

Chapter 1 : My Sleeping Saint Joseph Statue

The following is the complete text of Giovanni Verga's "Story of the St. Joseph's Ass." To see all available titles by other authors, drop by our index of free books alphabetized by author or arranged alphabetically by title.

Unaware of this secondary intention, the others obeyed his first. Angered by his running away from her, she made a false accusation of rape, and thus assured his imprisonment. Joseph was then summoned. He interpreted the dream as seven years of abundance followed by seven years of famine, and advised the Pharaoh to store surplus grain. Vizier of Egypt [edit] The triumph of Joseph, Toulouse Cathedral Following the prediction, Joseph became Vizier, under the name of Zaphnath-Paaneah, [18] and was given Asenath, the daughter of Potipherah, priest of On, [19] to be his wife. During the seven years of abundance, Joseph ensured that the storehouses were full and that all produce was weighed. In the sixth year, Asenath bore two children to Joseph: When the famine came, it was so severe that people from surrounding nations came to Egypt to buy bread. The narrative also indicates that they went straight to Joseph or were directed to him, even by the Pharaoh himself. This mandate lasted until the days of Moses. Seven year famine Joseph gave orders to his servants to fill their sacks with wheat: When they came to Egypt, they stood before the Vizier but did not recognize him as their brother Joseph, who was now in his late 30s; but Joseph did recognize them and did not speak at all to them in his native tongue of Hebrew. After they mentioned a younger brother at home, the Vizier Joseph demanded that he be brought to Egypt as a demonstration of their veracity. Joseph placed his brothers in prison for three days. On the third day, he brought them out of prison to reiterate that he wanted their youngest brother brought to Egypt to demonstrate their veracity. The brothers conferred amongst themselves speaking in Hebrew, reflecting on the wrong they had done to Joseph. Joseph understood what they were saying and removed himself from their presence because he was caught in emotion. When he returned, the Vizier took Simeon and bound him as a hostage. Unbeknownst to them, Joseph had also returned their money to their money sacks. They also discovered that all of their money sacks still had money in them, and they were dismayed. Then they informed their father that the Vizier demanded that Benjamin be brought before him to demonstrate that they were honest men. Jacob became greatly distressed feeling that they treated him badly. After they had consumed all of the grain that they brought back from Egypt, Jacob told his sons to go back to Egypt for more grain. Sophia Church in Ohrid, Macedonia Upon their return to Egypt, the brothers were received by the steward of the house of Joseph. They thought that the missed transaction would somehow be used against them as way to induct them as slaves and confiscate their possessions. So they immediately informed the steward of what had transpired to get a feel of the situation. The steward put them at ease, telling them not to worry about the money, and brought out their brother Simeon. Then he brought the brothers into the house of Joseph and received them hospitably. When the Vizier Joseph appeared, they gave him gifts from their father. Joseph saw and inquired of Benjamin and was overcome by emotion but did not show it. He withdrew to his chambers and wept. When he regained control of himself, he returned and ordered a meal to be served. The Egyptians would not dine with Hebrews at the same table, as doing so was considered loathsome, so the sons of Israel were served at a separate table. The money they brought was double what they had from the first trip. The following morning the brothers began their journey back to Canaan. Joseph ordered the steward to go after the brothers and question them about the "missing" silver cup. When the steward caught up with the brothers, he seized them and searched their sacks. This caused a stir amongst the brothers. However, they agreed to be escorted back to Egypt. When the Vizier Joseph confronted them about the silver cup, he demanded that the one who possessed the cup in his bag become his slave.

The wife of the owner of the ass of Saint Joseph, seeing that the bargaining had started again, came edging softly up to them, with her hands clasped under her short cloak. "Don't mention such a thing!"

