

The Voice of Providence

now hour
AND AT THE

PUBLICATION OF THE SERVANTS OF CHARITY

AUGUST–SEPTEMBER 2011



*Fraciscio, Italy – Birthplace of
St. Louis Guanella*

Feature: Fr. Louis Guanella: Saint of The Eucharist – page 12

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*Fr. Louis Guanella: A Priest
From The Mountain –
A Portrait of a Saint*

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*Ó St. Joseph, foster father of
Jesus Christ and true spouse of the
Virgin Mary, pray for us and the
suffering and dying of today.*

The Voice of Providence:

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Mission

The divine call places the Servants of Charity in
the heart of the Church, making us share more
deeply in her mission in the world and espe-
cially in her care for the poor. In the Church,
we are witnesses of God's fatherly love and of
the sacred value of each person, even of the
least gifted.

In collaboration with the people of goodwill,
we endeavor to safeguard the least ones so that
we work toward building a better world, open
to Christ and His Gospel.

CHARITY IN TRUTH

A REFLECTION BY FR. JOSEPH RINALDO, SDC

The Encyclical, *Caritas in Veritate*, (Charity in Truth) by Pope Benedict XVI has sparked great interest among political and financial circles, especially in Europe and the USA. The reason for this success lays in the fact that this document, besides restating the Social Doctrine of the Church, offers a deep analysis of *Three Paradoxes and Three Disconnections* within the financial world in this historical period.

The Three Paradoxes

1. Wealth increases and so do inequalities.
2. Food production increases and so do deaths by starvation.
3. A high income level does not increase happiness.

The Three Disconnections

1. Disconnection between the Financial and the Social Realms has been achieved

In our day, the mentality is that in our society there are two separate and distinct fields: the social and the economic.

In the financial sector the objective is the maximization of income, wealth and profit. The criteria for success are efficiency and skill.

What happens to the handicapped, the less gifted, poorly educated, and those with fewer or no opportunities?

These people are rejected by the economic field and shipped to the other field, the social field, where the objective is redistribution and solidarity, because they also have to live - one way or another. The poor feel that their existence depends on someone else's alms and they rebel. This long-term condition will humiliate the person and may explode into violence.

The encyclical invites the reunification of the economy and solidarity. *Efficiency of the economy and solidarity are both good, but when separated, both become bad.* Efficiency without solidarity becomes arrogance. Solidarity without efficiency is paternalism.

2. Disconnection between Work and Wealth

For centuries, humankind has progressed with the belief that wealth was made by work, whether manual, intellectual or creative. Instead, in our day, the mentality is that at the origin of wealth there are investment activities and financial speculation; work in the general sense is not necessary.

The current belief that wealth does not depend on work is having a harmful effect, not just on the economy, but also on our culture, education and family habits, even if we do not realize it.

Theologically speaking, Christians believe that God created the world but did not completely finish it. He wants us to complement it with our work. The *Ora et Labora*, Pray and Work of St. Benedict, places work and prayer at the same level. This was a true Christian revolution. Among the religions of the world, only Christianity has placed the concept of work at the center of life. *Every worker is a Creator.*

3. Disconnection between Market and Democracy

This concept has surprised all the experts and economists for its depth and novelty.

Everyone agrees that we need a Market, but it needs to be regulated by a governing body like a Parliament or a Congress.

Again the Encyclical encourages reuniting the Market with Democracy. The Market needs rules and laws, but the market cannot make its own rules. In the long run, if it is not independently regulated, the Market becomes a runaway train, producing death and devastation, like what actually happened in the last three years.

Recomposing the Separations and dealing with the Paradoxes

Pope Benedict did not limit himself in identifying the problems; he gives deep suggestions to accomplish the work of reunification. He did not write prescriptions, but invited all people of good will to consider some simple but loaded words: Fraternity, Justice and the Common Good.

Fraternity – Benedict XVI supports Solidarity, but had the courage to introduce the concept of *Fraternity*. If the new document kept talking about solidarity, nobody would have paid attention.

Solidarity is the principle of a society that strives to eliminate inequality.

Fraternity is the principle of a society that allows the equals to be different.

The opposite of equality is inequality, but the opposite of uniformity is diversity. A fraternal society allows each one to express their personal talent, vocation or charisma.

Justice – We know that there is *Commutative Justice* and *Distributive Justice*.

Commutative Justice deals with fraud in overpricing and price manipulation.

Usury has always been condemned by this Justice.

Distributive Justice deals with equality among the beneficiaries so that there aren't some receiving too much and others less or nothing.

The Pope adds another form of Justice: *Contributive Justice*. That means that each one of us has the obligation (ob-ligation, from Latin *ob legatio* = because of my bond), not the duty, of contributing to the common good. I contribute to the common good of the community to which I am bonded, because I am part of it.

Common Good – This Encyclical gives us a new definition of the *Common Good*. Common Good is the opposite of Total Good.

The Total Good is the sum of each individual's property without regard to the individuals. It is OK to remove property from someone if somebody else is more efficient. What counts is the total result.

This theory justifies exploitation, abortion, euthanasia and many services to poor people. Why spend so much money for terminal patients in the Hospital? Why have so many babies that will have to be taken care of by public funds? Why spend money for the handicapped who will never be able to produce?

The Common Good instead is a *product*. The property of each one of us is multiplied. If I remove somebody's property there is a remaining zero and the whole product is zero.

The Common Good, says the Pope, is the good of all of us, formed by individuals, families and groups who unite in a common society.

The Pope concludes saying that the mentioned paradoxes and disconnections are the consequence in our society of the emergence of the logic of the Total Good and the disappearance of the Common Good.

Conclusion

Using heart and mind, with these three principles of Fraternity, Justice and the Common Good, it is not too difficult to translate them into practice in our daily life. The Christian fraternity that we profess and open to others becomes universal Fraternity, in the breaking of the bread and in our service: Love one another as I have loved you.

