

ብኣባታዊ ልቢ

(PATRIS CORDE)

ሓዋርያዊ መልእኽቲ

ር. ሊ. ጳጳሳት ፍራንቸስኮስ

ኣብ መበል 150 ዓመት ዝኸሪ

አዋጅ “ቅዱስ ዮሴፍ ሓላዊ ኩላዊት ካቶሊካዊት ቤተ ክርስቲያን”



ትርጉም፦ ኃው ኣማኑኤል ምስጉን ዘማ. ካፑቺኒ

1 ጥሪ 2021

ብኃልዮት ትምጻእ መንግሥትከ

ፍቁራትን ፍቁራንን አባላት ስድራ እግዚአብሔር፤

ብጹዕ ወቅዱስ አባና፡ ርእሰ ሊቃነ ጳጳሳት ፍራንቸስኮስ፡ ሎምዘመን እውን፡ ሓደ ዓብይ ህያብ አቕረቦምልና አለው። እዚ ህያብ እዚ ካብ ዕለት 8 ታሕሣሥ 2020 ክሳብ 8 ታሕሣሥ 2021 ዓመተ ምሕረት፡ “ዓመት ቅዱስ ዮሴፍ ጻድቅ” ይኸኑልኩም ዝብል እዩ። ምክንያት ናይዚ ዓመት ኢዮቤል ድማ ቅዱስ ዮሴፍ፡ ሓላዊ ዓለም ለኻዊት ቤተክርስቲያን፡ ተባሂሉ ካብ ዝሰመ፡ 150 ዓመት ስለዝመልአ እዩ።

ብዛዕባ ቅዱስ ዮሴፍ ኣብ ወንጌል ብዙጎ ኣይተጸሕፈን። እተን ዝተጸሕፋ ውሑዳት ቃላት ግን ዓብይ ትርጉም ዝሓዘላ እየን። መጀመርያ ዮሴፍ ካብ ዓሌት ዳዊት ምኻኑ፡ ሕጽይ ማርያም ከምዝነበረ፡ ኢየሱስ ምስ ተወልደ ከአ ሕጋዊ አባኡ ኮይኑ ስም ከምዘውጽኡሉን ከምዝተኸናኸኖን ይነግረና። ሄሮድስ ንጉሥ ንኢየሱስ ሕጻን ክቐትሎ ምስ ደለዩ፡ ንእኡን ነዲኡን ሓዙ ንግብጺ ከምዝሃደመ፡ ሄሮድስ ምስ ሞተ ከአ ሓዙምዎ ንሃገሩ ተመሊሱ ኣብ ናዝሬት ከምዝተቐመጠ ይነግረና። ኢየሱስ ወዲ ዓሰርተ ክልተ ዓመት ምስ ኮነ ንሠለስተ መዓልቲ ምስ ተሰወረ ዮሴፍ ምስ ማርያም ኮይኑ ከምዝደለዩ፡ ምስ ረኸብዎ ድማ ንናዝሬት ሓዙምዎ ከምዝኸዱ ወንጌል ይገልጻልና። ልዕሊ ኩሉ ግን ዮሴፍ ብሞያ ጸራቢ፡ ከም ሰብ ከአ ጻድቅ ከምዝነበረ፡ እሞ ከአ ብሕልሚ ንዝተገልጸሉ ፍቓድ እግዚአብሔር ሕራይ ኢሉ ዝፍጽም እሙን ናይ እግዚአብሔር ሰብ ከምዝነበረ የብርሃልና። ቅዱስ ማቴዎስ ወንጌላዊ ነዚ ኩሉ ጽሑፍ ኣቢሉ ከምዚ ዝስዕብ የቐርበልና፡ “ዮሴፍ ሕጽዮ ጻድቅ ስለዝነበረ ብጎቡእ ኪኃድጋ ደኣ ሓሰበ እምበር ኬጋልጻ ኣይደለየን። ንሱ እዚ ክሓሰብ ከሎ፡ እንሆ መልኣኽ እግዚአብሔር ብሕልሚ ተራእዮ- ዮሴፍ ወዲ ዳዊት እቲ ካብኣ ዚውለድ ብመንፈስ ቅዱስ ስለዝኾነ ንሕጽይትኻ ማርያም ምውሳዳ ኣይትፍራህ። ወዲ ክትወልድ እያ፡ ንሱ ከአ ንሕዝቡ ካብ ኃጢአቶም ኬድጎኖም እዩ እሞ ስሙ ኢየሱስ ክትብሎ ኢኻ” (ማቴ 1:19-21) በሎ።

ኣብዚ ተሞሂቡና ዘሎ ዓመት ጸጋ ወይ ኢዮቤል እምበኣር፡ እንታይ ንግበር? ከመይስ ነብዕሎን ንጠቐመሉን? ንዝብሉ ሕቶታት ክንምልስ ኣገዳሲ እዩ። ቅድሚ ኩሉ ነዚ ዕድል እዚ ልብና ከፊትና ብምስጋና ንቀበሎ። ነዚ ለቡዳ ሕማም ኮሮና ቫይረስን ካልኣት ሽግራትናን ዝጸርግ እዮቤል ክገብረልና ኣብ ጸሎት፡ ምህልላ፡ ጸም፡ ምጽዋት፡ ንጸመድ። ካልኣይ

ንቅዱስ ዮሴፍ አጸቢቕና ክንፈልጠን ከነፍቅሮን ንጽዓር። ነዚ ዝሕግዘና ኣቦና ፍራንቸስኮስ ዝጸሓፍዎ፡ ብኣባታዊ ልቢ ዘርእስታ ሰነድ፡ ብክቡር ኣባ ኣማኑኤል ምስጉን ዘማኅበረ ንኡሳን ኣኃው ካፑቺኒ ናብ ትግርይና ተተርጉማ እንሆት ቀሪባትልና ኣላ። ዝተማልአ ርድኢት ምእንቲ ክህሉ ከኣ፡ ንዝደልዩዎ እቲ ሰነድ ብቋንቋ እንግሊዝ እውን ድሕሪ እቲ ትግርይና ተኃቲሙ ኣሎ። ነባ ኣማኑኤል ድማ ስለትግሃቶም ብስመይን ብስም ኩላቶም ኣንቡብትን ብልቢ ኣመስግኖም።

ዓመት ቅዱስ ዮሴፍ ጻድቕ፡ ዓመት ሰላምን ፍትሕን፡ ዓመት ዕርቅን ምሕረትን፡ ዓመት ራህዋን መንፈሳዊ ዕብዮትን ክገብረልና እናለመንና፡ ወርኒ መጻ ብዕለት 26 በቆጸጽራ ግእዝ፡ ብፍሉይ መንገዲ ንክብሪ ቅዱስ ዮሴፍ ኣብ ዜማ መስዋዕተ ቅዳሴ ብትግሃት ክንሳተፍ፡ ምሥጢራት ክንቅበል፡ ከምኡውን ፍሉይ ናይ ፍቕሪ ስራሕ ክንገብር ንጽዓር። ከምቲ ኣቦና ርእስ ሊቃነ ጳጳሳት ዝብሉዎ ዮሴፍ ጻድቕ፡ 1) ተፈታዊ ኣቦ ፡ 2) ደንጋጽን ኣፍቃርን ኣቦ 3) ተኣዛዚ ኣቦ፡ 4) ሕራይ በሃሊ ኣቦ፡ 5) ተበላሓትን ተባዕን ኣቦ፡ 6) ጽላሎት ሰማያዊ ኣቦ ኮይኑ ንመድኃኔ ዓለም ዝተኸናኸነ ኣቦ፡ ስለዝኾነ፡ ኩልና ብፍላይ ከኣ ኣባታት ስድራቤትን፡ ኣባታት ነፍሳት ካህናትን፡ ኣሰር እዚ ቅዱስ እዚ ክንስዕብ ንዕደም ኣሎና። ቅንዕና፡ ትሕትና፡ ሱቕታ ቅዱስ ዮሴፍ፡ ንኩልና ዝምህረና ዓብይ ትምህርቲ ኣለዎ እሞ፡ ሃዩ ንክተሎ፡ ንምሰሎ። ንሱ ድማ ከም እሙንን ሓላዩን ኣቦ ዘድልየና ጸጋታት ካብ መድኃኔ ዓለም ወዱ ክልምነልና እዩ። ካብ ንሥጋና ኮነ ንነፍስና ዝጎድእ ሓደጋ እውን ክከላኸለልና ምኻኑ ርጉጽ እዩ። ከምቲ ንኢየሱስን ማርያምን ክሳዕ ግብጺ ወሲዱ ብድኃነ ሰላም ንዓዶም ዝመለሶም ሎሚውን ንኩሎም ስደተይናታት ጽላል ክኾኖም፡ ኣብ መጨረሰትኡ ድማ፡ ፍትሐይና ሰላምን ቅሳነትን ረኽብም ናብ ማሙቕ፡ ገዝኦም ከብጽሖም ንለምና።

ንኩልና ቡሩኽ ዓመት ቅዱስ ዮሴፍ ይግበረልና። ኣሜን።

ኣቡነ መንግሥተኣብ ተስፋማርያም
ሊቀ ጳጳሳት ዘመንበረ ኣሥመራ

ብአባታዊ ልቢ (PATRIS CORDE)

ብአባታዊ ልቢ ኢዩ ቅዱስ ዮሴፍ ንኢየሱስ ዘፍቀሮ። ኣርባዕቲአም ወንጌላውያን ከኣ “ወዲ ዮሴፍ”¹ ቢሎም ይጽውዕዎ። እቶም ብዛዕባ ቅዱስ ዮሴፍ ዝያዳ ዚዛረቡ ክልተ ወንጌላውያን ማቴዎስን ሉቃስን እውን እንተኾነ ብዛዕባ ቅዱስ ዮሴፍ ውሑድ ኢዮም ዚገልጹልና፤ እንተኾነ እንታይ ዓይነት ኣቦ ከምዝኾነን ብመለኮታዊ ኃልዮ ከኣ ንኣኡ ዝተዋህበ ተልእኾ እንታይ ከምዝነበረን ንክንግዘብ፤ እዞም ክልተ ወንጌላውያን ዝተርኽዎ ንዓና እኹል ስለዝኾነ ከነመስግኖም ይግባእ።

ዮሴፍ ንማርያም ዝተሓጸየ (ማቴ. 1:18; ሉቃ. 1:27 ርአ) ትሑት ጸራቢ ዕንጨይቲ ከምዝነበረ (ማቴ. 13: 55 ርአ) ንፈልጥ። “ጳድቕ ሰብ” ከምዝነበረ (ማቴ. 1:19) እውን ንፈልጥ። ንሱ እቲ ኣብ ኣርባዕተ ሕልምታቱ (ማቴ. 1:20; 2:13; 19:22 ርአ); ከምኡውን ኣብ ሕጊ ንዝተገልጸሉ ፍቓድ እግዚአብሔር ንኺፍጽም ወትሩ ስንድው ነበረ (ሉቃ. 2:2፤27፤39 ርአ)። ድሕሪ ነዊሕን ኣድካምን ጉዕዞ ካብ ናዝሬት ናብ ቤተልሔም፤ ኣብ ካልእ መሕደሪ ስለዝተሳእነ (ሉቃ. 2:7 ርአ); ልደት መሲሕ “ኣብ መብልጻ ማል” ከምዝተፈጸመ ተግዘበ። ንሶት (ሉቃ. 2:8 ርአ); ከምኡውን ሰብኣ ሰገል ነቲ ዝተወልደ ሕጻን ኪሰግዱሉ ከለዉ ረኣየ (ማቴ. 2: 1-12 ርአ)፤ እዞም ሰጋድያን እዚኣቶም ንሕዝበ እስራኤልን (ንሶት) ነሕዛብን (ሰብኣ ሰገል) ኢዮም ዚውክሉ።

ዮሴፍ ሕጋዊ ኣቦ ጎይታና ኢየሱስ ክርስቶስ ኪኸውን ሓቦ ዝበለ ሰብ ኢዩ። “ንሕዝቡ ካብ ኃጢአቶም ኬድኅኖም ስለዝኾነ፤ ኢየሱስ ኢልካ ክትሰምዮ ኢኻ” (ማቴ. 1:21) ስለ ዝተባህሎ፤ ነቲ ብመልኣኽ ዝተገልጸሉ ስም ሃቦ። ካብ ጥንታውያን ሰባት ከምእንፈልጦ፤ ስም ምሃብ ማለት፤ ከምቲ ኣዳም ኣብ ዳንታ ኦሪት ዘፍጥረት ዝገበሮ (ዘፍ. 2: 19-20 ርአ); ዝምድና ምፍጣር ማለት ኢዩ።

ድሕሪ 40 መዓልቲ ልደት ኢየሱስ፤ ዮሴፍን ማርያምን ንወደም ኣብ ቤተ መቐደስ ናብ ኣምላኽ ምስ ኣቕረብዎ፤ ብዛዕባ እቲ ሕጻንን ማርያምን ዝተባህለ ትንቢት ስምኡን፤ ብምግራም ሰምዑ (ሉቃ. 2:22-35 ርአ)። ካብ ሄሮድስ ንኢየሱስ ንምክልኻል፤ ዮሴፍ ስደተኛ ኮይኑ ኣብ ግብጺ ተቐመጠ

¹ ሉቃ.4:22, ዮሐ. 1:42, ማቴ. 13:55, ማር. 6:3

(ሉቃ.2:13-18)። ናብ ገዛእ ዓዱ ምስ ተመልሰ፡ ካብ ቤተልሔም ዓዲ ኣቦታቱን ካብ ኢየሩሳሌምን ቤተ መቐደስን፡ ኣብታ ንእሽቶን ዘይትፍለጥን ናይ ገሊላ ዓዲ ናዝሬት፡ ሕቡእ ዝኾነ ሕይወት ኣሕለፈ። ብዛዕባ ናዝሬት ብሓቂ “ካብ ናዝሬት ገለ ሠናይ ኪወጽእዶ ይከኣክል ኢዩ።” (ዮሐ. 1፡ 46) ተባሂሉ ከምዝተሓተ፡ “ካብኣ ነቢይ ዚበሃል ኣይክወጽእን ኢዩ” (ዮሐ. 7፡ 52 ርኣ) ተባሂሉ ነበረ። ማርያምን ዮሴፍን ናብ ኢየሩሳሌም ኪነግዱ ከለዉ፡ እቲ ወዲ 12 ዓመት ዝነበረ ኢየሱስ ሕጻን ኣብ መንገዲ ምስ ጠፍኡ፡ እናተሸገሩ ደለይዎሞ፡ ኣብቲ ቤተ መቐደስ፡ ኣብ ኢየሩሳሌም ምስ መግሀራን ሕጊ ኪዋሳእ ረኽቡዎ (ሉቃ. 2፡ 41-50 ርኣ)።

ኣብ ትምህርቲ ኣርእስተ ሊቃነ ጳጳሳት፡ ድሕሪ ማርያም ኣደ ኣምላኽ፡ ቅዱስ ዮሴፍ ሕፁያ ኢዩ እቲ ብብዝኒ ተጠቐሱ ዚርከብ። ኣብ ታሪኽ ድኅነትና ግደ ቅዱስ ዮሴፍ ዓቢይ እጃም ከምዝነበሮ ኣጸቢቕና ምእንቲ ክንግንዘቦ፡ እቶም ቅድመይ ዝነበሩ ኣርእስተ ሊቃነ ጳጳሳት ብዛዕባ እቲ ካብ ወንጌል ዝተመሓለፈልና ውሑድ ሓበሬታ ብዙጎ ጽሑፎም ኢዮም። ብጽዕ ር. ሊ. ጳጳሳት ፒዮስ 9ይ፡ ንቅዱስ ዮሴፍ “*ሓላዊ ኩላዊት ቤተ ክርስትያን*” ከምዝኾነ ኣወጃ²። ኅሩዮ ኣምላኽ ዝኾኑ ር. ሊ. ጳጳሳት ፒዮስ መበል 12፡ “*ሓላው ሰራሕተኛታት*” ቢሎም ሰመዩዎ³። ቅዱስ ር. ሊ. ጳጳሳት ዮሐንስ ጳውሎስ ዳግማዊ ከኣ “*ሓላዊ መድኃኒና*” ኢሎም ሰመዩዎ⁴። ቅዱስ ዮሴፍ ኣብ ምሉእ ዓለም “*ጠበቓ ሕጉስ ሞት*”⁵ ተባሂሉ ይጽዋዕ።

150 ዓመት ድሕሪ ምእዋጅ “ቅዱስ ዮሴፍ ሓላዊ ኩላዊት ቤተ ክርስትያን” ብብጽዕ ር. ሊ. ጳጳሳት ፒዮስ 9ይ (8 ታሕሣስ 1870)፡ ብዛዕባ እዚ ዜደንቕ ሰብ፡ ብሰብኣዊ ዝኾነ ሕይወቱ ምሳና ዜመሳሰል ተመክሮ ዘለዎ ምርኡይ ሰብ፡ ሓድሓደ ግላዊ ኣስተንትኖይ ከካፍለኩም እደሊ። ጎይታና ኢየሱስ ክርስቶስ ከምዝበሎ “*ኣፍ ካብ ምልኣት ልቢ ይዛረብ ኢዩ’ም*” (ማቴ. 12፡ 34)፡ ኣብዘን ሕማም ኮቪድ-19 ዝተላብዓሉ ወርሓት፡ እዚ ሓሳባተይ ናይ ምክፋል ድላይ እናበርትዎ ኹደ። ኣብ ጊዜ ሽግር “*እዚ ብስራሕ ተራ ሰብ ዚቐመ ሰብኣዊ ሕይወትና ንሓድሕዱ ዝተሓላለኸ ኢዩ። ብዙጎ ጊዜ ግን*

² S. RITUUM CONGREGATIO, Quemadmodum Deus (8 December 1870): ASS 6 (1870-71), 194.