Joseph of Cupertino Note: The essay discusses climactic plot points in the film. Critics were not kind to the film at the time of its release. Such complaints bespeak a misunderstanding of the film nearly as notable as the misunderstanding of its subject by his contemporaries. For example, the heroine of *The Song of Bernadette* was also an unlettered peasant who was misunderstood and mistreated by her neighbors – but she always maintained her composure and equanimity, and never looked silly or was at a loss. One can hardly imagine a bird-poop gag at the expense of any other Hollywood saint. In fact, given St. Filmed on location in the Lazio region of Italy with a supporting cast of Italian players, *The Reluctant Saint* evokes an authentic sense of time and place eluding most period productions of Golden Age Hollywood. Few similar Hollywood productions, even when shot on location like *The Miracle of Our Lady of Fatima*, manage a comparable sense of realism. Brother Ass Maximilian Schell plays Giuseppe with his shoulders in a perpetual hunch, as if half braced for a blow that might come at any moment, from any direction. Giuseppe is a defenseless sheep, bereft of serpentine wisdom. Or rather, a donkey. Francis half-jokingly called his body. It is an epithet that Giuseppe embodies in mind and body. This asinine imagery is explicitly paid off when Giuseppe is witnessed miraculously levitating in the stable in a prayer of ecstasy. Holy Nonchalance Going against conventional Hollywood wisdom, Dmytryk takes his time getting to the miracles for which Joseph of Cupertino is known. Dmytryk lets over an hour expire with no sign of anything miraculous, or possibly even extraordinary, regarding Giuseppe, before the first levitation incident in the stable. Once he gets over the initial shock, it seems that Giuseppe finds it neither particularly important or even particularly interesting that he sometimes levitates in ecstasy while meditating on holy things; it is the holy things themselves that matter, not his response to them. The VHS edition of the film omits this coda, probably in deference to those who, like the *Saturday Review* critic, failed to appreciate its holy lightheartedness. Mocked and misused outside the monastery, Giuseppe continues to be misjudged and mistreated by his fellow monastics who lack this true Franciscan spirit, particularly by his chief nemesis Don Raspi and his rival Gobbo. As played by Montalban, Don Raspi is poised, confident, eloquent – everything that Giuseppe is not. Gobbo, the peevish, vindictive stable hand, hates the smelly, messy barnyard work – so much so that he refuses to believe that Giuseppe is first overjoyed to be assigned to the stables, and then crestfallen when he is ultimately removed from his favored office and the stables reassigned again to Gobbo. The disarray that so worried Giuseppe the previous day appears scarcely improved. Worse, Giuseppe is then discovered asleep under a pile of hay – where it turns out he has been caring for two newborn lambs. Then the other shoe drops: Despite his high office, the bishop is not only a true Franciscan, but a peasant son of a farming family who sometimes finds his office as burdensome as Giuseppe would. Luke, of course, is the Gospel of the shepherds, the poor, the outcast, and the pastoral imagery of this passage speaks to Giuseppe in words he can well understand. That his examination for the subdiaconate turns out to hinge this very passage could be regarded as a mere Gumpian farcical coincidence – but by the time he returns to be examined for the priesthood, the cat is out of the bag: This strategy is most notably utilized during the long exorcism scene, in which Giuseppe, kneeling in silent prayer and fettered to the floor, is shot in right profile looking left with the light of the torches falling full on his face – the picture of passive helplessness – while Don Raspi stands above him in left profile looking right, reciting the words of the ritual with the light behind him casting the whole left side of his face in shadow. Then, when the ritual is over and Don Raspi turns to leave, the schema is dramatically overturned: Paul knocked off his horse. Vivid details add immediacy to many scenes, from the cat in the window watching the bird Giuseppe releases in the opening sequence to Giuseppe hastily wrapping a morsel of food in his hat and then rolling his hat into his sleeve when called for his subdiaconate interview. My favorite scene, though, belongs to Tamiroff as Bishop Durso, who has been wearily nodding while listening to a learned discourse on the Holy Trinity, and slips out into the night to enjoy a low-key chat by a fire with Brother Giuseppe.

