

The Most Beautiful Woman in the World



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Our Lady of the Divine Indwelling

When God willed to become Man, He had to decide on the time of His coming, the country in which he would be born, the city in which He would be raised, the people, the race, the political and economic systems that would surround Him, the language He would speak, and the psychological attitudes with which He would come in contact as the Lord of History and the Savior of the World.

All these details would depend entirely on one factor: the woman who would be His Mother. To choose a mother is to choose a social position, a language, a city, an environment, a crisis, and a destiny.

His Mother was not like ours, whom we accepted as something historically fixed which we could not change; He was born of a Mother whom He chose before He was born. It is the only instance in history where both the Son willed the Mother and the Mother willed the Son. And this is what the Creed means when it says “born of the Virgin Mary”. She was called by God as Aaron was, and Our Lord was born not just of her flesh but also by her consent.

Before taking unto Himself a human nature, He consulted with *the Woman*, to ask her if she would give Him *a man*. The Manhood of Jesus was not stolen from humanity, as Prometheus stole fire from heaven; it was given as a gift.

The first man, Adam, was made from the slime of the earth. The first woman was made from a man in an ecstasy. The new Adam, Christ, comes from the new Eve, Mary, in an ecstasy of prayer and love of God and the fullness of freedom.

We should not be surprised that she is spoken of as a thought by God before the world was made. When Whistler painted the picture of his mother, did he not have the image of her in his mind before he ever gathered his colors on his palette? If you could have preexisted your mother (not *artistically*, but *really*), would you not have made her the most perfect woman that ever lived—one so beautiful she would have been the sweet envy of all women, and one so gentle and so merciful that all other mothers would have sought to imitate her virtues? Why, then, should we think that God would do otherwise?

(Fulton J. Sheen, *THE WORLD’S FIRST LOVE*, Mary, Mother of God, Ignatius Press, Pgs. 14-15.)

In May we honor our earthly mothers and we also honor the Blessed Virgin Mary as the Mother of Jesus, of God, of the Church, and as our heavenly Mother. We can only contrast the beauty with which God has adorned His Mother with the fleeting beauty of so many women who spend staggering amounts of money on their bodies in an attempt to appear beautiful, but physical beauty is only skin deep and grows wrinkled with time regardless of our efforts. Real beauty comes from within, deep within the soul; it shines in the eyes and permeates the whole person, not merely the body, with the radiance and luminosity of something supernatural and divine, that sanctifying grace of the Indwelling Presence of God within the soul that lasts a lifetime and for eternity and grows more beautiful with each passing day. Mary, the holy and Immaculate Mother of God, is a creature of unprecedented beauty and unparalleled grace. Can anything be as beautiful as utter innocence, purity, simplicity and humility surrendered totally to the will and pleasure of the Infinite God Who adorns His beloved with every possible gift from the inexhaustible bounty of His own Self? Following is Sister Mildred Neuzil's description of Mary's appearance to her on the feast of the North American martyrs, September 26, 1956, when Mary identified herself as Our Lady of America®:

Our Lady appeared before me, enveloped in a soft glow of light. I knew with unmistakable certainty that it was she, though she did not speak immediately. What I noticed was the smile on Our Lady's beautiful countenance and the lily she held in her right hand. She wore a white veil reaching almost to the waist and a mantle and robe of pure white with not a single decoration of any kind. An oblong-shaped clasp or brooch held the ends of the mantle together at the top. It was all gold, as was the high and brilliant crown which she wore. Her hair and her eyes seemed of medium brown. Her feet were bare, but these I did not always see, as they were sometimes covered by the moving clouds on which Our Lady stood. She continued to smile. Then I saw her heart appear, encircled with red roses, the symbol of suffering as it was revealed to me, and sending forth flames of fire. With her left hand Our Lady seemed to be holding up slightly the upper part of her mantle, so that her Immaculate Heart could be seen. Then solemnly and distinctly, in calm yet majestic tones, I heard these words: "I am Our Lady of America. I desire that my children honor me, especially by the purity of their lives."

(Sister Mildred Neuzil, The Diary, OUR LADY OF AMERICA®, Fostoria, OH, Pg. 10.)

Mary, like us, derives all her splendor and beauty from her relationship to the three persons of the Most Holy Trinity, and to Jesus. She is daughter of the Father, the firstborn creature modeled on The Eternal Word. She is Mother of the Son, the Sacred Humanity Who is God; therefore, she is Mother of His Spiritual, His Mystical Body, as well. She is Spouse of the Holy Spirit Who is the Love between Father and Son and Who sets her on fire with the flame of that same Eternal Love. Her glory is unique in all the world, for time and eternity. All the Marian dogmas the holy Catholic Church has defined not only give praise to Mary but to Jesus as well, and define more clearly for us Who Jesus is in terms of our own dignity and salvation. Father Patrick Greenough, OFM Conv. speaks of this unique relationship of Mary to the Trinity and to Jesus when he addresses the importance of our Marian dogmas in his book, **THE IMMACULATE CONCEPTION**, page 90.

The Theotokos, while declaring that Mary is the Mother of God, clarifies the Incarnation, by stating that Jesus is one person, the Son of God made flesh who has two natures, human and divine.

The Immaculate Conception, while declaring that Mary was conceived without sin, states that Jesus is the perfect Redeemer who preserved her from sin.

The Virginity of Mary, while stating that Mary conceived Jesus without sexual relations, states that the origins of Jesus were both human and divine.

The Assumption states that Mary's entrance into heaven body and soul is the fulfillment of the words of Jesus, that whoever believes in Him will never die, but will have eternal life.

