

## Tabernacle of the Incarnate Word and the Indwelling God



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In the sixth month, the angel Gabriel was sent by God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "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 the 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, and of his kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "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. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." And Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her. (Luke 1: 26-39)

Herein lies the two great mysteries of our Faith, the Incarnation of God in our flesh, and God's plan for the redemption of the human family so broken and alienated from Him with the original sin of the first family. While private revelations are not obligatory to our Faith, they can deepen our appreciation of spiritual truths and the awesome ways in which God works for our good. Thus, we cite Blessed Anne Catherine Emmerich's vision of the Annunciation from her book, **THE LIFE OF THE BLESSED VIRGIN MARY**. Blessed Anne sees Mary kneeling in her bedchamber in an ecstasy of prayer, her veil let down over her face like a prayer shawl. A great shaft of light descends through the ceiling toward her. In the stream of light Blessed Anne sees the angel Gabriel as a youth with flowing blond hair float toward Mary. His words appear as shining letters that Blessed Anne can both see and hear. At first Mary remains bowed; as the angel continues to speak to Mary she turns toward him, lifts her veil and says: "**Behold the handmaid of the Lord, be it done unto me according to thy word.**" The room is filled with light while Mary remains in ecstasy. Above the angel, at the source of the light, Blessed Anne sees the Holy Trinity as a triangular radiance streaming in upon itself. With Mary's consent, the Holy Spirit appears, not as a dove but as a winged figure. His head was like the face of a man and from his breast and hands three streams of light poured downward toward the right side of Mary, meeting as they reached her. Her whole form became radiant and transparent. As the angel and the light from which he had come disappeared, a shower of white rose buds fell upon Mary. At the same time Blessed Anne saw a hideous serpent crawling through the house, but the angel stomped on it as he departed and three other spirits drove it from Mary's house. Blessed Anne states that Mary recognized the Incarnation of the Redeemer within her in the form of a tiny human figure of light, perfectly formed in all its parts down to its tiny fingers. While Jewish law restricted women to the outer court of the temple and only priests could enter the Holy Place, here in

Nazareth, in this church, a Virgin is herself the Temple, and the Most Holy is within her, and the high priest is within her, and she alone is with Him. In the 45<sup>th</sup> Psalm David proclaimed, **“The Most High hath sanctified His own tabernacle; God is in the midst thereof, it shall not be moved.”** Although Mary understood that she had conceived the Messiah, Son of the Most High, she did not know that the throne of David, His father, promised to Him, would be a supernatural one. Nor did she know then that the House of Jacob over which her Son would rule as King forever was the Church, the congregation of regenerated mankind; nor did she yet know that this King, in order to redeem mankind, would have to suffer a bitter death. It was revealed to Blessed Anne that the Redeemer deigned to remain nine months in His Mother’s womb and to be born as a little child in order to re-consecrate man’s conception and birth which had been so sadly degraded by the Fall. Mary became the Redeemer’s mother because she alone was the pure Vessel of Grace promised by God to mankind, the only pure blossom of the human race, flowering in the fullness of time. All the children of God from the beginning of time had contributed to her coming.

**“She was the only pure gold of the whole earth. She alone was the pure immaculate flesh and blood of the whole human race, prepared and purified and ordained and consecrated through all the generations of her ancestors, guided, guarded, and fortified by the Law until she came forth as the fullness of Grace. She was pre-ordained in eternity and passed through time as the Mother of the Eternal.”**

**(Blessed Anne Catherine Emmerich, THE LIFE OF THE BLESSED VIRGIN MARY, Templegate, Springfield, IL, Pgs. 140-145, The Annunciation.)**