Chapter 3 : Saint Joseph - Wikipedia

The stories I read of dead children at St. Joseph's were just as brutal. In addition to the boy thrown from a window and the other one pushed into the lake, there was a story about another boy tied to a tree and left to freeze, and a newborn smothered in a crib.

Although theological and ecclesiastical history does not divulge much about the function of satire in religious veneration, surviving art, legends, hymns, and plays tell a different story. A case in point is Saint Joseph of Nazareth, whose popularity as an object of veneration rose exponentially between ca. This material evidence shows us that for his early modern devotees Joseph could be, simultaneously, a beloved, revered, venerated, and hilariously ridiculous figure. Because of our distance from medieval and Renaissance humor and often because of our eager separation of the early modern from the medieval, it is exceedingly difficult to imagine a devotee laughing at and venerating a saint at the same time. Artworks from the fourteenth through sixteenth centuries reveal how religious experiences, humor, play, and laughter could be intertwined, sometimes in ways that defy modern logic and rationalization. But this essay offers an alternative to interpretations of northern Renaissance art as solely visualizing the theologically complex, as oriented toward the intellectual and aesthetical elite. But veneration of Joseph had already begun to increase in the twelfth century, fostered by a contemporaneous rise in devotion to the Virgin Mary. The feast was not fully authorized, however, until the sixteenth century. Bad Wildungen, Germany, Evangelische Stadtkirche. Joseph is primarily studied as a Counter-Reformation saint who only began to rise in public esteem during the Renaissance because of Church doctrine and theological writings. The earliest fixed date tied to the relic is its placement in the Marian shrine of Aachen Cathedral in 1063. Various mystical writings, Christmas hymns, and fourteenth- through sixteenth-century chronicles mention the holy Hosen themselves and their exhibition at Aachen, and they appear also on several pilgrim flasks and medallions. After this initial confrontation, however, it is Joseph who ultimately mediates a second fight between the two kitchen maids, and as a result, he, the two women, and their landlords enthusiastically direct their attention to singing, leaping about, and rocking the cradle, an action derived from the liturgical origins of the Kindelwiegenspiele. The impact of humor and of the Hosen seems most prevalent in the art and texts of Germany but is strong in the Low Countries and France as well, and particularly in regions in closer geographical proximity to Aachen. Laughter might be understood as a method of venerating him, while acknowledging his faulty humanity. His sometimes comical faults were, for many, what made him most important as the head of his holy family, for Christian belief taught that the saint was biblically cuckolded by God Himself, and at a very old age, unequally paired with a very young, pregnant, and intangibly holy virgin a fact that was also satirized. In the Bible he does not fully understand the importance of his role—he remains dumbfounded—until after the child is born. He needed to be old and chaste, so that Mary might remain pure in the eyes of all. What we know of late medieval devotion suggests that laughter and play could have naturally influenced the fabrication and experience of sacred art. Many have questioned the assumption that the presentation of symbolic meaning through recondite symbols was considered the most important artistic achievement of art during this period. Art could stimulate this sense of personal engagement in a number of ways. Much of the symbolism that is so recondite to the modern viewer was probably common knowledge for much of the laity, varying, of course, according to their social standing and associated level of education. The Influence of Secular Satire Fig. Antwerp, Mayer van den Bergh Museum, inv. These reveal just how popular and clear the risible meaning of such a comparison between beast and human could be for an early modern audience. The most common characteristic of the ridiculed country bumpkin in late medieval society was his affinity to animals like the ass, both in terms of physical appearance and morals. French fabliaux and German Schwankliteratur characterized peasants, for example, as easily tricked and cuckolded because of their bestial stupidity. But the draft animal, and especially the donkey, was the most common selection for the less threatening, yet still ridiculous, toiling peasant—the one who knows his place. Munich, Alte Pinakothek, inv. By the fourteenth century, the theme of the raucous peasant wedding had already been established, 35 although many of its characteristics, such as the parallels between the behavior of the unruly,

