

The Voice of Providence

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PUBLICATION OF THE SERVANTS OF CHARITY

JUNE-JULY 2010



Featured Story: *The Outstanding Holiness of St. Joseph, pg. 2*

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The Bread of the Soul

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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 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.

The “Heart” of the Matter

SR. MARGARET MARY SCHISSLER, DSMP

When we think of a heart many images and ideas are awakened within us. Usually we get filled with warm happy feelings that sustain us for a long time.

In the month of June, yes June not February, we celebrate the greatest Feast of Love. In February we celebrate the feast of “human” love that fills our life but in June we celebrate the great Feast of the Sacred Heart of Jesus that “envelops” our life. Our very being is enriched with the precious treasure of the Divine Heart of Jesus. In one of the frequent visions that St. Margaret Mary Alacoque had, she described the Sacred Heart of Jesus as “more radiant than the sun and as transparent as crystal.”

Jesus asked St. Margaret Mary to promote devotion to the Sacred Heart of Jesus and those who would honor the Most Sacred Heart would be promised all the graces necessary in their state of life. So I urge each of you to be devoted to this Heart of Jesus because of the benefits that it carries with the devotion. We are guaranteed peace and blessings in our homes, comfort in our afflictions, and our names written in the Heart of Jesus never to be blotted out. Our priests who are devoted to the Sacred Heart will receive the gift of touching the most hardened of hearts. What a great gift.

The heart of the matter is ... Trust the Most Sacred Heart of Jesus! His Love will never let you down and will be present to you at all times.

Sacred Heart of Jesus, I trust in you.



The Outstanding Holiness of St. Joseph

By MR. BRUNO PODESTA

As the story goes, a speaker in ancient Greece talking about Philip, king of Macedonia, said: "Philip? ... He is the father of Alexander." That's true. We know of the existence of King Philip because of his famous son, King Alexander the Great.

"Joseph? ... He is the husband of Mary, the Mother of Jesus."

The glory of Joseph does not originate from glorious deeds done on the battlefield or admirable words addressed in conference rooms. On the contrary! His glory comes simply from being the husband of Mary. How many times we have read in this magazine that his vocation was special, unique!

By being husband of Mary, he became a father to her divine Son. Consequently, if God prepared for his Son a special Mother, a Mother most holy and pure, He also prepared for his Son a worthy earthly father, a father surpassing all other fathers on earth in holiness and purity. Because of his great mission, God bestowed on him all the necessary graces needed to carry out his duties as foster father of the Incarnate Word and as the chaste husband of Mary, the Mother of God.

Some have said that St. Joseph came out of the blue from some kind of divine lottery, a man who, at the last minute, God needed to complete his plan of salvation. I don't think so!

As Mary was chosen from eternity to be the Mother of the Savior, we may also say that Joseph too was elected since the foundation of the world to be the earthly father of the Son of God. In the divine plan of



salvation, Joseph was essential in forming a family to receive the Christ, the Incarnate Word. Without this family, built around Joseph, Incarnation and Redemption could not have been possible.

St. Francis de Sales once said that St. Joseph reached the highest level of holiness, second only to his wife Mary. “Though it is true that Mary possessed all virtues at the highest level, a level no other human being can reach, it is also true that glorious St. Joseph was the one who came closest to her in holiness. All of the virtues and perfections of his Immaculate Spouse shone in him in such a way that Joseph seemed to possess the same virtues and perfections in the same way as his Spouse Mary.”

We may apply to him the words of Psalm 139, “Truly you have formed my inmost being; you knit me in my mother’s womb. I give you thanks that I am wonderfully made.”

Not because he received so much from the Lord, was Joseph’s life here on earth an easy one. On the contrary! We know from the Gospel that he went through a lot. There are different levels of holiness. The highest level is the one Jesus, himself, gave us as a goal, “Be perfect as your heavenly Father is perfect.” Another level is the commandment of love, “Love God and your neighbor” with all your heart, mind and strength. It is a never-ending ascent toward perfection that contemplates constant self-denial, abandonment to God’s will, commitment to pleasing the Lord in everything. Joseph applied great diligence to cooperating with divine grace. Prayer and self-denial are two major elements in his ascent to perfection. As St. Gregory Nazianzen wrote, “God concentrated in St. Joseph the splendors of all the Saints.” He exercised perfectly all the Beatitudes of the Gospel. Pope Paul VI said that “St. Joseph was the living Gospel that Jesus would preach during his public ministry.”

Joseph’s sublime holiness was indispensable in living his life in perfect communion with Mary and her Incarnate Son. For this reason, God has done “great things” in and for him so that from now on all generations will call him blessed, together with his spouse Mary.

