

# Holy Families Will Save the Nation



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**Our Lord often spoke to me in the past, and already in the early 1940's it was made known to me interiorly that my mission was to converge towards the sanctification of the family. I was not further enlightened at that time as to how this was to be accomplished.**

**(Sister Mildred (Mary Ephrem) Neuzil, Diary, OUR LADY OF AMERICA®, Fostoria, Ohio, Pg. 4.)**

Prior to Our Lady of America®'s first appearance to Sister Mildred (Mary Ephrem) Neuzil on the feast of the North American martyrs, September 26, 1956, Our Lord and Our Lady often spoke to Sister by way of locution. The word "**locution**" comes from the Latin *locutio* which means "*speaking or discourse*;" and from *loqui* which means "*to*." It is an interior, mystical experience beyond the laws of nature in which a person receives a supernatural communication to the ear, imagination or directly to the intellect from an outside spiritual source, usually during prayer. It is a form of private revelation but differs from an **apparition or vision** in which a supernatural entity is present during the locution.

Since Sister Mildred's mission was for the **sanctification of the family**, we need to understand both **the nature and the mission of the family as God has ordained it** and to **identify the evil forces contrary to God's plan**. There are no mistakes, no contradictions, no fickle change in God; He is outside time and unchanging, infinite perfection and absolute goodness, and so are His ways. Since **God is Creator** and source of all that is, it is a given that the **human family originates in the Divine Family** and its nature and fulfillment, its mission, begins and ends in God. No creature can define the nature of man nor the nature of the family or its mission. From all eternity, **God Himself** exists **as a family**, a community of three persons in one God, bound together in a **Trinitarian**, interpersonal relationship of love: the **Father as Lover** Whose perfect knowledge of Himself is the **Son, the Beloved**, and the **Spirit** Who is the **Love** between them. God's love is **agape love**, a love that by its nature **endlessly gives**

**itself away.** This love is evident in the continual profundity of all **the works of creation, redemption and the sanctification** of all that God has made. Sacred Scripture affirms that **God created man in a personal act**, forming him from the dirt of the earth He had made and breathing life into him, an immortal soul that defines his nature. Only God can create from nothing and only God can breathe an immortal soul into a man, giving him his unique, unending and individual identity. It follows that since creatures by definition are subservient to the Creator, they can never be the first nor the last word on anything; they can never give us ultimate or absolute nor eternal and objective Truth and Goodness nor Universal Principles. **Our loving God has designed our human nature to definitively mirror His own inner Trinitarian life and exchange of love.** He wrote that design irrevocably into man's nature when **He created us, male and female, in His own image and likeness**, to know Him, to love Him, and to serve Him, to increase and multiply, bringing forth new life to people both earth and heaven through **a personal act of procreation that mirrors His own act of creation.** He created **man first as head of the family, the giver of life**, mirroring in his love for his wife the Father's love for His Beloved. With a rib from man's side near his heart God created **woman, second but equal, to be the heart of the family, the beloved of man** in the same way as the Son is the Beloved of the Father. The man would know his wife and they two would become one and in that **conjugal communion** would bring forth children as the fruit of their love, reflecting the spiration of the Spirit in the Father's love for the Son and the Son's love for the Father. **The human family was destined to continue in this Trinitarian mode of life-giving love until the end of time when it would end where all life began, in the eternal bosom of the Father.** Scripture extols conjugal love that is bathed in grace and saturated with God's kind of love.

**Wives should be subordinate to their husbands as to the Lord. For the husband is head of his wife just as Christ is head of the church, he himself the savior of the body. As the church is subordinate to Christ, so wives should be subordinate to their husbands in everything. Husbands, love your wives, even as Christ loved the Church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. So also husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the church, because we are members of his body. For this reason a man shall leave his father and his mother and be joined to his wife and they two shall become one flesh. (Ephesians 5: 21-32)**

Blessed John Paul II in his 1999 Apostolic Exhortation, ***The Church in America***, referred to this **establishment of the human family in accordance with God's plan.**

God the Creator, by forming the first man and woman and commanding them to 'be fruitful and multiply' (Gen 1:28), definitively established the family. In this sanctuary life is born and is welcomed as God's gift. [He also spoke of insidious forces that endanger the family.] Many insidious forces are endangering the solidity of the institution of the family in most countries of America, and these represent so many challenges for Christians. Among them we should mention the increase in divorce, the spread of abortion, infanticide and the contraceptive mentality. Faced with this situation, we need to reaffirm 'that the foundation of human life is the conjugal relationship between husband and wife, a relationship which, between Christians, is sacramental.' Hence there is urgent need of a broad catechetical effort regarding the Christian ideal of conjugal communion and family life, including a spirituality of fatherhood and motherhood. (Page 77.)