³ Cf. Address to ACLI on the Solemnity of Saint Joseph the Worker (1 May 1955): AAS 47 (1955), 406.

⁴ Cf. Apostolic Exhortation Redemptoris Custos (15 August 1989): AAS 82 (1990), 5-34.

⁵ Catechism of the Catholic Church, 1014.

ነዞም (ሕቡአትን ተራን) ሰባት እዚአቶም ግዲ ኣይንገብረሎምን። እዚአቶም ኣብ ጋዜጣን መጽሔታትን ስሞም ኣይጸሓፍን፣ ኣብቲ ዝነኣሰ ተለቪዥን እውን እንተኾነ ስሞም ኣይዝከርን። እዞም ሰባት እዚአቶም ኢዮም እምበኣርከስ ኣብ ዘመናዊ ታሪኽ ወዲሰብ ወሳኒ ዝኾነ ችያ ዝሰርሑ። እዞም ሰባት እዚአቶም ከኣ ሓኻይም፣ ኣለይቲ ሕሙማን፣ ሓለውቲ መኻዚኖታት፣ ሰራሕተኛ ንበይቲ ዕዳጋታት (supermarket workers)፣ ናይ ጽሬት ሰራሕተኛታት፣ ኣብ ኣገልግሎት ሕዝቢ ዝተጸምዱ ሰባት (caregivers)፣ ናይ መንግሥቲ ሰራሕተኛታት፣ ኣብ ጸጥታ ዝተዋፈሩ ሰባት፣ ኣብ ዝተፈላለዩ ሕዝባዊ ኣገልግሎት ዚነጥፉ ሰባት፣ ብዘይደሞዝ ብድላዮም (volunteers) ኣብ ዝተፈላለዩ ማኅበራዊ ስራሕ ዝተዋፈሩ ግል ሰባት፣ ካህናት፣ ሰብ ውፋይ ሕይወት፣ ወ.ዘ.ተ... ኪኾኑ ይኽእሉ። እዞም ሰባት እዚአቶም ሰብ ብግሉ ኪድኅን ከምዘይኽእል ኣጸቢቕም ይፈልጡ...። ብዙኃት ሰባት እዮም መዓልቲ መዓልቲ ንሕዝቦም ከየሰንብዱ፣ ብትዕግስትን ብተስፋን እናሰርሑ፣ ኣብ ናይ ኩልና ኃላፍነት ዝኾነ ሕይወት እጃቶም ዜበርክቱ። ብዙኃት ኣቦታት፣ ኣዴታት፣ ኣቦሓጎታት፣ መማህራን፣ ኣብ መዓልታዊ ሕይወቶም፣ ንዘሎ ሽግርን ጸባባን ኪጸወሩ እሞ ኪቐበልዎ ንደቅና ይምህርዎም። ኣብ እዋን መከራ ኮቪድ-19 ዕለታዊ ሕይወቶም ኪመርሑ፣ ንመጻኢ ብተስፋ ጠሚቶም፣ ጸሎት ከዘውትሩ የተባብዕዎም። ሎሚ ብዙኃት ሰባት ኢዮም ዚጽልዩ፣ ዚጋደሉ፣ ብዛዕባ ሓባራዊ ሠናይና ከኣ ዜማልዱ ዘለዉ።፣ ነፍስ ወከፍና ኣብዚ ብስቲር ከይተራእዩ ዝናበር ቅዱስ ዮሴፍ፣ ገርህን ምጡንን ሕቡእን ሕይወትን ህላዌን ከነስተውዕል ንኽእል። ንሱ ከኣ ኣብ ጊዜ ጸባባና ዘተባብዓና፣ ዜማልደልና፣ መሪሕ ዝኾነና ሰብ ኢዩ። እቶም ዘይረኣዩን ዚሕብኡን ትሑታት ሰባት፣ ኣብ ታሪኽ ድኅነትና ተወዳዳሪ ዘይብሉ እጃም ኬበርክቱ ከምዚኽእሉ ቅዱስ ዮሴፍ ብሕይወቱ የስተምህረና። ንኹሎም እቶም ከምዚ ዝመሰሉ ሰባት፣ ኣለሊና ቃል ምስጋና ከንቕርበሎም ይግባእ።

1- ተፈታዊ ኣቦ

ዕብዮት ቅዱስ ዮሴፍ፣ ሕጹይ ማርያምን፣ ኣቦ ጐይታና ኢየሱስ ክርስቶስን ስለዝኾነ ኢዩ። ቅዱስ ዮሴፍ ከምኡ ብምኻኑ፣ ቅዱስ ዮሐንስ ኣፈወርቁ ከምዝበሎ “ንሱ ኣብ ኣገልግሎት መላእ መደብ ድኅነትና ተጸምደ”።

C. A. ጳጳሳት ቅዱስ ጳውሎስ 6ይ ብዛዕባ ኣቦነት ቅዱስ ዮሴፍ ከምዚ

⁶ In the Time of Pandemic (27 March 2020); L'Osservatore Romano, 29 March 2020, p. 10.
⁷ In Matthaëum Homiliae, V, 3; PG 57, 58.

በሉ፦ “ቅዱስ ዮሴፍ ነቲ ንምድኃንና ዝዓለመ ምስጢረ ሥጋዊ፣ ሕይወቱ ሰወዐ። መሥዋዕቲ ብዚሓትት ኣገልግሎት ነዚ ምስጢር እዚ ተወፊየ። ኣብ ልዕሊ ቅድስቲ ስድራ ወግግዊ ዝኾነ ስልጣን ነበሮ። ብስርሑን ብሕይወቱን ንኣኦም ብኸልትናኡ ተወፊየ። እቲ ሰብኣዊ ዝኾነ ስድራ ቤታዊ ጸዋዕታኡ ናብ መልዕልተ ባህርያዊ ዝኾነ ወፊያ ገዛእ ርእሱ ለወጠ። ኣብዚ መልዕልተ ባህርያዊ ዝኾነ ወፊያ ገዛእ ርእሱ ድማ ልቡን ዘሎ ክእለቱን ወፊየ።

ነቲ ኣብ ገዝኡ ዚዓቢ ዝነበረ መሲሕ ፍቕሪ ብዝመልኦ ኣገልግሎት ኣዕበዮ”⁸።

ኣብ ታሪኽ ድኅነትና ሳላ እዚ ግደ እዚ ዝተጸወተ ቅዱስ ዮሴፍ ብሕዝበ ክርስትያን ከም ኣቦ ኢዩ ዚኸክበር። እዚ ከኣ ሕዝበ ክርስትያን ኣባትነት ቅዱስ ዮሴፍ ስለዝኣምን ኣብ መላእ ዓለም ቍጽሪ ዘይብለን ኣብያተ ክርስትያናት፤ ብዙኃት ማኅበራት ውፉይ ሕይወት፣ ዓለማዊያን ማኅበራት፣ ምትእኸኻብ ክርስትያን፣ ናይ ቍምስና ማኅበራት ብስሙ ይጽወዓ። መንፈሳውነቱ ኪኸተላ ይደልያ። ብስሙን ስለ ክብርን ብዙኅ ዝተደርሰ ጸሎታት ኣሎ። ቍጽሪ ዘይብሎም ደቂ ተባዕትዮ ኮነ ደቀንስትዮ ቅዱሳን ኣብ ቅዱስ ዮሴፍ ወኒ ዝተሓወሶ መንፈሳውነት ነበሮም። ካብዞም ብዙኃት ቅዱሳን ሓንቲ፣ ቅድስቲ ተረዛ በዓልቲ ኣቪላ ኢያ። ንሳ ንቅዱስ ዮሴፍ ከም ጠበቓኣን መማለዲኣን መረጸዮ፦ ኣብ ጊዜ ኣድላይነታ ናብኡ ተማሕጸነት፣ ዝሓተተቶ ጸጋታት እውን ረኸበት። ካብ ተመክሮኣ ብምብጋስ ቅድስቲ ተረዛ ንብዙኃት ሰባት ናብ ቅዱስ ዮሴፍ ኪምሕጸኑ ኣተባበዐት⁹።

ዝኾነ ይኹን ሕዝባዊ መጽሓፍ ጸሎት፣ ናብ ቅዱስ ዮሴፍ ዚግበር ጸሎታት ኣለዎ። ረቡፅ መዓልቲ፣ ብፍላይ ከኣ ወርሒ መጋቢት ብልምዲ ንኣኡ ዝተወፊየ መዓልትን ወርሕን¹⁰ ስለዝኾነ ፍሉይ ጸሎት ናብ ቅዱስ ዮሴፍ ይዓርግ። “ናብ ዮሴፍ ኪዱ (ተማሕጸኑ)” ዚብል ኣዘራርባ ስለዘለ።

⁸ Homily (19 March 1966): Insegnamenti di Paolo VI, IV (1966), 110.

⁹ Cf. Autobiography, 6, 6-8.

¹⁰ ነርበዓ ዓመት፣ መዓልቲ መጽ ድጎሪ ጸሎት ዘነግህ፡ ኣብ መበል 19 ክዚ ዝተኃትመ መጽሓፍ ጸሎት ማኅበር ደናግል ኢዮሱስን ማርያምን ዚብል ዝተወሰደ ጸሎት ቅዱስ ዮሴፍ እደግም። እዛ ጸሎትዚኣ መንፈሳውነትን ተማኅጽኖን ቅዱስ ዮሴፍ ትገልጽ ኮይና ገለ ብደህ ተቐርበልካ፦ “ኣ ክብሪ ዝተጓናጸፍካ ኣቦይ ቅዱስ ዮሴፍ፣ ንሰኻ ነቲ ዘይከኣል ከም ዚከኣል እትገብር ኢኻ”። ኣብዚ ጊዜ ስቓይን ጸገምን ንሓገዘይ ናባይ ነዓ። እቲ ኣነ ናባኻ ዘቐርቦ ዘሎኹ ዝህወኹ ኩነታት ሥቓይን መክራንን ብዕቲብ ናባኻ ብምቕራብ፡ ዜሕጎሰ ውጽኢት ምእንቲ ኪርከቦ ናብ ትሕቲ ሓለዋኻ ኣወፍዮ ኣሎኹ። ኦ ተፈታዊ ኣቦይ ዘሉ ተኣማንነታይ ኣባኻ ኢየ። ስምካ ብኸንቲ ከውጽኦ ኣይተፍቅድ፡ ከመይ ንሰኻ ምስ ኢዮሱስን ማርያምን ዘሉ ክትገብር ስለ እትኸእል፡ ሕያውነትካ ማዕረ እቲ ሥልጣንካ ምኻኑ ኣርእየኒ። ኣሚን።”

ሕዝብ ክርስትያን ንቅዱስ ዮሴፍ የፍቅርን ይፈትዎን ኢዩ። እዚ አበሃህላ እዚ አብ ግብጺ ጥሜት አብ ዝነበረሉ ጊዜ ዝተባህለ ኢዩ። ግብጺውያን ንፈርዖን ምግብ ምስ ሓተትዎ፡ ንሱ “ናብ ዮሴፍ ኪዱ እሞ ንሱ ዝበለኩም ግበሩ” (ዘፍጥ. 41:55) በሎም። ፈርዖን እዚ ኪብል ከሎ፡ ንዮሴፍ ወዲ ያዕቆብ ኢዩ ዜመልክት ዝነበረ። እዚ ዮሴፍ እዚ፡ ኣኅዋቱ ስለዝቐንኡሉ ናብ ግብጺውያን ባርያ ኪኸውን ሸይጦም ዝነበሩ ኢዮም (ዘፍጥ. 37: 11-28 ርአ)። ኦሪት ዘፍጥረት ከምዚብሎ፡ ድሓር ኢዩ ምኽትል ፈርዖን ንጉሥ ኮይኑ ዝተሾመ (ዘፍጥ. 41: 41-44 ርአ)።

ቅዱስ ዮሴፍ ካብ ዘርኢ ዳዊት ኢዩ (ማቴ. 1: 16-20 ርአ)። ነቢይ ናታን ንዳዊት ከምዘተሰፈዎ፡ ኢየሱስ ካብ ዘርኢ ዳዊት ኪመጽእ ወይ ኪውለድ ነበሮ (2ኛሙ.7 ርአ)። ስለዚ ቅዱስ ዮሴፍ ናብ ማርያም በዓልቲ ናዝሬት ተሓጽዮ ስለዝነበረ፡ ንሱ ናይ ብሉይ ኪዳን መወዳእታን ናይ ሓድሽ ኪዳን መፈለምታን ኮይኑ አብ ማእከል ብሉይን ሓድሽን ኪዳን ቆይሙ ይርከብ።

2- ደንጋጽን አፍቃርን አቦ

ዮሴፍ፡ ኢየሱስ መዓልቲ መጻ “አብ ቅድሚ ኣምላኽን ሰብን ብጥበብን ብቐመትን ብጸጋን” (ሉቃ.2:52) ኪግቢ ይዕዘቦ ነበረ። ከምቲ ጎይታ ምስ እስራኤል ዝገብሮ ዝነበረ፡ ዮሴፍ ከኣ ምስ ኢየሱስ ከምኡ ይገብር ነበረ፡ ብኢዱ ሒዙ ታተ የብሎ ነበረ። ዮሴፍ ንኢየሱስ ልክዕ ከም ሓደ ሕጻን ዘዕቢ አቦ ኮይኑ እናሰዓመን እናሓቕፈን እናመገበን (ሆሴ.11:3-4 ርአ) ይከናኸኖ ነበረ።