“IN THE DIVINE PLAN
OF SALVATION, JOSEPH
WAS ESSENTIAL IN
FORMING A FAMILY TO
RECEIVE THE CHRIST,
THE INCARNATE
WORD.”

Shrine News

In March we were very honored to host Mother General, Sr. Giustina Valicenti, of the Daughters of St. Mary of Providence. Sr. Georgina Alves accompanied Mother Giustina from Rome and they were joined by Sr. Patricia McCafferty and Sr. Rita Butler on their trip from Chicago. All send their greetings to members and friends of the Pious Union/Shrine of St. Joseph.

This is the first time that these two Sisters from Italy have ever seen the Pious Union/Shrine of St. Joseph and they were impressed with the ministry very much. Seeing Sr. Margaret Mary and Sr. Brenda enjoying their ministry in Grass Lake and reaching out to many people was uplifting.

The Servants of Charity invited the Sisters to lunch at the St. Louis Center in Chelsea and the food and conversation was enjoyable.

The priests expressed their gratitude to Mother Giustina for sending Sr. Brenda and Sr. Margaret Mary to Grass Lake because they have already engaged in many new things and continue to reach out more and more. It is exciting to see what the future holds in store.

Thank you Mother Giustina and Sr. Georgina for your most appreciated visit.



Make New Friends and Keep the Old

Sr. SHARON WILLIAMS, DSMP

It's about twenty years ago now since Fr. Umberto Mellare, Servant of Charity, began the Guanellian Cooperators here at Queen of Peace while serving as the Chaplain for the retired Sisters. With the assistance of, and in agreement with the Sisters, Fr. Umberto began to invite people to explore with him the great beauty of the spirituality of our Father and Founder, Blessed Louis Guanella. He, being a very vivacious and holy priest, was immediately able to draw many individuals into the beauty of the Guanellian Charism and the numbers of people quickly multiplied. The group grew to the point of needing a larger space outside of Queen of Peace and moved to the home of the Vanderbosch family. There would be celebrations of the Holy Mass, Holy Hours, Adoration, and praying the Holy Rosary with an individual blessing culminating the evening. The Holy Spirit marked these encounters with many graces and blessings for all participating.



Fr. Fortunato Turati, SdC leads Janet Kramer in making her promises at Queen of Peace last year on the Feast of the Sacred Heart.





*The Vanderbosch family, at the request of their grandson,
volunteered to serve Sunday dinner to the Sisters.*

As an active and inspired group, they became involved in many of the everyday aspects of life at Mt. St. Joseph and Queen of Peace such as the St. Joseph's Table on March 19th every year. Some have become nearly daily Mass attendees helping sustain our apostolate with their prayerful assistance.

The death of Fr. Umberto in April 1998 took its toll on many of the Cooperators who had relied so heavily on his Priestly spiritual direction and support. Much like Fr. Guanella, Fr. Umberto gave of himself to all who asked until his heart could do no more even after seven by-passes. The Sisters, especially Sr. Caryn Haas, DSMP tried valiantly to keep the group going but the group's complexion was changing with some moving away, some challenged by age and/or distance, and the numbers diminished. Yet there are some still with us today acknowledging that Providence still provides in all things.

"Make New Friends but Keep the Old" to me was such an appropriate title for this article because in the few years that I have been here at Queen of Peace the Lord has really blessed our work of promoting the Guanellian Charism and Lay Movement. We are making some new friends and becoming re-acquainted with the old ones.

The Guanellian Cooperators who are still involved with us continue to be very much our spiritual and material benefactors. Their generosity is always Providential. Often whole meals are prepared and ready to serve, groceries are purchased and delivered, donations from various stores arrive and flowers of all sorts are purchased or reserved according to our desires. It is beautiful to watch how the Lord inspires.

An old friend of the Daughters of St. Mary of Providence, Dr. Janet Kamer, after many years of association with us, asked to make her Promises as a Guanellian Cooperator last June after her two year formation program. She has a PhD in Clinical Psychology and Clinical Neuropsychology, is a Colonel in the US Air Force Reserves attached to the Office of the Assistant Secretary of Defense for Health Affairs, a mother of two grown sons, and the wife of Deacon David Meador in the Joliet Diocese.

Enamored by the spirit of charity to the poorest, such as our developmentally disabled women of Mt. St. Joseph, Janet serves those most in need, who are often rejected by society. Just as, in Fr. Guanella's time, there were multiple needs to be met, she too is a reflection of the love of God the Father to all whom she encounters; be they military or civilian.