Sharing your devotion to St. Joseph with your family and all those who God brings into your life

	Donations
Give blessed St. Joseph Medals to family & friends	\$5.00 each
Offer a Mass in thanksgiving to St Joseph	\$10 offering
Share a copy of the Holy Cloak with a friend	\$5.00 each
Share copies of the Voice of Providence	\$1.50 each

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Canonization by spreading devotion to our dear St. Joseph.*

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make requests and send donations.*

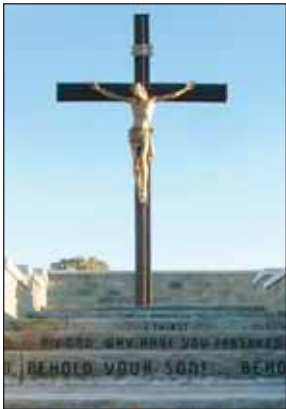


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For more information or to make a pledge, please call the Pious Union of St. Joseph Office Monday–Friday at 517-522-8017.

Send email to piousunion@pusj.org.



SR. MARGARET MARY SCHISLER, DSMP

With summer coming to a close, we look forward to another beautiful fall ahead of us. As time goes on we all realize that our entire life is cyclical. We experience birth and death, darkness and light, joys and sorrows, growth and stagnation every day. What is important is how we meet these challenges and make them a part of our everyday life.

And hopefully, for us members of the Pious Union of St. Joseph, we all will entrust our ups and downs to St. Joseph and his protection. He who cared for Jesus and Mary, and met the Holy Family's challenges, is a good mentor for us. In addition to our prayer of the Pious Union for the suffering and dying I suggest the following... "O St. Joseph, you who can render possible even things that are impossible, help me in my present need." Try it you'll like it.

Here at the Shrine in Grass Lake we are getting pretty excited because we have "outgrown" our present capacity in St. Joseph's Chapel. Especially on Sunday's we are "bursting at the seams" with participants in the Eucharistic Celebration. We have been consulting with an architect and contractor and it looks like the expansion will cost around \$180,000. St. Joseph has already inspired supporters to contribute nearly \$100,000. Answers to our prayers of intercession along with sacrifices made by donors and their families, we are hoping to be able to begin the project soon.

Fulfilling Fr. Germano's dream for the Pious Union/Shrine of St. Joseph, we strive to continue to beautify the grounds, giving honor to our patron and creating a place of prayerful reflection for pilgrims. The pilgrims tell us each time they visit how peaceful and inspired they feel when praying in the Shrine Chapel, at the grotto of Lourdes or at the foot of the cross on Mount Calvary. We are here for all of you every day offering daily Mass and prayers for your intentions. Please help us to realize Fr. Germano's dream for the Pious Union/Shrine of St. Joseph.

We thank you for your kindness and generosity throughout the years. May St. Joseph continue to bless you and your dear ones for all of your support.



St. Joseph, Raised and Glorified

BY FR. PAUL OGGIONI, SDC

St. Joseph never spoke a word and never had a prominent place in the Gospels. Who is this man that generates so much devotion among the faithful? Who is this man about whom we know so little and yet can say and write so much?

We can say and write so much because he was involved in the life and deepest recesses of divine intimacy and mystery, a field that not even the minds of the most excellent and brightest theologians can totally grasp and describe. At the same time, we can say very little about him because he led a life of humble and hidden service known only to God, but unknown to the rest of the world.



St. Joseph possessed a simple and pure heart. He was a meek man and a tireless worker. He too suffered the fate of his own people who were experiencing social and religious oppression from a foreign power. He was a member of a people that for centuries had to suffer human and spiritual poverty, yet always thirsty for the mystery of a God-Savior that the prophets of old had foretold.

St. Joseph had been a humble listener of a Word that was announced, but not yet present among his own people. He could not imagine that he himself would have been chosen by the Almighty to be the one assigned to take care of the Word, made flesh, who was to be his own Savior and the Savior of all. If we read the gospel of Matthew, we hear Jesus proclaiming the Beatitudes, the “Magna Carta” of Christian life, and at the same time we discover how the Beatitudes perfectly describe the features of St. Joseph.

He spent many years at the side of Jesus; years marked by faith, love and work. Together with Mary, he shared what Jesus would have proposed later on as the center and foundation of the Kingdom of Grace that He would build in the world.

When Jesus talks about meekness and humility, service and acceptance, forgiveness and love, patience and sacrifice, cross and freedom, joy and welcoming, prayer and trust in a Father who watches over us and provides for us, His talk is the fruit of a long meditation, of a human and spiritual journey carried out in communion with Joseph and Mary.

They were the human parents chosen by His Father in Heaven to help Him on this earth to reach the human maturity necessary for accomplishing the universal plan of salvation.

St. Luke, the evangelist, writes that, back from Jerusalem, the young Jesus was obedient to Joseph and Mary, and that He progressed steadily in wisdom and age and grace before God and men.

Afterwards, the gospels don't mention St. Joseph anymore; he disappears from the human scene and the scene of the Holy Family.

When Jesus died, the gospel of Matthew (27, 51-53) reports that "the curtain of the sanctuary was torn in two from top to bottom, the earth quaked, boulders split, tombs opened, and many bodies of saints who had died were raised, entered the holy city and appeared to many."

Who were those saints who were raised before the second coming of Christ? Had they formed with their glorified bodies the crown of glory that accompanied Jesus in Heaven, Jesus triumphant over sin and death?

The gospels don't mention any names of those saints raised after Jesus' death. It seems that the first Christian communities interpreted those resurrections as a confirmation of the glorious resurrection of Jesus who brought with Him those who, through the previous centuries, firmly believed and trusted in the God who never abandons his people. Who then would doubt that among the newly raised there was also St. Joseph



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whom the gospel describes as a “righteous man”? Scripture is silent about it. The Church does not mention it. Only saints and mystics suggest such an event. They can do it because they live in a particular relationship with the sublime mystery of God that allows them to perceive and experience in their heart what no human mind by itself can understand, and no human tongue can express.



