

St. Joseph Is the Third Person in the Hypostatic Order of Grace

What does St. Joseph reveal about himself in the messages of Our Lady of America?



1. St. Joseph was cleansed from original sin *immediately after his conception* and was infused with grace.

“It is true, my daughter, that *immediately* after my conception, I was, through the future merits of Jesus and because of my exceptional role of future Virgin-Father, cleansed from the stain of original sin. I was from that moment confirmed in grace and never had the slightest stain on my soul. This is my unique privilege among men.

My pure heart also was from the first moment of existence inflamed with love for God. *Immediately*, at the moment when my soul was cleansed from original sin, grace was infused into it in such abundance that excluding my holy spouse, I surpassed the holiness of the highest angel in the angelic choir.” (Sister Mildred (Mary Ephrem) Neuzil, The Diary, OUR LADY OF AMERICA, Page 13.)

Joseph was ***cleansed from original sin***, while Mary, because of her greater role as Mother of Jesus, was ***preserved from all sin*** so she might be the purest vessel to bear God into our world. The greater the mission God gives a person, the greater and more singular are the privileges and graces He bestows upon that person so he or she can fulfill that mission. St. Joseph’s mission was to be guardian of the Father’s two most precious treasures, His Beloved Son and the Mother of His Son, and to conceal from the world and from the devil the perpetual virginity and divine maternity of Mary and the divine sonship of Jesus, until the appointed time, by appearing to be the natural father of Jesus. Satan knew the prophecy of Isaiah that the Messiah would be born of a virgin and would not look for Him as the son of a married woman. Scripture says Mary was betrothed to Joseph, married, at the time of the Annunciation when Jesus took flesh in her. Thus, we refer to Joseph as the ***putative*** father of Jesus, the ***assumed*** natural father. In fact, once Joseph gave Jesus his name, Joseph became the legal and true father to Jesus according to Jewish law.

2. St. Joseph is co-redemptor of the human race with Jesus and Mary.

“My heart suffered with the Hearts of Jesus and Mary. Mine was a silent suffering, for it was my special vocation to hide and shield, as long as God willed, the Virgin-Mother and Son from the malice and hatred of men. The most painful of my sorrows was that I knew beforehand of their passion, yet would not be there to console them. Their future suffering was ever present to me and became my daily cross. I became, in union with my holy spouse, co-redemptor of the human race. Through compassion for the sufferings of Jesus and Mary I co-operated, as no other, in the salvation of the world.” (Diary, Pg. 13.)

Some would call this statement error simply because there is no clear teaching about it. Josephology, a recent field of study within the Church, supports Joseph’s statement more than refutes it. The concept of Mary as co-redemptrix has been part of Catholic Tradition since the early Church. St. Paul’s teaching that we are all co-redeemers with Christ supports St. Joseph’s claim. Sometimes a false ecumenism minimizes Catholic doctrine to accommodate the disbelief of our separated brethren. Already in the 13th century, St. Thomas Aquinas spoke of ***the necessity of St. Joseph’s participation and collaboration in the plan of the***

Incarnation, which is the beginning of Redemption, for if Mary had not been married, the Jews would have stoned her for adultery according to the law of Moses. Her marriage to Joseph was necessary to protect both her and Jesus' honor, lest she be seen as an adulteress, an unwed mother, and Jesus as an illegitimate Son, hardly compatible with being the Savior of the World, the Son of the All-Holy God. (Ref: Edward Healy Thompson, *THE LIFE AND GLORIES OF ST. JOSEPH*, Chapter XLVI, Tan Books, 1980)

As Spouse of the Holy Spirit, we can trust that Mary often went into ecstasy in prayer and was enlightened about the mystery of Christ's Passion in advance to strengthen her for her share in it. As a loving spouse, she would certainly have shared these revelations with Joseph. The mystic, Maria Cecelia Baij, O.S.B., cites a heart-rending passage in which the young Jesus was working in Joseph's workshop and the first thing He made was a cross. Showing it to St. Joseph He said: **"Dearest father, observe the means whereby the salvation of mankind is to be accomplished."** Jesus said this with a sense of joy and longing for the time to be fulfilled, but on hearing these words, St. Joseph was overcome with anguish, and could only say, **"Oh, my dearest Jesus!"** St. Joseph began to weep bitterly but Jesus fortified him with the reminder that the Father's will must be done. Joseph was resigned but the pain embedded so deeply in his heart would not go away. Each time he looked at Jesus, the pain was renewed. How many instances like this must have occurred in that holy house in Nazareth! St. John Paul II, in *Redemptoris Custos*, speaks of ***the mystery of the Incarnation, and Mary and Joseph's co-redeeming participation in it, as "the mystery in which Joseph of Nazareth "shared" like no other human being except Mary, the Mother of the Incarnate Word. He shared in it with her; he was involved in the same salvific event; he was the guardian of the same love, through the power of which the eternal Father "destined us to be his sons through Jesus Christ."*** (Eph 1:5).