Old friends who have recently re-entered our lives are Casey and Neely Vanderbosch who, with their 15 year old grandson, have prepared meals for the Sisters. We are now into the third generation of Guanellian Cooperators in this family. What a beautiful tribute to the Charism of Don Guanella. "Providence never fails." "God's goodness is always overflowing." "Give people an opportunity to do good."

New friends are becoming acquainted with us little-by-little and have expressed their interest in becoming part of the Guanellian Lay Movement. They are coming to Mass on a regular basis, taking a real interest in the Sisters and our spirituality, participating in Adoration and many other spiritual and community opportunities as they arise. Sharing in materials already made available by the Congregation is currently their "food" and they are eating it up. A new book, just printed about Fr. Guanella, has become a favorite of the staff here at Queen of Peace as well as those in formation for the Guanellian Lay Movement in Illinois.

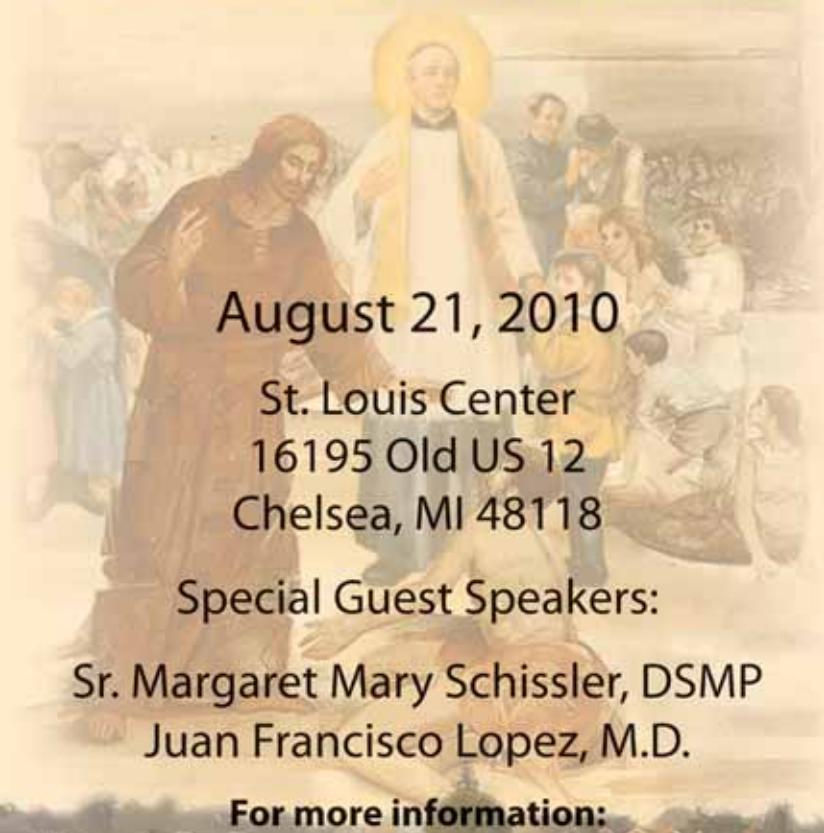
We really have only just begun, but how beautiful it is to "Make New Friends and Keep the Old."



*Sr. Sharon Williams, DSMP, Paula Lucchesi,
Debbie Spada, Fr. Fortunato,
and Janet Kramer.*

**The Guanellian Lay Movement Presents
the 2010 Fifth National Conference
Featuring:**

The Guanellian Mission



A painting of St. John Vianney, a French priest known as the "Curé d'Ars". He is depicted standing in the center, wearing a white clerical robe and a golden halo. He is surrounded by a large group of people, including men, women, and children, who appear to be gathered around him, possibly seeking his guidance or blessing.

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Bishop Bacciarini and The Sacred Heart of Jesus

BY FR. SILVIO DE NARD, SDC

Bishop Aurelio Bacciarini was born in Switzerland in 1873. As a diocesan priest he joined the Servants of Charity serving, along with Blessed Louis Guanella, the poor and the marginalized.

His life could well be described as a constant Way of the Cross. He spent half of his time as a Bishop in and out of some hospital or clinic. Pope Benedict XV nicknamed him “the Job of Catholic Bishops.” He was possessed by a mysterious fire that made him resilient to suffering and crosses. This fire was the fire of the Sacred Heart, the Heart of Jesus on the cross, pierced by the lance of a soldier. From His Heart, Bacciarini’s small human heart changed into a burning furnace of charity and love for those who were spiritually and physically sick. For these, he offered his suffering, his priestly ministry, and his trials to the Lord; his whole life so filled with crosses of every kind.

