the Trinity is made present in the mystery of the Incarnation that brings God to us so we may become like God. Mary and Joseph show us that holiness is allowing God to take us by the hand to form us into His own image. It is more about what we allow God to be and to do to us than about anything we can do. In his Apostolic Exhortation ***Novo Millennio Ineunte***, St. John Paul II called sanctity the most important priority of the Catholic Church. He called on our communities to be schools of prayer. He emphasized the primacy of Christ and the primacy of the interior life and of holiness. Since it is the Spirit Who makes us holy, let us cry out together to Him then this most earnest prayer:

O, Holy Spirit, I offer Thee my heart, cold as it is, and I beg thee to let a ray of thy light and a spark of thy fire enter therein to melt the hardened ice of my iniquities. Thou who did fill the soul of Mary with immense graces, and did inflame the hearts of the apostles, vouchsafe also to set my heart on fire with Thy love.

Thou are a Divine Spirit, fortify me against evil spirits; Thou art a Fire, enkindle in me the fire of Thy love. Thou art a Light, enlighten me so that I may know eternal things; thou art a Dove, give me great purity of heart. Thou art a Breath that is full of sweetness, dissipate the storms that my passions raise up against me; Thou art a Tongue, teach me the manner of praising Thee without ceasing. Thou art a Cloud, cover me with the shadow of Thy protection, and finally, Thou art the Author of all Heavenly gifts – Ah! I beseech Thee to grant them to me. Amen.



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