ኢየሱስ፡ አብ ዮሴፍ ሓልዮት ዝመልኦ ፍቕሪ ኣምላኽ ይርኢ ነበረ፡ “ከምቲ ወላዲ ንውሉዱ ዚርገርኃሉ፡ ከምኡ እግዚአብሔር ንዚፈርህዎ ይርገርኃሎም ኢዩ” (መዝ.103:13)። አብቲ ቤተ መቐደስ፡ መዛሙር ዳዊት ኪዝመር ከሎ፡ ኣምላኽ እስራኤል ኅያዋይን ፈቃርን ምኅኑ ደጋጊሙ ይዝመር ምንባሩ ብርግጽ ዮሴፍ ይሰምዕ ነይሩ ኢዩ።¹¹ እቲ ንኸሉ ሕያዋይ ዝኾነ እግዚአብሔር “ንኸሉ ፍጥረት’ውን ይርገርኃሉ” (መዝ.145:9)።

ታሪኽ ድኅነትና፡ አብ ድኻምነትና “አብቲ ተስፋ ዘይብሉ፡ ተስፋ ብምግባር” (ሮሜ 4:18) ኢዩ ዚፍጸም። መብዛኅትኡ ጊዜ፡ ኣምላኽ ቦቲ

¹¹ ዘዳ. 4:31; መዝ. 69:16; መዝ. 78:38; መዝ.86:5; መዝ. 111:4; መዝ.116:5; ኤር. 31:20 ርአ።

ሠናይ ዝኾነ ጎድንና ዚሰርሕ ኢዩ ዚመስለና። ኮይኑ ግን መብዛኅትኡ ጊዜ መደብ ኣምላኽ በቲ ድኻም ጎድንና ኢዩ ዚፍጸም። መደብ ኣምላኽ ኣብ ድኻምነትና ኢዩ ዚፍጸም። እዚ ስለዝኾነ ኢዩ ቅዱስ ጳውሎስ፡ “በምኽንያት እቲ ኣዚዩ ብሉጽ ራእይ እምብዛ ምእንቲ ከይዕበ ከኣ ንሥጋይ ዚወግእ ግራጭ ተዋህበኒ። እምብዛ ከይዕበ መልኣኽ ሰይጣን ኪሳቕየኒ ተዋህበኒ። ‘ዛ ስቓይ ካባይ ኣርሕቕ’ ቢለ ንጉይታ ሠለሰተ ሳዕ ለመንክዎ። ንሱ ከኣ ‘ኃይለይ ኣብ ድኻም ኢዩ ዚግለጽ እሞ ጸጋይ ይኣኽለካ’ በለኒ። ስለዚ ኃይለ ክርስቶስ ኣብ ልዕሊይ ምእንቲ ኪሓድር፡ ብብዙኅ ታሕጓስ ብድኻመይ ክምካሕ ኢዮ” ይብል (2ቆሮ. 12፡ 7-9)።

ድኻምነትና ኣብ መደብ ታሪኽ ድኻነት (economy of salvation) ክቱት ስለዝኾነ፡ ንድኻምነትና ብሓላዪ ዝኾነ ፍቕርን ርኅራኄን ክንጥምቶ ኣሎና¹²።

እቲ እኩይ ዝኾነ ሰይጣን ንድኻምነትና ይገልጻልና፡ ንድኻምነትናውን ይኸኑን። መንፈስ ግን ድኻምነትና የርእየና፡ ግን ከኣ ምስኡ ከኣ ሓላዪ ፍቕርውን ይገልጻልና። ነቲ ኣብ ውሽጥና ዘሎ ድኻምነትና ሓላዪ ብዝኾነ ፍቕር ምጥማት እቲ ዝበለጸ ተግባር ኢዩ። ኣጸብዕና ዊጥ እናበልና ንኻልኣት ምፍራድ፡ ድኻምነትናን ኃጢአትናን ምእማን ከምዘይንኸእል ኢዩ ዘመልክተልና። ሓላዪ ፍቕር (tender love) ጥራይ ኢዩ ካብቲ መፈንጠራ ከሳሲና ከምእነምልጥ ዚገብረና (ራእይ 12፡10 ርኣ)። እዚ ስለዝኾነ ኢዩ ኣብ ምስጢረ ንስሓ ብፍላይ መለኮታዊ ርኅራኄ ብምርካብ ኣዚዩ ኣገዳሲ ዚኸውን። ኣብ ምስጢረ ንስሓ ጥራይ ኢና ናይ ኣምላኽ ሓቅን ሓላዪ ፍቕርን እንምከር። እቲ እኩይ ዝኾነ ሰይጣን እውን ብዘገርም ኣገባብ ብዛዕባ ሓቂ ኪሃረበና ይኸእል ኢዩ። እዚ ዚገብር ግን ንኪኸሰና ጥራይ ኢዩ። መለኮታዊ ሓቂ ንዓና ኣይከሰናን ኢዩ። በንጻሩ እኳ ደኣ ብመለኮታዊ ሓቂ ይሓቅፈና፡ የበራትዓና፡ ይምሕረና፡ ይቕበለና። እዚ እንዛረበሉ ዘሎና መለኮታዊ ሓቂ ኣብ ናይ ጥፋእ ወዲ ምስሳ በቲ ርኅራኄ ኣቦ ኢዩ ዚምሰል (ሉቃ. 15፡11-32 ርኣ)። እዚ ርኅራኄ ኣቦ ወትሩ ስለዚጸብየና፡ ካብ ገዝኡ ወጺኡ ይቕበለና። እቲ ባዕልና ዜጥፋእናዮ ክብርና ይመልሰልና። ከምዚ እናበለ፡ “እዚ ወደይ ሞይቱ ነይሩ ሓውዮ፡ ጠፊኡ ነይሩ ተረኺቡ” (ሉቃ. 15፡24) እንደገና ርእሰና ከምነልዕል፡ ደው ከምእንብል ይገብረና።

¹² Cf. Apostolic Exhortation Evangelii Gaudium (24 November 2013), 88, 288: AAS 105 (2013), 1057, 1136-1137.

ቅዱስ ዮሴፍ ፍርሐት እኳ እንተነበር፣ ናይ ኣምላኽ ፍቓድን ታሪኽን መደብን ብኣኡ ይሰርሕ ነበረ። ብፍርሐትናን ብድኻምነትናን ብኃጢአትናን ኣቢሉ ኣምላኽ ኪሰርሕ ከምዝኸእል ምእማን፣ ክፋል እምነትና ከምዝኸነ ቅዱስ ዮሴፍ ይምህረና። ከምኡ'ውን ሕይወትና ኣብ ሓደጋ ኣብ እትርከበሉ እዋን ክንፈርሕ የብልናን፣ ከመይ ንሕይወትና ኣምላኽ ከምዝመርሓ ቅዱስ ዮሴፍ ይምህረና። ሓድሓደ ጊዜ ንመነባብርናን ንሕይወትናን ኣብ ትሕቲ ምሉእ ቍጽጽርና ከነእትዎ ንደሊ፣ ኣምላኽ ግን ኣብ ሕይወትና ካብቲ ንሕና እንሓስቦ ዝበለጸ መደብ ኪህልዎ ይኸእል ኢዩ።

3- ተኣዛዚ ኣቦ

ኣምላኽ ንማርያም መደቡ ከምዚገለጸላ፡ ንዮሴፍ'ውን መደቡ ገለጹሉ ኢዩ። ንዮሴፍ ኣምላኽ መደቡ ብሕልሚ ኢዩ ዚገልጸሉ ዝነበረ። ኣብ ቅዱስ መጽሐፍ ኮነ ኣብ ባህሊ ቀዳሞት ሰባት፡ ኣምላኽ መደቡ ዚገልጽ ብሕልሚ'ውን ከምዝኸነ ይፍለጥ¹³።

ቅዱስ ዮሴፍ ብምስጢራዊ ዝኸነ መንገዲ ማርያም ነፍሰጸር ከምዝኸነት ምስ ፈለጠ፡ ኣዚዩ ተጨኒቐ ነበረ። ንሱ ጻድቕ ሰብ ስለዝነበረ፣ ነዚ ሓደጋ እዚ ናብ ቃልዕ ኬውጽኦ ኣይደለዩን¹⁴፡ “ሰለዚ ብሕቡእ ደኣ ኪሓድጋ ይሓሰብ ነበረ” (ማቴ. 1፡ 19)።

ኣብቲ ቀዳማይ ሕልሙ፡ መልኣኽ ንሽግሩ ብራእይ ፈትሓሉ፡ “ዮሴፍ ወዲ ዳዊት፣ እቲ ካብኣ ዚውሰድ ብመንፈስ ቅዱስ ስለዝኸነ ንሕጽይትኻ ማርያም ምውሳድ ኣይትፍራሕ” (ማቴ. 1፡ 20-21) በሎ። ናይ ቅዱስ ዮሴፍ መልሲ ቅልጡፍ ነበረ፡ ከመይ ወንጌል “ዮሴፍ ካብ ድቃሱ ተንሢኡ መልኣኽ እግዚአብሔር ከምዝበሎ ገበረ፡ ንማርያም ሕጽይቲ ወሰዳ” (ማቴ. 1፡ 24) ይብለና። ዮሴፍ ንኣምላኽ ብምእዛዝ ኩሉ ሽግራቱን ግድላቱን ፈትሐ፡ ንማርያም እውን ካብ ውርደት ኣድኃና።

ኣብ ካልኣይ ሕልሙ፡ መልኣኽ እግዚአብሔር ንዮሴፍ ከምዚ በሎ “ሂሮዶስ ነዚ ሕጻን ኪቐትሎ ይደሊ ኣሎሞ ተንሥእ፡ ነዚ ሕጻንን ነዲኡን ሒዝኻ ናብ ግብጺ ህይም” (ማቴ. 2፡13)። ኣብዚ'ውን ዮሴፍ ንኣምላኽ ምእዛዝ ጊዜ ኣይወሰደን ኣይተጠራጠረን፡ “ዮሴፍ ደማ ተንሢኡ ነቲ ሕጻንን ንእኖኡን

¹³ ዘፍ.20:3፣ 28:12፣ 31:11,24፣ 40:8፣ 41:1-32፣ ዘኁ.12:6፣ 1ሳሙ.3:3-10፣ ዳኒ.4፣ ኢዮብ 33:15 ርኡ።

¹⁴ ከምኡ ዝኣመሰለ ጉዳይ ኬጋጥም ከሎ ክሳዕ ብዳርባ እምኒ ምቕታል ነበረ (ዘዳ.22:20-21 ርኡ)

ሒዙ ብለይቲ ናብ ግብጺ ሽደ። ክሳብ ሄሮድስ ዚመውት ከኣ ኣብኡ ጸንሐ” (ማቴ. 2:21)።

ኣብ ግብጺ ዮሴፍ ንዓዱ ንኺምለስ፡ መልእኽቲ መልእኽ እግዚአብሔር ብትዕግሥቲ ተጸበዩ። ኣብ ሣልሳይ ሕልሚ፡ መልእኽ እግዚአብሔር ንዮሴፍ እቶም ነቲ ሕጻን ኪቀትልዎ ዝሓሰቡ ከምዝሞቱ ነገሮ። ኪትንሥእ፡ ነቲ ሕጻንን እኖኡን ሒዙውን ናብ ምድረ እስራኤል ኪምለስ ከምዝነበሮ ሓበሮ። ሕጂውን ዮሴፍ ጊዜ ከይወሰደ፡ ከይተጠራጠረ ተኣዘዘ። “ንሱ ድማ ተንሥኦ ነቲ ሕጻንን ነዲኡን ሒዙ ናብ ምድረ እስራኤል ኣተወ” (ማቴ. 2: 21)።

ኣብ ናይ ምምላሱ ጉዕዞ፡ “ኣርኬላዎስ ኣብ ክንዲ ሄሮድስ ኣብኡ ኣብ ይሁዳ ከምዝነገሠ ሰሚዑ ናብኡ ምኻድ ፈርሐ። ብሕልሚ ምስተገለጸሉ ድማ ናብ ምድሪ ገሊላ ሽደ” (ማቴ. 2: 22-23)። እዚ ራብዓይ ሕልሚ ኢዩ።

ሉቃስ ወንጌላዊ ብጊድኡ፡ ዮሴፍ ካብ ናዝሬት ኪምዝገብ ናብ ቤተ ልሔም ኪሸይድ ከሎ፡ ብርቱዕ ጉዕዞ ከምዝጋጠሞ ኢዩ ዝገልጸልና። ቅድስቲ ስድራ ናብ ቤተ ልሔም ናብ ትውልዲ ዓዶም ዚጓዓዙ ዝነበሩ፡ ንጉሥ ቄሳር ኣውጉስቶስ መላእ ሕዝቢ ኪምዝገብ ስለዝኣዘዘ ኢዩ። ኢየሱስ ኣብ ቤተልሔም ተወልደ (ሉቃ. 2:7 ርኣ)። ኢየሱስ ምስ ተወልደ፡ ከም ተራ ሕጻን ኣብቲ መዝገብ ኣውጉስቶስ ቄሳር ተመዝገበ። ሉቃስ ወንጌላዊ ከምዚ ቢሉ ኪጽሕፍ ከሎ፡ ስድራ ኢየሱስ ከሉ ነቲ ብሕጊ ዝተኣዘዘ ነገራት ይፍጽሙ ከምዝነበሩ ኬመልክተልና ቢሉ ኢዩ። እዚ ሕግታት እዚ ከኣ፣ ሥርዓት ግዝረት ኢየሱስ፡ ምንጻሕ ማርያምን ወዳን፡ ቦኸሪ ውላድ ንኣምላኽ ምውፋይ የጠቓልል ነበረ (ሉቃ. 2: 21-24 ርኣ)¹⁵።

ከምቲ እኖና ማርያም ኣብ ብሥራት ገብርኤል መልእኽ ዝበለቶ፤ ከምቲ ኢየሱስ ኣብ ጌተሰማኒ ዝበሎ፤ ቅዱስ ዮሴፍ ድማ ኣብ ከሉ ኩነታቱ “ይኹን” ዚብል ቃሉ ገለጸ።

ቅዱስ ዮሴፍ ከም መጠን ኣቦ ንኢየሱስ ሕጻን፡ ነብኡን ነዲኡን ኪእዘዘም ከምዝነበሮ ይምህሮ ነበረ (ሉቃ. 2: 51 ርኣ)። ከመይ ንወለድኻ ምእዛዝ ካብቲ ዓሠርተ ትእዛዛት እግዚአብሔር ነበረ (ዘጸ. 20:12 ርኣ)።

ክርስቶስ ኣብ ናዝሬት፡ ኣብቲ ሕቡእ ዝኾነ ሕይወቱ ኣብ ትሕቲ ቅዱስ ዮሴፍ ከይኑ ፍቓድ ሰማያዊ ኣቦ ኪፍጽም ከምዝነበሮ ተማህረ። ፍቓድ

¹⁵ ዘሌ.12:1-8; ዘጸ.13:2 ርኣ።

አቦ ምፍጸም እውን ዕለታዊ ምግቡ ኮነ (ዮሐ. 4:34 ርአ)። ክርስቶስ አብቲ ኣዚዩ ዝጸንከረ እዋን ሕይወቱውን ከይተረፈ፡ ማለት ኣብ ጌተሰማኒ፡ ካብ ድላዩ ዚፍጸም፡ ፍቓድ ኣብኡ ኪፍጽም መረጸ¹⁶። “ክሳብ ሞት፡ ኤሪ እኒ ደኣ ክሳብ ኣብ መስቀል ምግብ ተኣዘዘ” (ፊሊ. 2:8)። ጸሓፊ መልእኽቲ ናብ ዕብራውያን ከምዚ እናበለ ይድምድሞ፡ “ወዲ ኣምላኽ እኒ እንተኾነ፡ በቲ ዝተቐበሎ ስቓይ እዙዝ ምጃን ተማህረ” (ዕብ. 5:8)።