Was he mad at God? He wrote to the people of his diocese: “Love Jesus! May your thirst to lead souls to Him never be satisfied. Love Jesus! Work for Him, not for yourself, for your fame, or for your own show of charity! Do everything for His kingdom and glory. Love Jesus! Be always open and ready to accept sacrifice and trial for Him. The work of the apostolate will be fruitful only when it is clad in the blood of suffering.”

No, He was not mad at God. He embraced his cross as a service in imitation of the Eternal Servant who climbed Mount Calvary for only



one reason: to glorify the Father and to save mankind. Was Jesus mad at His heavenly Father? Far from it! He welcomed the cross, not as an unfortunate event that popped into His life, but as His mission, His apostolate, His priestly ministry, and His royal throne. For thirty-three years He prepared himself for Calvary. Once raised from the dead, He left us the cross as His precious inheritance. Bacciarini did not look for suffering. No human being of sound mind would do that. However, as we all know, the cross is part of our human condition. Crosses come to us, even though we do not like them and we don't purposely look for them. They come anyway.

Bishop Bacciarini wrote: "The mysterious fire is God's love that makes us strong and courageous in the face of martyrdom, the white martyrdom of our everyday life; a love that helps us to taste the things of heaven and to disregard the things of the world. It is God's love that raises generous souls. The Heart of Jesus will change souls into martyrs of love. When families consecrate themselves to the Sacred Heart, we will see Christian life become stronger, more in love with the Holy Sacrifice of the Mass and Holy Communion. We will see the young changed by God's virtues, walking in the happiness of doing what is good and leaving behind the foolishness of apparent pleasures. We will see the chaste flowers of vocations to the priesthood and religious life sprout from the garden of Catholic families. We will see the fire of the apostolate burning in the heart of many for the conversion of sinners, for the eternal salvation of souls, and for the triumph of Jesus Christ and His Church."

Before his death in June 1935, he went through his final cross, the dark night of the soul. For months, his soul was arid, pure desolation, and afflicted by demons. His heart never wavered. His heart was firmly anchored in the Heart of Jesus who, on the cross, lamented His being forsaken by the Father. But He was not forsaken. The Father was with Jesus as He was also at the bed of Bishop Bacciarini. "I believe in Love!" he said.

On the vigil of the Feast of the Sacred Heart of Jesus, Holy Mass was celebrated in his hospital room. The Anointing of the Sick was administered. Bishop was absorbed in adoration and enveloped into a great peace. Suddenly he opened his eyes, like a person coming from afar, and asked for the parchment. Those present understood that he was asking for the parchment that he had prepared for the Consecration of his Diocese to the Sacred Heart of Jesus. Many times he mentioned that Act in his homilies. He even built a Church/Shrine to the Sacred Heart of Jesus in

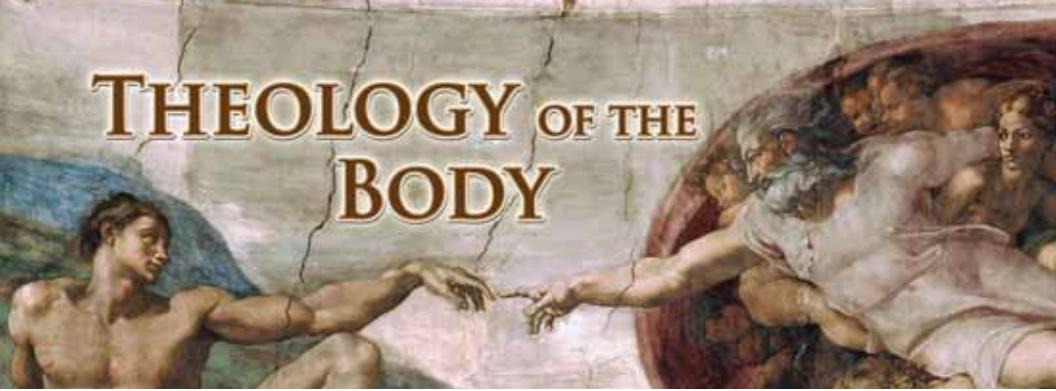




Lugano. He wrote a Pastoral Letter to his priests, asking them to prepare their parishioners for the consecration to take place on June 30, 1935. He never had the opportunity to do it. The parchment followed him from hospital to hospital, ready to be signed. Bishop put on his glasses, took a pen in his weak hand and, with great effort, he signed it: + Aurelius, Bishop +. He wrote his name between two crosses, the sacred symbol that opened and closed his Episcopal ministry.

