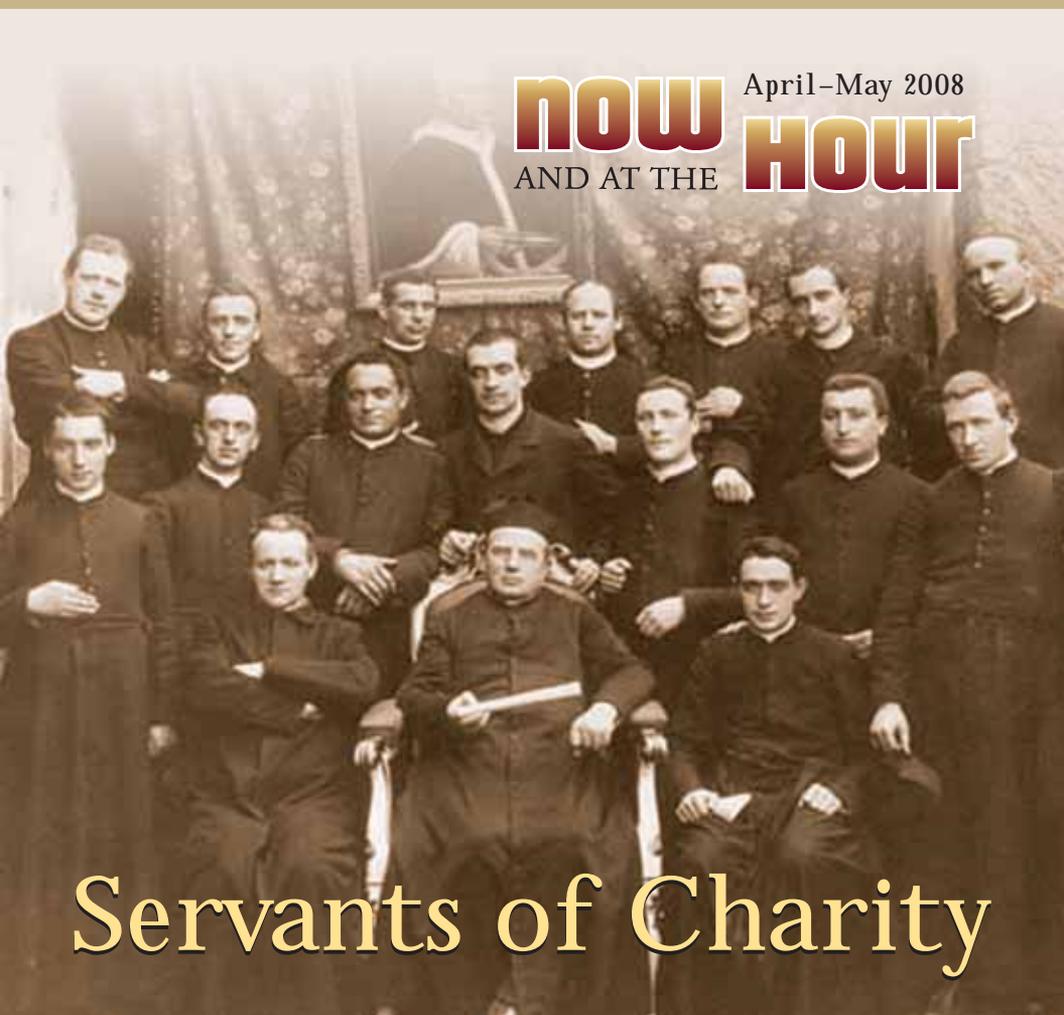


The Voice of Providence

Periodical of the Servants of Charity



now April-May 2008
AND AT THE **HOUR**



Servants of Charity

100 Years of Service and Grace ❖ 1908-2008



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Cover: Blessed Louis Guanella with the first Servants of Charity

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The Voice of Providence: Now And At The Hour...

Is a non-profit bi-monthly publication of the Divine Providence Province of the Servants of Charity, a Catholic Religious Congregation founded by Blessed Fr. Louis Guanella, (1842-1915)

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 especially 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.

What's in a Title?

By Fr. Joseph Rinaldo, SC

The Gospel of St. Matthew starts with a beautiful introduction that gives us a clue to what is coming. "The virgin shall be with child and bear a son, and they shall name him Emmanuel," which means, "God is with us." (Mt 1,23). The last verse of the Gospel of St. Matthew repeats the same truth as in a refrain. "And behold, I am with you always until the end of the age." It is obvious then that the Gospel of St. Matthew, contained within these two marvelous remarks, wants to teach us that God is always with us.

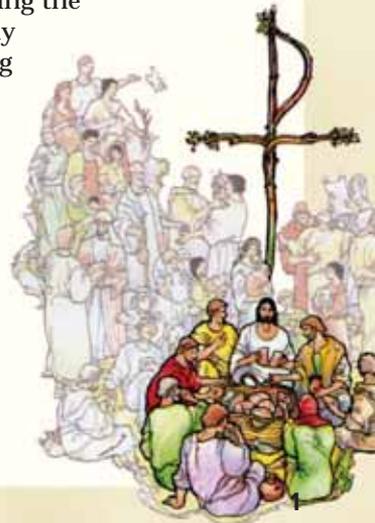
The name given to Jesus states His mission. In the Old Testament, the names of people also had a meaning and indicated a mission. The same is true for titles. Books, magazines, shows and advertisements have a title indicating their contents and mission.

Our magazine, *Now and at the Hour* has gone through different changes in titles and contents over time. It progressed to several thousand readers and its mission expanded to the point that it is not a local publication any longer.

The original title was *Now and Then*. It lasted only one year before the better one, inspired by the Hail Mary, *Now and at the Hour*. Two years ago, we added to that title the reason of our ministry. We do it because "The Love of Christ Impels Us." (2 Cor 5,14). It was a successful addition and many people expressed their favorable opinion.

Based on this success we are planning on widening the scope of this magazine. Now its focus is primarily on devotion to St. Joseph, patron of the suffering and dying. However, this is only one of the Charisms of Blessed Louis Guanella. We would like to expand the scope of *Now and at the Hour* to encompass the entire spirituality of Blessed Louis Guanella.

He expanded his care and services to the suffering, the dying, the abandoned, the orphans, the handicapped and the spiritually and materially poor. These are the ones invited by Jesus in the parable of the Great Feast, "go out quickly into the streets and alleys of the



town and bring here the poor and the crippled, the blind and the lame” (Lk 14, 21). However, there was more room, and the master added, “Go to the highways and hedgerows and make people come in that my home may be filled.” (Lk 14,24).

Blessed Louis Guanella’s spirituality springs from the love of God the Father. God is the Father who created the world and us. He is the Father who loved us even before he made us in our mother’s womb. He is the Father who loved us so much that he gave his only son. He is the Creator and the Provider for each one of his creatures, especially the poor. God provides for all our needs, even when we do not understand what our real needs are. He called Father Guanella to be the instrument of His providence toward the poor. For this reason, we decided to add this beautiful concept to the title of the magazine: *The Voice of Providence Now and at the Hour*.

God calls us to be witnesses of his love for all, especially the poor.