3. St. Joseph is Virgin-Father of Jesus and Virgin-Spouse of Mary.

"The privilege of being chosen by God to be the Virgin-Father of His Son was mine alone, and no honor, excluding that bestowed upon my Holy Spouse, was ever, or will ever, be as sublime or as high as this." (Diary, Page 28.)



St. Joseph is too often depicted as an old man or as a widower. Early Christian artists often depicted him as old in order to emphasize Mary's virginity, implying that an old man would not violate it. Could they not believe a virile young man endowed with extraordinary grace could not honor a vow of virginity? These noted concepts of age and widower are not consistent with Catholic teaching. When one is predestined for so unique a vocation as Joseph's and Mary's, one is also consecrated entirely to God's purpose. Our Catholic Faith has always taught that Mary and Joseph each had a vow of virginity and surrendered themselves completely to God's Will for them in His plan of redemption, which began with the mystery of the Incarnation which involved them most intimately as the earthly trinity. We have the dogma of Mary's perpetual virginity, before, during and after Christ's birth, which implies Joseph's as well, though there is no dogma defining his.

Both St. Augustine and St. Thomas identify the nature of marriage with an "indivisible union of souls," a "union of hearts," with "consent." St. John Paul II states: "By reason of their faithful marriage both of them deserve to be called Christ's parents, not only his mother, but also his father, who was a parent in the same way that he was the mother's spouse: in mind, not in the flesh." In this marriage none of the requisites of marriage were lacking: "In Christ's parents all the goods of marriage were realized--offspring, fidelity, the sacrament: the offspring being the Lord Jesus himself; fidelity, since there was no adultery; the sacrament, since there was no divorce."

4. Fatherhood is from God and it must take once again its rightful place among men.

“All fatherhood is blest in me whom the Eternal Father chose as His representative on earth, the Virgin-Father of His own Divine Son. Through me the Heavenly Father has blessed all fatherhood, and through me He continues and will continue to do so till the end of time. My spiritual fatherhood extends to all God’s children, and together with my Virgin-Spouse I watch over them with great love and solicitude. (Diary, Pg. 27.)

Just as Joseph was a true father to the physical Christ, so is he father to the Mystical Christ, the Church, all God’s children. On his feast day, March 19, 1958, St. Joseph spoke of his guardianship of the Holy Father who is head of the Mystical Body of Christ on earth. He said during the war (WWII) he had saved the Pope, Venerable Pius XII, from death at the hands of his enemies, the Nazis. He said he is both the protector of the universal Church and of the domestic church, the home, just as he was protector of Jesus and His Mother.

In the vision of Pope Leo XIII satan argued with Jesus that, given enough time, he could destroy the Church. Many believe that time was the 20th century, called by St. John Paul II the most evil in human history. It saw the rise of atheism, communism, relativism, secularism, Free Masonry, Nazism, Fascism, dictators around the world, two world wars, repeated genocides, and the creation of nuclear weapons that can destroy the world. These wars drove women from the home into the workplace to replace the men lost in war or maimed by it. The Industrial Revolution brought the dehumanization of the person. The sexual revolution, the drug culture, the homosexual and abortion agendas and the legalization of these sins, the over-glorification of science in an attempt to dethrone God and enthrone human lords brought a loss of faith and purity and moral decay to our society. The radical feminist movement sought to replace the father’s headship in the family, as ordained by God, to headship in the mother, demoralizing men and claiming no need of them. Sr. Lucia of Fatima said the final battle between Christ and the devil would be over marriage and the family, that basic unit of society that had previously guaranteed its stability but is now challenged from every side. Our society needs men with backbone to restore their headship in the family and to bring the stability of true Christian marriage and family life back to our society today. On December 8, 1870, Pope Pius IX had declared Joseph the Patron of the Universal Church. That includes the domestic church, the home, as well.

“Dear child, I was king in the little home of Nazareth, for I sheltered within it the Prince of Peace and the Queen of Heaven. To me they looked for protection and sustenance, and I did not fail them. I received from them the deepest love and reverence, for in me they saw Him Whose place I took over them. So the head of the family must be loved, obeyed, and respected, and in return be a true father and protector to those under his care.