Blessed Pope John XXIII had a great devotion to St. Joseph. He affirms, “Among the deceased of the Old Testament closest to Jesus, we can also say that John the Baptist, the precursor, and Joseph of Nazareth, the chosen guardian, are entitled to have the honor and the privilege of leading the great company of Saints that are accompanying Jesus to the doors of Heaven.” Even though the Church will never define the event as one of her dogmas, this belief supported by saints and mystics will survive among the faithful.

Jesus ascended into heaven body and soul. The Church declares that Mary was assumed into heaven body and soul there she contemplates the Almighty God before the final resurrection of the dead.

Faith and reason suggest that St. Joseph too participates in the joy of eternity in body and soul because he had led a humble life in submission to God’s plan; because he spent his life in deep spiritual intimacy with the Virgin Mary; because he was redeemed before time by the Incarnate Love, who granted to His faithful Guardian the gift of enjoying eternal life even in his virginal body like his virgin spouse. At the side of their son Jesus, they now contemplate the Most Holy Trinity together with the righteous people who were raised from the dead on the day of the death of Jesus on Calvary.

“FAITH AND REASON SUGGEST THAT ST. JOSEPH TOO PARTICIPATES IN THE JOY OF ETERNITY IN BODY AND SOUL BECAUSE HE HAD LED A HUMBLE LIFE IN SUBMISSION TO GOD’S PLAN”

The Sacred Heart of Jesus

Soul of the Guanellian Charism (Part 2)

BY FR. OLIMPIO
GIAMPEDRAGLIA, SdC

In the devotion to the Heart of Jesus we can find the characteristic aspects of the two Guanellian Congregations as they appear in the writings and life of Blessed Louis Guanella. The same aspects were recorded and developed in the history and tradition of the two Congregations, The Servants of Charity and the Daughters of St. Mary of Providence.

From the Sacred Heart of Jesus naturally flows a fervent devotion to the Blessed Mother, honored under the most significant titles of Mother of Divine Providence and Our Lady of Workers.



Connected to the Blessed Mother is a special devotion to Saint Joseph, the first friend of the Sacred Heart, model of interior life and patron of the suffering and dying.

In the Guanellian program, *prayer and suffering* are the blood and water flowing from the pierced Sacred Heart of Jesus. They urge us toward a preferential service to the poor perceived as the living image of Christ and served as our brothers and sisters.

Jesus on the cross inspires in us a spirit of unassuming humility that makes the individual able to always see the presence of the Lord in everything, adapting ourselves to the limit of sin and to the pressures of society, always showing courtesy, self-confidence, tolerance, and that freedom of spirit that is a true gift from the Lord. That will arm us with right intention, a constant and contagious joy in the Lord, sprinkled with a little bit of nostalgia for Heaven.

The devotion to the Sacred Heart, soul of the Guanellian religious congregation

To the members of the great Guanellian Family, Father Guanella asks: *“Be one heart and one soul with the mind and love of the Divine Heart.”*



Our religious vows, our common life, our charitable and apostolic activities are framed by the Love of Christ that provokes our answer, and unites us to His mission of evangelizing the poor.

Prayer life should be a more intimate union with Christ who gives us His Spirit. Christ is present in it with his Grace and helps us to grow in Him by his Word and the Magisterium of the Church, by the Liturgy, the Sacraments, the Eucharist, “Our Paradise on earth.”

The devotion to the Sacred Heart, soul of the Guanellian apostolic mission

We must treat the *Disabled* not as people worthy of commiseration and tolerance, but as people we welcome and love. Father Guanella says that they are our brothers and sisters, because they are beloved by the Heart of Christ. Though they are limited in intelligence, they are motivated by what they see and touch. Let us introduce them to the symbols of Christ’s love, to pictures reproducing Jesus preaching, performing miracles, or dying on the cross. We should encourage them to help each other just to please their friend Jesus. Let us teach them to pray in a simple and spontaneous way. They should understand that the Lord is always with us, especially in the Holy Eucharist. We should give great importance to the preparation of First Communion, Eucharistic adoration, and the celebration of the Holy Mass.

In personal and patient conversations, we should instill in the *Elderly* the certainty that they hold a special place in the Heart of Jesus Crucified, because they too are suffering and cooperating in the salvation of souls. Let us invite them to the Eucharist in its different forms. Let us accustom them to talk to the Lord present on the Altar. Let us form them to the commandment of mutual love in order to enjoy the gift of peace and to please the Lord.

The religious formation of the Youth should be focused on friendship with the living Christ, by presenting the Mystery of Salvation as a plan of love that requests an answer of love. The Eucharist is the center of everything.

The Guanellian *Ministry* takes inspiration from the love of the Father that is manifested in Christ and bestowed on us by the Holy Spirit. We lead the faithful to a vital tuning with the Heart of Christ by showing love toward the poor, the suffering and the dying through the Pious Union of St. Joseph, patron of the suffering and dying. We shall gradually and prudently increase the many religious practices in honor of the Sacred Heart like those of first Fridays and the hour of adoration. Father Guanella wants all activities of catechesis, celebrations of the sacraments and the associations pointing to one great desire, *“Let the life of the Eucharistic Heart of Jesus be our life.”*