At the multiplication of the seven loaves, “those who ate were four thousand men, not counting women and children.” (Lk15,28). In any society or group, there is always a portion of unaccounted people. The unaccounted ones are the poor, the weak, the oppressed, the abused, and the handicapped. These people are considered by some to be a burden to society. They do not exist, because they have no power, no money, and no voice.

God, St. Joseph and Blessed Louis Guanella are asking us to be the voice of the unaccounted ones, the voice of Providence.

And so, trusting in God’s Providence, beginning with this issue, this magazine will have a new title: *The Voice of Providence Now and at the Hour*.





100 Years of Service and Grace

By Fr. Luigi De Giambattista, SC
Provincial Superior

Nearly two thousand years ago, in the small town of Galilee in Northern Israel, the “Yes” of a young girl to the Almighty God opened the way to the Incarnation of the Immanuel.

Within the walls of a humble home in Nazareth, Mary’s “Yes” allowed the greatest miracle to happen that would change human history. The love of God became flesh: human, tangible, accessible and available to all. This was a “Yes” that meant total, unconditional, and faithful surrender to God’s Providence and to his special, love-filled ways of reaching out to his children.

Mary’s “Yes” sealed a new covenant of the Lord with his people. A new dawn of hope and salvation appeared on the horizon of humankind!

On the evening of March 24, 1908, during the first vespers of the Solemnity of the Annunciation, Father Louis Guanella gathered his first group of disciples around the Altar of the Lord in the Shrine of the Sacred Heart in Como, Italy. While recalling the miracle of the Incarnation of the Messiah, together in humility and with full trust in God’s Providence, they too, like Mary of Nazareth, pronounced their “Yes” to the Lord, surrendering their life in the Act of Religious Profession. They took their first and final vows at the foot of the cross, with eyes and hearts fixed on the Tabernacle of the Immanuel.

Through their “Yes” a new Religious Family was born in the Church and in the world. Through the “Yes” of our Founder and his first companions, we Servants of Charity came into existence, born “A Charitate,” out of God’s extravagant love and compassion. On that evening, one



hundred years ago, we were generated by the Divine Spirit to continue the miracle of the Incarnation. We were created to give flesh and bones to the Immanuel, to make Him visible, tangible, accessible and available to all, especially to those brethren of ours who feel unloved or not lovable, neglected and left behind, or wounded and looked down upon.

This is our Vocation and Mission! This is the call that the Founder perceived clearly in his heart and to which he answered, sealing with his Religious vows a lifelong commitment to God and to His favorite children, those who are “Nobody” in the world, but are the “First Ones” in God’s sight.

Celebrating our Centennial Anniversary is, for us, an opportunity to remember the past with immense gratitude, looking back with a sense of wonder to see how our story began. We see the Lord’s hand planning and molding our community and offering it as a Gift of his love to the poor around the world.

A Centennial Jubilee Celebration is, for us Guanellians, a time to recapture the original spark that inflamed the life of Blessed Louis Guanella and turned him into a passionate witness of God’s love. He was an untiring Good Samaritan who searched for and cared for those who cry out: “I have nobody.”

A Centennial Jubilee challenges all of us, disciples and friends of our “Prophet and Martyr of Charity,” to rekindle the Fire and renew our commitment to carry the torch of the Mission, entrusted to us one hundred years ago, a mission of celebrating the sacredness of life in every person, beginning with the most fragile and vulnerable ones. A mission of caring for life, from the womb to the tomb; a mission that spreads and nurtures the “Culture of Love and Solidarity” in our world, marked continually by death and violence, by discrimination and materialism, and based upon the logic of the strongest, healthiest, and most powerful.

The Centennial Celebration calls us to increase the space within our heart as well as in our “Tents of Charity” in nineteen nations, where the Guanellian spirit of the Founder is alive.

“We can never stop! ...” Father Guanella keeps repeating.

“The whole world is your homeland!”

Let us continue to spread the Fire of Mission to more people and together let us embrace more of our brethren who are in need of an experience of God’s love through our human companionship and touch!

To each and every one a joyful and fruitful Centennial Celebration!



Jesus, Son of Joseph

By Fr. William Spirito

One way to know Jesus Christ, God made Man, is to observe his relationship with his foster-father, Joseph of Nazareth.

In the Gospels Joseph, spouse of Mary, is the object of the verb “to find.” Luke 2:16 mentions the shepherds of Bethlehem that, after the apparition of the angel, “went in haste and found Mary and Joseph, and the infant lying in the manger.” John 1:45 tells the story of Philip who, in meeting Nathaniel, tells him, “We have found the one about whom Moses wrote in the law, and also the prophets, Jesus, son of Joseph, from Nazareth.” The same gospel of John mentions in chapter 6:42 that the Jews were saying among themselves, “Is this not Jesus, the son of Joseph? Do we not know his father and mother?”

These quotes from the Gospels inform us that the early Church was researching the origins of Jesus, especially in light of his resurrection from the dead. In this impassioned research into the identity of Christ, Philip, Peter and Andrew, and the shepherds of Bethlehem, figure of the shepherds of the new Church described in the Acts of the Apostles, “find” Joseph and Mary. They meet them in their journey of faith toward Jesus. They also understand the particular mission they had regarding the Divine Child. Whoever confesses the Word made flesh must recognize the vital service that Mary and Joseph, called by God, gave in the mystery of the Incarnation.



Having “discovered” Jesus as “son of Joseph,” I would like to take into consideration an aspect which is too often neglected: the role of Joseph as a father and the subsequent affection of Jesus toward him as his son.

The French writer John Gallot says that Jesus was able to unite, without reserve, his love toward the Father in heaven and his love toward his father on earth. Everything he saw in Joseph was in harmony with his filial relationship with his Father in heaven. Jesus called Joseph “Abba,” Dad, in everyday family life. In the secret of his personal life with the Heavens, he called his Father, Abba, as we may read in the Gospel of Luke when Jesus, at twelve years old, answers Mary’s question at the Temple of Jerusalem. There was no difficulty in using the same word for both his Father in heaven and for Joseph.

In Joseph and in his love for him, Jesus recognized the image of his Father in heaven. Here we may find the greatness of Joseph in the eyes of Jesus: within the framework of an ordinary human life Joseph was seen as the face of the invisible Heavenly Father. Joseph not only helped Jesus in his human development, but also helped him to learn how to act in a human way as a Son toward his Father.

Mary’s greatness is well known as “Mother of God.” We may express the greatness of Joseph by saying that he received from God the mission of being “the tutor of God.” He formed the one who was God the Son in the ways of human life. Joseph could not perform such a duty without striving to be the truest possible image of the divine face. It is this divine likeness that the Holy Spirit works on him. It is this likeness that enabled him to take upon himself, with Mary, the responsibility of Jesus’ growth.

Is it possible to see how Mary and Joseph influenced Jesus in his human development? We can’t have an answer to that question. We certainly do know that human beings are influenced by their parents. Through the Incarnation, the Son of God became a human being, depending upon human parents that he called father and mother. The parents’ influence may be seen in the public ministry of Jesus even though the details are still enveloped within the mysterious silence of his hidden life at Nazareth.



Did the Risen Lord Appear to Mary?

By Fr. Ottavio De Bortolis, S.J.