gluttonous peasants with their beasts of burden had appeared earlier in thirteenth-century manner books. Even members of the bourgeoisie could become implicated in the lack of decorum. The rise of an art market for broadsheets, prints, and paintings that ridiculed character types, including the peasant, the poor, the vagabond, the profligate, the miser, the money-changer, and the hen-pecked husband, documents the extent to which an interest in humorous types also permeated the burgher classes. In addition to the popular satirizing of peasants, rogues, Jews, Landesknechten, artisans, and innkeepers, no authoritative figure was safe from ridicule, including the priest, noble, and merchant. In Poppenried there lived a monk, who oversaw its parish. He had an exceedingly abrasive voice; when he stood on the pulpit, whoever had not heard him before thought he had lost his senses. One day he had been crying out rather pitiably when a godly old widow in the church beat her hands firmly together and wept bitterly; the monk observed this well. After the sermon was finished, the monk asked the woman what had moved her to such devotion. This morning, as you began to cry out on the pulpit with such a great and painful voice, you reminded me of my darling ass; he had rather the same voice as you. Thus it befalls in common all those greedy for commendation; when they think to obtain great praise, sometimes the greatest of mockeries comes instead. A number of depictions affiliate Joseph with his bestial companions in ways both overt and implied. Nevertheless, careful examination of the composition reveals that the baby looks toward Joseph, while Mary casts her eye toward the dull beast below, who mirrors the behavior of her less gracefully portrayed, self-nourishing husband. The common visual parallel of Joseph with the ass, as well as the ox, is likewise apparent in an Adoration of the Magi by the Boucicaut Master and his workshop fig. And a German Adoration of the Magi from ca.

Chapter 4 : St Joseph Catholic Church Biography The worker Saint Picture

Saint Joseph was Jesus earthly father, and raised Gods only son together with his wife, Virgin Mary. St Joseph is known to be the saint of handcraft and home protection. He is also commonly referred to as "The home Selling saint" in folklore.

There was a little statue of a man holding a child in the bag. It looked like the kind of figure you might find in a nativity scene, and I guessed he was most likely a saint, as I had seen similar statues in a religious goods store. Not being Catholic or particularly religious, I had no idea who he was or why he might be buried in my backyard. Kristina Wright Turns out, it was a statue of St. In the Catholic tradition, St. Joseph is the patron saint of workers and fathers , among other things. The legend of St. As Snopes notes, no one knows exactly when the custom of using a St. Joseph statue to help sell a home became popular, but he seems to have reached widespread use in the U. Joseph legend exactly more on this below , we did make an offer on their house within a few weeks of it going on the market. Joseph in your yard. How you bury him depends on which source you consult and your own preference, but the most frequently mentioned method is that he should be buried upside down in the front yard facing the house. This placement assures he will work hard to sell the right house. Joseph in a pot near the front door. You can wrap him in protective cloth or put him in a bag, as the previous owners of our home did, to keep him protected from the elements. It also seems more respectful. Joseph in the yard after her home languished on the market for eight months. Say a prayer to St. Joseph, from the website Roman Catholic Man: I want you to help me now as you helped your foster-child Jesus, and as you have helped many others in the matter of housing. Dear Saint Joseph, I know you would do this for me out of the goodness of your heart and in your own good time, but my need is very great now and so I must make you hurry on my behalf. Then, Saint Joseph, I swear before the cross and God Almighty, that I will redeem you and you will receive my gratitude and a place of honor in my home. Boom you get an offer on your house! After you have closed on the house, you should thank St. So, what does one do with a previously owned statute of St. I put him in a place of honor in my house my kitchen window! I intended to replant him in when we were getting ready to move to a new city, but I never had a chance we had three offers on the house within 48 hours of it going on the market! I like to think that St. Joseph was lending us a helping hand from his spot on the windowsill. On moving day, I put him in my purse and brought him to our new home two hours away. Adobe Interested in putting this tactic to the test? You can buy St. We were not paid to write this story. The products and services mentioned below were selected independent of sales and advertising.

