

*Like Joseph
who is great in front of God*

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VENICE

St. Joseph, Servant of God, Educator, worker at Nazareth

in the spirit of Venerable Fr. Luigi Caburlotto
founder of the Sisters “Daughters of St. Joseph” of Venice

Outline biographies of Fr. Luigi Caburlotto

Luigi Caburlotto was born in Venice on June 7, 1817 from a gondolier family. He grew in the parish of San Pantaleone, and he prepared himself to become priest frequented to the Charity Schools of the Cavanis Fathers and the Seminary.

On September 24, 1842, he was ordained priest by patriarch Jacopo Monico, and after one year, he was assigned to cooperate at the parish of San Giacomo dall’Orto. After the past six years of intense work, he studied the social and moral situation of the population and recognizing in the abandoned infant and adolescent the sector of more urgent pastoral intervention.

On October 15, 1849, he was appointed as parish priest of the same parish which became more poor and needy in consequence of the 1848/9 war.

After few months, on April 30, 1850, he started a Charity School for children more abandoned by the family entrusted with the help of two zealous catechists, the first sprout of the Congregation of the Daughters of St. Joseph Sisters.

While continuing the pastoral care of his parish with love, follows the expansion of the foundation of the religious family opened in 1857 at Venice second house near San Sebastian, where they accept poor children helped by the public assistance. Founded in 1859, in the city of Ceneda (Vittorio-Veneto – TV) a free school for extern children,

especially the poor, and nearly build a college with more elevated program of studies.

In 1869, the Congregation of Charity called him to direct the important Manin Institute of art and crafts for boys which for two years the disciplinary and economic conditions were not good.

Since his health was somehow weak, in 1872, Caburlotto, educator for vocation, renounced the parish in order to dedicate more energy to education.

In the difficult political climate, he had the opportunity to exercise good influence in the educative direction for public institutions. In 1881, the Congregation of Charity entrusted to him other two institutes almost reduced to the redemption: Orphanage for boys of the Jesuits and for girls of “Terse” where the lay teachers could substitute his sisters, opening in this way the fourth house of the Congregation.

Aware of these activities, he knew how to give his work for every service asked by his Bishop. Exercising the ministry of preaching in the course of spiritual retreat for religious and lay people, leading popular missions, giving spiritual conference to the priests, etc.

His last years of almost total retirement has passed, proved with long suffering, but serene and always interested to his works which he continued to direct.

On July 9, 1897, while he was dying, he was assisted by patriarch Giuseppe Sarto (later S. Pius X) invoking the Virgin Mary.

The process of canonization was initiated by the Daughters of St. Joseph in order to have the diocesan stage at Venice from 1963 to 1969. The preparation of the historical documentations, process and theology consultants will conclude with the decree of heroicness of virtues, signed by Pope John Paul II on July 2, 1994.

A Congregation carrying the name of St. Joseph: the “Daughters of St. Joseph” Sisters – 1850

The foundation of the religious Congregation of the “Daughters of St. Joseph” moved by the pastoral anxious of a parish priest, letting himself to question by the reality that he was searching reading it as an appeal of God.

Inasmuch as this fundamental attitude that the “*giuseppina*” spirituality was born which Caburlotto transmitted to his religious and it is useful to analyze his four short texts.

The first rise in 1835, when he was a student of the Cavanis Fathers and at the vigil of his entrance in the Seminary. On that year, he hold a speech to the patron of the Charity School, San Giuseppe Calasanzio, using the biography of the saint as the conducting thread written by Ugo Tosetti, edited by Firenze in 1824 but the cut is resolutely different for the concreteness that characterized him, for a concept of faith less wonder-working and more incarnated which would be for a different concept of sanctity.

At a young text, they could associate for comparison a passage of one of his homily in 1849, in occasion of his promotion as parish priest and remove two of his letters in April and June 1851, in relation to the newly founded House of Charity for the poor children. It would not be difficult to know the coherence of one apostolic-apostolic line clear e precise.

The mission of the priest in caring the soul whom Caburlotto saw as a global service to man in order to promote the personal dignity, the social and civic responsibility, underlying everything in a profound religious sense and Christian religiosity.

Always moved by the concreteness, Caburlotto seek collaboration: the duty to educate the children, he shared with his parish ministry and with the laity, educating the children entrusted to him instead to the youth who until the end of the first day even if they were only two who want to reside in the House of welcome and willing to live under religious norms.

The Religious Congregation and the house for education of the children were founded in this way, in a joint project and not for successive second thoughts.