Resurrection

It is well known that the Gospels do not mention any meeting of the risen Jesus with his Blessed Mother. However, it is true that in our Catholic devotion we love to think about this meeting. St. Ignatius of Loyola in his *Spiritual Exercises* helps us to contemplate this event. The Founder of the Jesuits says that Scripture tells us that Jesus appeared to many. The greatest Catholic theologian, St. Thomas Aquinas, holds the same opinion. Many mystics and devotees follow their thinking. Do we confront a “pious legend” that turns aside Scriptural truth when we believe that the risen Jesus appeared to his mother?

We should pay attention to what is written in the Gospels: “you may come to believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name.” (Jn 20:31) The Risen Jesus appeared so that the disciples could recognize in him the one that was arrested, overcome and put to death by the Romans and was then glorified by the Father. When the disciples ran away from him, it was not out of fear. On the contrary, they were challenging the soldiers, using force, and carrying their weapons with them to foment a disturbance. Their running away

is a fall (the Gospels call it a “scandal,” a “stumbling block”) of faith, believing as all good Jews, that the Messiah was supposed to win, to destroy his enemies, and establish once again the kingdom of Israel by force.

Jesus reveals himself in a mysterious way: a Messiah who is the loser, not the winner, at least in the eyes of the world. It would be enough to recall what people were saying to Jesus on the cross: “He trusted in God; let Him deliver him now if he is the Son of God.” (Mt 27:43) These words were not expressed in a malevolent way. They were coming from the Old Testament which says in so many passages regarding God that He gives freedom to his Messiah making him the ultimate and final winner. Because Jesus on the cross dies an ignominious death, it is very clear that he is not the expected Messiah. In this we may find the reason why the disciples ran away. If the enemy overwhelmed Jesus it must mean that Jesus received no assistance from God because God assists the just; therefore, Jesus is not the one sent by God.

Jesus appears to them many times to confirm what they still do not fully believe, that He is the true Messiah, that he has triumphed over the world with love and without using force. By allowing himself to be beaten by the world: insulted, rejected and put to death; he cancelled the sins of the world and confirmed his Father’s merciful plan for mankind.

The disciples had the opportunity to pass from a lukewarm faith in Jesus the Messiah, which they held since the wedding feast of Cana, to a true and mature Pascal faith which finally discloses to them the true reason



for Jesus' Passion, his being the Messiah. That is, they understood that they were saved by love and not by force. Jesus came to save them and us through love. The Disciples and all of us today have to overcome the "scandal" of the cross, the human defeat that gives the impression that Jesus is not the one sent by God.

The main point is right here. The Gospels don't mention Jesus' appearance to Mary, not because he lacked interest in his Mother or her suffering, but because Mary didn't need to see him in order to believe. She was without need of an explanation or confirmation in her faith. She was the only one that knew who Jesus truly was because she gave birth to Him.

We must read the Gospel in its entirety because only in its entirety does it make sense.

Mary, since the day of the Incarnation of her Son, experienced all that was happening to Jesus in the light of the Old Testament. It is logical to me that she knew and meditated upon the pages of the prophet Isaiah regarding the "suffering servant of the Lord;" knowing that God's plan would be fulfilled through the scandal of the cross. She could not forget the day when she met Simeon in the temple of Jerusalem, when he told her that a sword would pierce her soul.

We have reason to believe that Jesus truly appeared to his Mother Mary, filling her with an immense joy, because he was still her Son. Grace does not destroy nature, but perfects it. A son loves his mother, worries about her and presents himself to her in order to lift her heart. When a son knows that his mother is in sorrow, he must go to her and console her. Even though the Gospels don't mention anything like this regarding Jesus and Mary; nothing forbids us from going to Mary to ask for the grace to know her Son and to experience with her the joy of the resurrection, bearing witness with her Christ's new life.

Happy Mother's Day

*May God fill your heart with the same love that
He poured into the heart of the Blessed Mother.*



Magisterium of the Church

The Human Family, a Community of Peace

Pope Benedict XVI

On many occasions Pope Benedict XVI has expressed his deep concern for the restoration of peace, order and justice to the world, where it seems that the meanest material interests can prevail upon human dignity. In his words, “*Humanity today is unfortunately experiencing great division and sharp conflicts which cast dark shadows on its future.*” He invites all of mankind to be a part of the project for the restoration of peace, asking for enthusiastic participation and steadfastness, vital to a renewed commitment on every level of human activity and he talks to us in particular about the role of the natural family. In his message for World Peace Day, Benedict XVI points to the family as the privileged and unstoppable instrument for building a community of peace.

“The natural family, as an intimate community of life and love, based on marriage between a man and a woman constitutes the primary place of humanization for the person and society, and a cradle of life and love. The family is therefore rightly defined as the first natural society, a divine institution that stands at the foundation of life of the human person as the prototype of every social order. In a healthy family we experience some of the fundamental elements of peace: justice and love between brothers and sisters; the role of authority expressed by parents; loving concern for the members who are weaker because of youth, sickness or old age; mutual help in the necessity of life; readiness to accept others, and, if necessary, to forgive them. For these reasons, the family is the first and indispensable teacher of peace. It is no wonder, therefore, that violence, if perpetuated in the family, is seen as particularly intolerable. Consequently, when it is said that the family is the primary living cell of society, something essential is being stated.

The family is the foundation of society for this reason too: because it enables its members in decisive ways to experience peace. It follows that the human



community cannot do without the service provided by the family. The language of the family is a language of peace. We must always draw from it, lest we lose the 'vocabulary' of peace. In the inflation of its speech, society cannot cease to refer to that 'grammar' which all children learn from the looks and the actions of their mothers and fathers, even before they learn from their words.

Whoever, even unknowingly, circumvents the institution of the family undermines peace in the entire community, national and international, since he weakens what is in

effect the primary agency of peace. This point merits special reflection: everything that serves to weaken the family based on the marriage of a man and a woman, everything that directly or indirectly stands in the way of its openness to the responsible acceptance of a new life, everything that obstructs its right to be primarily responsible for the education of its children, constitutes an objective obstacle on the road of peace. The family needs to have a home, employment and a just recognition of the domestic activity of the parents, the possibility of schooling for children, and basic health care for all. When society and public policy are not committed to assisting the family in these areas, they deprive themselves of an essential resource in the service of peace.

The family community, in order to prosper, needs the generous consent of all its members. This realization also needs to become a shared conviction on the part of all those called to form the common human family. We need to say our own "yes" to this vocation which God has inscribed in our very nature.