Chapter 5 : Assessor | St. Joseph County, IN

Watch the amazing story of saint Joseph today, Joseph the husband of Mary, mother of Jesus, and is venerated as Saint Joseph Stories of saints for kids. Saints for kids is a first of its kind you.

The Gospel of Matthew [Specifically the large theatre in the city has been suggested, although this has aroused much controversy over dating and other issues. Such usage is prevalent throughout history, and occurs elsewhere in the Bible. This custom has continued into modern times, with close friends, colleagues, and fellow churchgoers often called "brothers and sisters. In both cases, the church doctrine of the Perpetual Virginity means that Joseph and Mary never had sexual relations. The Protestant churches, following the tenet of Virgin Birth but not that of Perpetual Virginity, hold no strong views on the subject. Couples who fulfil the requirements of the kiddushin are married, until death or divorce. A few centuries later the developing doctrine that Mary was a virgin not only at the time of the conception and birth of Christ, but throughout her life, meant that this possibility had to be excluded. Joseph, who was at the time ninety years old, went up to Jerusalem among the candidates; a miracle manifested the choice God had made of Joseph, and two years later the Annunciation took place. These dreams, as St. Jerome styles them [Joseph was an old man at the time of marriage with the Mother of God. Elizabeth Of Schoenau, St. Mary had made a promise to God from her childhood to be a virgin all her life but God appeared to her and said He wished for her to be married. He would arrange that her perpetual virginal state in life would be preserved even after marriage. The book states that Joseph was 33 years old at the time of the selection. It also states that from the age of twelve, Joseph had made and perfectly kept a vow of perpetual chastity. He spent much time in prayer and lead a very retiring life and consistently avoided the society of women. The branch suddenly blossomed into a white lily-like flower and at the same time a pure white dove descended and rested on his head for a moment. Joseph lived until Jesus was 26 years old which would have made him around 60 years old at the time of his death. In , Pope Francis had his name added to the three other Eucharistic Prayers.

Chapter 6 : The Reluctant Saint: Joseph of Cupertino () - Decent Films

This essay reveals humor's centrality and function in depictions of Saint Joseph from the fourteenth through the early sixteenth centuries, and it reconciles two strands of interpretation that have polarized the saint's image into distinct early and late manifestations—“one comical and derogatory and the other idealized.