Preaching in Hell

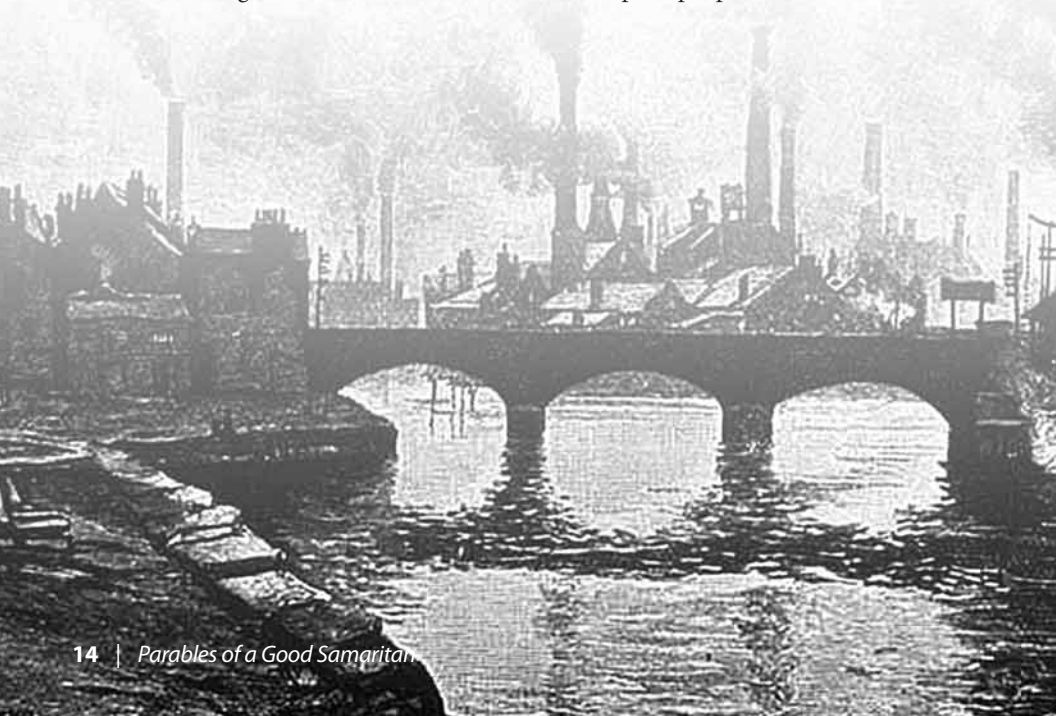
BY CARLO LAPUCCI

Not many believe that the Vatican is built on a hill. It is enough to go a little bit behind it and you will see deep slopes. Today, at the bottom you may see a thriving and populated area of Rome. It is now called Aurelia Valley.

But it was not always like that. At the time of Father Guanella, the place was desolate, squalid and, especially, of ill-repute. It was a dangerous place even for the police. Common people from other parts of the city, not to mention priests and nobles, did not want to venture into that no-man's-land. Its name perfectly described the area: Hell Valley.

To be fair, that Hell was describing something else. The area lodged several furnaces and brick-kilns. High factory chimneys were spitting dense vapors and smelly smoke day and night. Big fires were burning in furnaces that were spewing out flames of fire. To an occasional passer-by it looked like Hell.

If that area was a no-man's land to many, it was not to Father Guanella. He charged one of his priests, Father Bonacina, stationed at St. Joseph Church, to go there, to evangelize the area, and to give some words of comfort to those poor people.



“It is not entirely their fault that they live in such hellish conditions and looking more like savages than Christians. The State is absent. The Church is absent. Schools are nowhere to be found. They have nothing, and nothing is theirs. To be honest with you, Father, priests also have their share of guilt. Unwilling to spatter mud on their shoes with silver shining buckles on top, they have abandoned them and do not bother to take care of their souls.”

Father Bonacina twice built up the courage to venture into that area, and twice he had to rely on his young legs to save himself from assaults. After the second attempt he quit. But Father Guanella did not. One day, he decided to go there personally and told Father Bonacina, “Father, let us go and bless those poor people! Come with me!”

It was the summer of 1905, and Father Bonacina did not show any particular enthusiasm: it was too hot, first, and, secondly, he already had two bad experiences with them. He replied, “You go, Father Louis. One of your blessings counts for more than twenty of mine. I won’t come!”

“You are afraid, aren’t you? O little donkey, do not worry! This time there are two of us. Come on now; do not make such a fuss!”

Father Bonacina had already prepared a big thick stick, for walking better of course, but Father Louis denied him that possible weapon. He had to be content to bring an umbrella with him that, with the big sun in the sky, was sending another message. He did not need it. They began to pay a visit to the people working at the furnaces who had never seen a priest, two in this case, having the courage to visit them and bring words of comfort and support. Heaven only knows how it happened, but Father Guanella got along quite well with them immediately. For hours he went to and fro promising to send some of his priests and Sisters for Sunday religious and sports activities, and to open a school for their children. From that very day, the devil began little by little to withdraw from desperate Hell Valley.





OUR LADY OF WORKERS

Yesuvanam - Sivagangai

Jesus' Garden

BY FR. JOSEPH RINALDO, SDC

Since his seminary days, Father Guanella, while traveling along Lake Como, had noticed with sadness the vast, useless and unhealthy swamps at the northern tip of the lake. Many years later, the time came when he recognized the possibility of solving the problem and set his creative energy to work.

He proposed to reclaim the land by challenging the handicapped residents of his houses. They rallied around him, proud and happy to work, to earn their living and show the world they were useful members of society. The criticism ran high: "Father Guanella at last has found a swampy grave for himself and his activities." But his "special workers" did not give up. They leveled sand dunes and filled marshes. Weeding, plowing, and planting changed the face of the wasted land and in a few years meadows, vineyards, and orchards replaced the swamps and marshes.

To honor his faithful and unique helpers, Father Guanella designed a statue of "Our Lady of Workers."

The same miracle is taking place in another world and culture; at Yesuvanam (Jesus' Garden) in Sivagangai, TN, India.

The Diocese of Sivagangai has donated 75 acres of land to the Servants of Charity for a program for the poor. The land is good but lies within a drought region. If the monsoon season fails or bypasses the area, life becomes desperate.