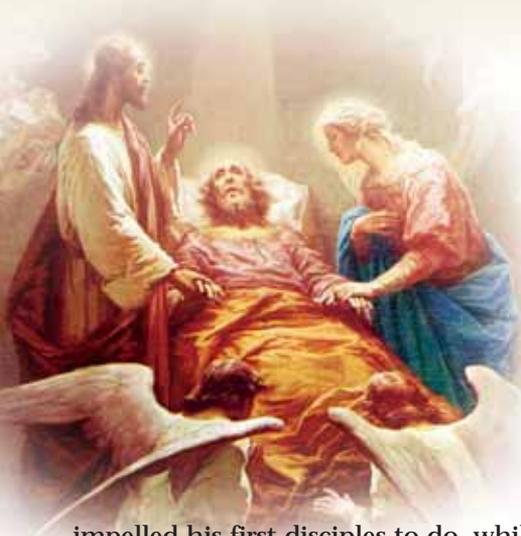
An essential condition for peace within individual families is that they should be built upon the solid foundation of shared spiritual and ethical values. Yet it must be added that the family experiences authentic peace when no one lacks what is needed, and when the family patrimony – the fruit of the labour of some, the saving of others, and the active cooperation of all – is well managed in a spirit of solidarity, without extravagance and without waste. The peace of the family, that requires an openness to a transcendent patrimony of values, and at the same time a concern for the prudent management of both material good and inter-personal relationship. The failure of the latter results in the breakdown of reciprocal trust in the face of uncertainty, threatening the future of the nuclear family."

(For the entire message consult www.vatican.va)



Pious Union of St. Joseph

Ministry of Prayer for the Suffering and Dying



MINISTRY OF LOVE

The Pious Union of St. Joseph in America

By Fr. Paul Oggioni, SC

A Dream Comes True

How do we love Jesus better? How do we love Him more? How do we conquer more souls for His kingdom? How can we be more effective in giving “Bread and Paradise,” as Blessed Louis Guanella impelled his first disciples to do, while continuing to entrust ourselves to God, sharing in his spiritual adventure of love as we care for those in need?

As the sun began to set on his life, Fr. Guanella realized that his physical strength could no longer sustain the ardor of his spirit, burning with desire to conquer everyone for Jesus. Trusting in the Providence of God, he sheltered in his houses hundreds of poor and marginalized people. In time he realized that even more important than caring for the suffering body was saving the soul. Inspired by the Holy Spirit, he conceived and gave birth to a new ministry of love and invited everyone to join a crusade of prayer for the dying to benefit those at the time when they were most in danger of losing the supreme good of their eternal salvation.

Prayer of the Pious Union of St. Joseph

*O Saint Joseph, foster father of Jesus Christ and true spouse of the Virgin Mary,
Pray for us, and for the suffering and dying of this day/night.*

On the eve of his trip to the United States, where he would prepare the soil for transplanting his mission of charity, he met with Pope Pius X. Fr. Guanella expressed to him his desire to begin a crusade of prayer for the dying, under the patronage of St.

Joseph. Who better than St. Joseph to intercede before God for the grace of a peaceful death in the love of God? “For a long time,” answered the Pope, “I had thought of suggesting something like this to you. I will be the first member.” After canonical recognition in March 1913, the “Pious Union of St. Joseph for the Salvation of the Dying” was granted the status of Arch-Confraternity by the same Pope on February 12, 1914. Since that day, hundreds of thousands of people from all four corners of the world have become members of the Pious Union of St. Joseph for the Suffering and Dying.



In the same year a holy Franciscan Priest, Fr. Hugo Stroff, OFM, obtained approval of the Archbishop of St. Louis, Missouri, the Most Rev. John J. Glennon, for his “Association of St. Joseph for the salvation of the dying.” Later, this association joined the Arch-Confraternity, founded by Blessed Louis Guanella, and in this way the Pious Union of St. Joseph experienced a wider transmission of its ministry of prayer.

August 3, 1987, the Most Rev. Kenneth Povish, Bishop of Lansing, MI, gave his official approval to the Pious Union of St. Joseph in his Diocese. Through his approval, we Servants of Charity realized how necessary our ministry is within the Local Church and we committed ourselves to be messengers of hope.

A Vital Question for the 21st Century

What is the significance of the mission of the Pious Union of St. Joseph in America? America is the daughter of European Christian culture and the mother of economic systems, scientific developments but sometimes spreading a cultural and moral relativism that, in many ways, continues to have disastrous consequences which deform the development and harmonious human growth among new generations throughout the world. The Pious Union of St. Joseph commits itself to being the bearer of a very precise view that we have received from above.

We promote life.

- The life of the unborn, in a country that carries out over two million abortions every year
- The life of those born with genetic and mental defects, which becomes for us a call for better cooperation between families and community.
- The life of the aged, who are marginalized and forced to live in isolation within the walls of their own homes or in nursing homes.
- The life of the terminally ill, distressed by a future filled with suffering and powerlessness.
- The life of the mentally ill, whose personal identity has been destroyed by a chain reaction in their personality which originated in a context of misleading factors.

We firmly think that the ministry of the Pious Union of St. Joseph in the U.S. can be 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, prayers do not heal our physical wounds; however, prayer does heal the mind and spirit. It helps us to feel the need of God's presence, to trust in him, to grasp his hand and say, "Help me, Lord!" Prayer brings us close to him. The ministry of the Pious Union of St. Joseph is an injection of optimism, something we see is needed around us.

We invoke God's grace upon all who devote their time and energy to this holy ministry of prayer in favor of those who are conceived, who have been born, who suffer and who are dying. We are all children of a merciful and generous Father Who wants all of us to be with Him.

St. Joseph is for us the model of the righteous one who submits himself to God's will through humble, silent and trusting prayer. Prayer makes miracles: prepares us for life, heals wounds, provides strength to the spirit and opens the doors of heaven to us.