The Bishop of Lugano now sees his soul naked in front of the eternal God, a soul upon which a cross is impressed, a cross that unites him to the pierced Heart of the Crucified Lord. From closed eyes came his tears, finding their way out with an extreme effort to reach their long desired freedom. At last, his soul finds peace in the loving arms of God's tenderness, and he murmurs: "Sacred Heart of Jesus, I believe in your Love! ... Mary, Mother of Grace ... St. Joseph..."

It was Thursday, June 27, 1935 at 4:30 p.m. during the vigil of the Sacred Heart of Jesus that he died. The people of his Diocese had already recognized the greatness and holiness of this simple and humble Servant of Charity, who had spent years with Father Guanella in loving and serving the Lord and the needy. It was with great gratitude to God that they declared, "God has sent one of His angels to us as a shepherd."



THEOLOGY OF THE BODY

Christ Appeals to the Resurrection

FR. DENNIS WEBER, SDC

Pope John Paul II's "theology of the body" continues to unfold when Christ appeals to the Resurrection of the body in "words that have a fundamental importance for understanding marriage in the Christian sense and also "the renunciation" of conjugal life for the kingdom of heaven."

The Holy Father cites similar accounts in the Synoptic Gospels (Mt. 22, 23-33; Mk. 12, 18-27; Lk. 20, 27-40) in an example and a question posed by the Sadducees (who say "there is no resurrection") to Christ. Christ's response, and the Holy Father's further explanation of the "theology of the body", is summarized in these two verses: "*At the resurrection they neither marry nor are given in marriage but are like the angels in heaven*" (Mt. 22, 30) and "*He is not the God of the dead but of the living*" (Mt. 22, 32b).

These verses lead to the pope saying: "that in the future resurrection human beings, having regained their bodies in the fullness of the perfection proper to the image and likeness of God- having regained them in their masculinity and femininity- "will take neither husband nor wife...Marriage and procreation do not constitute man's eschatological future" and that the resurrection leads to "a wholly new state of human life itself" which "signifies a new submission of the body to the spirit" and "a deep harmony between them (body and spirit)." For the Holy Father, the "resurrection constitutes the definitive accomplishment of the redemption of the body."



These insights of Pope John Paul II highlight the supreme purpose of our life on earth, emphasize Christ's desire for all of us, and give a true meaning to our bodies in our relationship with God- that we, the human person- body and soul, male and female- are called, beyond our pilgrim journey on earth, to eternal life in heaven. This reflects a "theology of the body" where we understand who we are in our "bodiliness" in relationship to God."

The Holy Father continues his reflection by referencing Christ's words in Matthew 19, 12 when he talks of those "who made themselves eunuchs for the kingdom of

heaven." This verse allows the pope to develop the topic of virginity (celibacy) or continence as it relates to the resurrection as well as to the marriage vocation.

Pope John Paul II makes clear that "the question of continence for the kingdom of heaven is not set in opposition to marriage" but says that "one must see the vocation to such continence as a kind of exception to what is, in contrast, a general rule of this life (marriage). This is what Christ emphasizes above all." In further explaining this, the Holy Father emphasizes both the voluntary and supernatural nature of the vocation- voluntary because "those who belong to this category "made themselves eunuchs," and supernatural, because they did it "for the kingdom of heaven." These points concerning virginity (celibacy) as a vocation are critical because one's call to this vocation is often misunderstood in our culture today. This vocation is not a renunciation of the good of the marriage vocation, yet, like marriage, it is a call by God to live our lives in union with his Son and to direct our thoughts, words and actions towards the eternal union with Him in the "kingdom of heaven."

The pontiff underlines this further by saying that “Earthly continence “for the kingdom of God” is without a doubt a sign that indicates this truth and this reality “they take neither husband nor wife” (Mt. 22, 30). It is a sign that the body, whose end is not death, tends toward glorification; already by this very fact it is, I would say, a testimony among men that anticipates the future resurrection.”

“ACCORDING TO THE APOSTLE, ‘THE REDEMPTION OF THE BODY’ IS IN A CONCLUSIVE MANNER WHAT WE ‘AWAIT.’ ”

The Holy Father then looks to further dispel misconceptions concerning this vocation by stressing the validity of this vocation for today’s world. He states that it is valid because it is a state of life “that Christ chose for himself.” He says that when a person chooses continence for the kingdom of heaven one has “the awareness that in this way he can realize himself “differently,” and in some sense “more” than in marriage, by becoming “a sincere gift for others” (*Gaudium et Spes* 24, 3). A very significant point is then made as he relates this vocation to the spousal love of the marriage vocation. The pope states “...spousal love that finds its expression in continence “for the kingdom of heaven” must lead in its normal development to “fatherhood” or “motherhood” in the spiritual sense...in a way analogous to conjugal love... and is confirmed in them precisely as spousal love.” In this the pope truly affirms both the marriage vocation and the vocation to continence.