Related Media Joseph had a lot of things going his way in life at first. He had great dreams that made him feel good about himself. But then one day his entire life changed. Can you imagine how it must have felt to know your brothers hated you so much that they would sell you out of their lives? He was forced to leave the comfortable life he had known, full of love from his parents, and go forth into the unknown. How frightening that must have been for a boy of Yet, God had His hand on Joseph. God had a divine purpose for this young man. God was always in control. Joseph kept his eyes on God, and He used Joseph greatly. What an encouragement to us. Let God use you where you are. Let Him use you in the hard times, as well as the good times. The story of Joseph spans many chapters, Genesis We could actually do an entire study just on the life of Joseph, but because of time limitation, we will just focus on the key events in his life. Encourage me through his life to seek you more intimately and to trust you for every situation that comes into my life. Keep me mindful that you are always in control. Could Joseph have prevented the jealousy of his brothers? Why or why not? How would you describe his relationship with his father Jacob? Why would these two, of all the brothers, try to save Joseph? Looking Deeper We are told in Genesis What was the significance of this tunic and what impact might that have had on his brothers? Are you willing to let God do whatever He needs to in your life to make you usable to Him? Be honest with the Lord, and ask Him to make you willing, trusting His loving and sovereign hand in your life. We pick up our narrative of Joseph in Chapter Yet, how did God use this for good? Have you ever been falsely accused? How did you handle it? What resulted from it? How does one gain favor? Looking Reflectively Joseph lived a life of integrity and was faithful to God in the midst of prosperity and adversity. He is a great example for us to follow. Are you living faithfully in the midst of prosperity and adversity? Do others around you see Christ in you? What do you learn about Joseph from the way he responded to them in prison? In verses , the cupbearer finally remembers Joseph and his interpretation of their dreams in prison, and Pharaoh called for Joseph to come and interpret his dream. Joseph proceeded to tell Pharaoh what should be done Why did Pharaoh place Joseph in charge of Egypt How old was Joseph at this point Looking Reflectively There is no mistake in where God has you. Allow Him to use you where you are. How are you allowing God to use you right where you are? There is often a delay before seeing God work through us. Delays are a necessary time of spiritual preparation. Jacob sent his sons, with the exception of Benjamin, to Egypt to buy grain during the famine. Why do you think Joseph responded to his brothers in the way he did? Describe what his brothers were feeling in verses ? Jacob first refused to let them take Benjamin, but after all the grain was eaten, he sent his sons back to Egypt with Benjamin When Joseph saw Benjamin, he responded with emotion In Genesis 44, Joseph sent his brothers back to Canaan and played a little trickery on them. This brings us to Chapter 45, when Joseph reveals his identity to his brothers. What emotions were his brothers most likely experiencing when they realized this was indeed Joseph? How do you view painful or hurtful events in your life? How have hurtful events molded your life? How is one able to gain the type of perspective that Joseph had about his life? Looking Deeper Read the entirety of Genesis Why did he do what he did? Looking Reflectively We must trust God with our emotions when we are face to face with those who have hurt us deeply. Is there someone who has wounded you deeply? How have you handled it? Is there someone you need to forgive? God once again spoke to him, encouraging him to not be afraid to go to Egypt and reminding him of His promise to make him a great nation Gen. How has Joseph changed in his relationship with God and his family since he was a young boy? How old was Joseph when he died v. How does harboring an unforgiving spirit affect us? Looking Deeper What was Joseph trying to convey to his family in verse 24? Why would he want his bones carried back to Canaan? Looking Reflectively God is in control even when it seems that your world is spinning madly out of control. Is there something going on in your life today that is hard for you to understand? Take it to the Lord and trust His hand. God uses even the

negative motives of others to bring about His perfect purpose. Meditate on Genesis His life was not always easy and was filled with ups and downs. Yet Joseph found favor with God and he allowed God to use him wherever he went. Where does God want to use you? What is His divine purpose for your life? Are you focused on Him, or are you focused on your circumstances and the situation in which you find yourself? Let God use you to accomplish His divine purpose through you. Beginning and Blessing Wheaton: Crossway, ,

Chapter 7 : Joseph (Genesis) - Wikipedia

St Joseph Spouse of the Blessed Virgin Mary and foster-father of Our Lord Jesus Christ. Sources The chief sources of information on the life of St. Joseph are the first chapters of our first and third Gospels; they are practically also the only reliable sources, for, whilst, on the holy patriarch's life, as on many other points connected with the Saviour's history which are left untouched by.

I posted the picture and article on my Being Catholic Really Facebook page and everyone just about lost their minds! So the search was on and I contacted several Catholic gift stores. No one knew what I was talking about or if they did, they had no source for the statue. I finally found an online store In the Phillipines. A friend of mine has two daughters living there, so I contacted them. Yes, the store was a real brick and mortar, but they cautioned me about using their online store. They offered to check the store out and send me pictures of what was offered. I was so excited when the pictures came in my email! I picked the size and general color combination and my friends made the decision on his face. He is pictured at the top of the article. Last week, one of the sisters came to the U. She brought my Sleeping Saint Joseph! If you are unfamiliar as I was about this devotion, this is what Pope Francis had to say about his statue: I like St Joseph very much. He is a strong man of silence. On my desk I have a statue of St Joseph sleeping. While sleeping he looks after the Church. Yes, he can do it! When I have a problem or a difficulty, I write on a piece of paper and I put it under his statue so he can dream about it. This means please pray to St Joseph for this problem.