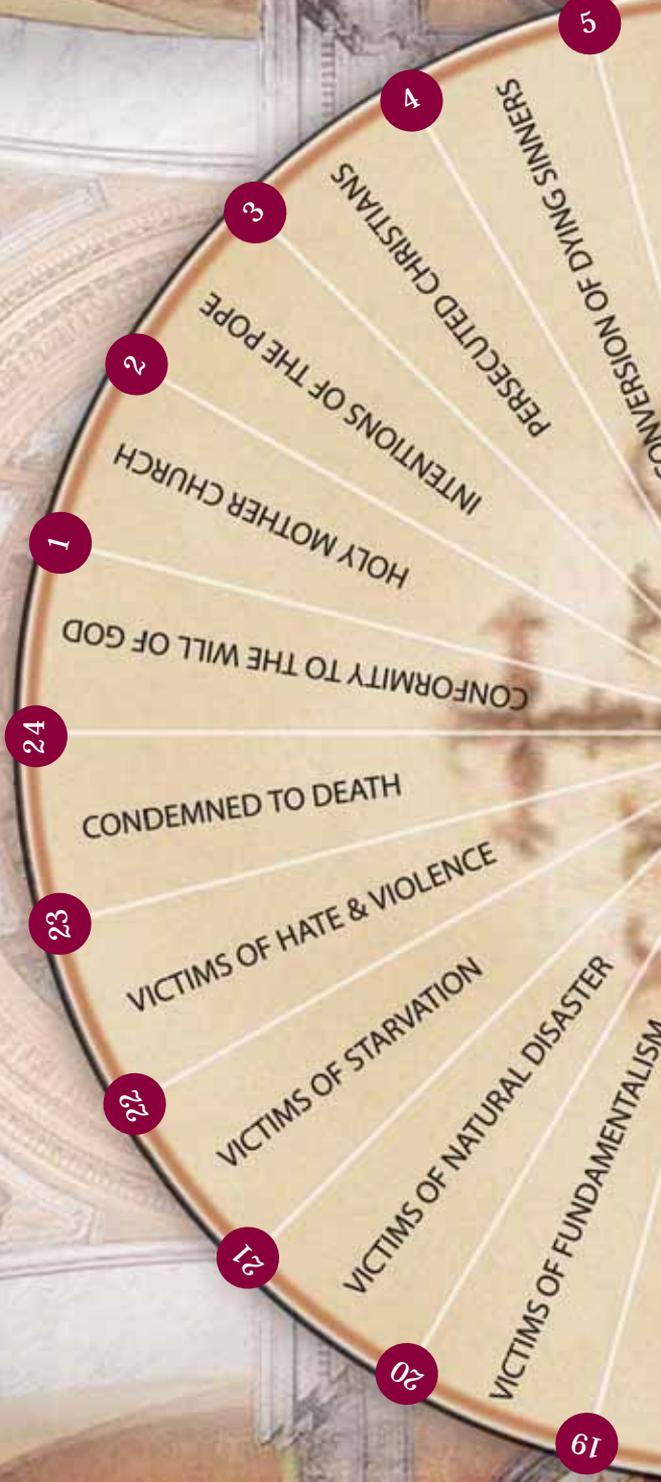


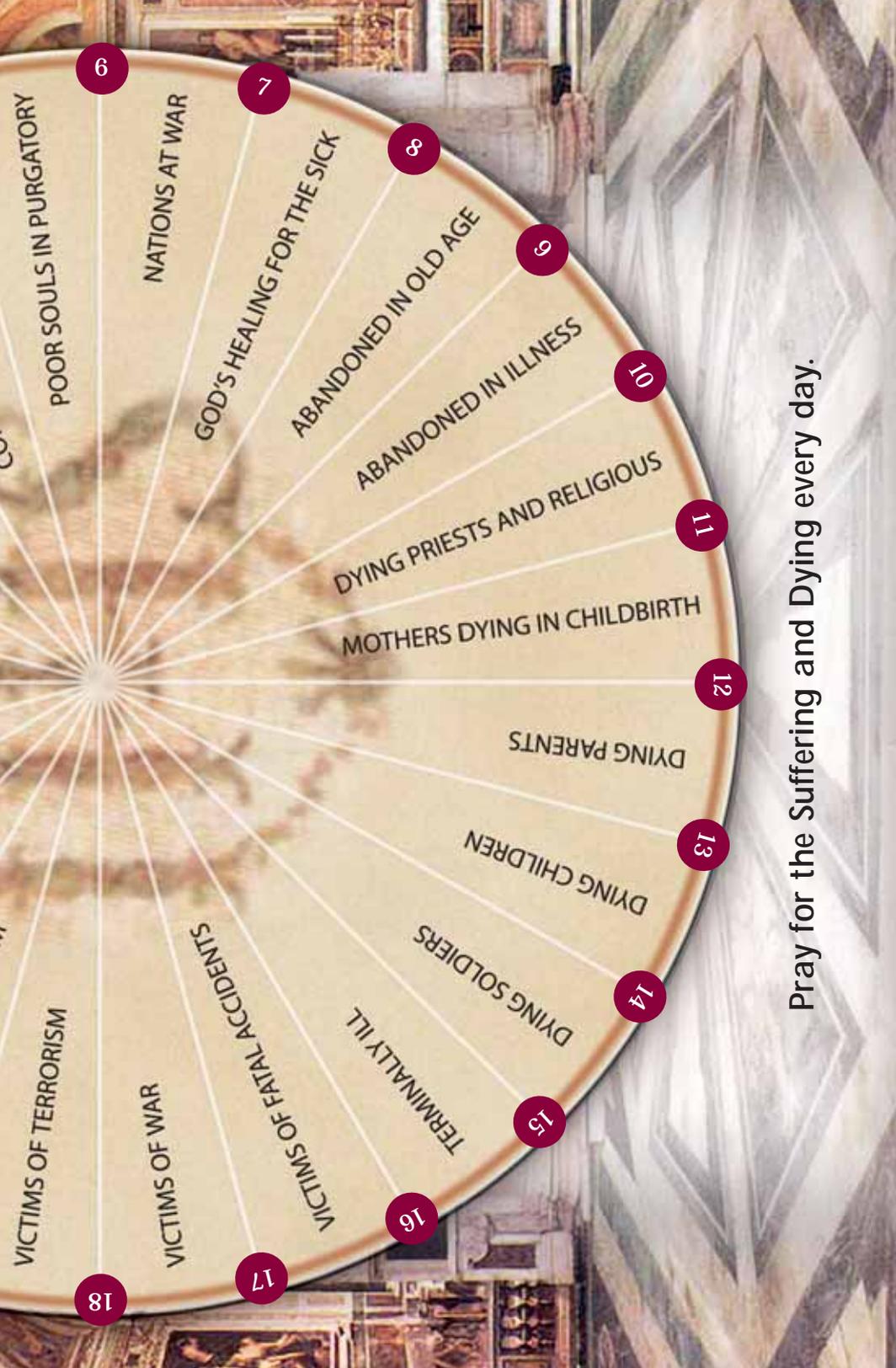
Perpetual Mass, In Supplication & Reparation

Join in the celebration of the Eucharist, offered to the Eternal Father in union with Jesus for the redemption of all mankind

In Union with Jesus and the Church

- Choose one Hour
- Join spiritually with the Priests celebrating Mass at this hour
- Offer your prayers and suffering for the intention you have chosen





6
POOR SOULS IN PURGATORY

7
NATIONS AT WAR

8
GOD'S HEALING FOR THE SICK

9
ABANDONED IN OLD AGE

10
ABANDONED IN ILLNESS

11
DYING PRIESTS AND RELIGIOUS

12
MOTHERS DYING IN CHILDBIRTH

13
DYING PARENTS

14
DYING CHILDREN

15
DYING SOLDIERS

16
TERMINALLY ILL

17
VICTIMS OF FATAL ACCIDENTS

18
VICTIMS OF WAR

19
VICTIMS OF TERRORISM

Pray for the Suffering and Dying every day.

Perpetual Mass: With Jesus for the Suffering and Dying

From Death and Despair to Prayer and Hope

It was 1917 and a devastating war was dismantling Europe politically, socially and economically. It was the same year the U.S. sent in her troops and weapons, adding to the conflict that had already claimed millions of lives. In Russia the communist revolution began its cultural and religious purge of which the consequences are still visible today in many countries. May 13th, of the same year, the Blessed Mother appeared in Fatima asking for conversion, and granting her intercession for a lasting peace. She predicted however, the possibility of a new and terrible war if mankind would not change its spiritual and moral behavior.



In the midst of war, the possibility of a more terrible war and the promise of our Lady's intercession for peace, the Pious Union of St. Joseph sent an appeal to the priests of Europe and the world, inviting them to join the Confraternity. They were invited to celebrate Mass at least once a year for those dying in war, epidemics, violence and oppression. The same Pope Benedict XV joined this initiative and, in his letter to the Director of the Pious Union, wrote: "Since the Roman Pontifex is the first among the ministers of the altar, we want to sustain this praiseworthy initiative and at the same time precede with our example to celebrate the Holy Sacrifice for the dying every first day of the month."