Caburlotto has clear idea both consideration to the rule of life and rule to give to the educators. In the preface of the Constitutions, already ready in October 1854 (investiture of the nine young girls) and approved by the curia of Venice on August 10, 1857, explains this way:

“Since all ahead it is necessary that the Congregation will have a name, I believe that there is no other more appropriate than that of Daughters of St. Joseph. As this Saint was great before God for the indefatigable concern he lavished on the human nature of Jesus Christ especially in His holy infancy, so you will be much pleasing to His Divine Majesty and you will receive a great crown of merit for the care you will offer to the young girls that are so dear to the Divine Spouse” (Preface of the Constitutions, Archive).

The reason of the name to become well paradigm of the finality of spirituality of the new Congregation.

Spirituality of the Institute of the “Daughters of St. Joseph” Model of Joseph of Nazareth

To speak of spirituality centered to St. Joseph for the religious family of Caburlotto might not wholly justified if you want to search wide and explicit references in the writings of the Founder, or by the general and specific orientation of spirituality and of apostolic life that he gave, where they can identify some clear and organized directions, the one that the religious precisely know how it is characterized in their religious family.

Joseph, servant of Jesus and Mary

The first distinctive mark of Joseph of Nazareth, learned by Caburlotto is his being servant. Let us deepen the meaning which he gave to this strong biblical concept.

- ***Equal brotherhood as communal style of life***

The first chapter of the Constitutions for the Daughters of St. Joseph:

“The Daughters of St. Joseph will not be least distinct in different order but all will be formed one condition only in imitating St. Joseph in the Home of Nazareth

where no other who serve Jesus and Mary outside Joseph. All must think as equal servant of Jesus and Mary, and servant to one another in conforming the rule and the Constitutions and according to the obedience of the Superior. Each one must get to be better for a more noble and rich list of religious virtues” (Constitutions, chap. 1, Archive).

Indicating Joseph as model of service at Nazareth, Caburlotto offered to the religious many path of reflection: first, is the style of communal life contradicted by fraternity and equality. The family of Nazareth is indicated as fundamental exemplar of communal value and in them, Joseph who is model more closed to the condition in which every religious finds respect to the community.

The bond of the three in Nazareth are the spiritual nature, not of the flesh, despite of the blood and flesh that Christ took from the Virgin. The apparent relations of dominance and power are likewise proportional different and for this, the attitude that is more natural and interior, it is necessary to place oneself to service cordially, attentively and humbly.

A glance of faith is necessary in order to know how to read the dignity of the person others identified in the light of God. For Caburlotto, the religious community must have this fundamental rock. For this reason, in contrary with the effective normative in the religious institutes and in particular, in the order of the Visitation who inspired the Constitutions, he did not want to distinguish the religious in different order but he wants them all to be in one category, “servant of Jesus and Mary and to one another.”

Therefore, Joseph offered the evangelical justification of a radical turnover of the human mentality, meritocratic and pyramidal respect to know, control, and to be useful. The difference of functions does not take away the equal values of

the person who is absolute because he is assimilated by the unique person of Jesus Christ.

- **Humility and silence as spiritual climate.**

Since the vocation to the diaconate has continuous necessity of motivating to the source of the Word, here Caburlotto insist so that the religious will place the interior listening to God, humility and silence: and this is the attitude of Joseph in which the Scriptures does not register some words but evidenced with strong obedience matured in listening.

Humility is a Christian virtue of the balanced judgement to oneself and it's own relationship with the others and with God. For Caburlotto, a more holy religious is the one who is more humble, sincerely humble, not only exteriorly but interiorly in heart.

“Each one must consider herself as the least of the house and work like this which shows with the action that for him sincerely regard herself” (Constitutions, chap. 7, Archive).

We must not treat with nihilism but the capacity to read the essential and to accept with realism and dynamicity. In fact he continues:

“Remember well every sister who are in conformity of obedience and with all humility shows all the more noble and ready and all the more studios duty to every project and work in which they can make capable. In short, we must have even time that consider as useful servant, dealing with all zeal in order to become useful and faithful helpers of the work of the Lord” (Constitutions, chap. 7, Archive).

The humility of serving the Christian optician among the good things, not only and not so to a rational reflection but the human wisdom which teach us to know and accept its own natural limitations but strengthened to the sources of prayer, specially the meditation that can make the day long in the interior collection:

“...among all the practice of piety, the meditation is the pious influence to form man according to the spirit of God, since it is like a window of a poetic arc in which the religious receives the heavenly light to know herself and her own miseries, and animated by the love of the Divine Spouse and to follow the holy perfection...” (Constitutions, chap. 9, Archive).