The quest even for drinking water becomes a question of life and death. The poverty of the people is beyond description. Children's malnutrition and HIV are rampant. There is no medical care. Illiteracy is common. The elderly and the handicapped are roaming around in search of water and food.

The Servants of Charity came up with a challenging idea, following the example of Father Guanella. There are some young men who applied to enter the seminary and pursue religious life. There are several screening methods for their admission; however these young men were challenged with something they never thought was even possible.

For one year they had to cultivate the land and be self-sustaining. Like Father Guanella's "special workers," these "talented workers," weeding, plowing, and planting changed 30 acres of arid land into fertile and productive land. They grow food for themselves and the poor, the homeless and the elderly who come looking for food and water.

Yesuvanam soon became a hub for the homeless, the hungry and the sick. It became a true Garden of Jesus, crowded with small flowers, exotic flowers, strange bushes, robust trees and delicate vegetables. More importantly, Jesus' Garden made everyone feel welcome, gave dignity and restored their faith in God, whatever God they worshiped.

At this time, however, Jesus' Garden is not able to provide food and water for all who need them. More land needs to be restored to agriculture, but there isn't enough water. Jesus' Garden needs another bore well. They are all willing to work. Work makes them





feel good, capable of producing, and proud of themselves so they can say, “I did it.”

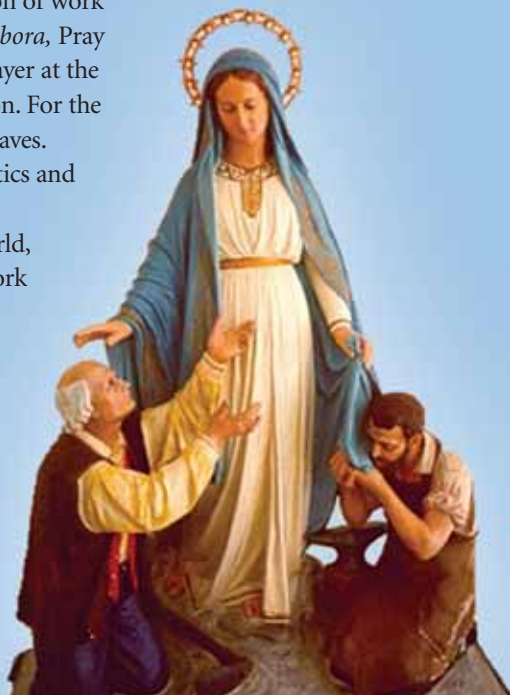
Father Guanella believed that work changes people. Work gives people dignity and honor. Work brings us closer to God who is always at work in the world.

Christians believe that God created the world but did not completely finish it. He wants us to complement it with our work. If we do not place work at

the center of our life, we destroy the civilization of work which is a child of Christianity. The *Ora et Labora*, Pray and Work of St. Benedict, places work and prayer at the same level. This was a true Christian revolution. For the Greco-Roman civilization, work was for the slaves.

The free people attended to reading, arts, politics and the army. For Christianity, man becomes free through work. Among the religions of the world, only Christianity has placed the concept of work at the center of life. *Every worker is a Creator.*

To honor the workers of Jesus’ Garden, the Servants of Charity placed the Garden and all who come to refresh themselves in its shadow under the protection of “Our Lady of Workers” as they see Her and love Her.



To the Mountains of Sainthood

BY JOSEPH YEKULIS

Throughout biblical history, God's presence has been perceived to be upon the mountaintops, as when Moses met Him on Mt. Sinai to receive the Ten Commandments. God's Saint of the Poor, Fr. Louis Guanella, also felt God's presence in the mountains of the Alps, and when traveling there, you can only stand in awe of His beautiful creation, and thank Him for the privilege of placing you in His presence.

Fr. Guanella was born in Fraciscio, Italy in the Alps on December 19, 1842, and was baptized the next day in the Parish Church of Campodolcino. Although his family and the peasant people of his community relied on livestock and farming to make ends meet, during this period in history, their poverty shaped who the young Louis Guanella would eventually become as a priest and a saint.

From one of his many writings, Fr. Guanella wrote, "Admire the wisdom and bounty of God in accompanying you up to this degree of happiness. He has detached your heart from the earth through the love of poverty. He has cleansed your heart from the unruly affections through your desire for meekness. Through tears, he has purified your soul and through the love of good he has enriched it. Now with this pious love for mercy, he leads you to benefit others, as the water of the river does in irrigating the fields of the farmer. Thank the Lord..." (Anthology of Fr. Louis Guanella, p.458).

A delegation from the United States and the rest of the world will have the opportunity to trace the steps of St. Louis Guanella as we approach his canonization day in October. During the week of October 17, 2011, the Servants of Charity will lead a pilgrimage to his birthplace and the site of his baptism, as well as the site of his first Holy Mass at the Church of the Assumption in Prosto, and several of the Houses he built; including the Shrine of the Sacred Heart where he and Blessed Clare Bosatta lay in state. From there, pilgrims will travel to Rome to participate in special services at St. Peter's Square and the Vatican to mark the occasion of Fr. Guanella's canonization, and celebrate his elevation to sainthood with Pope Benedict XVI on the blessed day of October 23, 2011.

Fr. Louis Guanella: Saint of the Eucharist (Part 2)

The Eucharist Source of Love

BY FR. DOMINIC SAGINARIO, SDC

Throughout his life, in his priestly ministry, Father Louis Guanella spoke often and with great love of the Eucharistic mystery. Moreover, he lived this mystery as the most extraordinary gift of his life. Nothing in the world compared to the grace of the Eucharistic presence in his religious houses. The daily celebration of Mass was the wellspring of living water for the planning of all other activities. It was the most important appointment of the day. The day started around the altar. There, at daybreak, he would encounter Jesus Himself and sit at the table with Him like the Apostles at the Last Supper. After Mass, the day, marked by the presence of the Lord, was lived in the experience of charity with the joy of walking with Him like the disciples of Emmaus. This explains why the mystery of the Eucharist gradually grew in the life of Father Guanella as light and energy becoming the inspiring source of his great love.