“ቅዱስ ዮሴፍ ኣባትነቱ ኣብ ግብሪ ብምውጻል፡ ንጉይታና ኢየሱስ ክርስቶስን ንተልእኽኡን ብቐጥታ ኬገልግል፡ ብኣምላኽ ከምዝተጸወደ፡ እዚ ብምግባር ከኣ “ጊዜኡ ምስ ኣኸለ ንሱ ኣብቲ ዓቢይ ምስጢረ ድኅነት ከምዝተሓባበረ፡ ብሓቂውን ሠራዒ ድኅነት ከምዝኾነ”¹⁷ የብራህርሃልና።

4- ሕራይ በሃሊ ኣቦ

ቅዱስ ዮሴፍ ንማርያም ብዘይ ቅድመ-ኩነት ተቐበላ። ንኹሉ ቃላት መልእኽ እግዚአብሔር ተቐበሎ። “ጭውነት ልቢ ቅዱስ ዮሴፍ በዚ ኢዩ ዚግለጽ፡ ንሱ ካብ ሕጊ ንዝተመሃሮ ዘበለ ኩሉ ብፍቕሪ ከምዝግዛእ ይገብር። ሎሚ ኣብ ዓለምና ሥነ ኣእምሮአዊ፡ ቃላዊ፡ ኣካላዊ ዓመጽ ኣብ ልዕሊ ደቀንስትዮ ብብዝኒ ይርኣ። ቅዱስ ዮሴፍ ግን ሰብ ዜኹብርን፡ ስኩፍ ስምዒት ዘለዎን ሰብ ነበረ። መደብ ኣምላኽ ብዓቢኡ እኒ እንተዘይተረድኦ፡ ናይ ማርያም ክብርን ስምን ኪዕቅብ፡ ንሕይወታውን ኪሕልዎ መረጸ። እቲ ዝበለጸ ሠናይ ኪገብር ቢሉ ኣብ ዝተጠራጠረሉ እዋን፡ ኣምላኽ ዓይኒ ኣእምሮኡ ብምብራህ ሓገዝ”¹⁸።

ኣብ ሕይወትና ገለ ንኣና ዘይርደኣና ምስ ኣጋጠመና፡ መብዛኝትኡ ጊዜ ተስፋ ንቁርጽ ወይ ነፅገርግር። ቅዱስ ዮሴፍ ግን ኣብ ከምዚ ኩነታት ኪርከብ ከሎ፡ ነቲ ምስጢራዊ ዝኾነ ነገራት ይቐበሎ ነበረ። ብዙኅ ኣብ ሓሳባቱ ከይተኣማመነ፡ ከም ፍቓድ ኣምላኽ ንኹሉ ይቐበሎ እሞ፡ ከም ናይ ሕይወቱ ወይ ታሪኽ ሕይወቱ ክፋል ይገብር፡ ብሓላፍነት ከኣ ይቐበሎ ነበረ። ታሪኽ ሕይወትና እንተዘይተቐበልና፡ ምስ ሕይወትና እንተዘይተዓራኸና፡ ምሩኻት

¹⁶ ማቴ.26:39፡ ማር.14:36፡ ሉቃ.22:42 ርአ።

¹⁷ SAINT JOHN PAUL II, Apostolic Exhortation Redemptoris Custos (15 August 1989), 8: AAS 82 (1990), 14.

¹⁸ Homily at Mass and Beatifications, Villavicencio, Colombia (8 September 2017): AAS 109 (2017), 1061.

ገዛእ ትጽቢትናን ስዕረትናን ንኸውን ንቅድሚት ሓንቲ ስጉምቲ'ውን ክንጓዳዝ ኣይንኸእልን።

ቅዱስ ዮሴፍ ዜመልክተልና መንፈሳዊ መንገዲ፣ ናይ ኩሉ ሕይወትና ምርዳእ ዘይኮነ ናይ ኩሉ ሕይወትና ምቕባል ኢዩ። ኣብ ሕይወትና ንዘጓንፈና ኩሉ እንተተቐቢልናዮ፣ ምስ ታሪኽ ሕይወትና እንተተዓሪቕና፣ ዝሰፍሑን ዝገፍሑን ታሪኽና ንዕዘብ፡ ዓሚቕ ዝኾነ ትርጉም ከምዘለዎ እውን ንርዳእ። ሰበይቲ ኢዮብ ብዛዕባ ሕይወቲ ነቲ ዝተጓነፎ ሕሰም ኪረግም ምስ መኸረቶ፡ ዕጉስ ብዝኾነ መልሲ መለሰ፡- “ካብ ኣምላኽ ሠናይ ነገር ካብ ተቐበልና፣ ነቲ እኩይ ነገርክ ክንቐበሎይ ኣይግበአናን ኢዩ!” (ኢዮብ 2:10)። ንሕና'ውን ከም ቅዱስ ዮሴፍ ንኹሉ ምስ እንቐበል ነቲ ወኒ ዝመልእ ምላሽ ኢዮብ ከነስተማቕርን መቓልሑ ክንሰምዕን ክንክእል ኢና።

ቅዱስ ዮሴፍ ከም ዝተሳዕረ ሰብ ኢዱ ዚህብ ኣይነበረን፣ እንታይ ደኣ ብትብዓትን ብጽንዓትን ዚብድህ ሰብ ነበረ። ኣብ ሕይወትና ንኹሉ ምስ እንቐበልን እንጸውርን፣ መግለጺ ናይ'ቲ ህያብ መንፈስ ቅዱስ ዝኾነ ትብዓት ኪኸውን ይኸእል ኢዩ። ንሕይወትና ምስ ኩሉ ተቓራንነታ፣ ፍሽለታን ተስፋ-ምቑራጽን፣ ከም ዘላታ ንኸትቅበላ ዘድልዩካ ኃይሊ፣ ኣምላኽ ጥራይ ኢዩ ኪህበና ዚኸእል።

ክርስቶስ ኣብ መንገዥ ኪርከብ ከሎ፣ እዚ ህያብ ሰማያዊ ኣቦ ኢዩ። ክርስቶስ ኣብ መንገዥ ምስ ዚርከብ፣ ኣብ ሕይወትና ፈጺሙ ንዓና ዘይርደእና ነገራት ምስ ዜጋጥም፣ ንኹሉ ንቐበሎ፣ ነፍስ ወከፍና ከኣ ምስ ሓቀኛ ታሪኽና ንዕረቕ።

ኣምላኽ ንቐዱስ ዮሴፍ “ኣታ ወዲ ዳዊት ኣይትፍራሕ” (ማቴ. 1: 20) ከም ዝበሎ፣ ንዓና'ውን “ኣይትፍራሕ!” ይብለና ኣሎ። ሕርቃናን ተስፋ ምቑራጽናን ኣወጊንና፣ ህልው ኩነታትና ከም ዘለዎ ክንቐበሎ ኣሎና። ኩነታት ሕይወትና ከምቲ ንሕና እንደልዮ እንተዘይኮነ እውን ኩሉ ክንቐበሎ ኣሎና። እዚ ከኣ ተስፋ ብምቑራጽ ዘይኮነስ፡ ብተስፋን ብትብዓትን ክንፍጽጥ ኣሎና። ከምዚ ብምግባር ጥራይ ኢና ናብቲ ዓሚቕ ትርጉም ዘለዎ ሕይወት እንሳገር። ንሕና ከምቲ ወንጌል ዚደልዮ ጌርና ንሕይወትና ብትብዓት እንተተናቢርናዮ፣ ሕይወትና ብተኣምር ከምብሓድኽ ኪሕደስ (ኪውለድ) ይኸእል ኢዩ። ኩሉ ነገር ፋሕ ዚብል ዘሎ ኮይኑ እንተተሰመዓና፣ ገለ ነገር ምትዕርራይ እንተኣበየና፣ ኣምላኽ ኣብቲ

አእማን ጥራይ ዝበዝሐ መሬት ዕምባባ ከምዘዕንብብ ኪገብር ይኸእል ኢዩ። ብኅልናና ዝተኸፍና ኮይኑ እንተ ተሰመዓና፡ ኅልናና እንተነቐፈና እውን፡ “አምላኽ ካብ ልብና (ካብ ኩሉ) ይዓብን፡ ኩሉ ዚፈልጥን አምላኽ ኢዩ” (1ዮሐ. 3:20)።

ኣብዚ ክርስትያናዊ ክወንነት (Christian realism) ካብቲ ዘሎ ፍጥረት ወላ ኣንቲ እኳ ከምዘይክሓድ ደጋጊሙ የረጋግጾልና። ፍጥረት ወይ ክወን ነገር ዘይክሓድን ምስጢራውን ዝኾነ ብዙኅነት ኣለዎ። ጽቡቕን ክፋእን ነገር ዘለዎ ኮይኑ፡ ፍጥረታዊ ትርጉም (existential meaning) ኣለዎ። እዚ ስለ ዝኾነ ኢዩ ሓዋርያ ጳውሎስ “ንቶም ንአምላኽ ዜፍቅሩ፡ ከም መደቡንውን ዝተጸውዑ ግና ሽሉ ንሠናዮም ከም ዝተፈጥረ ንፈልጥ ኢና” (ሮሜ 8:28) ዚብል። ኣብ ርእሲ እዚ ቅዱስ ኣገራጢኖስ፡ “ዋላ እቲ ክፋእ ተባሂሉ ዚጽዋዕውን” ዚብል ይውስኸሉ። ኣብዚ ዝዓበየ ጠመታኡ፡ እምነት ወላ ነቲ ክፋእ ተባሂሉ ዚጽዋዕ ኩነታትውን፡ ትርጉም ትህቦ”¹⁹።

ምእማን ማለት ቀሊልን ምቹእን ፍታሕ ምርካብ ማለት ኢዩ ቢልና ክንሓስብ የብልናን። ክርስቶስ ዝሃበና እምነት፡ እታ ኣብ ቅዱስ ዮሴፍ እንዕዘባ እምነት ኢያ። ንሱ ኣብ ዝኾነ ይኸን ኩነታት ቀሊል ዝኾነ ፍታሕ ኣይተጸበየን። እንታይ ደኣ ንኸወን ነገር ዓይኑ ከፊቱ ብምዕዛብ ብግላዊ ሓላፍነት ተቐበሎ።

ኣረኣኢያ ቅዱስ ዮሴፍ ንኸልኦት ሰባት ከም ዘለውዎ (ከከም ጠባዮም)፡ ብዘይ ኣፈላላይ ክንቅበሎም የተባብዓና። አምላኽ ነቲ ዝደኸመ ሓርዩ ኢዩዎ (1ቆሮ. 1:27 ርኣ)፡ ንሕናውን ነቲ ዝደኸመ ሰብ ፍሉይ ዝኾነ ተገዳስነት ከነርኢ ኣለና። አምላኽና “ኣቦ ዘኸታማትን ሓላዊ (ጠበቓ) መበለታትን ኢዩ” (መዝ. 68: 5) ስለዝኾነ ነቲ ኣብ መንገድ ዘሎ ወጻእተኛ ኬነፍቅሮ ኣዚዙና ኢዩ²⁰። ንዓይ ብዚመስለኒ፡ ጎይታና ኢየሱስ ክርስቶስ ምሳሌ ጥፋእ ወድን ርኅሩኅ ኣቦን ካብ ቅዱስ ዮሴፍ ኢዩ ዝተመሃሮ (ሉቃስ. 15: 11-32 ርኣ)።

5- ተበላሓትን ተባዕን ኣቦ

ሓቀኛ ውሽጣዊ ምፍጥስ (true interior healing) እንተደለና፡ ናይ ገዛእ ርእስና ግላዊ ታሪኽ ክንቅበሎ፡ ከምኡውን ኣብ ሕይወትና ንዘይመረጽናዮ

¹⁹ Enchiridion de fide, spe et caritate, 3.11: PL 40, 236.
²⁰ ዘዳ.10:19፡ ዘጸ.22:20-22፡ ሉቃ.10:29-37 ርኣ።

ከነታት እንተኾነውን ክንቅበሎ አሎና። አብዚ ቀዳማይ ውሽጣዊ ሓቀኛ ምፍዋስ ዝበልናዮ ካልኣይ ነገርውን ክንውሰኽሉ አሎና። ንሱ ከኣ መሃዝነት ዝመልኦ ትብዓት ምጥራይ ኢዩ። እዚ ዓይነት ጠባይ፡ ንሽግርትና ኣብ ምፍታሕ እንጥቀመሎም ኣገባብ ኢዩ ብፍላይ ዝረኣ። ሽግር ምስ ዘጋጥመና፡ ወይ ኢድና ንህብ፡ ወይ ጎሲናዮ ንኣልፍ፡ ወይ ድማ ንሽግር ተቐቢልና ንብድሆ። ሓድሓደ ጊዜ ንሽግር ክንብድህ ከሎና፡ ንሕና ኣሎና ኢልና ሓሲብናዮ ዘይንፈልጥ ክእለት ከምዘሎና ንግንዘብ።

ብዛዕባ ትረኻ ጊዜ ንእስነት ጎይታና ኢየሱስ ክርስቶስ ክንምልከት ከሎና፡ “ስለምታይ ኢዩ ኣምላኽ ቀጥታውን ግሉጽን ብዝኾነ መንገዲ ዘይዓየየ?” ንብል ንኸውን። እንተኾነ ግን ኣምላኽ ብሕዝብን ብፍጻሜታትን ኢዩ ዚዓዩ። ኣምላኽ ንዮሴፍ ጀማሪ ታሪኽ ድኅነትና ንኺኸውን ዝሓረዮ ሰብ ነበረ። ብዮሴፍ ሓቀኛ “ተኣምር” ብምፍጻም ከኣ፡ ኣምላኽ ንወዱን ነዲኡን ኣድኃ። ኣምላኽ ኣብቲ መሃዝነት ዝመልኦ ትብዓት ቅዱስ ዮሴፍ ስለዝተኣማመነ ዓየየ። ልደት ኢየሱስ ከምዚሕብረና፡ ዮሴፍ ምስታ ነፍሰጸር ዝነበረት ማርያም ኣብ ቤተ ልሔም ምስ በጽሖ፡ ኣብ መቐበል ኣጋይሽ ስፍራ ከምዘይነበረ ተገንዘበ። ከም መሕደሪኦም ከኣ መብልዒ ማል መረጸ። ነዚ ንመቐበል ኣጋይሽ ዘይበቅዕ መብልዒ ማል ከኣ ኣጸባቢቐ። ወልደ ኣምላኽ ናብ ምድሪ ኪመጽእ ከሎ መሕደሪኡ ንኺኸውን ብዝተኻእሎ ኣጸባቐ ኣሰናደዎ (ሉቃ. 2፡ 6 ርኣ)። ካብ ሄሮዶስ ንጉሥ ኪመጽእ ንዚኸእል ሓደጋ ቅትለት ኢየሱስ ሕጻን ከምዘሎ ምስ ተገንዘበ ከኣ፡ ፍርቂ ለይቲ ተንሢኡ፡ ናብ ግብጺ ምስ ስድራኡ ሃደመ (ማቴ. 2፡ 13-14 ርኣ)።