“The sisters will cultivate more who cannot exercise the presence of God...” (Constitutions, chap. 9, Archive).

“The measure that the sisters will become faithful custodian of silence will be advanced in the religious piety. That’s why their life will be always systemized by silence” (Constitutions, chap. 12, Archive).

- **Purity of interior life and prayer nourished by the Word of God.**

Joseph, a man of silence, is also a man of dream, one who knows to recognise the voice of God beyond the veils of the signs. Such an art is surely drawn only in prayer, since Joseph, in his act of prompt obedience to the signs, manifest as model of communion with God.

“Each one must consider herself as temple of the Spirit and therefore, keep watch her own sentiments and heart

to form the delight kind of divine lover” (Constitutions, chap. 5, Archive).

A heart that is free of every priority different from God, purified by the corporal affections and egoism, recipient of adequate interest to the mysterious voice of God.

“A religious without the spirit of prayer will be like a tree that does not bear fruit and it is near to die. Prayer for him is like a bait of fire...” (Constitutions, chap. 9, Archive).

And the prayer itself nourished to the source of truth, to the Word. Joseph, called by God to give the name by the incarnate Word: *“You will call him Jesus because he will save his people”* (Mt 1, 21). The Sacred Scripture is the book which Caburlotto postponed the religious because it draw this *sensus fidei* which only give meaning to their existence and it is the way that permit to call by name the things, situations, and persons knowing in them the print of the Word.

“The superior procure that the sisters will receive the nourishment of the divine word...” (Constitutions, chap. 9, Archive).

“It is necessary that the sisters will have continuous sheep of the divine word...” (Constitutions, chap. 10, Archive).

“One time, Joseph became also a prototype of realism: the affective devotion, free from identification objectives, can easily and really degenerate but the comparison with the Word authoritatively interpreted by the Church instead, became a continuous better and reference way of conversion: “while meditating these things, an angel appeared in a dream...” (Mt 1, 21). The rational, human reflection, full of good sense, self-

defence and nothing less than defence and protection of the other, is not always how much God demands.

Caburlotto note in his person:

*“In the sufferings,
in the discomfort of the spirit
I will open the book of your word,
my God” (In front of God with love, p. 13).*

This is the wisdom in which St. Joseph is exemplary excellent. To know how to read and listen the Word and know how to respond is a daily exercise of **incarnation**. Joseph *read* in Jesus as the incarnate Word of God and with this difficulty, he was able to think! It is enough for all the time in which the “legal” son will not recognize him as father: *“Do you not know that I have to be in my Father’s house?”* (Lk 2, 49).

All this urge to become expert of a humble reading of the Word. The reality is incomprehensible, the Word illumines but for such work occurs a climate of silence, freedom and interior purity.

- **Daily sanctification: at Nazareth, every service is worthy.**

From Joseph, Caburlotto drew, first for himself and then for the religious, another important lesson, the daily life. The obscurity of Nazareth is read by him as a place in which the shadow hides the divine who is the full reality.

Noted in his personal aims:

*“To search You and your glory ,my Lord,
especially in the dull obscurity
of the things which seems insignificant”
(In front of God with love, p. 63).*

And for the sisters, he wrote these norms of life:

“The sisters who are different in whatever position must remember that in the home of Nazareth, nothing is of vile” (Constitutions, chap. 7, Archive).

“Vile” is a keyword to indicate the mentality that gives value to what appears, to what gives prestige and success, and instead, value the essential. For Caburlotto, the secret of religious life is essentially in a sort of x-ray, in the capacity to escape from the world of appearance in order to lead to the world of permanent reality.

St. Joseph in this optics is the symbol of evangelical figure. In his non appearance, and not becoming negative ring to begin new, degraded Jesus as the son of a carpenter, Joseph identify in the negative concept that Nazareth is a place where nothing good can possibly happen. And instead, in it’s own obscurity of Nazarene to give a Savior the necessary humus to his full maturity of prophet.

Not so well that Caburlotto invited the sisters not only to live ideally at Nazareth in the attitude of Joseph, but to give back worthy of him:

“The sisters of St. Joseph must get in order to be worthy to serve in the home of Nazareth” (Constitutions, chap. 5, Archive).