Where do these insidious forces contrary to God's plan for the family come from? Recall that in 1917, toward the end of World War I, the **Russian Revolution gave birth to Communism**. In that same year, Our Blessed Mother appeared to the three children of Fatima and warned of **the errors of atheistic Communism**. She called for a **collegial consecration of Russia to her Immaculate Heart**. She also asked that we **pray the rosary** daily, especially as a family, for Russia's conversion, for the salvation of souls and for world peace lest the errors of atheism spread throughout the world, causing worse world wars and persecution of the Church. Then, in **1919-1920 the Nazi Nationalist Socialist party was born, giving rise to Adolph Hitler's reign of terror and World War II**, a far worse war than the first, when he invaded Poland in 1939. Nazism was an embodiment of evil as historically recorded in the **holocaust of six million Jews and about 5 million non-Jews condemned for aiding them**. Both **Communism and Nazism, in principle, are dictatorial regimes** whose socialistic ideologies wreak havoc upon the dignity of the human person and the solidity of the family. Such regimes with their atheistic errors would spread throughout the world during the 20<sup>th</sup> century as Our Lady had warned, inflicting martyrdom for the faith upon millions. On March 19, 1937, the feast of St. Joseph, Patron of the Universal Church and of the domestic Church, the Christian family, Pope Pius XI issued his encyclical entitled ***Atheistic Communism***, addressing its terrible effects upon the very dignity of man and of the family and upon society itself.

**Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to human personality, which is a mere cog-wheel in the communist system. In man's relations with other individuals, besides, communists hold the principle of absolute equality, rejecting all hierarchy and divinely-constituted authority, including the authority of parents. ... Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity. Naturally, therefore, the notion of an indissoluble marriage-tie is scouted. Communism is characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is**

withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. ... Finally, the right of education is denied to parents, for it is conceived as the exclusive prerogative of the community, in whose name and by whose mandate alone parents may exercise this right. [He goes on to say:] In the communistic commonwealth morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. In a word, the communists claim to inaugurate a new era and a new civilization which is the result of blind evolutionary forces culminating in a “humanity without God.” (Pages 9-10.)

Pope Pius XI concluded that these atheistic regimes arise due to ignorance about the true nature of communism and its deceptions and alluring promises for the working class that conceal its repulsive cruelty and inhumanity; its exploitation of racial antagonisms and political divisions; the agnosticism of modern science; the liberal economics that leave the worker in a state of religious and moral destitution; their access to large financial resources on an international scale; and the conspiracy of silence on the part of the non-Catholic press. (Pages 10-14.) Does this not speak to our present state in the world, even here in America? Does it really “take a village to raise a child”, or is that a hidden agenda to negate **parental authority** and the family as God intended it to be? Our Lady of America® called on America in particular to spearhead the battle against the errors of atheism that make the world “**an abyss of evil without God and without her loving maternal care!**” She warned us evil would be focused on our land precisely because of this mandate to us to lead in this spiritual renewal and reform of life “**never before so urgent or so necessary**” to halt the course of the **spiraling pattern of self-destruction** we are on.

Blessed John Paul II’s 1981 apostolic exhortation *Familiaris Consortio, On the Family*, reflects on God’s plan to establish **the family as the basic unit of society** and on the **primacy of moral values, which are the values of the human person**. He calls for a **restored covenant with Divine Wisdom**, noting that **the future of the world stands in peril if wiser people are not forthcoming**.

**Since the Creator of all things has established the conjugal partnership as the beginning and basis of human society, the family is “the first and vital cell of society.” ... Consequently, faced with a society that is running the risk of becoming more and more depersonalized and standardized and therefore inhuman and dehumanizing, with the negative results of many forms of escapism--such as alcoholism, drugs and even terrorism--the family possesses and continues still to release formidable energies capable of taking man out of his anonymity, keeping him conscious of his personal dignity, enriching him with deep humanity and actively placing him, in his uniqueness and unrepeatability, within the fabric of society.** (Paragraphs 42 and 43.)