ነዚ ኣብ ወንጌል ዘሎ ታሪኽ፡ ብዘይ ኣስተንትኖ ላህመታዊ ብዝኾነ ኣገባብ እንተ ኣንቢብናዮ፡ ኃያላትን ኣብ ስልጣን ዘለዉ ሰባትን ዓለምና ዝገዝእዎ፡ ከምድላዮም ይገብሩዎ ከምዘለዉ እውን ኮይኑ ኪስመዓና ይኸእል። እንተኾነ ግን እቲ “ጥዑም ብሥራት ወንጌል” ካልእ መልእኽቲ ኢዩ ዜመሓላልፈልና። ትዕቢትን ዓመጽን ናይ ዓለም ኃያላት ዘሎ እኳ እንተመሰለ፡ ኣምላኽ ኣድኃኒ ዝኾነ መደብ ካብ ምፍጻም ዓዲ ኣይውዕልን ኢዩ። ስለዚ እናሓንሳእ እውን ሕይወትና ኣብ ትሕቲ ቍጽጽር ናይ ዓለም ኃያላት ዘላ እኳ እንተመሰለና፡ ወንጌል እቲ ኣገዳሲ ዝኾነ ነገር እንታይ ከምዝኾነ ይሕብረና። ኣምላኽ ንዓና ንምድኃን ከሉ ጊዜ መንገዲ ኣለዎ። ከምዚ ናይ ናዝሬት ጸራቢ ዕንጨይቲ መሃዝነት ዘለዎ ትብዓት ይሃልወና ደኣ እምበር፡ ንድኅነትና ኣምላኽ መንገዲ ኣለዎ። ኣብ መለኮታዊ ሓልዮት እምነት እንተለና፡ ከሉ ጊዜ ንሽግርና ናብ ክእለት ኪልውጦ ኣምላኽ ዓቕሚ ኣለዎ።

ገሊኡ ሳዕ ኣምላኽ ይሕግዘና ከምዘየሎ ኮይኑ እንተተሰመዓና፡ ረሲዑና ቢልና ክንሓሰብ የብልናን። በንጻሩ ኣምላኽ ኣባና መደብ ስለዘለዎ፡ መሃዘነት ዝመልእ ትብዓት ተዓጢቕና፡ ናይ ገሃእ ርእሰና ፍታሕ ክንረክብ ክንጽዕር ኣሎና።

ናይቲ መጻጉዕ (ልሙስ) ሰብ ኣዕሩኽ እዚ መሃዘነት ዝመልእ ትብዓት ስለዝነበሮም ኢዮም፡ ዝባን ናሕሲ ቀንጢጦም፡ ጡብ ኣፍሪሶም ኢየሱስ ናብ ዝነበሮ ቦታ ነቲ ልሙስ ሰብ ዘውረድዎ (ሉቃ. 5፡ 7 ርእ)። እቶም ኣዕሩኽ እቲ መጻጉዕ፡ እቲ ዝሓሰብዎ ቂያ ምስ ዚገብሩ፡ ጸገም ከምዘይህሉ ፈለጡ። ኢየሱስ ክርስቶስ ከኣ ንዓርኮም መጻጉዕ ከምዘሕውዮ ተአማሚኖም ነበሩ። ስለዚ ውን “ካብ ብዙኒ ሰብ ዚኣክል ከመይ ገይሮም ከምዘእትውዎ ምስ ጨነቕም፡ ናብ ናሕሲ ደየቡ እሞ፡ ጡብ ኣፍሪሶም ምስ ዓራቱ ናብ ማእከል ኣብ ቅድሚኡ ኢየሱስ ኣውረድዎ” (ሉቃ. 7፡ 19-20)። ኢየሱስ ከኣ ናይዞም መሃዘነት ዝመልእዎ ሰባት እምነት ስለ ዝተረድኡ፡ ነቲ መጻጉዕ ኣሕወዮ።

ኢየሱስን ማርያምን ዮሴፍን ኣብ ምድሪ ግብጺ ክንደይ ጊዜ ከምዚጸንሑ ወንጌል ኣይገልጸልና ኢዮ። ብርግጽ ግን መንበሪ ገዛን ዕለታዊ እንጌራን ዕለታዊ ስራሕን ኪረኽቡ ነይርዎም። እዚ ኣድላይነት ዝተረጋገጸ ነገር ስለዝኾነ፡ ቅድስቲ ስድራ፡ ከም ካልእ ተራ ስድራቤት ኣብ ግብጺ ነዚ ሽግራትውን ፍታሕ ኪረኽቡሉ ነይርዎም። ከምቶም ካልኣት ብዙኃት ስደተኛታት ኣኅዋትናን ኣኃትናን፡ ሎሚ ካብ ሓደጋን ጥሚትን ኬምልጡ ቢሎም፡ ናብ ዝገደደ ሽግር ዚቃልዑ፡ ከምኣቶም ቅድስቲ ስድራውን ናይዚ ሽግርዚ ተኻፊልቲ ኮይኖም። ኣብዚ ጉዳይዚ ቅዱስ ዮሴፍ ናይቶም ሎሚ ብምኽንያት ውግእ፡ ጽልኢ፡ ስደትን ድኽነትን ትውልዲ ሃገሮም ኪግድፉ ዚሰደዱ ሰባት ፍሉይ ጠበቓ ከምዝኾነ እግንዘብ።

ኣብ ምዝዛም ነፍስ ወከፍ ዮሴፍ ጊደኡ ዝተጸወተሉ እዋን፡ ዮሴፍ ተንሢኡ፡ ነቲ ሕጻንን ኣዲኡን ወሲዱ ኣምላኽ ዝኣዘዞ ከምዝፈጸመ፡ ወንጌል የረጋግጸልና። ብሓቂ ኢየሱስ ማርያም ዮሴፍ ናይ እምነትና እቲ ዝበለጸ መዝገብ ወርቂ ኢዮም²¹።

ኣብ መለኮታዊ መደብ ድኅነት፡ ኢየሱስ ወዲ ማርያም ካብ ማርያም ኣዲኡ ተፈልዮ ኣይፈልጥን። ንሳ “ኣብ እምነታዊ ጉዕዞኣ ሰጎመት። ምስቲ

²¹ Cf. S. RITUUM CONGREGATIO, Quemadmodum Deus (8 December 1870): ASS 6 (1870-1871), 193; BLESSED PIUS IX, Apostolic Letter Inclytum Patriarcham (7 July 1871): l.c., 324-327.

ፍቅር ወዳ ከአ ብእምነት ምስኪ ተጓዕዘት፡ ኣብ ትሕቲ መስቀል ምስኪ ክሳብ ምቛም ከኣ ጸንዐት²²።

ምስጢራዊ ብዝኾነ ኣገባብ ንማርያምን ኢየሱስን ንሕና ክንዕቀብምን ክንከናኸኖምን፡ ንዓና ሓላፍነት ተዋሂቡና ኢዩ። ስለዚውን ንሕና ንማርያምን ኢየሱስን ንዕቅብምዶ ኣሎና ቢልና ንገዛእ ርእስና ክንሓትት ኣሎና። እቲ ወልደ እግዚኣብሔር ወዲ እቲ ከኣሊ ኩሉ ዝኾነ ኣምላኽ ኢየሱስ ናብ ዓለም ኪመጽእ ከሎ ተነቓፊ ኮይኑ ኢዩ መጸኢ። ስለዚውን ዮሴፍ (ንኢየሱስ) ኪዕቅብን ኪከላኸለሉን፡ ኬዕብዮን ነበሮ። ከምቲ ማርያም ዝገበረቶ፡ ኣምላኽ ኣብ ዮሴፍውን እምነት ኣሕዲሩ ነበረ። ቅዱስ ዮሴፍ ንሕይወት ማርያም ምድኃን ጥራይ ዘይኮነሱ፡ ኩሉ ጊዜ ናይ ኢየሱስ ኮነ ናታ ኃልዮት ስለ ዘርኣዩ፡ ማርያም ምሉእ ተስፋ-ኣ ኣብ ቅዱስ ዮሴፍ ኣንበረት። ስለዚ ቅዱስ ዮሴፍ ናይ ኩላዊት ቤተ ክርስትያን ሓላዊ እውን ኪኸውን ግድን ኢዩ። ከመይ ቤተ ክርስትያን፡ ኣብ ታሪኽ ወዲሰብ ናይ ጐይታና ኢየሱስ ክርስቶስ ምስጢራዊ ኣካል መቐጸልታ ኢያ። ናይ ቅድስቲ ማርያም ኣደነት እውን ኣብ ኣደነት ቤተ ክርስትያን ተንጸባሪቐ ይርከብ²³። ቅዱስ ዮሴፍ ቀጸሊ ሓለዋ ማርያምን ኢየሱስን ከምዝነበሮ፡ ንዓናውን ይሕልወና ኢዩ። ከመይ ንሕናውን ንቤተ ክርስትያን ብምፍቃርና፡ ንማርያምን ንፍቁር ወዳን ምፍቃርና ንቐጽል ኣሎና።

እቲ ሕጻን “ነዞም ካብ ዝነኣሱ ኣጎዋተይ ዝገበርክምዎ ኩሉ፡ ንዓይ ከምዝገበርክም ኢዩ” (ማቴ. 25:40) ምባል ይቐጽል ኣሎ። ስለዚ ኩሉ ድኻ ዘበለን ስኡንን ዚሳቐን ኣብ ጻዕሪ ሞት ዘሎን፡ ኩሉ ስደተኛን እሱርን፡ ኩሉ ኣብ ዓራት ሕማሙ ዚርከብ ሰብ፡ ቅዱስ ዮሴፍ ዚሕልዎ ዘሎ “ሕጻን” ኢዩ። በዚ ምኽንያትዚ፡ ቅዱስ ዮሴፍ ሓላዊ ግሉላትን ስኡናትን ስደተኛታትን ዝሳቐዩን ድኻታትን ኣብ ጻዕሪ ሞት ዘለዉን ኢዩ። ጐይታና ኢየሱስ ክርስቶስ ብዛዕባ እዞም ሰባት እዚኣቶም ስለዝተገደሰን፡ ምስኡም ስለዝተመሳሰለን፡ ቤተ ክርስትያንውን ነዞም ዝነኣሱ ኣጎዋትናን ኣኃትናን ፍሉይ ዝኾነ ተገዳስነት ካብ ምግላጽ ዓዲ ኣይትውዕልን። እቲ ፍሉይ ዝኾነ ክንክንን ሓላፍነት ናይ ምውሳድ ተግባርን ካብ ቅዱስ ዮሴፍ ኢና ክንመሃሮ ዘሎና። ነቲ ሕጻንን ነዲኡን፡ ንምስጢራትን ንፍቅርን፡ ንቤተ ክርስትያንን ንድኻታትን ምፍቃር ክንለማመድ ኣሎና። ኩሎም እዚኣቶም ወትሩ እቲ ሕጻንን ኣዲኡን ኢዮም።

²² SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution on the Church Lumen Gen-
tium, 58.

²³ Catechism of the Catholic Church, 963-970.

6- ጸዕራም አቦ

ር. ሊ. ጳጳሳት ሊዮን መበል 13 “ሐደስቲ ነገራት” ዘርእስታ ዓዋዲት መልእኽቲ ካብ ዝጽሕፉሉ እዋን ኣቲሒዙ፡ ብዛዕባ ቅዱስ ዮሴፍ ኪወገቦ ዝጀመረ ስም፡ ዮሴፍ ሰራሕተኛ አቦ ከምዝኾነ ኢዩ። ቅዱስ ዮሴፍ ንስድራኡ ኪምግብ፡ ጸራቢ ዕንጨይቲ ኮይኑ፡ ብተግባር ኣእዳዉ ድሓን ዝኾነ፡ ብቕንዕና ዝኸሰቦ እቶት ነበሮ። ዕለታዊ እገጌራኻ ካብ ዕለታዊ ሰራሕ ክትከሰብ፡ ክብሪ ኮይኑ ዓቢይ ታሕንስ ከምዚፈጥረልካ፡ ኢየሱስ ካብ ኣቡኡ ዮሴፍ ነዚ ክብሪዚ ተመሃረ። ኣብዚ ዘሎናዮ ዘመን ሰራሕ ኣዚዩ ኣገዳሲ ማኅበራዊ ኣርእስቲ (burning social issue) ኢዩ። ሰራሕ ኣልቦነት (unemployment)፡ ኣብተን ካብ ብዙኅ ዓመታት ኣዚየን ዝማዕበላ ሃገራትውን እንተኾነ ናብ ዝለዓለ ጥርዙ በጺሑ ኣሎ። ቅዱስ ዮሴፍ ናይቲ ዜኸብረካ ቅኑዕ ሰራሕ ሓላዊ ኢዩ። ሎሚ ነዚ ዜኸብረካ ቅኑዕ ሰራሕ ዝተሓደሰ ፍቕሪ የድልየና ኣሎ።

ሰራሕ ኣብ ናይ ድኅነት ተግባር ንምስታፍ ሓደ መጋበሪ ኢዩ። ሰራሕ ነቲ ኪመጽእ ዘለዎ መንግሥቲ ኣምላኽ ዜቃላጥፍ ተግባር ኢዩ። ብሰራሕ ንዘሎና ክእለትን ሞያን የማዕብል፡ ዕጋብትውን ይስመዓና። ንኸእለትናን ሞያናን ድማ ኣብ ኣገልግሎት ማኅበረ ሰብን ኅወኅታዊ ሱታፊን ከነውዕሎም ኣሎና። ብሰራሕ ነፍስወከፍ ሰብ ይዓግብን ይምዕብልን። ንሱ ጥራይ ዘይኮነሱ፡ ሰራሕ ነታ ቀዳማይቲ ኣሃዱ ኅብረተሰብ ዝኾነት ስድራቤት እውን የማዕብል ኢዩ። ሰራሕ ኣልቦነት ዜጥቅዓ ስድራቤት፡ ኣብ ሽግርን ምስሕሓብን ምርሕሓቕን ምብትታንን እውን ትኣቲ። ድሓን ዝኾነ መነባብሮ ንኸትነብር፡ ሰራሕ ኣድላዩ ኢዩ። ነፍስወከፍ ሰብ ዜኸብሮን፡ ዜናብሮን ሰራሕ ከየረጋገጽና፡ ከመይ ቢልና ኢና ብዛዕባ ሰብኣዊ ክብሪ ክንሃረብ እንኸእል፤

ዝኾነ ይኹን ሰራሕ ዝሰርሑ ሰባት ምስ ኣምላኽ ስለዝተሓባበሩ፡ ናይቲ ኣብ ከባቢና ዘሎ ዓለም ፈጠርቲ ኪበሃሉውን ይኸእሉ። ናይ ዘመንና ቅልውላው፡ ቁጠባውን ማኅበራውን ባህላውን መንፈሳውን ኪኸውን ይኸእል። እዚ ኹሉ ግን ናይ ሰራሕ ኣድላይነትን፡ ክብርን፡ ኣገዳስነትን ከምብሓድሽ ንኸንፈልጥ ሓጋዚ ኪኸውን ይኸእል። እዚ ከኣ ወላሓደ ዘየገልል ሓድሽ ዝኾነ “ንቡር” ሰራሕ ንኸንረክብ ንኸኾልና መጸዋዕታ ኮይኑ ኬገልግልና ይኸእል። ቅዱስ ዮሴፍ ሰራሕተና ብምኻኑ፡ ኣምላኽ ብምስጢረ ሥጋዌ ሰብ ምስ ኮነ፡ ንሰራሕ ከምዚይጸልኦ የዘኻኸረና። ኣብዚ ዘሎናዮ ዘመን ብሰንኪ ኮቪድ-

