

pilgrimage was such a memorable event that a second pilgrimage was organized in 1958, and subsequent pilgrimages followed. In 1995, the 37 remaining priests who had survived Dachau were present for the pilgrimage. Today, all the priests have died, yet their memory and tribute to St. Joseph lives on in the museum attached to the shrine.

Saint Joseph saved Jesus from Herod. Saint Joseph protected Mary from robbers. Saint Joseph consoled Jesus and Mary and prepared them for Calvary. Saint Joseph was in the Hearts of Jesus and Mary at Calvary. Saint Joseph consoled the many priests who suffered and died in Dachau. Saint Joseph helped many priests survive the camp. Saint Joseph, your spiritual father, wants to protect you, prepare you, console you, and help you make of your life a sacrifice for others.

We all have in him [St. Joseph] a model and a protector.¹³

— St. Peter Julian Eymard

Let us say to the great Patriarch, “Here we are, we are all for you; may you be all for us. Show us the way, strengthen us in every step and lead us to where Divine Providence wants us to go.”¹⁴

— St. Joseph Marello

Saint Joseph’s Workshop

Saint Joseph is the Glory of Domestic Life. He loved, educated, nourished, and protected his Son. He gave his entire life in loving service to Jesus and Mary.

On March 19, 1963 (the Solemnity of St. Joseph), St. Josemaría Escrivá gave a homily in honor of St. Joseph that has become very well-known. It is titled, “In Joseph’s Workshop.”

In the homily, St. Josemaría describes the wonderful relationship that St. Joseph and Jesus had as father and son. Below is a section of the homily.

Joseph, caring for the child as he had been commanded, made Jesus a craftsman, transmitting his own professional skill to him. So the neighbors of Nazareth will call Jesus both *faber* and *fabri filius*: the craftsman and the son of the craftsman (see Mk 6:3; Mt 13:55). Jesus worked in Joseph’s workshop and by Joseph’s side. What must Joseph have been, how grace must have worked through him, that he should be able to fulfill this task of the human upbringing of the Son of God!

For Jesus must have resembled Joseph: in his way of working, in the features of his character, in his way of speaking. Jesus' realism, his eye for detail, the way he sat at table and broke bread, his preference for using everyday situations to give doctrine — all this reflects his childhood and the influence of Joseph.

It's not possible to ignore this sublime mystery: Jesus who is man, who speaks with the accent of a particular district of Israel, who resembles a carpenter called Joseph, is the Son of God. And who can teach God anything? But he is also truly man and lives a normal life: first, as a child, then as a boy helping in Joseph's workshop, finally as a grown man in the prime of life. "Jesus advanced in wisdom and age and grace before God and men" (Lk 2:52).

In human life, Joseph was Jesus' master in their daily contact, full of refined affection, glad to deny himself to take better care of Jesus. Isn't that reason enough for us to consider this just man, this holy patriarch, in whom the faith of the old covenant bears fruit, as a master of the interior life? Interior life is nothing but continual and direct conversation with Christ, so as to become one with him. And Joseph can tell us many things about Jesus. Therefore, never neglect devotion to him — *Ite ad Ioseph*: "Go to Joseph" — as Christian tradition puts it in the words of the Old Testament.

As master of the interior life, a worker deeply involved in his job, God's servant in continual contact with Jesus: that is Joseph. *Ite ad Ioseph*. With St. Joseph, the Christian learns what it means to belong to God and fully to assume one's place among men, sanctifying the world. Get to know Joseph and you will find Jesus. Talk to Joseph and you will find Mary, who always sheds peace about her in that attractive workshop in Nazareth.¹