EDITOR'S NOTE: This story was first published on May 17, The Burlington Free Press is republishing stories about sexual abuse that took place at the St. Joseph's Orphanage in Burlington in.

Information and History about the Patron St. Sources The chief sources of information on the life of St. Joseph are the Gospels and the apocryphal productions dealing more or less extensively with some episodes of St. Joseph the son of Jacob; according to St. This is not the place to recite the many and most various endeavours to solve the vexing questions arising from the divergences between both genealogies; nor is it necessary to point out the explanation which meets best all the requirements of the problem see GENEALOGY OF CHRIST ; suffice it to remind the reader that, contrary to what was once advocated, most modern writers readily admit that in both documents we possess the genealogy of Joseph, and that it is quite possible to reconcile their data. Residence At any rate, Bethlehem, the city of David and his descendants, appears to have been the birth-place of Joseph. When, however, the Gospel history opens, namely, a few months before the Annunciation, Joseph was settled at Nazareth. Why and when he forsook his home-place to betake himself to Galilee is not ascertained; some suppose "and the supposition is by no means improbable" that the then-moderate circumstances of the family and the necessity of earning a living may have brought about the change. Joseph, indeed, was a tekton, as we learn from Matthew The word means both mechanic in general and carpenter in particular; St. Justin vouches for the latter sense Dialogue with Trypho 88 , and tradition has accepted this interpretation, which is followed in the English Bible. Marriage It is probably at Nazareth that Joseph betrothed and married her who was to become the Mother of God. When the marriage took place, whether before or after the Incarnation, is no easy matter to settle, and on this point the masters of exegesis have at all times been at variance. Most modern commentators, following the footsteps of St. Thomas, understand that, at the epoch of the Annunciation, the Blessed Virgin was only affianced to Joseph; as St. Thomas notices, this interpretation suits better all the evangelical data. It will not be without interest to recall here, unreliable though they are, the lengthy stories concerning St. Joseph, who was at the time ninety years old, went up to Jerusalem among the candidates; a miracle manifested the choice God had made of Joseph, and two years later the Annunciation took place. These dreams, as St. Joseph was an old man at the time of marriage with the Mother of God. The Incarnation This marriage, true and complete, was, in the intention of the spouses, to be virgin marriage cf. The angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And Joseph, rising from his sleep, did as the angel of the Lord had commanded him, and took unto him his wife" Matthew 1: The Nativity and the flight to Egypt A few months later, the time came for Joseph and Mary to go to Bethlehem, to be enrolled, according to the decree issued by Caesar Augustus: What must have been the thoughts of the holy man at the birth of the Saviour, the coming of the shepherds and of the wise men, and at the events which occurred at the time of the Presentation of Jesus in the Temple, we can merely guess; St. Luke tells only that he was "wondering at those things which were spoken concerning him" 2: New trials were soon to follow. The news that a king of the Jews was born could not but kindle in the wicked heart of the old and bloody tyrant, Herod, the fire of jealousy. Again "an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: Return to Nazareth The summons to go back to Palestine came only after a few years, and the Holy Family settled again at Nazareth. The only noteworthy incident recorded by the Gospel is the loss of, and anxious quest for, Jesus, then twelve years old, when He had strayed during the yearly pilgrimage to the Holy City Luke 2: Death This is the last we hear of St. Joseph been still alive? According to the apocryphal "Story of Joseph the Carpenter", the holy man reached his hundred and eleventh year when he died, on 20 July A. Epiphanius gives him ninety years of age at the time of his demise; and if we are to believe the Venerable Bede, he was buried in the Valley of Josaphat. In truth we do not know when St. Joseph died; it is most unlikely that he attained the ripe old age spoken of by the "Story of Joseph" and St. The probability is that he died and was buried at Nazareth. Devotion to Saint Joseph Joseph was "a just man". This praise bestowed by the Holy Ghost, and the privilege of having been chosen by God to be the foster-father of