The Good Samaritan

Father Guanella is known in the Church and the world for his charity toward the poor. History will remember him among the army of the saints of charity like St. Vincent De Paul and Mother Theresa. His image will recall the image of the Good Samaritan in the Gospel, because this parable best summarizes his charism. He passionately loved his brothers and sisters in their suffering and isolation. He was the priest of the poor, true imitator of Christ's charity.

The Last Supper

We can ask where Father Guanella found the dedication to serve those who the Gospel calls "the little ones." The answer is easy. His strength and inspiration came from the Eucharist. He helps us to find the reason for it. Father Guanella caught with wonder the



bond that Jesus placed between the two essential moments of the Last Supper: the washing of the feet and the institution of the Eucharist. He encourages us with the most touching words, “Come to the Cenacle where Jesus and His disciples are together for the last time. Jesus knows that he will suffer his passion and die on the Cross the following day. He summons His Apostles around him and starts washing their feet.” This was the prelude to the supreme act of Jesus’ Love. Washing of the feet was a task of the slaves. Jesus, the Master, the Lord of Lords, the One the Angels adore, wears an apron and washes the feet of the Apostles, even the feet of Judas. Incredible! Peter’s reaction was to be expected, “How is this possible? You, the Son of God, are washing the feet of all of us sinners?” Jesus’ life was totally an act of Love expressed in the poverty of Bethlehem, the humility of Nazareth, the struggle of His public life. Now Jesus’ Hour has come. Father Guanella’s heart contemplates the agony in the Garden of Olives, the passion and the Cross. The washing of the feet was a highly revealing mystery, but it was not the last. Christ’s love is much greater. His gift will become a total oblation of Himself. “There is no greater love than to give one’s life for the life of friends.” The Last Supper is the hub of Christ’s mystery. The Eucharist is the peak where Divine Love expresses the sacrificial gift of His life on our behalf.

“I HAVE GIVEN YOU A MODEL TO FOLLOW, SO THAT AS I HAVE DONE FOR YOU, YOU SHOULD ALSO DO.”
(JN 13, 15)

The Eucharist source of Love

In the thought of Father Guanella, service to our needy brothers is nourished by these roots deep in the mystery of love lived by Jesus and left to His disciples as a path to follow. For these bonds with biblical history and the mysteries of Jesus' life, the Eucharist becomes a memorial, a redemptive sacrifice and presence of an infinite love. Adoring the Eucharist we can understand something of the love of Christ for us; from the beginning to the end, from the crib to the Cross, up to the piercing of His heart and His descent into hell.

From these divine truths springs Jesus' teaching to love our brothers with a simple, humble and caring soul. “I have given you a model to follow, so that as I have done for you, you should also do.” (Jn 13, 15).

Father Guanella is fascinated by this message of extreme giving. He embraces it like his own life. To follow Christ, he feels compelled to become a servant to his brothers, beginning with the least ones, with a challenging love. Like the wheat which is harvested, ground, and turned into dough to be baked for bread, he made himself bread for the table of the poor. This is what he wants to be, a servant to the poor: starting from the Eucharist, he wants to become bread for the least ones.



A Time for Joy... A Time for Growth

By SR MARGARET MARY SCHISLER, DSMP

Since the founding of the Pious Union/Shrine of St. Joseph in 1994 we have experienced continuous growth in many different stages. In 1995 a generous benefactor came forward to finance the renovation of the Grass Lake dairy barn into the present day Shrine. Then in 2005 the Grotto of Our Lady of Lourdes was dedicated during the celebration of the 10th Anniversary of the groundbreaking of the Shrine and in anticipation of the 150th Anniversary of the appearance of Our Lady of Lourdes to Bernadette Soubirous. In 2007 Calvary was constructed, a beautiful crucifix was erected and the Holy Stair installed as an area where pilgrims are reminded of the redeeming power of Jesus Crucified. In 2009 the Pious Union/Shrine of St. Joseph ceiling was replaced to conserve energy in heating and air conditioning.

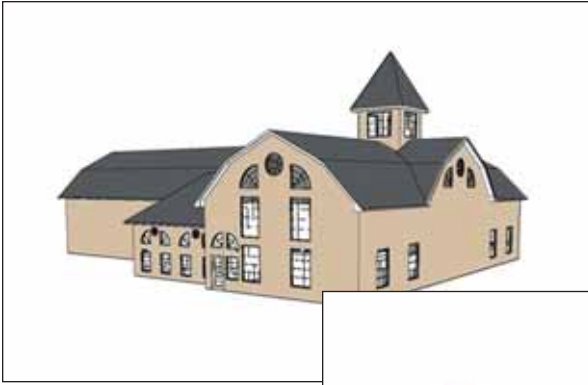


Throughout these years the membership of the Pious Union, pilgrims to the Shrine of St. Joseph, and Mass participants have also been growing. We are so thankful to St. Joseph, Jesus, and Mary for leading more and more people to St. Joseph's Shrine and this beautiful place of prayer. Each one of us needs to be consoled and comforted in our day-to-day sufferings. People throughout the United States feel the power of our combined prayers for the suffering and dying. And, this is why we see the need to increase the capacity of the Shrine to accommodate a larger number of pilgrims throughout the year. We are pleased to have met this challenge head-on to serve more and more people in our daily ministry.