The Holy Father concludes this chapter and part one by underscoring an essential aspect of the “theology of the body” in speaking about the Pauline concept of the “redemption of the body.” He directs us toward centering on Christ and on our “supreme vocation” when he says, “Christ, who “came to reveal man fully to man himself and make his supreme vocation clear” (*Gaudium et Spes* 22, 1) speaks in the Gospel about the very divine depth of the mystery of redemption...According to the Apostle, “the redemption of the body” is in a conclusive manner what we “await.” In this way, we await precisely the eschatological victory over death, to which Christ gave witness above all with his resurrection.”





THE GUANELLIAN COOPERATORS IN THE WORLD

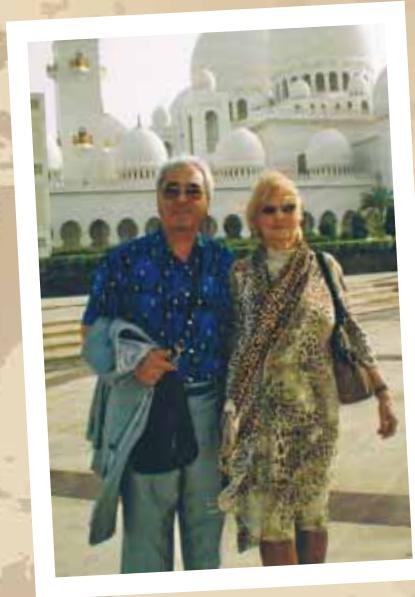
By FR. JOSEPH RINALDO, SdC

Father Louis Guanella founded the Congregation of the Daughters of St. Mary of Providence for the Sisters, the Servants of Charity for Priests and Religious Brothers and the Guanellian Cooperators, a third order for men and women who want to live their daily life according to the spirit and charism of Fr. Guanella.

The Guanellian Cooperators were very active and strong while the Founder was alive. After his death and during the Great War their number dwindled. After World War II, they almost disappeared. The Vatican Council II brought new energy and the revival of the Lay Guanellian Cooperators started. The two religious Congregations realized the great loss they had suffered and a new effort was set in place to recover the Guanellian Lay Cooperators.

The Guanellian Cooperators have made great progress in Italy and other countries, but still more work needs to be done. Many projects are on the way and much has been accomplished.

The last expansion has taken place in Germany. Mr. Gero Lombardo, a German citizen and former student of the Guanellian schools, never forgot the Guanellian Spirit and charism. On top of that, he had to fulfill a promise made to his late father. Mr. Lombardo's father, Antonio, was taken prisoner in North Africa by the British army in World War II and shipped to Southern India. Here the prisoners were fenced in a camp and practically abandoned without food and water for months. The poor farmers of India provided what food and clean water they



could spare. Many died of starvation, dysentery or malaria. Antonio wrote a beautiful prayer to the Blessed Mother where he promised that, one day, if he survived, he would do his best to help those poor farmers who saved the life of many prisoners. He did not have the time to do it, but he was sure to pass on his promise to his son Gero.

Mr. Lombardo has been doing just that all his life and now he is embarking on an even more challenging project. As a Guanellian, with the authorization and the support of the superiors, he has established in Germany a legal entity of the Guanellian Family, Missionsprokura Der Guanellianer. (www.home.arcor.de/lombardo-ig/donguanellamission).

The first one founded and managed by a Guanellian Cooperator.

He set himself on a double track: witnessing the love of God for all, especially the poor, and going about doing something tangible for the poorest of the poor.

Assisted by his wife Ingerborg and many friends, he is spreading the Guanellian spirituality, distributing Guanellian literature and translating in German as much as he can. Through his business and religious contacts, he has achieved the unthinkable by raising funds beyond expectation in Germany and the Middle East, to build a home for special children in Manila, Philippines.

Mr. Lombardo is showing us all that, if you put your mind and heart to something, it can be done. The potential in the hands and heart of our Guanellian cooperators is incredible.

The possibilities are countless. Our faith and the inspiration from the Founder can open for us doors that we never dreamed of or we did not even know existed.

Perhaps, as we prepare for the Glorification of Blessed Louis Guanella in 2011, this is the best present we can offer him and the Church. We can present him with a group of Guanellian Cooperators well prepared and well gifted by the Holy Spirit, who appreciate their vocation and who firmly believe in the Guanellian spirituality and mission.