19 ስራሕ አልቦነት ንብዙኃት ሰባት አጥቂው አሎ። እዚ ዙንታት እዚ ግን ንቐዳምነታትና ከምብሓድሽ ክንርእዮ ከምዘሎና የዘኻኸረና። እዚ ዝተረጋገጸ ርዲኢትና ኣብ ግብሪ እነውዕለሉ መንገዲ ምእንቲ ክንረክብ፡ ስለዚውን መንእሰያትና ኮነ ተራ ሰብ፡ ብፍላይ ስድራቤት፡ ዜናብሮም ስራሕ ምእንቲ ኪረኽቡ፡ ነቲ ስራሕተኛ ዝኾነ ቅዱስ ዮሴፍ ንለምኖ።

7- ጽላሎት ሰማያዊ ኣቦ

ወዲ ፖላንድ ዝኾነ ያን ዶብራዚንሰኪ (Jan Dobraczyński) ዝተባህለ ጸሓፊ፡ “ጽላል እቲ ኣቦ” (The Shadow of the Father)²⁴ ኣብ ዘርእስታ ልብ ወለድ፡ ብዛዕባ ዛንታ ቅዱስ ዮሴፍ የዘንቱ። ንዮሴፍ ኪገልጽ ብ“ጽላሎት” ይምስሎ። ቅዱስ ዮሴፍ ምስ ኢየሱስ ዝነበሮ ርክብ ኪገልጽ ከሎ ከኣ “ዮሴፍ ናይቲ ሰማያዊ ኣቦ ምድራዊ ጽላሎት ኢዩ” ይብል። ቅዱስ ዮሴፍ ንኢየሱስ ወትሩ ይሕልዎን ይከላኸለሉን። ብርእሱ ኪኸይድ በይኑ ገዲፉዎ ኣይፈልጥን። ኣብዚ ንሕዝብ እስራኤል ሙሴ ዝተዛረበ ቃላት ክንዝክር ንኸእል፡ “ከምቲ ኣብ ምድረብዓ ኪገብረልኩም ዝረኣኸምዎ ኹሉ ኣብ ክንዳኹም ኪዋግኣልኩም ኢዩ። ሰብ ንቐልዓ ከምዝሕንግሮ... ኣብ ኹሉ ዝኸድክምዎ መንገዲ ከምዝሕንግረኩም ሪኢኹም ኢኹም” (ዘዳግ.1:31)። ብተመሳሳሊ መንገዲ ቅዱስ ዮሴፍ ንምሉእ ሕይወቱ ከም ኣቦ ኮይኑ ኢዩ ተናቢሩ።²⁵

ኣቦ ኮይኑ ዝተወልደ የልቦን፡ ግን ኣቦ ትኸውን። ሓደ ሰብ ኣቦ ዚበሃል፡ ኣብ ዓለም ቆልዓ ብምውላዱ ጥራይ ኣይኮነን። እንታይ ደኣ ናይቲ ሕጻን ሓላፍነት ወሲዱ ኪከናኸኖ ከሎ ጥራይ ኢዩ። ብዛዕባ ሕይወት ሓደ ሰብ ሓላፍነት ዚወስድ ዝኾነ ይኹን ሰብ፡ ናይቲ ሓላፍነት ዝወሰደሉ ሰብ ኣቦ ይኸውን።

ሎሚ ዘለዉ ቆልዑ፡ ኣቦ ዘይብሎም ዘኻትም ይመስሉ። ቤተ ክርስትያን እምበኣርከስ ኣቦታት የድልዩዎ ኢዮም። ብዛዕባዚ እዚ ኣርእስቲ እዚ ቃላት ቅዱስ ጳውሎስ ከምዚ ይብል፡- “ብኸርሱቶስ ኣእላፋት መራሕቲ እኳ እንተሎውኹም፡ ብዙኃት ኣቦታት የብልኩምን” (1ቆሮ. 4:15)።

²⁴ Original edition: Cień Ojca, Warsaw, 1977.
²⁵ Cf. SAINT JOHN PAUL II, Apostolic Exhortation Redemptoris Custos, 7-8: AAS 82 (1990), 12-16. Cf. SAINT JOHN PAUL II, Apostolic Exhortation Redemptoris Custos, 7-8: AAS 82 (1990), 12-16.

ነፍስወከፍ ካህን ወይ አቡን ቃላት ቅዱስ ጳውሎስ ተጠቂሙ ከምዚ ኪብል ምተገበአ፡- “ወንጌል ብምብሃር ኣብ ክርስቶስ ኢየሱስ ዝወለድኩኹም ኣነ ኢዮ” (1ቆሮ. 4፡ 15)። ብተመሳሳሊ ቅዱስ ጳውሎስ ንሰብ ገላትያ ከምዚ እናበለ ይዛረቦም፡- “ኣንቱም ደቀይ! ክርስቶስ ኣባኻትኩም ክሳብ ዚሰኣል ከምብሓድኹ ከም ብሕማም ሕርሲ እጽዕረልኩም ኣሎኹ” (ገላ. 4፡ 19)።

አቦ ምዃን ማለት ንውሉድ ናብ ሕይወትን ክውንነትን ምምራሕ ማለት ኢዩ። ደቅኻ ከም ዋንነትካ ሒዝካ፡ ካብ ኩሉ ነገር ብምኽልካልን ሕሉፍ ዓቃቢ ብምዃን፡ ኣባትነትካ ኣይግለጽን ኢዩ። እንታይ ደኣ ውሉድ ባዕሎም ከምዚውሱኑ ብምግባር፡ ናጽነቱ ከምዘስተማቕሩ ብምትብባዕ፡ ክእለቶም እንታይ ከምዝኾነ ባዕሎም ንኺፈልጡ ብምሕጋዝ ኢኻ ኣባትካ እትገልጽ። ቅዱስ ዮሴፍ እዚ ኩሉ ስለዝገበረ ኢዩ፡ ምናልባት “ኣዚዩ ንጽሕ” ኣቦ ዝተባህለ። እዚ ስያሜዚ ንዮሴፍ ዝተሃሀሀ፡ ዮሴፍ ስለዝፍቶ ኣይኮነን፡ እንታይ ደኣ ዮሴፍ “ወናኒ ውሉዱ” ስለዘይነበረ (opposite of possessiveness) ኢዩ። ኣብ ኩሉ ጽፍሒ ሕይወትካ ንደቅኻ ዋንነትካ ዘይትገብር እንተኾንካ፡ ንሰኻ ካብ ሕሉፍ ዋንነት ደቅኻ ናጻ ኢኻ። ፍቕሪ፡ ንጽሕና ምስ ዚሕወሶ ጥራይ ኢዩ ሓቀኛ ፍቕሪ ዚበሃል። ናይ ምውናን ዝንባሌ ዘለዎ ፍቕሪ (A possessive love) ሓደገኛ ፍቕሪ ኢዩ፡ ዝኣስረካን ጨቢጡ ዚገዛካን ፍቕሪ ኣብ ርእሲ ምዃን፡ ምስኪን ይገብረካ። ኣምላኽ ባዕሉ ንደቂ ሰብ ንጽሕ ብዝኾነ ፍቕሪ ኢዩ ዜፍቅር። ኣምላኽ ንባዕሉ ንደቂ ሰባት ብንጽሕ ፍቕሪ ዘፍቀረና ኢዩ፡ ክሳዕ ክንጠፍእን ተጻዩ ክንከይድን ናጻ ሓደገና። ሥነ ሞጎት ፍቕሪ ወትሩ ሥነ መጎት ናጽነት ኢዩ። ዮሴፍ ከኣ ብምርኣይ ዝኾነ ናጽነት ምፍቃር ዚፈልጥ ዝነበረ ኢዩ። ገዛእ ርእሱ ማእከል ናይ ኩሉ ነገራት ኪገብር ኣይደለዩን። ብዛዕባ ገዛእ ርእሱ ኣይሓሰበን፡ በንጻሩ ምሉእ ኣተኩሮኡ ኣብ ምፍቃር ኢየሱስን ማርያምን ነበረ።

ዮሴፍ ሓጎሱ ኣብ ተራ መሥዋዕትነት ጥራይ ዘይኮነስ፡ ኣብ ናይ ገዛእ ርእሱኻ-ወፊያ ይርከብ ነበረ። ኣብ ቅዱስ ዮሴፍ እምነት ጥራይ ደኣ እምበር፡ ምንጽርጻር (ተስፋ ቍርጻት) ዚበሃል ኣይነበረን። እቲ ትዕግሥቲ ዝተሓወሶ ስቕታኡ፡ ናብቲ መግለጺ ጭቡጥ ዝኾነ እምነት ቀራረቦ። ናይ ሎሚ ዓለምና ኣቦታት የድልይዎ ኣለዉ። እቶም ንሰባት ኪጸቕጡ ዚደልዩ ውልቀ መለኽቲ፡ ንኻልእት ሰባት ከም መጋበሪ ናይ ገዛእ ርእሶም ረብሓ መመልኢ ምጥቃም ኣየርብሕን ኢዩ። ናይ ሎሚ ዓለምና ነቶም ስልጣን ምስ ጎይትነት፡ ኣገልግሎት ምስ ባርነት፡ ዘተ ምስ ጭቆና፡ ናይ ርኅራኄ

ተግባር ምስ ተጸባይነት ዚደናገሩ ሰባት ይነጽግ። ሓቀኛ ጸዋዕታ ካብ ርእሰ ወፊያ ኢዩ ዚፍጠር፡- እዚ ከኣ ፍረ ብሱል መሥዋዕትነት ኢዩ። ክህነትን ውፋይ ሕይወትን እውን ከምዚ ዓይነት ብስለት ዚሓትት ኢዩ። ጸዋዕታና ጸዋዕታ ቃል ኪዳን ወይ ከኣ ጸዋዕታ ተግቅቦ ወይ ድንግልና ኪኸውን ዚኸእል'ኳ እንተኾነ፡ ናይ ገዛእ ርእስና ወፊያ ኣብ መሥዋዕትነት ጠጠው እንተኢሊ፡ ናብ ምልኣት ኣይመርሓናን ኢዩ። ብሓቂ ናብ መሥዋዕትነት ዜብጽሕ ጸዋዕታ እንተሎና፡ ንሕና ናይ ታሕጓስን ጽባቕን ፍቕርን መስከርቲ ንኸውን። እንተዘየሎ ጸዋዕታና ናብ ሓዘን፡ ናብ ሕጉሳት ዘይምኻን፡ ናብ ምጭናቕ የብጽሓና።

ኣቦታት ኣብ ክንዲ ውሉድ ንሕይወት ውሉዶም ምንባር ተሓሲስሞም፡ ሓዲሽን ዘይተጸበዩዎን ራእያት ሕይወት ይኸፈተሎም። ነፍስ ወከፍ ውሉድ ብሓገዝ ናይቲ ናጽነቲ ዜኸብረሉ ኣቦኡ ጥራይ ዚኸፈት እንኮ ምስጢር ኢዩ። እዚ ኣቦዚ ጠቕሚ ዘይብሉ ኮይኑ ምስ ተሰምዖ፡ ውሉዱ ርእሱ ክኢሉስ ብዘይመሰነይታ ጎደናታት ሕይወት ኪጓጓዝ ከም ዚኸእል ኣብ ዝተረድኣሉ እዋን ኢዩ ዝበለጸ ኣቦን መምህርን ዚኸውን። ሓደ ኣቦ ከም ቅዱስ ዮሴፍ ውሉዱ ናቲ ዘይኮነስ ኪከናኸኖ ብሕድሪ ዝተሞህቦ ምኻኑ ወትሩ ዚፈልጥ ኢዩ። ክርስቶስ “ኣብ ሰማይ ሓደ ኣቦ ስለ ዘሎኩም፡ ኣብ ምድሪ ንሓደ'ኳ ኣቦ ኢልኩም ኣይትጸውዑ” (ማቴ. 23: 9) ኪብል እንከሎ ከምዚ ማለቲ ኢዩ።

ኣብ ዝኾነ ይኹን ዓይነት ኣባትነት፡ ዝኾነ ይኹን ዓይነት ዋንነት ከነዘትውር ከምዘይብልና ክንግንዘብ ኣሎና። እንታይ ደኣ ምድራዊ ኣባትነት ናይ ዝለዓለ ኣባትነት “ምልክት” ኢዩ። ብዝኾነ ይኹን መንገዲ ንሕና ከም ዮሴፍ ክንከውን ኣሎና። ማለት ናይቲ ሰማያዊ ኣቦ ጽላሎት ኢና፡ ናይቲ “ፀሓዩ ኣብ ልዕሊ ኃዋኣንን ጸድቃንን ዜብርቕ፡ ዝናሙ ከኣ ኣብ ልዕሊ ቅኑዓትን ዘይቅኑዓትን ዜዝንም” (ማቴ. 5: 45) ሰማያዊ ኣቦና ጽላሎት ኢዩ። እዚ ጽላሎት እዚ ንወዱ ኩሉ ጊዜ ይስዕቦ።

ኣምላኽ ንዮሴፍ “ተንሥእ፡ ንሕጻንን ነዲኡን ሒዝኻ ኪደ” (ማቴ. 2:13) በሎ።

ዕላማ እዛ ሓዋርያዊት መልእኽተይ ናይዚ ዓቢይ ቅዱስ ዝኾነ ዮሴፍ ፍቕሪ ከም ዚግንዘብ ንምግባር ኢዩ፡ ከምኡ'ውን ኣማልድነቲ ክንልምንን መንፈሳዊ ኃይሉን ቅንኣቱን ንምክታል ንምትብባዕ ኢዩ።

ናይ ቅዱሳን ሓቀኛ ተልእኾ፡ ተአምራት ምፍጻምን ጸጋታት ምሃብን ጥራይ ኣይኮነን። ከም ኣብርሃምን²⁶ ከም ሙሴን²⁷፡ ከምኡ'ውን ከም'ቲ “ሓደ ኣተግራቂ” (1ዮሐ. 2፡ 1)፤ “ኣብ ቅድሚ ጳግዚኣብሔር ኣቦ ዚጣበቐልና” (1ዮሐ. 2፡ 1) ኢየሱስ፡ ቅዱሳን ከኣ ኣብ ቅድሚ ኣምላኽ ዘማልዱልና ኢዮም። ኢየሱስ “ዡሉ ጊዜ ምእንታና ኬማልድ ዚነበር ኢዮ” (ዕብ. 7፡ 25፡ ሮሜ 8፡34 ርኣ)።

ቅዱሳን ሓገዘቲ ከሎም ምእመናን ኮይኖም “ኣብ ዝተፈላለየ ዘኅታት ሕይወቶም ናብ ቅድስና ምእንቲ ኬምርሑ ይረድእዎም”²⁸። ሕይወት ቅዱሳን፡ ወንጌል ኣብ ግብሪ ኪውዕል ከምዚ ክእል፡ ጭቡጥ መረዳእታ ኢዮ።

ኢየሱስ “ኣነ የዋሕን ትሑት ልብን ኢየም፡ ካባይ ተመሃሩ” (ማቴ. 11፡ 29) ኢሉና። ሕይወት ቅዱሳን እውን ንዓና ኪንስዕቦ ዘሎና ኣብነት ኢዮ። ቅዱስ ጳውሎስ ኣግሂዱ ከምዚ ይብል፡- “ንዓይ ምስሉ!” (1ቆሮ. 4፡ 16)²⁹። ቅዱስ ዮሴፍ ድማ ቡቲ ውሕሉል ስቕታኡ “ንዓይ ምስሉ” ይብለና ኣሎ።

ናይ ብዙኃት ቅዱሳን ሕይወት ተግዚቡ ቅዱስ ኣጎስጢኖስ ንገዛእ ርእሱ ከምዚ በለ፡- “እቲ ንዓቶም ኪገብሩዎ ዝኸኣሉ፡ ንስኻኸ ክትገብሮዶ ኣይትኸእልን?” ቅድሚ ናብ ወሳኒ ዝኾነ ንስሓ ምብጻሑ ከኣ “ኣታ ጥንታውን ወትሩ ሓድሽን ዝኾንካ ጽባቕ፡ ደንጉዮ ኣፍቀርኩኻ”³⁰ ክሳብ ምባል በጽሖ።

ንቅዱስ ዮሴፍ ነታ ናይ ጸጋታት ጸጋ ጥራይ ክንልምኖ ኣሎና፡ ጸጋ ንስሓ።

ሕጂ እምበኣርከስ ናብ ቅዱስ ዮሴፍ ንጸሊ፡-

**ኣ ሓላው መድኃንን ሕጽይ ብጽዕቲ ድንግል ማርያምን ሰላም ንዓኻ።
ኣምላኽ ነቲ ሓደ ወዱ ንኣኻ ሕድሪ ሃበኻ።
ማርያም ኣባኻ እምነታ ኣውደቐት።
ምሳኻ ኢየሱስ ሰብኣይ ኮነ።
ኣ ብጽዕ ዮሴፍ ንዓና'ውን ኣቦ ኮይንካ**

²⁶ ዘፍ.18:3-32 ርኣ።

²⁷ ዘጸ.17:8-13፡ 32:30-35 ርኣ።

²⁸ SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution Lumen Gentium, 42.