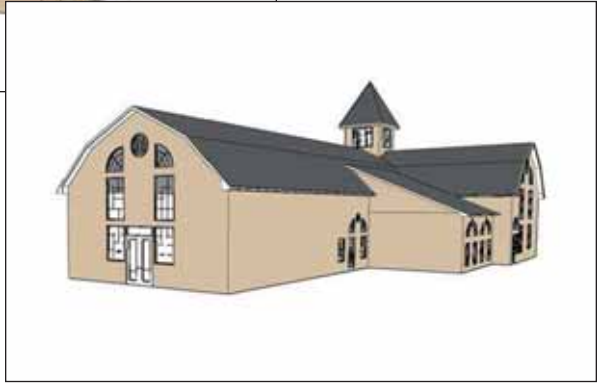
As you may remember, our ministry here at the Pious Union/Shrine of St. Joseph has been compared to a daily course of antibiotics for a sick body, generating a cure that spreads from cell to cell: purifying, restoring, consoling and giving new hope; a cure which helps us to rise up again and gives sense to our life, our suffering and our death. Often it is not prayers that heal our physical wounds; however, prayers do heal our mind and spirit. Prayer helps us to feel the need of God's presence, to trust him, to grasp his hand and say, "Help me, Lord!" Prayer brings us closer to Him. The ministry of the Pious Union/Shrine of St. Joseph is an injection of hopefulness, something we see is needed around us every day.

Visits to Mount Calvary assist all pilgrims in the contemplation of Jesus Crucified. Thinking about the redeeming power of Jesus' death on the cross helps us to realize the





We are carrying out the great desire of our Founder, soon to be “Saint Louis Guanella,” offering prayers each day for every person in the world who is either suffering or dying.



love with which we are called to share with one another. Each of us is called to be “another Christ” to our neighbor. Connecting to the eternal sacrifice of Jesus on the Cross while participating in the Eucharistic celebration, we become worthy of salvation and eternal life. We, who want to share with Him our life and suffering, find confidence that through His cross we may become worthy to enter into His light.

Adding space for people to share in the Eucharistic celebration in the Shrine of St. Joseph will surely bring more of God’s grace into the world because we always pray for the suffering and dying and those in need every day during every Mass. YOU are remembered in our daily prayers and sacrifices and we know you remember us and our needs also. Thank you!

We are carrying out the great desire of our Founder, soon to be “Saint Louis Guanella,” offering prayers each day for every person in the world who is either suffering or dying. Please join us in prayer as we continue to ask for the intercession of St. Joseph and that he take this endeavor under his precious care. He who provided for his family and home will assist us in providing for the pilgrims who come to entrust all their concerns under his protection to our prayers. Thank you for your prayers, financial support and friendship. To make a special donation in support of the Shrine expansion, please use the envelope at the center of this magazine.

Little Donkeys and Little Crosses:

The Vocation Story of a Temporary Professed Servant of Charity

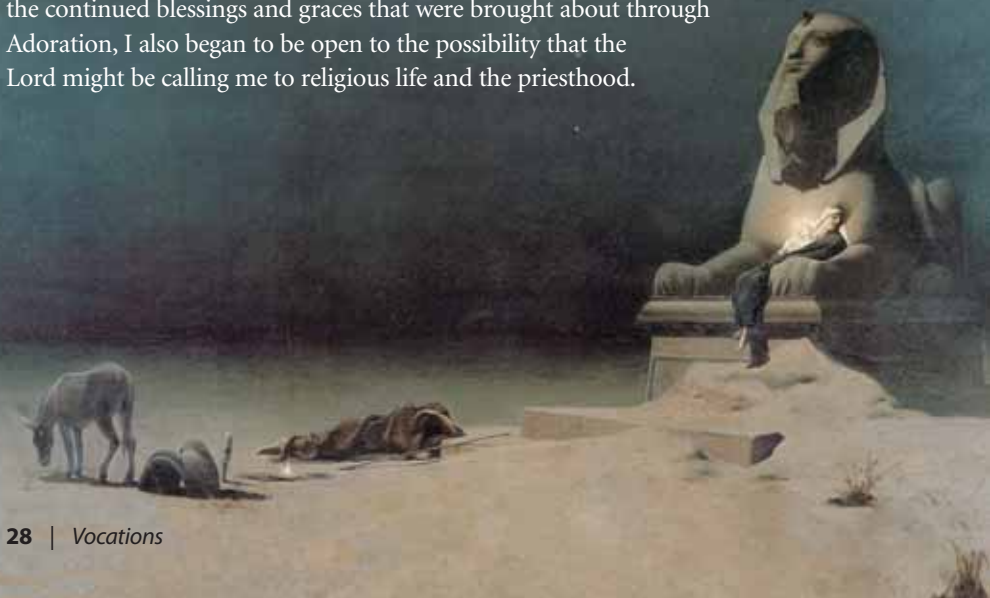
BY BRO. ROBERT NEIMEIER

While my family cultivated the seedbed of my vocation, and the Sacraments planted the seed, it is the Eucharist that caused my vocation to sprout and mature, and continues to nourish and sustain it each day.

I was blessed to grow up in a family that was strong in its Catholic identity. My parents not only loved the Church and the Catholic Faith, but they were very knowledgeable and well instructed in Her truths. Prayer, Mass, Confession, and Religious instruction, were all a regular part of our lives.

I cannot recall my parents ever telling any of us that they thought we had one particular vocation or another, but I do recall them constantly reminding us to be open to God's will, and that we would only be truly happy if we followed the vocation He had planned for us.

As an adult, I was further blessed to join a parish that has perpetual Eucharistic Adoration, and I began going to Daily Adoration. As I began to discover the continued blessings and graces that were brought about through Adoration, I also began to be open to the possibility that the Lord might be calling me to religious life and the priesthood.





During this time I also found a holy and diligent spiritual director. As we continued to explore my call, I visited many different religious communities (the fact is, that I had not been exposed to almost any religious brothers or priests growing up, so I was pretty ignorant in regards to the different charisms, spiritualities, and missions of the various congregations.) Throughout my discernment process, especially after visiting the different communities, I spent several hours in front of Our Lord, praying, adoring, worshipping, and listening, as I continued to seek His will and guidance.