God Did Not Make Death

PART II

A Homily given by Fr. Timothy Krzyzaniak,
member of the Pious Union of St. Joseph
and Pastor of St. Mary Roman Catholic
Church in Manchester Michigan



"She said, 'If I but touch his clothes, I shall be cured.'" Mark 5, 21–43

The author of life, God, will confront death by becoming the target of death. Jesus, God's co-eternal Son, empties Himself of His divine splendor and takes on our frail humanity, so that God could attack death head on.

In his second letter to the Corinthians, St. Paul reminds us of this when he says "that though he was rich, for your sake he became poor, so that by his poverty you might become rich." The devil recognizes something in Jesus that he hates: His humanity. Jesus becomes a lure, the bait by which God will snag and capture death. Satan takes the bait, and he attacks the humanity of Jesus with all his might. But Satan cannot win this battle, because he is only a creature of God, who was created by Him, yet chose death instead of life.

So Jesus allows Himself to die so that he could go to the place of death and pull human beings out of the clutches of death, and the spiritual hands of Satan. It was Satan who was tricked by his own trick on Good Friday. He thought that when Jesus died that He joined the ranks of every other human being and was lost forever. But in the resurrection it was all over for Satan and for death. In Christ's death and resurrection death is not taken away, it is transformed. Instead of being the end of human beings, death becomes the entranceway into immortality.

To reiterate the words of the book of Wisdom; God did not make death, nor does He rejoice in the death of human beings. God loved us so much that He gave us His only begotten Son to save us from death and to give us eternal life. If we truly believe this then we must approach life and death differently from the world. Jairus and the woman with the hemorrhage believed in this. They saw in Jesus life, so in faith they ran to Him, they knelt down before Him in the midst of the crowd, they



sought His touch, they had hope, they sought the light of life amidst the darkness and despair of death, and it was because of their faith that the little girl and the grown woman were given life which was a foreshadowing of what they would receive as the result of the death and resurrection of Christ.

In the face of our mortality many of us who claim to be Catholic, who claim to believe in Jesus, act in quite the opposite way. Instead of running to Him, we run in the opposite direction, we try to find the

fountain of youth, to find that doctor who will allow us to live longer. In keeping our full attention strictly on our ailing or aging bodies, we often neglect the soul and the graces of the sacraments. This is one of the greatest temptations of Satan. He knows, and so should we, that the state of our immortal soul upon our



death will determine where both body and soul will spend eternity. Yes, we should care for the body but never to the neglect of the soul.

For many Catholic people, seeking the personal touch of Jesus is the last thing they think of when they are sick in the body or in the soul. There are still some older Catholics who are afraid to call the priest when they are sick for they fear, fear, that when the priest comes to anoint them that he is the grim reaper, that he is the bringer of death, their death, so they keep him away as long as possible and maybe even too long. Then there are the young people who because their bodies are in great shape give no thought to the care for the soul. To live this way is to live as a pagan, it is to live without hope, and it is to deny Jesus and to deny His healing power.

God hates sickness and death a trillion times more than human beings do. We cannot escape from this sad mess on our own, but God can get us out and He has, in Jesus. So let us not deny our mortality let us embrace it with hope and in faith run to Jesus like Jairus and the woman with the hemorrhage, so that He can heal our souls and give us eternal life.

Amen.

How Does God Call Us?

SISTER STELLA FERRINI, DSMP

It does not happen with a knock at the door or a ringing of the phone. No, most of the time He calls us in the small and insignificant things that just seem to happen in the early days of our lives. He calls us in the simple things we do, the people we meet, and places we go.



Well... my story begins way back in 1938, when I was about two and a half years old, with my family, who just returned to Chicago from Trenton NJ where I was born. I was the second youngest of six; five sisters and one brother. We were returning to Chicago because my Mom's family wanted her with them. Her health was poor and they were concerned for her and wanted to help her with the six of us.

My Mom's parents were parishioners at Santa Maria Addolorata, a Parish which was recently rebuilt, with a new school and in need of children to attend. Of course, my Grandmother was active in the Church and knew that there would be Sisters teaching in the school so she found a way to get us in. The Sisters were the Daughters of St. Mary of Providence, an Italian teaching order. They enrolled four of us, my older sisters and brother and I, and in this way my life with the Religious Sisters began. Being the youngest, I really was their baby, and they told me I was small for my age and looked even younger. In fact, in the first Christmas play, I was their baby Jesus. As I passed through the grades, I ran errands for them and my Grandma, who was a seamstress, did their sewing.