²⁹ 1ቆሮ.11:1፡ ፊልጲ. 3:17፡ 1ተሰ.1:6 ርኣ።

³⁰ Confessions, VIII, 11, 27: PL 32, 761; X, 27, 38: PL 32, 795.

**ኣብ ጉዕዞ ሕይወትና ምርኣና።
ጸጋን፣ ምሕረትን ትብዓትን ኣማልደልና።
ካብ ኩሉ ክፉእ ከኣ ተኸላኸለልና።
ኣሜን።**

ኣብ ሮማ፣ ኣብ ቅዱስ ዮሐንስ ዘላተራን፣
በዓል ንጹሕ ጽንሰታ ለማርያም፣
ብ8 ታሕሣስ 2020 ዓ. ም. ኣብ መበል 8ይ ዓመት ጵጵስናይ ተጻሕፈ።

ፍራንቸስኮ



**APOSTOLIC LETTER
PATRIS CORDE
OF THE HOLY FATHER
FRANCIS
ON THE 150TH ANNIVERSARY
OF THE PROCLAMATION OF SAINT JOSEPH
AS PATRON OF THE UNIVERSAL CHURCH**

WITH A FATHER’S HEART: that is how Joseph loved Jesus, whom all four Gospels refer to as “the son of Joseph”.¹

Matthew and Luke, the two Evangelists who speak most of Joseph, tell us very little, yet enough for us to appreciate what sort of father he was, and the mission entrusted to him by God’s providence.

We know that Joseph was a lowly carpenter (cf. Mt 13:55), betrothed to Mary (cf. Mt 1:18; Lk 1:27). He was a “just man” (Mt 1:19), ever ready to carry out God’s will as revealed to him in the Law (cf. Lk 2:22.27.39) and through four dreams (cf. Mt 1:20; 2:13.19.22). After a long and tiring journey from Nazareth to Bethlehem, he beheld the birth of the Messiah in a stable, since “there was no place for them” elsewhere (cf. Lk 2:7). He witnessed the adoration of the shepherds (cf. Lk 2:8-20) and the Magi (cf. Mt 2:1-12), who represented respectively the people of Israel and the pagan peoples.

Joseph had the courage to become the legal father of Jesus, to whom he gave the name revealed by the angel: “You shall call his name Jesus, for he will save his people from their sins” (Mt 1:21). As we know, for ancient peoples, to give a name to a person or to a thing, as Adam did in the account in the Book of Genesis (cf. 2:19-20), was to establish a relationship.

¹ Lk 4:22; Jn 6:42; cf. Mt 13:55; Mk 6:3.

In the Temple, forty days after Jesus' birth, Joseph and Mary offered their child to the Lord and listened with amazement to Simeon's prophecy concerning Jesus and his Mother (cf. Lk 2:22-35). To protect Jesus from Herod, Joseph dwelt as a foreigner in Egypt (cf. Mt 2:13-18). After returning to his own country, he led a hidden life in the tiny and obscure village of Nazareth in Galilee, far from Bethlehem, his ancestral town, and from Jerusalem and the Temple. Of Nazareth it was said, "No prophet is to rise" (cf. Jn 7:52) and indeed, "Can anything good come out of Nazareth?" (cf. Jn 1:46). When, during a pilgrimage to Jerusalem, Joseph and Mary lost track of the twelve-year-old Jesus, they anxiously sought him out and they found him in the Temple, in discussion with the doctors of the Law (cf. Lk 2:41-50).

After Mary, the Mother of God, no saint is mentioned more frequently in the papal magisterium than Joseph, her spouse. My Predecessors reflected on the message contained in the limited information handed down by the Gospels in order to appreciate more fully his central role in the history of salvation. Blessed Pius IX declared him "Patron of the Catholic Church",² Venerable Pius XII proposed him as "Patron of Workers"³ and Saint John Paul II as "Guardian of the Redeemer".⁴ Saint Joseph is universally invoked as the "patron of a happy death".⁵

Now, one hundred and fifty years after his proclamation as Patron of the Catholic Church by Blessed Pius IX (8 December 1870), I would like to share some personal reflections on this extraordinary figure, so close to our own human experience. For, as Jesus says, "out of the abundance of the heart the mouth speaks" (Mt 12:34). My desire to do so increased during these months of pandemic, when we experienced, amid the crisis, how "our lives are woven together and sustained by ordinary people, people often overlooked. People who do not appear in newspaper and magazine headlines, or on the latest television show, yet

² S. RITUUM CONGREGATIO, *Quemadmodum Deus* (8 December 1870): ASS 6 (1870-71), 194.

³ Cf. Address to ACLI on the Solemnity of Saint Joseph the Worker (1 May 1955): AAS 47 (1955), 406.

⁴ Cf. Apostolic Exhortation *Redemptoris Custos* (15 August 1989): AAS 82 (1990), 5-34.

⁵ Catechism of the Catholic Church, 1014.

in these very days are surely shaping the decisive events of our history. Doctors, nurses, storekeepers and supermarket workers, cleaning personnel, caregivers, transport workers, men and women working to provide essential services and public safety, volunteers, priests, men and women religious, and so very many others. They understood that no one is saved alone... How many people daily exercise patience and offer hope, taking care to spread not panic, but shared responsibility. How many fathers, mothers, grandparents and teachers are showing our children, in small everyday ways, how to accept and deal with a crisis by adjusting their routines, looking ahead and encouraging the practice of prayer. How many are praying, making sacrifices and interceding for the good of all”.⁶ Each of us can discover in Joseph – the man who goes unnoticed, a daily, discreet and hidden presence – an intercessor, a support and a guide in times of trouble. Saint Joseph reminds us that those who appear hidden or in the shadows can play an incomparable role in the history of salvation. A word of recognition and of gratitude is due to them all.

1. A beloved father

The greatness of Saint Joseph is that he was the spouse of Mary and the father of Jesus. In this way, he placed himself, in the words of Saint John Chrysostom, “at the service of the entire plan of salvation”.⁷

Saint Paul VI pointed out that Joseph concretely expressed his fatherhood “by making his life a sacrificial service to the mystery of the incarnation and its redemptive purpose. He employed his legal authority over the Holy Family to devote himself completely to them in his life and work. He turned his human vocation to domestic love into a superhuman oblation of himself, his heart and all his abilities, a love placed at the service of the Messiah who was growing to maturity in his home”.⁸

⁶ Meditation in the Time of Pandemic (27 March 2020): L'Osservatore Romano, 29 March 2020, p. 10.

⁷ In Matthaicum Homiliae, V, 3: PG 57, 58.

⁸ Homily (19 March 1966): Insegnamenti di Paolo VI, IV (1966), 110.

Thanks to his role in salvation history, Saint Joseph has always been venerated as a father by the Christian people. This is shown by the countless churches dedicated to him worldwide, the numerous religious Institutes, Confraternities and ecclesial groups inspired by his spirituality and bearing his name, and the many traditional expressions of piety in his honour. Innumerable holy men and women were passionately devoted to him. Among them was Teresa of Avila, who chose him as her advocate and intercessor, had frequent recourse to him and received whatever graces she asked of him. Encouraged by her own experience, Teresa persuaded others to cultivate devotion to Joseph.⁹

Every prayer book contains prayers to Saint Joseph. Special prayers are offered to him each Wednesday and especially during the month of March, which is traditionally dedicated to him.¹⁰

Popular trust in Saint Joseph is seen in the expression “Go to Joseph”, which evokes the famine in Egypt, when the Egyptians begged Pharaoh for bread. He in turn replied: “Go to Joseph; what he says to you, do” (Gen 41:55). Pharaoh was referring to Joseph the son of Jacob, who was sold into slavery because of the jealousy of his brothers (cf. Gen 37:11-28) and who – according to the biblical account – subsequently became viceroy of Egypt (cf. Gen 41:41-44).

As a descendant of David (cf. Mt 1:16-20), from whose stock Jesus was to spring according to the promise made to David by the prophet Nathan (cf. 2 Sam 7), and as the spouse of Mary of Nazareth, Saint Joseph stands at the crossroads between the Old and New Testaments.

⁹ Cf. Autobiography, 6, 6-8.

¹⁰ Every day, for over forty years, following Lauds I have recited a prayer to Saint Joseph taken from a nineteenth-century French prayer book of the Congregation of the Sisters of Jesus and Mary. It expresses devotion and trust, and even poses a certain challenge to Saint Joseph: “Glorious Patriarch Saint Joseph, whose power makes the impossible possible, come to my aid in these times of anguish and difficulty. Take under your protection the serious and troubling situations that I commend to you, that they may have a happy outcome. My beloved father, all my trust is in you. Let it not be said that I invoked you in vain, and since you can do everything with Jesus and Mary, show me that your goodness is as great as your power. Amen.”

2. A tender and loving father

Joseph saw Jesus grow daily “in wisdom and in years and in divine and human favour” (Lk 2:52). As the Lord had done with Israel, so Joseph did with Jesus: “he taught him to walk, taking him by the hand; he was for him like a father who raises an infant to his cheeks, bending down to him and feeding him” (cf. Hos 11:3-4).

In Joseph, Jesus saw the tender love of God: “As a father has compassion for his children, so the Lord has compassion for those who fear him” (Ps 103:13).

In the synagogue, during the praying of the Psalms, Joseph would surely have heard again and again that the God of Israel is a God of tender love,¹¹ who is good to all, whose “compassion is over all that he has made” (Ps 145:9).

The history of salvation is worked out “in hope against hope” (Rom 4:18), through our weaknesses. All too often, we think that God works only through our better parts, yet most of his plans are realized in and despite our frailty. Thus Saint Paul could say: “To keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me: ‘My grace is sufficient for you, for power is made perfect in weakness’” (2 Cor 12:7-9).

Since this is part of the entire economy of salvation, we must learn to look upon our weaknesses with tender mercy.¹²

The Evil one makes us see and condemn our frailty, whereas the Spirit brings it to light with tender love. Tenderness is the best way to touch the frailty within us. Pointing fingers and judging others are

¹¹ Cf. Deut 4:31; Ps 69:16; 78:38; 86:5; 111:4; 116:5; Jer 31:20.

¹² Cf. Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 88, 288; AAS 105 (2013), 1057, 1136-1137.

frequently signs of an inability to accept our own weaknesses, our own frailty. Only tender love will save us from the snares of the accuser (cf. Rev 12:10). That is why it is so important to encounter God's mercy, especially in the Sacrament of Reconciliation, where we experience his truth and tenderness. Paradoxically, the Evil one can also speak the truth to us, yet he does so only to condemn us. We know that God's truth does not condemn, but instead welcomes, embraces, sustains and forgives us. That truth always presents itself to us like the merciful father in Jesus' parable (cf. Lk 15:11-32). It comes out to meet us, restores our dignity, sets us back on our feet and rejoices for us, for, as the father says: "This my son was dead and is alive again; he was lost and is found" (v. 24).

Even through Joseph's fears, God's will, his history and his plan were at work. Joseph, then, teaches us that faith in God includes believing that he can work even through our fears, our frailties and our weaknesses. He also teaches us that amid the tempests of life, we must never be afraid to let the Lord steer our course. At times, we want to be in complete control, yet God always sees the bigger picture.

3. An obedient father

As he had done with Mary, God revealed his saving plan to Joseph. He did so by using dreams, which in the Bible and among all ancient peoples, were considered a way for him to make his will known.¹³

Joseph was deeply troubled by Mary's mysterious pregnancy. He did not want to "expose her to public disgrace",¹⁴ so he decided to "dismiss her quietly" (Mt 1:19).

In the first dream, an angel helps him resolve his grave dilemma: "Do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins" (Mt 1:20-21).

¹³ [13] Cfr Gen 20,3; 28,12; 31,11.24; 40,8; 41,1-32; Nm 12,6; 1 Sam 3,3-10; Dn 2; 4; Gb 33,15.

¹⁴ In questi casi era prevista anche la lapidazione (cfr Dt 22,20-21).

Joseph's response was immediate: "When Joseph awoke from sleep, he did as the angel of the Lord commanded him" (Mt 1:24). Obedience made it possible for him to surmount his difficulties and spare Mary.

In the second dream, the angel tells Joseph: "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him" (Mt 2:13). Joseph did not hesitate to obey, regardless of the hardship involved: "He got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod" (Mt 2:14-15).

In Egypt, Joseph awaited with patient trust the angel's notice that he could safely return home. In a third dream, the angel told him that those who sought to kill the child were dead and ordered him to rise, take the child and his mother, and return to the land of Israel (cf. Mt 2:19-20). Once again, Joseph promptly obeyed. "He got up, took the child and his mother, and went to the land of Israel" (Mt 2:21).

During the return journey, "when Joseph heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. After being warned in a dream" – now for the fourth time – "he went away to the district of Galilee. There he made his home in a town called Nazareth" (Mt 2:22-23).

The evangelist Luke, for his part, tells us that Joseph undertook the long and difficult journey from Nazareth to Bethlehem to be registered in his family's town of origin in the census of the Emperor Caesar Augustus. There Jesus was born (cf. Lk 2: 7) and his birth, like that of every other child, was recorded in the registry of the Empire. Saint Luke is especially concerned to tell us that Jesus' parents observed all the prescriptions of the Law: the rites of the circumcision of Jesus, the purification of Mary after childbirth, the offering of the firstborn to God (cf. 2:21-24).¹⁵

¹⁵ Cfr Lv 12,1-8; Es 13,2.

In every situation, Joseph declared his own “fiat”, like those of Mary at the Annunciation and Jesus in the Garden of Gethsemane.

In his role as the head of a family, Joseph taught Jesus to be obedient to his parents (cf. Lk 2:51), in accordance with God’s command (cf. Ex 20:12).

During the hidden years in Nazareth, Jesus learned at the school of Joseph to do the will of the Father. That will was to be his daily food (cf. Jn 4:34). Even at the most difficult moment of his life, in Gethsemane, Jesus chose to do the Father’s will rather than his own,¹⁶ becoming “obedient unto death, even death on a cross” (Phil 2:8). The author of the Letter to the Hebrews thus concludes that Jesus “learned obedience through what he suffered” (5:8).