Our Blessed Lady spoke often to Sister Mildred about the Divine Indwelling, for it was her life and she never lost consciousness of God's Presence within her. Mary knew all her greatness and beauty came from that abiding grace, holiness from within, and she anxiously wished to impress upon us the greatness of this gift to us of God's Divine Presence within our souls through sanctifying grace. She called this renewed focus on the interior life and sanctification from within the spiritual reform she keeps asking for, and which is so urgently needed in our world today. To emphasize the importance of the Divine Indwelling, Our Lady appeared to Sister Mildred on November 22 and 23, 1957 under another new image, revealing herself as she really and truly is, the Immaculate Tabernacle of the Indwelling God®. How truly Mary is "the Woman clothed with the sun and with the moon at her feet!" "All the glory of the King's daughter is within." In Baptism we, too, are called, like Mary, to be living tabernacles for the Indwelling God!

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. At times he seemed to be somewhat black, again 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 breasts 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 breasts, 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."

Though it did not appear that her lips moved, yet I heard these words quite plainly: "I am Our Lady of the Divine Indwelling, handmaid of Him Who dwells within." She seemed 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. (Diary, Pgs. 18, 22-23)

Our Lady stated that her Immaculate Heart is the channel through which the graces of the Sacred Heart are given to men. (Diary, Pg. 18) She continuously pleads with us to come to her to learn the true love of her Son, for to grow more like to the Heart of Jesus we must go to His Mother whose heart is most like His. What pleasure we give to the Blessed Trinity when God looks on us and sees the image of His Son. (Diary, Pg. 16)

Already in the 1940's, Sister Mildred identified a vital part of her mission as that of the renewal of the family. Our Lady indicated that renewal will come about by imitating the simple virtues practiced in the daily life of the Holy Family. Our Lady further asked that we pray the family rosary with as many members of our families as possible, uniting in spirit with absent members, as a means to that same end. She promised that no one found in the circle of her rosary would ever be lost. Sister Lucia of the Fatima apparitions spoke of the power of the rosary. After the Holy Mass, it is our greatest weapon against Satan.

"The Most Holy Virgin in these last times in which we live has given a new efficacy to the recitation of the Rosary to such an extent that there is no problem, no matter how difficult it is, whether temporal or above all spiritual, in the personal life of each one of us, of our families...that cannot be solved by the Rosary. There is no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Holy Rosary."

In keeping with his concern for the family, in September Pope Francis will celebrate a Papal Mass at the World Meeting of Families in Philadelphia. On September 23 His Holiness will celebrate Mass at America's patronal church, the Basilica of the National Shrine of the Immaculate Conception in Washington, DC, where Our Lady wishes to be enthroned as Our Lady of America®. In October he will convene a synod of bishops from around the world to discuss the role of the family in society. He begs for prayer and not gossip. Cardinal Pell reminds us that the Church has already issued papal documents on marriage and family, based on the teachings of Jesus, which cannot be abdicated, and that Scripture is very clear about divorce, adultery, and the conditions required for proper reception of communion. While we seek compassion for those in extraordinary situations, we cannot deviate from solid teaching. Pope Francis, however, called on the global Church to take up his papacy's central message of compassion and pardon and has announced a jubilee year, the Holy Year of Mercy, to begin with the feast of the Immaculate Conception, December 8, 2015, and ending with the feast of Christ the King on November 20, 2016. Who better can lead us into the compassion of Christ than His Mother who walked the way of Christ's Passion with Him and laid her own heart upon His cross on Calvary for us. She is co-redeemer with Christ, Mediatrix of His grace, our Mother of Mercy, help of all Christians. We acknowledge Mary as our Mother of Mercy in a prayer the Church has prayed throughout the centuries and which we recite at the end of every rosary, the Salve Regina or Hail, holy Queen. Let us pray it now for the synod of bishops and for all peoples

confused by our culture of death, our culture of opposition to God, to return to Him with a clean heart in the Year of Mercy.

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears.

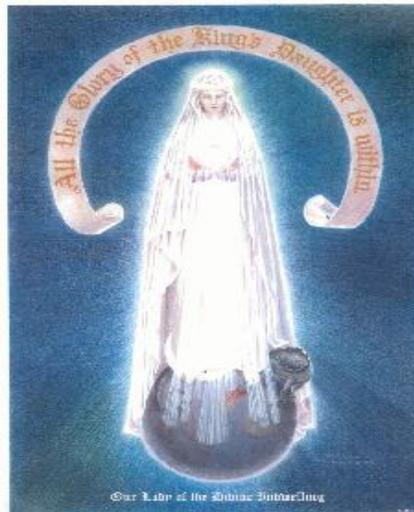
Turn, then, most gracious advocate, thine eyes of mercy toward us; and after this, our exile, show unto us the blessed fruit of thy womb, Jesus: O clement, O loving, O sweet Virgin Mary. Amen.

On May 5, 1957, Sister Mildred Neuzil relates in a letter how Our Lady confirmed the Church's understanding of her as our "**Mother of Mercy.**" Let us hold these words close to our hearts and beg Our Lady to lead us into deeper, inner conversion and holiness of life.

Our Lady showed herself to me today as the Mother of Mercy. With her arms extended, her blue mantle affording a safe refuge for the sinner, she said, "I am the Mother of Mercy. Under my mantle I will hide my children. The justice of God will not reach them if they seek refuge 'neath the protection of my mercy. My Son gives to me all those souls who come to me with confidence, calling upon my aid. Their salvation is in my hands. I will obtain for them the necessary graces to save their souls.

Come to me, poor suffering and frightened ones. I am your Mother. Never will I forsake you. Only come to me with a wholehearted and loving trust. Place your souls into my keeping. I am that faithful Mother who never forsakes her children. Honor me by your confidence and love. This I desire and ask of you, my poor children. Do not deny the wishes of your Mother."

O clement, O loving, O sweet Virgin Mary!



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