

# **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 then 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 turn be a true father and protector to those under his care.

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

(Sister Mildred (Mary Ephrem) Neuzil, The Diary, OUR LADY OF AMERICA, Pgs. 29, 27.)

What does it mean to be “King”? If Jesus is King of heaven and earth, how does St. Joseph share in His kingship over us through his unique fatherhood?

In common usage, a king is a male monarch of a major territory, one whose position is hereditary and for life. In the Bible, the word is applied to God as the sovereign ruler of the universe, because He is the Creator of the universe and all that He has created belongs to Him and is dependent upon and subject to Him. Hence, the duty of all creatures is to adore God, to love, serve and obey Him. But God’s relationship with His creatures is always about life and love, a marriage of the divine with the human. The Scriptures speak of God marrying His people in covenantal love. Jesus, being Son of God, co-equal and consubstantial with the Father, shares in the universal Kingship of the Father by His divine nature. Love must always be free. With that freedom, however, God’s people broke the covenant and divorced Him as they succumbed to the seductions of the evil one who led them down the path of death and destruction. But the Father so loved the world that He sent His only begotten Son into the world to redeem it and restore it to Him in a new covenant. With the Incarnation, Jesus, the God-become-Man, in His Sacred Humanity, paid the debt of sin and ransomed God’s people from satan’s power at the cost of every drop of His Most Precious Blood. The Father then gave Jesus particular dominion over all He had purchased with His own Blood. Jesus is King by His divine nature and in His human nature, His Sacred Humanity, by His redemption of the world and its peoples.

Today’s world denies God’s sovereignty over His universe, denies Jesus His lordship over all the world He has redeemed. In the past, God Himself was King over His people before He allowed earthly kings to rule over them, kings who eventually brought

war, division and destruction to His people. Now Jesus reigns over us but His kingdom is not of this world. It is a spiritual kingdom that dwells within us with His Divine Indwelling Presence through sanctifying grace and His Eucharistic Presence. It does not divide and destroy but unites and gives life. It is a rule of Love.

So how does St. Joseph share in this kingship of Christ? When God created the first human family, he established headship with the father, Adam, who was given authority over material creation as is evident in his naming of the creatures. Naming gives authority over, ownership, stewardship. Adam shared in some way the kingship of the Creator, for he was made steward of creation. Eve was formed by taking a rib from Adam's side, close to his heart. He was to love her as his beloved, his own flesh, but he failed to protect her from the lies of Satan and brought the consequence of serious sin to all his posterity—separation from God. In His love, God ordained a new family to restore the human family to the right order He had created for it to keep it in harmony with Him and with itself. That new family is the Holy Family, set apart in a special order of grace, the Hypostatic Order of Grace, so called because these three persons, Jesus, Mary and Joseph, made the plan of salvation possible through their co-operation and collaboration with the Will of God in bringing about the Hypostatic Union of God with man in the Sacred Humanity of Jesus within the context of the restored human family. The divine order of headship with the father is reflected in that old saying that “a man's home is his castle”. Joseph was ordained to be the head of this new family. While royalty usually passes from father to son, in this case, it passed from King Jesus to his father, Joseph, and to all who went before him in preparation for His coming as King to reign in the hearts of all mankind. God prepared that royal ancestry from which Jesus would descend. At the same time, He ordained that the earthly father and the mother of Jesus should likewise descend from that same royal house, the House of David, the beloved Shepherd King, a man after God's own heart.

As we head into the Advent season, we see this come alive in the words of the archangel Gabriel to Mary when he announces the birth of Jesus, Son of the most High, with a royal heritage and a rule without end. Both Joseph and Mary descend from the same House of David and likewise have royalty in their blood.

**“Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son. He will be great and will be called 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....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.” (New American Bible, Lk 1:26-36.)**

Then there was the Annunciation to Joseph. **Joseph, son of David, do not be afraid to take Mary, your wife, into your home. For it is through the Holy Spirit that this child has been conceived. She will bear a son and you are to name him Jesus, because He will save His people from their sins. (Matthew 1: 20-21.)** Here we see Joseph's headship, stewardship, over Jesus in giving Jesus His name. When you name it, you own it. Joseph becomes a

true and legal father to Jesus and lord of his own castle, his little home in Nazareth, God's paradise on earth, for here God dwelt as in no other place on earth. God pitched His tent, His temple, His meeting place with mankind in Joseph's home. Mary was truly the Immaculate Tabernacle of the Indwelling God.

The title of king had long been mystically applied to Jesus, but no feast honoring that kingship had been put on the Church's liturgical calendar. We are reminded that the Church issues encyclicals to refute heresy and false teaching and establishes feasts to vivify the faith of the people. Thus, on December 11, 1925, Pope Pius XI issued his encyclical letter, **Quas Primas**, to establish the feast of Christ the King and to call for a restoration of the Empire of Christ to heal the ills of society after World War I and during the throes of the Great Depression. We need the restoration of the empire of Christ even more today to heal the ills of today's heresies regarding abortion, infanticide, homosexual marriage, gender confusion, suicide, pedophilia, assisted suicide, the whole process of legalizing sin into the laws of our land, watered as it was and is, with the blood of martyrs and holy innocents. Our culture denies objective Truth and objective reality; morality has become increasingly subjective, whatever anyone wants. The feast of Christ the King, originally celebrated on the last Sunday of October but now on the last Sunday of the liturgical year, re-emphasizes the completeness of Christ's dominion over the world and over all of us.

**“...these manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives; that these had no place either in private affairs or in politics: and we said further, that as long as individuals and states refused to submit to the rule of our Savior, there would be no really hopeful prospect of a lasting peace among nations. Men must look for the peace of Christ in the Kingdom of Christ... (Pope Pius XI, Quas Primas, On the Feast of Christ the King, #1.)**

As head of the Holy Family and guardian of the Redeemer, Joseph becomes father to the Mystical Body of Christ, the Church, as truly as he was a true and legal father to the physical Christ. He rightly proclaims his kingship in his home in Nazareth. He asks that a day be set aside, the First Wednesday of the month, to honor his fatherhood. On his feast, March 19, 1958, he shows himself to Sister Mildred and to us as the glorious St. Joseph, suspended over the earth, eyes raised to heaven in ecstasy, hands raised in position like a priest at Mass. His pure heart appeared and a dove hovered over him. Two angels on either side held small pillows, one with a gold crown, the other with a gold scepter, signs of royal dominion, a share in Christ's kingship in heaven and over the earth.



**“Thus should he be honored whom the King desires to honor.” (Diary, Page 30.)**

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