

linen makers and doves representing peace. On the Order of St Joachim's insignia, he is shown with a shepherd's staff, a symbol for the Christian word and an emblem of the good shepherd. His robes are of green, a symbol of hope.

The Order took its name from St. Joachim. Although *The Order* was founded as a secular order, and Dukes of Saxe-Coburg Saalfeld were protestant rulers, it was not uncommon in the 18th century to name undertakings after saints who embodied the ideals to be emulated.

The Name Joachim in Hebrew means "God Prepares", or "God Will Establish".

*(excerpted from: www.stjoachimorder.org)

THE BIRTH OF JOACHIM'S DAUGHTER

******When Mary was born, her father, Joachim, took his infant daughter into his arms and held her in wonder and admiration. Then, giving her back to Anne, her mother, he knelt and contemplated her for three days and three nights. The radiance and royalty of her presence suggested to him her name, and on the fourth day he chose to call her *Lady*. In his language, Aramaic, that name was *Mariam*. In our language, English, it is *Mary*. It was bestowed on her on the octave of her nativity. In Hebrew, of which Joachim had abundant remembrances, it was *Miriam*, and means *Star of the Sea*. Our Lady's birthday is September 8. Our Lady's name day is September 12.

***(excerpted from: *The Mother of God*)

PRAYER TO SAINT JOACHIM

O great and glorious Patriarch, Saint Joachim,
what joy is mine when I consider that thou was chosen
among all God's holy ones to assist in the fulfillment of the mysteries of God,
and to enrich our earth with the great Mother of God, Mary most holy!

By this singular privilege, thou hast become most powerful with both
the Mother and her son, so as to be able to obtain for us
the graces that are needful to us; with great confidence I have recourse
to thy mighty protection and I commend to thee all my needs
and those of my family, both spiritual and temporal;
and especially do I entrust to thy keeping the particular
favor that I desire and look for from thy fatherly intercession.

And since thou was a perfect pattern of the interior life,
obtain for me the grace of interior recollection
and a spirit of detachment from the transitory goods of this life,
together with a lively and enduring love for Jesus and Mary.

Obtain for me in like manner a sincere devotion and obedience to Holy Church
and the sovereign pontiff who rules over her:

to the end that I may live and die in faith and hope and perfect charity,
ever invoking the holy names of Jesus and Mary,
and may I thus be saved. Amen.

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Saint Joachim

Father of the Blessed Virgin

Roman Calendar (1913-1969)

Feast Day: August 16



**An Angel appeared to Joachim
and promised him a child.**

Saint Joachim

Adapted from *The Liturgical Year* by Abbot Gueranger

From time immemorial the Greeks have celebrated the Feast of St. Joachim on the day following Our Lady's Nativity. The Maronites kept it on the day after the Presentation in November, and the Armenians on the Tuesday after the Octave of the Assumption of the Mother of God. The Latin Church at first did not keep his Feast. Later on it was admitted and celebrated sometimes on the day after the Octave of Our Lady's Nativity, September 16, sometimes on the day following the Immaculate Conception, December 9. Thus both East and West agreed in associating St. Joachim with his illustrious Daughter when they wished to do him honor.

About the year 1510, Pope Julius II placed the Feast of the Grandfather of the Messiah upon the Roman Calendar with the rank of double major; and remembering that family, in which the ties of nature and of grace were in such perfect harmony, he fixed the solemnity on March 20, the day after that of his Son-in-law, St. Joseph. The life of the glorious Patriarch resembled those of the first fathers of the Hebrew people; and it seemed as though he was destined to imitate their wanderings also, by continually changing his place upon the liturgical cycle.

Hardly 50 years after the Pontificate of Julius II the critical spirit of the day (*the Protestant revolution*) cast doubts upon the history of St. Joachim, and his name was erased from the Roman breviary. Pope Gregory XV, however, re-established his Feast in 1622 as a double, and the Church has since continued to celebrate it. Devotion to Our Lady's Father continuing to increase very much, the Holy See was petitioned to make his Feast a holyday of obligation, as it had already made that of his Spouse, St. Anne. In order to satisfy the devotion of the people without increasing the number of days of obligation, Pope Clement XII in 1738 transferred the Feast of St. Joachim to the Sunday after the Assumption of his Daughter, the Blessed Virgin Mary, and restored to it the rank of double major. On August 1, 1879, Pope Leo XIII raised the Feast days of both Saints Anne and Joachim to double of the second class.

The following is an extract from the decree *Urbi et Orbi*, announcing this decision with regard to the said Feasts: "Ecclesiasticus teaches us that we ought to praise our fathers in their generation; what great honor and veneration ought we then to render to St. Joachim and St. Anne, who begot the Immaculate Virgin Mother of God, and are on that account more glorious than all others."

"By your fruits are you known," says St. John Damascene: "you have given birth to a Daughter who is far greater than the angels and Who has become their glorious Queen." Now since, through the Divine Mercy, in our unhappy times the honor and devotion paid to the Blessed Virgin requires an increase in proportion to the increasing needs of the true Catholic people, it is only right that the glory which surrounds their Blessed Daughter should redound upon Her happy parents. May this increase of devotion towards them cause the Church to experience still more their powerful protection. + + +

TRADITION

*St. Joachim is regarded as the father of the Virgin Mary, mother of Jesus. Tradition has it that Saint Joachim was a retired priest or holy man.

St. Joachim and his wife St. Anne were in the decline of life when Mary was born. Tradition says that while Joachim was away from home he had a vision that Anne was to be blessed with a child, and that on his return home, his wife ran forth to tell of the visitation of an angel who had revealed to her the same good tidings. There was ancient belief that a child born of an elderly mother who had given up hope of having offspring was destined for some high purpose and would be blessed by all the world. He is believed to have given Mary to the service of the Temple when the girl was three years old.

St. Joachim is mentioned in neither historical or canonical writings, but is still widely revered and is the namesake of many church institutions. The only source of information about St. Joachim is the non-biblical *Gospel of James*, an apocryphal book that was nonetheless widely read. In the 1500s and 1600s, St. Joachim's image appeared on many European coins including the famous *Joachim's Taler*, a silver coin made for the Counts of Schlick in Bohemia in about 1520.

In the Catholic tradition, St. Joachim is the Patron Saint of fathers, grandfathers, grandparents, married couples, cabinet makers and linen traders. He is shown in old art forms always as an old man often in the company of his wife Anne, and, it is thought, sometimes with the Virgin Mary and Jesus. The traditional tomb of St. Anne and St. Joachim was rediscovered in Jerusalem in 1889.

Images of Saint Joachim are often identified by the presence of some of his associated symbols, such as a book or scroll representing