Through the arduous work of my spiritual director, he found information on the Servants of Charity, and suggested that I give them a visit. I still remember my first visit to the Servants of Charity, in 1996. I went to the Springfield, PA House of Formation for a “Come and See” weekend and upon my arrival I met Fr. Silvio De Nard. During that weekend, Fr. Silvio told me two things that the Holy Spirit would later use to peak my interest in the Servants of Charity.

Sometime during the course of the first evening, Fr. Silvio pointed to a statue he had on his desk of the Flight into Egypt of the Holy Family. He said to me, “Father Guanella said that a Servant of Charity should resemble one of the characters in this statue, can

you guess which one?”

First I guessed Saint Joseph, then the Blessed Mother, and then Jesus: Each time he told me that I was wrong. I guess he could see the look of frustration on my face, and with a smile, he said to me: “You see Bob, Father Guanella told us that a Servant of Charity should be like ‘asinelli,’ like ‘little donkeys!’”

That image stuck in my mind, and since then has been a constant source of meditation for me. In

those few words, Father Guanella, explained that a Servant of Charity should patiently bear others burdens, be happy with a little food and a little rest, and while striving not to draw attention to himself, he should do the most difficult and least appreciated work.

During that visit, Fr. Silvio shared with me Father Guanella’s program for his religious congregation: “To Pray and to Suffer.” These words of Father Guanella would eventually embed themselves into my heart and become the prism through which I view my entire religious vocation which is to joyfully offer up my little daily crosses in union with Christ’s suffering, and to embrace the Cross as the Tree of Life.

Although these sayings attracted me to the Servants, I began to love the Congregation when I learned what was at Her core. While the importance in our Congregation of prayer (including liturgical prayer, meditation, personal prayer, and Marian devotions), the Word of God, and honoring the Blessed Mother cannot be overstated, the Eucharist is the Heart of the Servants of Charity: It is the Life, Source, and Climax of the Institute, and it is the center of our existence as well.

And now, every day, this little donkey continues to come before Our Lord in the Blessed Sacrament—both during the daily Holy Sacrifice of the Mass and in my daily Holy Hour. It is there that I bring my burdens and unite my little crosses, prayers, and my life to His Cross, His Prayer, and His Life. It is there that I thank Him for the gifts of my family and religious vocation. It is there that I receive rest, nourishment, and strength to continue to bear the burdens of others, and to carry my cross each day to Calvary.



Professed Candidate Neimeier (3rd from left), with Servants of Charity priests and DSMP sisters.

THE PIOUS UNION OF ST. JOSEPH'S LIBRARY

Father Louis Guanella: A Priest From The Mountain Portrait of a Saint

On October 23, 2011, Blessed Louis Guanella will officially become a Saint. Why is he a Saint? We have the entire story in writing!

Finally a delightful book is available at the Pious Union of St. Joseph explaining it all. Father Louis Guanella is a Saint because of the special way he related to God and to people. God is our Father. People are our brothers and sisters.

According to the chapters of the book, Father Guanella was: a wonderful human being, 'Man of God,' 'Father of the Poor,' 'Citizen of the World' and a 'Passionate Educator.'

I invite you to discover the spirituality of this new and great modern Saint. "For God so loved the world that He gave His only Son." (Jn 3,16). Father Guanella, literally, gave his life for the poor.

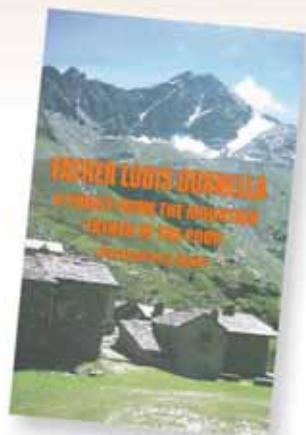
This is a book that will bring you closer to God in Joy and Gratitude.

Fr. Joseph Rinaldo, SdC



Portrait of a Saint is available through the Pious Union of St. Joseph. Send your request and a donation to The Pious Union of St. Joseph, 953 E. Michigan Ave., Grass Lake, MI 49240. Call the office at 517-522-8017 for more information or for purchasing quantities of more than ten copies.

The Holy Cloak in Honor of St Joseph continues to be available with a donation of \$5 or more. Please note on your donation envelope the books that you would like to receive.



IS GOD CALLING YOU TO SERVE OTHERS?

Among those who are deprived of human and spiritual support, we care for developmentally disabled, abandoned youth, indigent elderly, and the incurably and terminally ill. We are also committed to pastoral and missionary work in the Americas, Europe, Asia and Africa.

The **Servants of Charity** Priests and Brothers, **Daughters of St. Mary of Providence**, Cooperators and hundreds of members of the greater Guanellian family serve over a million brothers and sisters while offering comfort, consolation and support.

There is room for many others; those needing help and those who want to help.

Consider joining our mission, making the love of God more and more visible in our world. **For more information, contact:**

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To become a member of the Pious Union of St. Joseph or to extend membership to prayerful friends and relatives, please send names and addresses to 953 E. Michigan Ave., Grass Lake, MI 49240 or email piousunion@pusj.org

Shrine of St. Joseph Sacraments and Hours of Devotion

Mass times: Sun 10:00 a.m. • M, Tu, Th, Fr and Sat 11:30 a.m.

Wed 8:30 a.m. followed by Adoration of Jesus in the Blessed Sacrament

Benediction: Wed 4:45 p.m. • Divine Mercy Chaplet: Wed 4:30 p.m.

Holy Rosary: Before Mass • **Stations of the Cross:** Friday at 11:00 a.m.

Anointing of the Sick: First Saturday during 11:30 a.m. Mass and when requested

Confession: Before and after Mass, upon request

To receive the Monthly Shrine Bulletin and all special event mailings, please contact the office at 517-522-8017 or send email to piousunion@pusj.org

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