All this makes it clear that “Saint Joseph was called by God to serve the person and mission of Jesus directly through the exercise of his fatherhood” and that in this way, “he cooperated in the fullness of time in the great mystery of salvation and is truly a minister of salvation.”¹⁷

4. An accepting father

Joseph accepted Mary unconditionally. He trusted in the angel’s words. “The nobility of Joseph’s heart is such that what he learned from the law he made dependent on charity. Today, in our world where psychological, verbal and physical violence towards women is so evident, Joseph appears as the figure of a respectful and sensitive man. Even though he does not understand the bigger picture, he makes a decision to protect Mary’s good name, her dignity and her life. In his hesitation about how best to act, God helped him by enlightening his judgment”.¹⁸

¹⁶ Cfr Mt 26,39; Mc 14,36; Lc 22,42.

¹⁷ S. Giovanni Paolo II, Esort. ap. Redemptoris custos (15 agosto 1989), 8: AAS 82 (1990), 14.

¹⁸ Omelia nella S. Messa con Beatificazioni, Villavicencio – Colombia (8 settembre 2017): AAS 109 (2017), 1061.

Often in life, things happen whose meaning we do not understand. Our first reaction is frequently one of disappointment and rebellion. Joseph set aside his own ideas in order to accept the course of events and, mysterious as they seemed, to embrace them, take responsibility for them and make them part of his own history. Unless we are reconciled with our own history, we will be unable to take a single step forward, for we will always remain hostage to our expectations and the disappointments that follow.

The spiritual path that Joseph traces for us is not one that explains, but accepts. Only as a result of this acceptance, this reconciliation, can we begin to glimpse a broader history, a deeper meaning. We can almost hear an echo of the impassioned reply of Job to his wife, who had urged him to rebel against the evil he endured: “Shall we receive the good at the hand of God, and not receive the bad?” (Job 2:10).

Joseph is certainly not passively resigned, but courageously and firmly proactive. In our own lives, acceptance and welcome can be an expression of the Holy Spirit’s gift of fortitude. Only the Lord can give us the strength needed to accept life as it is, with all its contradictions, frustrations and disappointments.

Jesus’ appearance in our midst is a gift from the Father, which makes it possible for each of us to be reconciled to the flesh of our own history, even when we fail to understand it completely.

Just as God told Joseph: “Son of David, do not be afraid!” (Mt 1:20), so he seems to tell us: “Do not be afraid!” We need to set aside all anger and disappointment, and to embrace the way things are, even when they do not turn out as we wish. Not with mere resignation but with hope and courage. In this way, we become open to a deeper meaning. Our lives can be miraculously reborn if we find the courage to live them in accordance with the Gospel. It does not matter if everything seems to have gone wrong or some things can no longer be fixed. God can make flowers spring up from stony ground. Even if our heart condemns us, “God is greater than our hearts, and he knows everything” (1 Jn 3:20).

Here, once again, we encounter that Christian realism which rejects nothing that exists. Reality, in its mysterious and irreducible complexity, is the bearer of existential meaning, with all its lights and shadows. Thus, the Apostle Paul can say: “We know that all things work together for good, for those who love God” (Rom 8:28). To which Saint Augustine adds, “even that which is called evil (etiam illud quod malum dicitur)”.¹⁹ In this greater perspective, faith gives meaning to every event, however happy or sad.

Nor should we ever think that believing means finding facile and comforting solutions. The faith Christ taught us is what we see in Saint Joseph. He did not look for shortcuts, but confronted reality with open eyes and accepted personal responsibility for it.

Joseph’s attitude encourages us to accept and welcome others as they are, without exception, and to show special concern for the weak, for God chooses what is weak (cf. 1 Cor 1:27). He is the “Father of orphans and protector of widows” (Ps 68:6), who commands us to love the stranger in our midst.²⁰ I like to think that it was from Saint Joseph that Jesus drew inspiration for the parable of the prodigal son and the merciful father (cf. Lk 15:11-32).

5. A creatively courageous father

If the first stage of all true interior healing is to accept our personal history and embrace even the things in life that we did not choose, we must now add another important element: creative courage. This emerges especially in the way we deal with difficulties. In the face of difficulty, we can either give up and walk away, or somehow engage with it. At times, difficulties bring out resources we did not even think we had.

¹⁹ Enchiridion de fide, spe et caritate, 3.11: PL 40, 236.

²⁰ Cfr Dt 10,19; Es 22,20-22; Lc 10,29-37.

As we read the infancy narratives, we may often wonder why God did not act in a more direct and clear way. Yet God acts through events and people. Joseph was the man chosen by God to guide the beginnings of the history of redemption. He was the true “miracle” by which God saves the child and his mother. God acted by trusting in Joseph’s creative courage. Arriving in Bethlehem and finding no lodging where Mary could give birth, Joseph took a stable and, as best he could, turned it into a welcoming home for the Son of God come into the world (cf. Lk 2:6-7). Faced with imminent danger from Herod, who wanted to kill the child, Joseph was warned once again in a dream to protect the child, and rose in the middle of the night to prepare the flight into Egypt (cf. Mt 2:13-14).

A superficial reading of these stories can often give the impression that the world is at the mercy of the strong and mighty, but the “good news” of the Gospel consists in showing that, for all the arrogance and violence of worldly powers, God always finds a way to carry out his saving plan. So too, our lives may at times seem to be at the mercy of the powerful, but the Gospel shows us what counts. God always finds a way to save us, provided we show the same creative courage as the carpenter of Nazareth, who was able to turn a problem into a possibility by trusting always in divine providence.

If at times God seems not to help us, surely this does not mean that we have been abandoned, but instead are being trusted to plan, to be creative, and to find solutions ourselves.

That kind of creative courage was shown by the friends of the paralytic, who lowered him from the roof in order to bring him to Jesus (cf. Lk 5:17-26). Difficulties did not stand in the way of those friends’ boldness and persistence. They were convinced that Jesus could heal the man, and “finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the middle of the crowd in front of Jesus. When he saw their faith, he said, ‘Friend, your sins are forgiven you’” (vv. 19-20). Jesus

recognized the creative faith with which they sought to bring their sick friend to him.

The Gospel does not tell us how long Mary, Joseph and the child remained in Egypt. Yet they certainly needed to eat, to find a home and employment. It does not take much imagination to fill in those details. The Holy Family had to face concrete problems like every other family, like so many of our migrant brothers and sisters who, today too, risk their lives to escape misfortune and hunger. In this regard, I consider Saint Joseph the special patron of all those forced to leave their native lands because of war, hatred, persecution and poverty.

At the end of every account in which Joseph plays a role, the Gospel tells us that he gets up, takes the child and his mother, and does what God commanded him (cf. Mt 1:24; 2:14.21). Indeed, Jesus and Mary his Mother are the most precious treasure of our faith.²¹

In the divine plan of salvation, the Son is inseparable from his Mother, from Mary, who “advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son until she stood at the cross”.²²

We should always consider whether we ourselves are protecting Jesus and Mary, for they are also mysteriously entrusted to our own responsibility, care and safekeeping. The Son of the Almighty came into our world in a state of great vulnerability. He needed to be defended, protected, cared for and raised by Joseph. God trusted Joseph, as did Mary, who found in him someone who would not only save her life, but would always provide for her and her child. In this sense, Saint Joseph could not be other than the Guardian of the Church, for the Church is the continuation of the Body of Christ in history, even as Mary’s motherhood is reflected in the motherhood of the Church.²³ In

²¹ Cfr S. Rituum Congreg., *Quemadmodum Deus* (8 dicembre 1870): ASS 6 (1870-71), 193; Pii IX, *Incllytum Patriarcham* (7 luglio 1871): l.c., 324-327.

²² Conc. Ecum. Vat. II, *Cost. dogm. Lumen gentium*, 58.

²³ Cfr *Catechismo della Chiesa Cattolica*, 963-970.

his continued protection of the Church, Joseph continues to protect the child and his mother, and we too, by our love for the Church, continue to love the child and his mother.

That child would go on to say: “As you did it to one of the least of these who are members of my family, you did it to me” (Mt 25:40). Consequently, every poor, needy, suffering or dying person, every stranger, every prisoner, every infirm person is “the child” whom Joseph continues to protect. For this reason, Saint Joseph is invoked as protector of the unfortunate, the needy, exiles, the afflicted, the poor and the dying. Consequently, the Church cannot fail to show a special love for the least of our brothers and sisters, for Jesus showed a particular concern for them and personally identified with them. From Saint Joseph, we must learn that same care and responsibility. We must learn to love the child and his mother, to love the sacraments and charity, to love the Church and the poor. Each of these realities is always the child and his mother.

6. A working father

An aspect of Saint Joseph that has been emphasized from the time of the first social Encyclical, Pope Leo XIII’s *Rerum Novarum*, is his relation to work. Saint Joseph was a carpenter who earned an honest living to provide for his family. From him, Jesus learned the value, the dignity and the joy of what it means to eat bread that is the fruit of one’s own labour.

In our own day, when employment has once more become a burning social issue, and unemployment at times reaches record levels even in nations that for decades have enjoyed a certain degree of prosperity, there is a renewed need to appreciate the importance of dignified work, of which Saint Joseph is an exemplary patron.

Work is a means of participating in the work of salvation, an opportunity to hasten the coming of the Kingdom, to develop our

talents and abilities, and to put them at the service of society and fraternal communion. It becomes an opportunity for the fulfilment not only of oneself, but also of that primary cell of society which is the family. A family without work is particularly vulnerable to difficulties, tensions, estrangement and even break-up. How can we speak of human dignity without working to ensure that everyone is able to earn a decent living?

Working persons, whatever their job may be, are cooperating with God himself, and in some way become creators of the world around us. The crisis of our time, which is economic, social, cultural and spiritual, can serve as a summons for all of us to rediscover the value, the importance and necessity of work for bringing about a new “normal” from which no one is excluded. Saint Joseph’s work reminds us that God himself, in becoming man, did not disdain work. The loss of employment that affects so many of our brothers and sisters, and has increased as a result of the Covid-19 pandemic, should serve as a summons to review our priorities. Let us implore Saint Joseph the Worker to help us find ways to express our firm conviction that no young person, no person at all, no family should be without work!

7. A father in the shadows

The Polish writer Jan Dobraczyński, in his book *The Shadow of the Father*,²⁴ tells the story of Saint Joseph’s life in the form of a novel. He uses the evocative image of a shadow to define Joseph. In his relationship to Jesus, Joseph was the earthly shadow of the heavenly Father: he watched over him and protected him, never leaving him to go his own way. We can think of Moses’ words to Israel: “In the wilderness... you saw how the Lord your God carried you, just as one carries a child, all the way that you travelled” (Deut 1:31). In a similar way, Joseph acted as a father for his whole life.²⁵

²⁴ Edizione originale: Cień Ojca, Warszawa 1977.

²⁵ Cfr S. Giovanni Paolo II, Esort. ap. *Redemptoris custos*, 7-8: AAS 82 (1990), 12-16.

Fathers are not born, but made. A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child. Whenever a man accepts responsibility for the life of another, in some way he becomes a father to that person.

Children today often seem orphans, lacking fathers. The Church too needs fathers. Saint Paul's words to the Corinthians remain timely: "Though you have countless guides in Christ, you do not have many fathers" (1 Cor 4:15). Every priest or bishop should be able to add, with the Apostle: "I became your father in Christ Jesus through the Gospel" (ibid.). Paul likewise calls the Galatians: "My little children, with whom I am again in travail until Christ be formed in you!" (4:19).

Being a father entails introducing children to life and reality. Not holding them back, being overprotective or possessive, but rather making them capable of deciding for themselves, enjoying freedom and exploring new possibilities. Perhaps for this reason, Joseph is traditionally called a "most chaste" father. That title is not simply a sign of affection, but the summation of an attitude that is the opposite of possessiveness. Chastity is freedom from possessiveness in every sphere of one's life. Only when love is chaste, is it truly love. A possessive love ultimately becomes dangerous: it imprisons, constricts and makes for misery. God himself loved humanity with a chaste love; he left us free even to go astray and set ourselves against him. The logic of love is always the logic of freedom, and Joseph knew how to love with extraordinary freedom. He never made himself the centre of things. He did not think of himself, but focused instead on the lives of Mary and Jesus.

Joseph found happiness not in mere self-sacrifice but in self gift. In him, we never see frustration but only trust. His patient silence was the prelude to concrete expressions of trust. Our world today needs fathers. It has no use for tyrants who would domineer others as a means of compensating for their own needs. It rejects those who confuse authority with authoritarianism, service with servility, discussion with

oppression, charity with a welfare mentality, power with destruction. Every true vocation is born of the gift of oneself, which is the fruit of mature sacrifice. The priesthood and consecrated life likewise require this kind of maturity. Whatever our vocation, whether to marriage, celibacy or virginity, our gift of self will not come to fulfilment if it stops at sacrifice; were that the case, instead of becoming a sign of the beauty and joy of love, the gift of self would risk being an expression of unhappiness, sadness and frustration.

When fathers refuse to live the lives of their children for them, new and unexpected vistas open up. Every child is the bearer of a unique mystery that can only be brought to light with the help of a father who respects that child's freedom. A father who realizes that he is most a father and educator at the point when he becomes "useless", when he sees that his child has become independent and can walk the paths of life unaccompanied. When he becomes like Joseph, who always knew that his child was not his own but had merely been entrusted to his care. In the end, this is what Jesus would have us understand when he says: "Call no man your father on earth, for you have one Father, who is in heaven" (Mt 23:9).

In every exercise of our fatherhood, we should always keep in mind that it has nothing to do with possession, but is rather a "sign" pointing to a greater fatherhood. In a way, we are all like Joseph: a shadow of the heavenly Father, who "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Mt 5:45). And a shadow that follows his Son.

..*

"Get up, take the child and his mother" (Mt 2:13), God told Saint Joseph.

The aim of this Apostolic Letter is to increase our love for this great saint, to encourage us to implore his intercession and to imitate his virtues and his zeal.

Indeed, the proper mission of the saints is not only to obtain miracles and graces, but to intercede for us before God, like Abraham²⁶ and Moses²⁷, and like Jesus, the “one mediator” (1 Tim 2:5), who is our “advocate” with the Father (1 Jn 2:1) and who “always lives to make intercession for [us]” (Heb 7:25; cf. Rom 8:34).

The saints help all the faithful “to strive for the holiness and the perfection of their particular state of life”.²⁸ Their lives are concrete proof that it is possible to put the Gospel into practice.

Jesus told us: “Learn from me, for I am gentle and lowly in heart” (Mt 11:29). The lives of the saints too are examples to be imitated. Saint Paul explicitly says this: “Be imitators of me!” (1 Cor 4:16).²⁹ By his eloquent silence, Saint Joseph says the same.

Before the example of so many holy men and women, Saint Augustine asked himself: “What they could do, can you not also do?” And so he drew closer to his definitive conversion, when he could exclaim: “Late have I loved you, Beauty ever ancient, ever new!”³⁰

We need only ask Saint Joseph for the grace of graces: our conversion. Let us now make our prayer to him:

**Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.**

²⁶ Cfr Gen 18,23-32.

²⁷ Cfr Es 17,8-13; 32,30-35.

²⁸ Conc. Ecum. Vat. II, Cost. dogm. Lumen gentium, 42.

²⁹ Cfr 1 Cor 11,1; Fil 3,17; 1 Ts 1,6.

³⁰ Confessioni, 8, 11, 27; PL 32, 761; 10, 27, 38; PL 32, 795. [01509-IT.01] [Testo originale: Italiano]

**Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy and courage,
and defend us from every evil. Amen.**

Given in Rome, at Saint John Lateran, on 8 December, Solemnity
of the Immaculate Conception of the Blessed Virgin Mary, in the year
2020, the eighth of my Pontificate.

FRANCIS