The example of the Pope was followed by all of his successors while thousands of cardinals, bishops and priests took up their part in the Perpetual Mass of the Pious Union of St. Joseph, celebrating Mass for the suffering and dying. Among them we remember St. Maximilian Kolbe, St. Louis Orione, Blessed John XXIII, Blessed James Alberione and many priests for whom the Holy See is considering Beatification.

Priests continue to be invited to join this mystical chain of Eucharistic celebration, so that every day there is a group of ministers of the altar asking God for compassion and mercy toward those who are taking their last step in this life.

Today the Pious Union of St. Joseph presents to all the faithful a prayer offering which may be made by all who are willing to join spiritually with the Perpetual Mass throughout the world.



How to join the Perpetual Mass in union with the Priests?

Are you sick, in the hospital, bedridden, or isolated in your home? Do you want to offer to God an hour of special intention? Are you struggling because of personal or family difficulty? Do you want to ask God for a special grace for the spiritual needs of someone who is terminally ill or dying?

Turn to the center page of this issue of “Now and at the Hour.” You will see a circle divided into 24 sections representing the 24 hours of the day.

- Choose the time when you will offer your prayer and suffering and pray for the intention given for that hour.
- Join intentionally and spiritually to the priests celebrating Mass during that hour all over the world.
- Make an act of surrender to the will of God, entrusting yourself completely to Him with an act of love.
- Unite your prayer and suffering with the prayer and suffering of Jesus on the cross.

The result will be a miracle of love. Your suffering will become more bearable. Your heart will experience peace. The souls for whom you pray will be endowed with spiritual benefits. The saints in Paradise will rejoice for the souls conquered for salvation because of your prayer and the mercy of God.

You need not enroll in this devotion. God will write your name in the “Book of Life,” accounting for all the times that you join in the Perpetual Mass. You will be like St. Theresa of the Infant Jesus, the “Little Flower,” a missionary of love and salvation.



A Vision for the Future

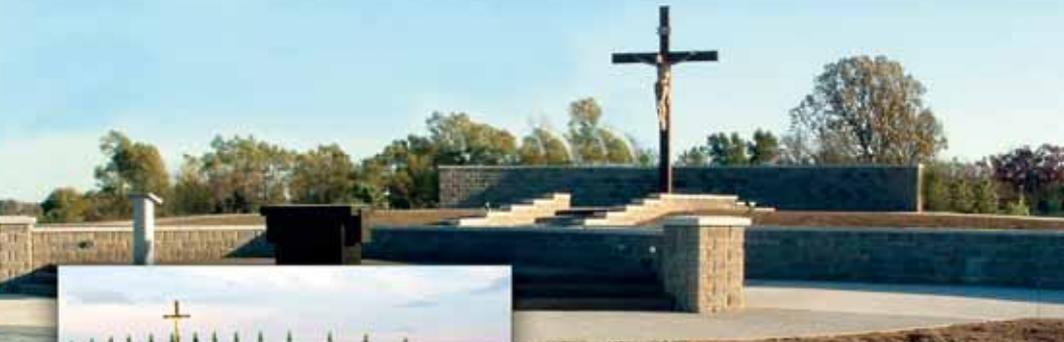
Fr. Germano Pegoraro reached the House of the Father and enjoys the eternal reward for his faithful service in the vineyard of the Lord. He began the Pious Union of St. Joseph in the United States. He envisioned a place of prayer for pilgrims where they can ask the intercession of the glorious patriarch, St. Joseph.

To fulfill his dream and honor his memory, we will continue to follow his example of dedication, trusting, once again, in your cooperation.

All Donations, large and small, sent to the Pious Union of St. Joseph are helpful and appreciated.

Here are a few ways of making a dedication or memorial that also helps to build up the Shrine in honor of our dear patron.

Widow's Might for the Calvary	\$ All Donation
Dedicate an altar step	\$5000
Dedicate a Bench in front of the altar	\$1000
Bronze Plaque on the Memorial Wall	\$500
Tile below the Cross on top of Calvary	\$250
Become a Shrine Forester, plant a tree	\$150



Mount Calvary as it looks today and the vision of the original project with landscaping and benches.

Building a New World

By Fr. Giancarlo Pravettoni, S.C.

When facing violence, terrorism, wars, massacres, destruction, and famine it is common for people to ask, “When will it end? When may we finally live in peace? Can we still hope for a better world?”

There are people who don’t believe in a better world any more. They believe and tell others that the world will get even worse.

Others sit by passively hoping that everything will get better, that something so extraordinary will happen that it will change the course of history in a positive way.

Some say that we have not reached the bottom yet; that the world has to go through terrible sufferings before we can get back to normal.

In the midst of all this, there are people who suffer, pray and work, often without making the front pages, for a new world of peace, love and justice.

Even though every single day the News shows us scenes of war, it seems to me that people are sick and tired of war and terrorism, and they greatly desire peace.

It is a fact that we common people do not like any war. We common people, however, are bearing its consequences.

I never believed it and never will I believe that the Israeli people want to annihilate the Palestinians. I don’t even believe that the Palestinians are all terrorists.





Try to see it in this way. Israeli and Palestinian families share something; they both have children to care for and they both are in need of a job, money, food, shelter and security. Unfortunately, people can be skillfully manipulated, used by unscrupulous people, even by some of their leaders who are eager for power, money and success. It is not the common people, however, who intend violence and destruction. They cherish peace and tranquility.

It is the same situation in regards to hunger that condemns thousands of people, especially children, to death every day.

I don't think anyone wants these brothers and sisters to die for lack of food. On the contrary, we all would like it if every child in the world could have everything that our children have: food, shelter, education, health care, and much more. We all wish for life to be beautiful, serene and dignified.

You might say to me, "I understand what you are saying Father. However, who are those disgraceful people who commit violence and terrorism? Who are they who plan and foment war? Who are they who deny essential food to millions of children?"

Do you know what? That question is not really as important as you might think. Even if we could track down all those responsible, the world would not change much. Someone else would arise to take their place, and things would go on as before.

Sin and death, even though redeemed by our Lord Jesus on the cross, are still at large here on earth. Besides, they have their own followers who, for a small amount of time of power and success, are more than willing to sell their souls to them.

The important question to ask ourselves is, "Who can build peace? Who can help millions of children who are without food, housing, medicine, and even family?"

I see that the answer has already blossomed in your good heart, “Each one of us: you, me and everyone else who wants to.”

By ourselves we cannot do much, but together we can make a difference. A drop of water is absolutely not enough to quench a thirst. However, the ocean is formed by an infinite number of little drops of water. So, you and I should do our small part.

Blessed Mother Teresa said, “Both peace and war originate from our families. If we really want peace in the world, we should begin to love each other within our own families.”

If every family lives in unity and love, love will spread into the world. The culture of life and love is built by little acts of love and life that we make every day, beginning with our family, our city block, our neighborhood, our town.

If you help a poor child in need of food, medicine, education, a home and family; if you sponsor them as a child of yours, then that child will never die of starvation and she will grow up like our children who are surrounded by so much love and care.

If we are thousands upon thousands, millions upon millions in number, then children will never be hungry and they will have the opportunity to live a happy life.