Paragraph #46 lists 14 rights of the family against the usurpation of society and the State. These include the rights of the family to exist and progress as a family and to exercise its responsibility regarding the transmission of life and the education of children; the right to the stability of the bond and institution of marriage and to have housing suitable for a family; the right to believe and to profess one’s faith and to

propagate it; the right to protect minors from harmful drugs, pornography, alcoholism, etc.; and the right of the elderly to a worthy life and a worthy death.

It was in July of 1954 that Our Lord Himself spoke to Sister Mildred regarding the duties and failures of families in today's society and of His blessings on those families that love and honor Him.

**“My daughter, I am not loved in the homes of men. And because I am not loved, the Divine Trinity refuses to dwell therein. Children are not taught to love Me, because those who have charge over them have no time or patience to do so. My Heart grieves over My children in the world. Their hearts are being drawn farther and farther away from Me. They will not even listen to My Mother, because they have never been taught to listen. ...**

**Woe to parents who set a bad example to their children! Terrible will be their judgment. I will demand a strict account of every soul entrusted to their care. Woe to parents who teach their children how to gain materially in this world and neglect to prepare them for the next! Woe to children who disobey and show disrespect towards their parents! ‘Honor thy father and thy mother.’ On this shall they be judged most severely.**

**Blessed are the homes that honor My Name and the Name of My Father. Blessed are the homes where I am loved, for there the Holy Trinity dwells. Blessed are the parents and children who have made a home for God in their hearts. ... My Father's house is a house of prayer, and you have made it a den of thieves. My children, every home and every soul is My Father's house, for He made them and they are His. But many of them are no longer sanctified by His Presence. Thieves have entered in and stolen from Him His temples of prayer.” (Diary, Pgs. 5-7.)**

The entire message of Our Lady of America® speaks to the **sanctification of the family through the imitation of the virtues of the Holy Family and through living in communion with the Divine Indwelling Presence of the Most Holy Trinity.**

**“It is the wish of my Son that fathers and mothers strive to imitate me and my chaste spouse in our holy life at Nazareth. We practiced the simple virtues of family life, Jesus our Son being the center of all our love and activity. The Holy Trinity dwelt with us in a manner far surpassing anything that can ever be imagined. For ours was the earthly paradise where once again God walked among men.**

**As in our little home no sin was to be found, so it is the wish of the Heart of my Son and my Immaculate Heart that sin should, as far as possible, be unheard of in the homes of our children. The Divine Trinity will dwell in your midst only if you are faithful in practicing the virtues of our life at Nazareth. Then, you also, my children, you also will become another paradise. God will then walk among you and you will have peace.” (Diary, Pg. 8.)**

The Christian family's call to holiness is also the family's mission for the salvation of the nation and of the world. Sister Mildred's 1957 letter to her spiritual director of 32 years, Father (later Archbishop) Paul F. Leibold records Our Lady's words regarding that mission and the role of humility in the sanctification of souls and the family.

**“Your mission is vast, my child. It reaches to the ends of the earth. It will continue until time is no more, because there will always be the need for the sanctification of the family and of souls. Fear not, small one, for it is through the most unlikely of instruments that God works His wonders. He chooses where the world would not. He makes that possible which the world deems impossible...He chooses the smallest of the small for His glory. Sweet child, let your humble heart be filled with great confidence, for my Son is in love with your lowliness and simplicity of heart. Make known to souls the preference my Son has for humility.”**

Blessed John Paul II stated that the sanctification of the family demands a spirituality of fatherhood. In March of 1958 **St. Joseph had appeared** to Sister Mildred and outlined such a **spirituality of fatherhood** for both the natural and the spiritual family. He again emphasized the need to **imitate the simple virtues practiced by the Holy Family in order to grow in holiness as persons and as a family.**

**“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.**

**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. Fatherhood is from God, and it must take once again its rightful place among men.” (Diary, Pg. 27.)**

St. Joseph spoke, too, of his singular privilege in being chosen by God to be the Virgin-Father of Jesus, a privilege exceeded only by Mary's, that of Virgin-Mother of the Savior. He speaks of being king in his home in Nazareth where he sheltered and sustained the Prince of Peace and the Queen of heaven and tells of the love and obedience he received from them in return. Imagine, God obeying and being subject to a mere man!