Jesus and the spouse of the Virgin Mother, are the foundations of the honour paid to St. Joseph by the Church. So well-grounded are these foundations that it is not a little surprising that the cult of St. Joseph was so slow in winning recognition. Far from being ignored or passed over in silence during the early Christian ages, St. The earliest traces of public recognition of the sanctity of St. Joseph are to be found in the East. His feast, if we may trust the assertions of Papebroch, was kept by the Copts as early as the beginning of the fourth century. Nicephorus Callistus tells likewise "on what authority we do not know" that in the great basilica erected at Bethlehem by St. Helena, there was a gorgeous oratory dedicated to the honour of our saint. Certain it is, at all events, that the feast of "Joseph the Carpenter" is entered, on 20 July, in one of the old Coptic Calendars in our possession, as also in a Synazarium of the eighth and ninth century published by Cardinal Mai Script. Greek menologies of a later date at least mention St. Joseph on 25 or 26 December, and a twofold commemoration of him along with other saints was made on the two Sundays next before and after Christmas. In the West the name of the foster-father of Our Lord Nutritor Domini appears in local martyrologies of the ninth and tenth centuries, and we find in , for the first time, a church dedicated to his honour at Bologna. The devotion, then merely private, as it seems, gained a great impetus owing to the influence and zeal of such saintly persons as St. Bridget of Sweden d. His feast, introduced towards the end shortly afterwards, into the Dominican Calendar, gradually gained a foothold in various dioceses of Western Europe. Among the most zealous promoters of the devotion at that epoch, St. Bernadine of Siena d. Gerson, who had, in , composed an Office of the Espousals of Joseph particularly at the Council of Constance , in promoting the public recognition of the cult of St. Only under the pontificate of Sixtus IV , were the efforts of these holy men rewarded by Roman Calendar 19 March. From that time the devotion acquired greater and greater popularity, the dignity of the feast keeping pace with this steady growth. One festival in the year, however, was not deemed enough to satisfy the piety of the people. The feast of the Espousals of the Blessed Virgin and St. Joseph, so strenuously advocated by Gerson, and permitted first by Paul III to the Franciscans, then to other religious orders and individual dioceses, was, in , granted to all countries that solicited it, a proper Office, compiled by the Dominican Pierto Aurato, being assigned, and the day appointed being 23 January. Nor was this all, for the reformed Order of Carmelites, into which St. Teresa had infused her great devotion to the foster-father of Jesus, chose him, in , for their patron, and in , were allowed to celebrate the feast of his Patronage on the third Sunday after Easter. This feast, soon adopted throughout the Spanish Kingdom, was later on extended to all states and dioceses which asked for the privilege. No devotion, perhaps, has grown so universal, none seems to have appealed so forcibly to the heart of the Christian people, and particularly of the labouring classes, during the nineteenth century, as that of St. This wonderful and unprecedented increase of popularity called for a new lustre to be added to the cult of the saint. Accordingly, one of the first acts of the pontificate of Pius IX, himself singularly devoted to St. Joseph, was to extend to the whole Church the feast of the Patronage , and in December, , according to the wishes of the bishops and of all the faithful, he solemnly declared the Holy Patriarch Joseph, patron of the Catholic Church, and enjoined that his feast 19 March should henceforth be celebrated as a double of the first class but without octave, on account of Lent.

Chapter 9 : Story of the Saint Joseph's Ass by Giovanni Verga - Internet Accuracy Project

St. Joseph Biography Saint (c. c. 1) First appearing in the gospels of Matthew and Luke, St. Joseph was the earthly father of Jesus Christ and the husband of the Virgin Mary.