It is possible to dream and to hope in a new world. However, every one of us has the moral obligation to lend a hand. A better world depends on us. We are the hope of a new humanity. You and I together will form that new humanity and world, the one desired and dreamed of by our Lord Himself.





Lejuene: *The Father of Modern Genetics Approaches the Altars*

By Fr. Silvio De Nard, S.C.

In August 1997, Pope John Paul II reached Paris to spend several days with a million or so young people gathered for World Youth Day. On that occasion he knelt at the tomb of a French doctor, Jerome Lejeune, who had recently died.

Most people don't recognize his name or know who he was. Who is the man our Pope honored that day? In 1958 Dr. Lejeune discovered the genetic origin of "trisomy 21," commonly known as Down Syndrome. In a society that discouraged mother's from carrying and giving birth to children affected with this syndrome, Dr. Lejeune spent his lifetime defending these little children of God. Pope Paul VI appointed Dr. Lejeune to the Pontifical Academy of Sciences. When Pope John Paul II created the Pontifical Academy for Life in 1994 he was named President. He died just months after the appointment. Recently he was named "Servant of God" and his cause for sainthood is being postulated by the Abby of Saint Wandrille in France.

In numberless writings, speeches and seminars given throughout the world, Dr. Lejeune took an unequivocal position against the politically correct and morally indefensible policies and attitudes present among researchers and physicians with regard to respect for the life of sick and developmentally disabled people.

Roughly pushed aside by the medical establishment, Dr. Lejeune directed his pro-life efforts upstream to university medical school classrooms where he committed himself to defending the defenseless by persuading his students that doctors and medical researchers are not God. He taught them that they had no right to destroy life in the womb of a mother simply because the fetus was not considered healthy. This, his last mission before his death, formed the consciences of countless future physicians.

His Catholic faith was firm in the face of the impositions of society and culture. He demonstrated courage and temper in opposing the elements of the scientific community that were more than eager to ostracize, criticize,

ridicule and dismiss his talent and expertise along with his love for all life from conception to natural death. He denounced the distorted use of his genetic and medical discoveries, especially when doctors used pre-natal diagnosis for the destruction of embryos affected by Down Syndrome. It is a joy for many parents and for us Servants of Charity, who care for these children, to know that we are not alone in combating the culture of death. We may now claim a protector in heaven: a doctor, a scientist, a man of integrity, a Catholic who fought honorably and intelligently against evil. Life and truth are the winners. The resurrection of Christ is the proof that our combined efforts to save innocent lives are a blessed and worthy cause.

*To learn more about Dr. Jerome Lejeune read **Life is a Blessing**, written by his daughter Clara and published by Ignatius Press.*



Prayer to obtain graces

God, who created man in Your image and intended him to share Your Glory, we thank you for having granted to Your Church the gift of Professor Jerome Lejeune, a distinguished Servant of Life.

He knew how to place his immense intelligence and deep faith at the service of the defense of human life, especially unborn life, always seeking to treat and to cure. A passionate witness to truth and charity, he knew how to reconcile faith and reason in the sight of today's world.

By his intercession, and according to Your will, we ask You to grant us the graces we implore, hoping that he will soon become one of Your saints. Amen

LEAD US NOT INTO TEMPTATION

An Experience of God According to Blessed Louis Guanella

You are a child of God and a soldier of Jesus Christ. Remember this when you pray: “Lead us not into temptation.” And, praying in these words you must add: “I am a child of the Father and I want to hold a job in his house... I am a soldier of Jesus Christ, and I want to fight for the glory of his Name... If I will not be able to do anything else, at least I want to consume myself in loving God... My Lord, while I am doing this, save me from all dangers!”

In this century, the children of the world undergo very difficult troubles to reach the shadow of glory. And what do you see in individuals from your own people? How many journeys and dangers by land and sea do they have to undergo to gain a handful of gold! How much is endured to enjoy a pleasure which is even dishonoring? Longing for gold, the ancient soldiers rushed like lightning and were not afraid to scatter horror in the cities and dread, even to scatter ruin among souls and to open the abyss of hell under their feet. The children of God and the soldiers of Jesus Christ in this century suffer by rolling in a sea of pain. We see some of them bathe themselves in their own blood.

Consider the field of Satan and the field of Jesus. Satan sits on a fiery throne in the sinful city of Babylon. He gives three weapons to his followers: pride, avarice and lust. Pride is like a flash of lightning, which can only blind the fool who



keeps staring at it and sticks to it like a crazy person looking at the noonday sun. The weapon of avarice is like the wretched mud in the street. However, a traveler who is no longer a child can easily avoid the annoyance of the puddle. The weapon of lust is like the putrid air lying on the plain, and is sometimes like the magnetism of the asp which can strike you dumb. Yet, if you live in high sites and remove your gaze from the asp, you are safe.

Also Jesus gives you his weapons. Your divine captain has his kingdom in the holy city of Jerusalem, and has his throne on Calvary for the sake of everyone. From this city and from his throne, he gives the weapons of humility, poverty and suffering. These weapons have been tempered in the fire of God's love, and are wet with the Blood of Jesus Christ. Each weapon, when handled appropriately, can destroy all the powers of hell, all the assaults of the world.

As long as you have to struggle with the temptations of pride, the expectations of self-interest, or the dangers coming from your flesh, these adversaries of yours are like mad dogs who keep barking even after being conquered and tied up. Continue with your holy deeds and let the furious lions roar. If you do not get close to them on your own, allowing them to bite you, it is impossible for them to hurt you, because they are well under the control of the all powerful God.

Take advantage of their barking; make fun of those furious dogs and arrogant lions. Take advantage and walk over muddy wild boars. At the same time you will learn to be humble, trusting in the Lord, and saying with the Apostle: "I will boast of my infirmities, so that finding me a wretched man God will sustain me with his grace."



From *Let us go to the Father*, Works page 60–63

Catalyst for the Treasure of Faith



By Fr. Enzo Addari, SC

Much has been done to overcome physical and architectural barriers in accommodating our brother and sisters with intellectual/developmental disabilities. This has to be praised. However more must be done to overcome ideological barriers that once again don't empower people with intellectual/developmental disabilities to be an integral part of Church life.

We read in the Gospel of Mark that after Jesus healed Simon's mother-in-law, "at sundown...the whole city was gathered together about the door." (Mk 1:33) News of the healing of Simon's mother-in-law had gone out, and she had become a catalyst for the gathering of the crowd outside the door to meet Jesus.

May a person with intellectual/developmental disabilities become likewise a catalyst in the Church? What place does such a person have in parish life? Is this person allowed to enjoy the richness of the faith treasure and mystery that other people enjoy?

We proclaim that every person, created in the image and likeness of God, has a right to know the Lord and to have a deep rapport with Him. We also proclaim, "God so much loved the world that He gave His only begotten Son, so that whoever believes in Him should not perish but have eternal life." (Jn 3:16) Thus, God has sent His Son for people with intellectual/developmental disabilities as well, for God doesn't keep anyone out of His plan of salvation. Anyone can believe.