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.” (Diary, Pgs. 28-29.)

Can we fathom the prayer life that existed in that Holy Family? In September of 1957, Our Lady addressed **the need for family prayer, especially the family rosary, and promised those “found in the circle of my rosary will never be lost.”**

“Making the rosary a family prayer is very pleasing to me. I ask that all families strive to do so. But be careful to say it with great devotion, meditating on each mystery and striving to imitate in your daily lives the virtues depicted therein. Live the mysteries of the rosary as I lived them, and it will become a chain binding you to me forever. They who are found in the circle of my rosary will never be lost. I myself will lead them at death to the throne of my Son, to be eternally united to Him.” (Diary, Pg.21.)

What communion with the Divine Trinity must have reigned in that earthly trinity as Mary and Joseph spent all their days in the Real Presence of Jesus! Is it any wonder that Blessed John Paul II in *Familiaris Consortio* centers the holiness of the family, which flows from the sacred and indissoluble bond of marriage between a man and a woman and its covenant of conjugal love, **solidly in the Holy Eucharist?**

The Eucharist is the very source of Christian marriage. The Eucharistic Sacrifice, in fact, represents Christ's covenant of love with the Church, sealed with His blood on the Cross. In this sacrifice of the New and Eternal Covenant, Christian spouses encounter the source from which their own marriage covenant flows, is interiorly structured and continuously renewed. As a representation of Christ's sacrifice of love for the Church, the Eucharist is a fountain of charity. In the Eucharistic gift of charity the Christian family finds the foundation and soul of its "communion" and its "mission": by partaking in the Eucharistic bread, the different members of the Christian family become one body, which reveals and shares in the wider unity of the Church. Their sharing in the Body of Christ that is "given up" and in His Blood that is "shed" becomes a never-ending source of missionary and apostolic dynamism for the Christian family. (Paragraph #57.)

How natural, then, for Blessed John Paul II to place the **Christian family under the protection of the Holy Family which is the prototype and example for every family on earth!**

Through God's mysterious design, it was in that family [the Holy Family] that the Son of God spent long years of a hidden life. It is therefore the prototype and example for all Christian families. It was unique in the world. Its life was passed in anonymity and silence in a little town in Palestine. It

underwent trials of poverty, persecution and exile. It glorified God in an incomparably exalted and pure way. And it will not fail to help Christian families--indeed, all the families in the world--to be faithful to their day-to-day duties, to bear the cares and tribulations of life, to be open and generous to the needs of others, and to fulfill with joy the plan of God in their regard.

St. Joseph was "a just man," a tireless worker, the upright guardian of those entrusted to his care. May he always guard, protect and enlighten families. May the Virgin Mary, who is the Mother of the Church, also be the Mother of "the Church of the home." ... May she, the Handmaid of the Lord, be an example of humble and generous acceptance of the will of God. May she, the Sorrowful Mother at the foot of the Cross, comfort the sufferings and dry the tears of those in distress because of the difficulties of their families. May Christ the Lord, the Universal King, the King of Families, be present in every Christian home as He was at Cana, bestowing light, joy, serenity and strength. I entrust each family to Him, to Mary, and to Joseph. (Paragraph #86.)

Given the example of the Holy Family and its communion with the Divine Indwelling Presence, **it is the mission of every family to be holy and to share in Christ's redemptive mission in saving the nation and the world and in bringing His enduring peace to our world.** Sister Mildred states this mission so clearly. Are we up to the task?

As the family is formed by individuals, the result of each member striving to live in the Divine Presence, in this way the family itself will be sanctified. The Father sent His Son to be a member of a family as an example to all families. The life of Jesus, Mary and Joseph was not an easy one. There were no miracles to make their living more bearable. They were no different than the families around them except in the depth of their love for the Divine Presence within them. It is holy families that will save the Nation, save the world and bring about the peace so long desired. It is indeed late but there is still time to save our world. Believe that God loves you, believe with all your heart and see what He will do for you and what you will be able to do for Him and those about you. This is a divine partnership and nothing save our lack of faith can ever break it. Believe in Him Who lives in you and nothing will be impossible of attainment. What you cannot do, He will do, only believe.

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There is still time to save our world."**

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