In Genesis we hear of The Woman who will crush the head of the ancient serpent, but in Blessed Anne’s vision, it is Gabriel who stomps on the serpent’s head to protect that Woman, the Virgin-Mother. Revelations speaks of the Woman clothed with the sun, the moon at her feet, and a huge red dragon seeking to devour the Woman’s child when he is born, but the child is swept away into the heavens. In the image of Our Lady of Guadalupe Mary stands on a half moon, a Christian symbol of her perpetual virginity and Immaculate Conception, singular privileges that set her above all other creatures on earth. As the moon reflects the light of the sun so Mary reflects the glory of her Son and His victory over sin and death; hence the aura of light around her. Being carried by an angel reflects Mary’s royalty as Queen. In Exodus Moses encountered the Shekinah, the glory of God, in the burning bush that was not consumed, and on Mt. Sinai. This light and fire, the glory of God, filled the tabernacle of His people in the desert and also filled the Holy of Holies in the temple in Jerusalem as a sign of His Presence. This same kind of light permeates Mary within and without in the images given to Sister Mildred Mary Neuzil in the apparitions of Our Lady of America®. On the feast of Our Lady of the Snows, August 5, 1957, Our Lady spoke to Sister of the Divine Indwelling in the tabernacle of her own soul and in every soul.

**It was her life and she lived it perfectly, always conscious of His presence, never forgetting that all her greatness came from within, from Him Who dwelt there, working, loving, and doing good through her. This is what Our Lady means when she speaks of reformation, renewal. It is this about which she is so concerned, namely, sanctification from within.**

**As Our Lady spoke this, she seemed at the time to be deeply occupied. Though the serenity of her countenance never left her, she spoke with a gravity that made her words all the more solemn. She seemed anxious to impress me with some idea of the greatness of this gift of God to us, namely, His Divine Presence within our souls through sanctifying grace.**

**(Sister Mildred Mary Neuzil, The Diary, OUR LADY OF AMERICA®, Lodi, OH, Pg. 18.)**

On November 22-23, 1957 Sister saw Mary as she really and truly was, the Immaculate Tabernacle of the Indwelling God, bathed in light, with a dragon at her feet.

**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 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. At times he seemed to be somewhat black, again of a shade of green. Our Lady was all in white. Her veil was so long that it seemed to envelop the globe halfway. Sometimes the veil appeared so transparent that Our Lady's hair could be seen through it, and the hair seemed to be sparkling with the light of many glittering stars. At times the edges of the veil, sleeves, and garments seemed to be outlined in light. The veil was held about her head by a wreath of white roses. Her feet were bare.

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."

[Then Our Lady said:] "I am Our Lady of the Divine Indwelling, handmaid of Him Who dwells within." [Our Lady was suffused in a soft glow of light that appeared to come from within her. It seemed to permeate and, as it were, saturate her whole being, even her apparel and the roses.] (The Diary, Pgs. 22-23.)

Let us picture Sister Mildred kneeling in her room when Our Lady appeared and inspired her to write this beautiful prayer to the Indwelling Most Holy Trinity?

### **Prayer to the Indwelling Most Holy Trinity**

O my Love, my only Good, Most Holy Trinity, I adore You, hidden in the depths of my soul. To You, to Your honor and glory, I dedicate my life. May every thought, word and deed of mine be an act of adoration and praise directed towards Your Divine Majesty enthroned in my heart.

O Father, Infinite Goodness, behold Your child, clothed in the likeness of Your Son. Extend to me Your arms that I may belong to you forever.

O Son, Divine Lord, made man, crucify me with Yourself that I may become, in union with You, a sacrifice of praise for the glory of Your Father.

O Holy Spirit, Fire of Everlasting Love, consume me on the altar of Divine Charity, that at the end of life, nothing may remain but that which bears the likeness of Christ.

O Blessed Trinity, worthy of all adoration, I wish to remain in spirit on my knees, to acknowledge forever Your reign in me and over me, to your everlasting glory.

Through the Immaculate Heart of Mary and the pure heart of St. Joseph, I consecrate my life to your adoration and glory. At the moment of death, receive me, O my Triune Love, that I may continue my adoration of love through all eternity. Amen (200 days)

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.)

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