For Caburlotto, this affirmation is the spiritual reason which motivates the ascesis of chastity. Also here, we can easily discover a transparent reference to St. Joseph, spouse and virgin father, in which chaste life is interior, necessary gift to the Virgin Spouse and the Son of God.

The educator of Jesus

- **The physiognomy of the educator taken from Joseph-Jesus relationship, in the thought of Msgr. Luigi Caburlotto.**

If it is said that the motivation of the name given by Caburlotto to his religious is an indicator of the charismatic mission specified to those entrusted to them.

“...Daughters of St. Joseph because as this saint was great before God for the indefatigable concern he lavished on the human nature of Christ especially in His holy infancy, so you will be much pleasing to His Divine Majesty and you will receive a great crown of merit for the care you will offer to the young girls that are so dear to the Divine Spouse” (Constitutions, Preface, Archive).

Caburlotto was an educator of great stature in the practical action, in the coordination of educators and educative institutions, did not form a systematic theory, nevertheless leaves sufficient indicators in his writings which obtain his convictions and brought determination to those who follow Joseph as model. Postponing the latest edited book (AA. VV., *Con fiduciosa speranza. Writings of Fr. Luigi Caburlotto. Analysis of his educative method*, Vittorio Veneto, 1996) for a complete vision of educative-pedagogical position of Caburlotto, here is sufficient to pick some fundamental elements.

To educate is a “vocation”, calling, a person who understands in his interiority as urgent appeal, the need of the children and youth to be helped to become citizens.

And by its own “vocation” which the educator brings motivation of his act, strength to persevere, determination in following the objectives, capacity to control oneself in sustaining the failures and frustrations.

To educate is an “art of one’s heart”, an art that does not only involve the intellectual aspect of the educator but also his whole humanity. He is called to **voluntarily** dedicate his work and to consider as an **honour** to be called to such duty. This aims the aspect to the student as “servant of his growth”, gets amiable effort, gaining his respect in order to establish this rapport of trust which favours the educative action. The educator must love first for how much they want to transmit almost spontaneously because they love much also the students. He has to be and place as significant person, mature as testimony of positive value to become human.

Other important sign: the educator is a striker book but organize with the other educators in unity of project and action.

Above these fundamental points, it is possible to establish the parallelism with the “educative” adventure of Joseph:

*The educator according to
Caburlotto*

St. Joseph – educator

It is a “vocation”.

“You will call him Jesus..”(Mt 1,21):
Joseph is called to assumes the
responsibility of a father in parallel
to the son that is not his own.

Learn to support the frustrations.

“Do you not know that I have to be
occupied with the things of my
Father?” (Lk 2, 29): the reference

placed in the shadow is strong, clear and painful. The educator does not have “authority”, the learner does not “belong” to him, he is only “entrusted” to him.

Keep the “students” on top

“If I wake up at night holding a child in his thoughts and “affections” and the Mother and go to Egypt...” (Mt 2, 14): for Joseph, he did not have some resistance, he was ready to take up the responsibility by himself.

It is a testimony.

“Is he not the son of a carpenter?” (Mt. 13, 55). The identification of Christ passes through his relationship with Joseph.

It is not a striker book.

“Your father and I have been looking for you with anxiety” (Lk 2, 48): behind Joseph and with him one can understand the aims and projects with Mary.

- **Why educate and what is to educate.**

In the Gospel, we can read that Jesus grew in stature, wisdom and grace in front of God and among men. This is not only law of nature, it's not spontaneously pure but it is also work of gradual, attentive and vigilant education, it is a fruit of the daily formation to live the day in Nazareth: family life, prayer in the house, synagogue, temple, work, participation to the social life in the village and of the entire community of the people of Israel. The evangelical passage cited let us see behind Jesus the eyes and hearts of Mary and Joseph and elaborating the eulogy of Jesus, and of his parents-educators.

Caburlotto made a deductive journey of this type: the children who are living along the street, abandoned by

themselves, deprived of family education and some other education which is not in the law of the tribe, they went to encounter “bad influences”, forgiving the good sense before having acquired: so, it is necessary to intervene in order to educate.

- **Educative attitudes and methods on the line of the cordiality, respect, and incarnation: patience – benevolence – testimony.**

The secret of the educative method that Caburlotto illustrates little by little for the sisters and for the educators of the institutes that directs could be identified in the task which he assumed from 1850, when he initiated the first house of the children:

“...I will assure you that the house is designed with charity and meekness with which our Most Sacred Redeemer patterned his gentle religion.”