In honoring in a special way my fatherhood, you also honor Jesus and Mary. The Divine Trinity has placed into our keeping the peace of the world. The imitation of the Holy Family, my child, of the virtues we practiced in our little home at Nazareth is the way for all souls to that peace which comes from God alone and which none other can give. (The Diary, Page 29.)

5. Mine was perfect obedience to the Divine Will.

At St. Joseph’s Annunciation, the Archangel Gabriel told him not to fear to take Mary, his wife, into his home for her Child was conceived by the power of the Holy Spirit, and that he must give her Child the name of Jesus, Savior. Joseph obeyed. Obedience was the rule of his life, evident in the following passage, which also raises the issue of civil disobedience when governments pass laws contrary to Divine Law, both the Natural and the Moral Law.

“Fathers must come to me, small one, to learn obedience to authority: to the Church always, as the mouthpiece of God, to the laws of the country in which they live, insofar as these do not go against God and their neighbor. Mine was perfect obedience to the Divine Will, as it was shown and made known to me by the Jewish law and religion. To be careless in this is most displeasing to God and will be severely punished in the next world. Let fathers also imitate my great purity of life and the deep respect I held for my Immaculate Spouse. Let them be an example to their children and fellowmen, never willfully doing anything that would cause scandal among God’s people.” (Diary, Page 27.)

7. My heart rests on the cross of the passion.

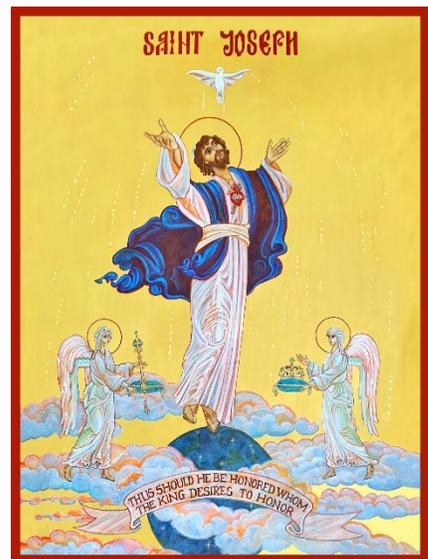
In 1958, Sister Mildred had a vision of the most pure heart of St. Joseph lying on a brown cross. Flames poured out from the top of his heart, and in the midst of the flames was a pure white lily. **“The cross, my little one, upon which my heart rests is the cross of the passion, which was ever present before me causing me intense suffering. I desire souls to come to my heart that they may learn true union with the Divine Will.” (Diary, Page 28.)**

8. I desire a day to be set aside to honor my fatherhood.

“Jesus and Mary desire that my pure heart, so long hidden and unknown, be now honored in a special way. Let my children honor my most pure heart in a special manner on the First Wednesday of the month by reciting the Joyful Mysteries of the rosary in memory of my life with Jesus and Mary and the love I bore them, the sorrow I suffered with them. Let them receive Holy Communion in union with the love with which I received the Savior for the first time and each time I held Him in my arms.” [Sister Mildred wrote that it should be an extra rosary so as not to interfere with the Church’s designation of the Glorious Mysteries on Wednesdays. Another example of his obedience to Church authority.] “Those who honor me in this way will be consoled by my presence at their death, and I myself will conduct them safely into the presence of Jesus and Mary.” (Diary, Page 31.) We can no longer speak of only the Two Hearts; there are three, inseparably bound together, forever. Jesus, Mary and Joseph!

10. A unique and marvelous vision of the glorious St. Joseph.

Sister described him as suspended above a large globe with clouds moving about it. His head was raised and eyes gazed upward as if in ecstasy. His hands were lifted up similar to those of the priest at Mass. His hair, forked beard and eyes were brown. His white robe reached his ankles. Over this was a cloak that covered the shoulders and draped over the arms. The cloak was of a brown, sometimes purple hue. His belt and sandals were of a gold color. His appearance, though youthful, gave the impression of maturity and strength. The lines on his face were strong and purposeful, softened by a gentle serenity. His pure heart appeared and above his head was the Holy Spirit in the form of a dove. On either side were angels, one bearing a pillow holding a gold crown, the other a pillow holding a gold scepter. The angels were all white, even their faces and their hair, the white stainlessness of heaven. Then she heard: **“Thus should he be honored whom the King desires to honor.” (Diary, Page 30.)**



So let us honor him as he deserves to be honored!

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