A person with intellectual/developmental disabilities is a mystery like

any other person. Created in the image and likeness of God, s/he is also intrinsically oriented to Him. Here lies the foundation of and the highest reason for the dignity each person possesses regardless of any personal or social condition preventing him/her from exercising his/her abilities. Each person is a unique, unrepeatable individual, gifted with intelligence and will, capable of love and of relating to others: God, people, and objects. But it is God who relates first to others and who by nature is a relational being. He communicates His life to all, including people with intellectual/developmental disabilities.



The Sacraments, especially the Eucharist, are ways through which we are made partakers of the particular rapport that the Son enjoys with his Father. “The glory which You have given me I have given to them, that they may be one as we are one. I in them and You in me, that they become

perfectly one, so that the world may know that You have sent me and have loved them even as You have loved me.” (Jn 17:22-23) When the Church administers the Sacraments she is only carrying out the will of the Father to make communion with us through His Son in the power of the Spirit. Restricting people from receiving the Sacraments is not in line with the will of God, unless the person knows of having committed a mortal sin.

People with intellectual/developmental disabilities have the right, given to them by God himself, to receive the full treasure of the faith. The Lord has come for them and for all! And these, our brothers and sisters, in their mysterious ways, can become a catalyst for the Church’s life and mystery.

VIETNAM

THE DOOR IS OPEN

By Fr. Luigi De Giambattista, SC

Right before Christmas, on my way back to India, after attending the priestly ordination of Fr. Charlton in Manila, I stopped in Vietnam to reconnect with the local Church and to strengthen the network of friendship established during previous visits and through various channels of communication. Accompanied by my confrere, Fr. Domenico Saginario, we shared the joy of being warmly welcomed by the Salesian Fathers in Saigon and by the Bishop, clergy and religious of the Nha Trang Diocese. Among the spiritual sons of Don Bosco, we felt very much at home, witnessing the vitality of the Christian community that grows around the Salesian Parish on the outskirts of this huge southern metropolis. It was amazing to see the pastoral creativity of the Salesian fathers and brothers in animating their parish, which is composed primarily of young students and workers.



In spite of limitations and restrictions imposed by the political regime since 1975, the Catholic Church in Vietnam is very much alive and stands as a beacon of hope, especially among youth seeking direction and hungering for truth and genuine freedom. Indicative of the Church's vitality are: the massive and vibrant participation of the faithful in the Sunday Eucharistic celebration, the long line of young people seeking the grace of the Sacrament of Reconciliation after a hard working day, and the impressive attendance of more than 120 university students at weekend vocation discernment programs run by the Salesians in their theological seminary within the parish compound. The same sense of hope and Christian optimism was felt in the Bishop's house of Nha Trang that serves as a pre-seminary for young men aspiring to serve the



Lord as priests. The diocese of Nha Trang is also the See of one of the few regional major seminaries in Vietnam which is allowed to offer philosophical and theological training to future shepherds of the Vietnamese Catholic community who represent 9% of the total population.

In the course of our visit to Vietnam, crowned by a private audience with the Cardinal of Saigon, we received confirmation of a hearty welcome to the Guanellian Charism and Mission, in this beautiful South East Asian Church that is so vibrant because it was, and is still marked by martyrdom.

We need to be prayerfully patient and vigilant, treasuring the precious cooperation that has been offered by the local Bishops, priests and particularly by the Don Bosco Family. Communication is established, the line is open. We are willing and ready to take the next steps and enter quietly, through the narrow door, in the way and at the hour that Divine Providence will indicate.

Philippines – Legazpi

10 Years of Service and Grace



His friends brought him on a folding bed to the mission of the Servants of Charity who, in 1998, began their ministry among the poor in a crowded area near the Legazpi port.

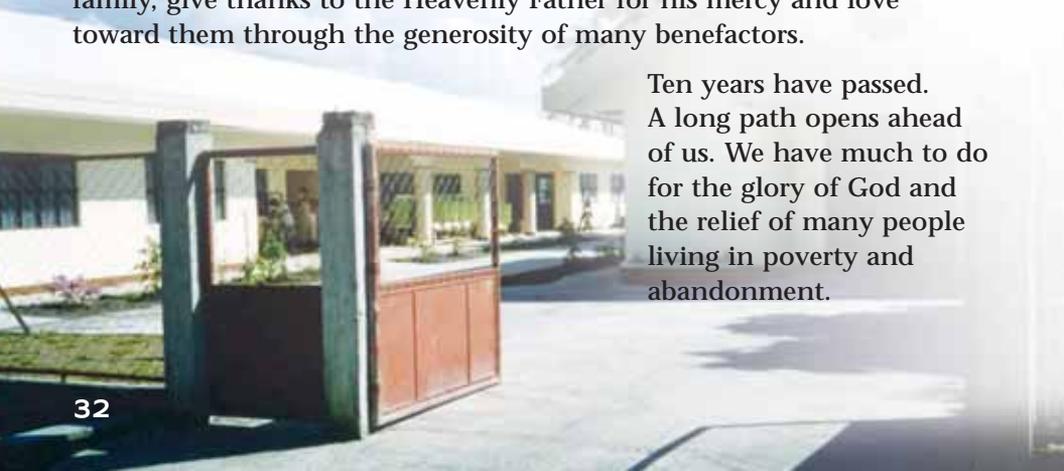
His name is Rizalde. Every day he stood in the quay waiting to be hired. The work, unloading heavy bags from boats, injured his spine causing quadriplegia. Who could provide for Rizalde and his family? Who would answer the call for help? Who hears the knocking and answers the door when the government cannot provide?

A landowner, named Joseph, on whose property the medal of St. Joseph was buried, donated an acre of land. On this land was built the “House of the Holy Family” where people, afflicted by poverty and physical disability, find shelter and family.

This house became a “home” for many: malnourished children and other children with disabilities, aged living in loneliness and poverty in need of food and medicine and the sick in need of special treatment and rehabilitation.

Three Servants of Charity and generous volunteers care for them with tenderness and love. A beautiful chapel, dedicated to Jesus the Redeemer, is the center of the facility where together, religious and poor, as God’s family, give thanks to the Heavenly Father for his mercy and love toward them through the generosity of many benefactors.

Ten years have passed. A long path opens ahead of us. We have much to do for the glory of God and the relief of many people living in poverty and abandonment.



Servants of Charity and Daughters of St. Mary of Providence

Called by God to evangelize the world through Charity

Among those who are deprived of humane and spiritual support, we care for developmentally disabled, abandoned children, indigent elderly, incurable and terminally ill and troubled youth. We are also committed to pastoral and mission work in America, Europe, Asia and Africa.

Our founder, Blessed Guanella, wrote that "the whole world is your homeland." His words, echoing through time, remind us that Charity has no boundaries.

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Blessed Louis Guanella

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The Servants of Charity

100 Years of Service and Grace 1908–2008

With faith and gratitude, we, the Servants of Charity, celebrate God, who out of his bounty has raised up in the Church a Religious Institute around Fr. Louis Guanella. The Holy Spirit called the founder, made him ardent in charity, sent him to relieve human miseries and to reveal to the world that God provides for his children. Fr. Guanella answered by offering his entire life. Guided by an inner voice and signs of grace, he walked the paths of Providence and became the father of many disciples.

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