“The patient, affectionate and persuasive manner of the directress and teachers educate easily...” (cf *Con fiduciosa speranza*, cit.).

The home of Nazareth is still the background and path of inspiration, it was from Nazareth that Jesus learned the charity, meekness and gentleness which are new facts of relationship of the Gospel. The human being is gazed with love, as positive value, it is gazed with hope of the future, progress, growth, with faith that ends in him a mysterious but real project of God, it is gazed like an icon of the son of God, so worthy of every attention, care and respect.

All that Caburlotto suggested about practical (cf *Con fiduciosa speranza*, cit.) has started the reason here. We can return to the name given to the Congregation: “*Like Joseph*

who was great... in this way, you.” Joseph was kneeling in front of the son of God, in humble and respectful service, never renounced to do as a model, guide and educator. In this way, each educator has to become. In every child, in every boy who is growing, and in every man obscured but real, the son of God is present who wanted to be identified and with the “least”.

The worker

Jesus wants to be called son of a carpenter (Mt 13, 54-56)

One of the honoured titles and together with the significant typological that Caburlotto presents for Jesus is the “son of the carpenter”. If Nazareth, city of obscurity, insignificant, silence, became programmatic sign of necessity to overcome the appearance to search the secret reality, the unique truth, Joseph the carpenter is his model-guide of everything that the Christian and religious life can think and reflect over the value of their human work.

One time, in order to explain this theme, we don't have the direct texts disposition but we know well the thought of Caburlotto about the work argument.

- **Concept of work for Msgr. Caburlotto in the Constitutions given to the sisters and speeches given to the youth.**

The work is first of all occupation and human necessity where to find oneself and the person entrusted to her own care the means of sustenance. As well as, the work is not only

dignity but it is a dutiful and an honour. Caburlotto, without equal work and prayer:

“Every sister has the obligation to do without oppositions to the works assigned with all exaltation and zeal in a manner that they must pray very well, so they must work diligently” (Constitutions, chap. 14, Archive).

For him, the primary motivation that precedes the evident necessity of sustenance is the glory of God:

“The superior will distribute the works until the time is fully consumed for the glory of God for the good of the house” (Constitutions, chap. 14, Archive).

One time, also the sense and importance of the human actions do not derive from the material quality of the product but from the dignity of the people and honesty of motivations to work.

Nothing is more valid than the example of the parents towards their children to understand this concept: if the presentation of a father’s work to his children out of love, the actions that are more humble and simple end to rise a most significant and delicate, according to what Paul said, so let us enclose with major attention and care to the persons who are less fortunate.

Over this outline, Caburlotto follow with norms, exhortations and motivations.

- Every work is worthy, therefore, it is followed by everyone:

“...when the time and circumstance come, they take all even the least works. The sisters are detached in whatever work remembering that in the home of Nazareth nothing is of vile” (Constitutions, chap. 7, Archive).

- The work must have an interior attitude that leads to Nazareth to the service of the incarnate Son of God. It is remembered that every human being, for the redemption, is a son of God:

“The cook... remembers in preparing the food, taking the example of the divine Mother while she prepared the food for Jesus.” (Constitutions, chap. 36, Archive).

- It is necessary to assume the responsibility of the family where we belong, not only ideally or demanded but for a voluntary interior impulse:

“Above all, the sisters must love their own congregation and should study in order to become more useful that every circumstance is possible for them”.
(Constitutions, chap. 8, Archive).

The concept of “vocation” that is seen speaking of the educators was applied by Caburlotto also in relation to work. The work is “vocation” of man that is best manifested in Jesus. In fact, in his double nature, appears in a certain way always united to the concept of work. Jesus presents himself in his divine dimension, as son of him who always work and therefore, he was also called to work; and in his human dimension, it was indicated as son of a worker, a worker who transforms the material reality for the service of man.

To work then is not a punishment but a call to participate in the creative and transforming work of God.

So that the work can really reach to this aim, a long and precise practice is necessary:

“Here, a young craftsman, expert in the school of design applied to art, well founded in the rules its own work finds in the various multiple and important works abundant materials to do the acquired theories, to develop his imagination, to develop the good and nice ideas, and he feels his will the force of the assiduous and to work well...

The student who is in a good condition until he can teach a work in a short time, so the damage is irretrievable.” (cf Con fiduciosa speranza).

One can't become man without educative journey, in this way one can't understand the art of work to improvise.

In this prospect, the figure of Joseph returns clear that place in front of Jesus, like him who knows and love its own work and teaches as positive value.

- **The work as privilege way to build the world according to the project of the Creator.**

Caburlotto thought of the world as universal, order, like a great and various mosaic in which every piece has a precise and unique function. He was aware that in the world, man is a gifted piece of free will, therefore, subject to disorganize the global project, for this, consider necessary to awake the conscience of oneself in the project of the Creator.

“It is a design of the providence that every creature, according to the instinct that is assigned by the Creator, exercise its own functions with order and fidelity...

Man is attached by this law and because it is the duty of all the works of the hands of God, and more because God

himself has made man a mark and an absolute precept. By which it concludes that man who refuse to submit his own shoulder to this precept and the absolute denial of the designs of providence and of the force of the divine precept". (cf Con fiduciosa speranza).

It is interesting to note that the interpretation of the work as punishment and all the absence of Caburlotto: the creation of his eyes and fervent industriousness, dynamic, continuous construction of a great design. In case, the offence is the habit, laziness and indifference.

To work is constituent for man, it is a faithful response to its own nature, and it is at the same time place in accord and harmony with all the creatures.

For Caburlotto, this positive vision can have a distant cultural origin, like that of "Venetian" in which work, commercial, business are never signed by disapproval and contempt respect to the nobility, honourableness, and richness. But there is also in him another and more radical culture, the evangelical, in which the Son of God was made son of a worker filling this abyss among between work-punishment and intent work like full expression of humanity, as instrument of the glory of God.

- **Like mean of personal perfection and promotion**

The life of Caburlotto became oriented by the appeal that come from poverty, and material and moral misery of the young generation. But he did not have positive concept of the material poverty. The poverty in itself is evil because it deprive man the valid means to make life less difficult, in fact, pleasant, heavy is the occasion or incentive to the moral deprivation.

Nevertheless, poverty does not oppose the richness but well-being aimed how this joyful condition in which man is

well. Now, the only way that he knew to lead to the good, it is the work such as expression of the value of the person and principal mean of the edification of oneself, of being author of its own destiny, not against or in spite of God but because this is the project of God on man.

“The misery repairs with the performance of mind and arm, while the idleness and the laziness create an infinite damage to man.” (cf Con fiduciosa speranza).

The cultivable activity offers “...*the possibility to go out from the state of evil and also to aspire to a condition of commodity and ease.*”

“...it is your turn to assure with firm proposals your joyful future...Look again your work not as a heavy exercise but rather as opportune means of your future well-being.”

“Each one must compete for a better result with the thought that the more late the result will obtain a more respectable and less uncomfortable life.” (cf Con fiduciosa speranza).

- **Like a possible and necessary contribution to social good.**

If the positive impulse that comes from the will that intends the work as means of affirmation of oneself will be the only one to orient man, it would result danger and selfishness, it should unchain a struggle without quarter for success. But Caburlotto support this dimension that of social and communal which serve to balance, also this, springs from a profound Christian sentiment. On the wake of the Apostle Paul that presents the single as fundamental and indispensable together with an only body, Caburlotto sees in the worker a builder of civil and human compatibility.

“Man is a member of the human society... today, what member of big world family of even reason, in proportion of its own physical and intellectual force, must lend to the coordinated action of social mass...

*Man, who became less to this obligation, is a disorganized member, harmful member of the society, in one word, it is the refusal of the social obligations.” (cf *Con fiduciosa speranza*).*

Conclusion

The spiritual notes harvested by the exemplar model Joseph, emerge with clarity also by a form of prayer that the Sisters “Daughters of St. Joseph” inserted in their prayer booklet and that they love to recite together always:

O St. Joseph, you who were great in front of God for the indefatigable cares offered to the humanity of Jesus Christ, especially during his holy infancy impetrate to us a delicate and generous love for every person who is entrusted to our cares; teach us that education is the art of one’s heart and of personal renunciation.

You, who served Jesus and Mary with love in the home of Nazareth, obtain to us an attentive heart o the necessities of our brethren, and a generous heart in our service.

You, who were the purest custodian of the Virgin Mother, impetrate to us the purity of heart and mind to be worthy to serve in the Home of Nazaret.

You, who provided the necessity to the life of Jesus and Mary with the Work of your hands, teach us the readiness for every service, the responsibility to sustain our community with our work, remembering that there is nothing vile in the home of Nazareth.

You, who were the man of silence and prayer, watch over our communities and each of us so that with daily fidelity, we can look after the gifts of the special conservation to Christ and to the Church.

Amen.