I entered another interesting phase of life when my Grandfather's dying request to me was that I become my Grandmother's companion. He didn't want her to be alone, especially at night. I was only five years old when my parents, who lived close by, granted his request.

Later, the Sisters began to take me to their Motherhouse in Chicago, St. Mary of Providence, on occasions when they had something going on: spaghetti suppers, plays by the girls, or fundraisers. I remember sitting with a group of Sisters praying and rolling meatballs all day on a Saturday and then washing dishes most of the day on Sunday.

When I was nearly ten, I even got to go to Elverson, Pennsylvania to assist the Sisters during their retreat. I thought it was a great treat because my family didn't travel. We drove for 24 hrs straight, arrived in time for Mass, ate our breakfast, and were sent off to bed. Elverson is where I met Sr. Rose Roboni, a sweet and gentle soul.

As I got older, I helped in the kindergarten after school. At 5:00 pm, when it was time for prayer, I would take the children to my house, so that all the Sisters could pray together.

When I got to high school, I traveled to St. Mary's on my own. My desire to be with them became stronger and stronger and at every opportunity I shared my time with them or prayed for them. I received many opportunities to see where God was leading me and the grace to answer His call, which I believe was also His answer to my grandmother's prayers and a natural response to her exemplary life of serving others.

Becoming a Daughter of St. Mary of Providence was not an easy move because my father was in complete opposition.



After my entrance, though, on July 2, 1954, the sisters also took my grandmother in and for 16 years she did the sewing and mending. She died at age 98 and, by her request; she was buried at Mt. St. Joseph, in the Sister's cemetery on the hill above the Stations of the Cross. She knew the Sisters and girls would always visit her there.

One of the great gifts in all these little happenings that carried God's call, is that I got to know and work with our Sisters from Italy and experience the special love, care and warmth of their dedicated lives. They gave themselves completely to all who needed them, all who came to them and all who worked with them.

These are the little ways that God called me to imitate my Sister's love, care, warmth and dedication, and after fifty-three years I continue to listen for Him.

This is my story.

ABUSE

IN THE CATHOLIC CHURCH

By DR. TOM PLANTE

Six important points you don't hear about regarding clergy sexual abuse in the Catholic Church

There are a lot more myths than facts bantered around about clergy sexual abuse in the Catholic Church. Here are 6 important points that you should know if you are interested in this topic.

1. Catholic clergy aren't more likely to abuse children than other clergy or men in general.

According to the best available data (which is mostly coming from a comprehensive report by the John Jay College of Criminal Justice in 2004 as well as several other studies), 4% of Catholic priests in the USA sexually victimized minors during the past half century. No evidence has been published at this time that states that this number is higher than clergy from other religious traditions. The 4% figure is lower than school teachers (at 5%) during the same time frame and perhaps as much as half of the numbers of the general population of men. Research states that 17% of American women and 12% of American men were sexually violated when they were children by an adult.



Sexual victimization is tragically fairly common in the general population but luckily these numbers have been dropping in recent years.

2. Clergy sexual abuse in the Catholic Church can't be blamed on celibacy. Not having sex doesn't make children the object of one's desire.

First, if Catholic clergy aren't more likely to be sex offenders than other clergy or men in general, then celibacy can't be blamed by itself. Most sex offenders are not celibate clergy. Most are married or partnered. Furthermore, many men who don't have sex for a variety of reasons (e.g., no suitable partners, marital or relationship distress) don't turn to children for sexual gratification. They turn to other consenting adults. Think about it: If you don't have sex who becomes the object of your desire? Children or other adults?

3. Clergy sexual abuse in the Catholic Church can't be blamed on homosexuality.

Although the vast majority of victims are boys (80% according to the 2004 John Jay study and other studies) and the Catholic Church has a large number of priests who are homosexual in orientation (22% to 45% according to a variety of studies and reports), homosexuality doesn't make men sex offenders. No evidence exists that suggest that sexual orientation, in and of itself, makes someone at risk to commit sex crimes against children or others. Sexual orientation is not a risk factor for crime.

4. Clergy sexual abuse in the Catholic Church can't be blamed on an all male clergy.

If Catholic clergy aren't more likely to be sex offenders than other clergy from other traditions, then an all male clergy can't be blamed. Having women clergy doesn't stop sex offenders from offending.

5. Almost all of clergy sexual abuse cases in the Catholic Church that we hear about in the news are from decades ago (usually the 1960's and 70's).

Although these stories are horrific to hear, they are almost never about incidents that occurred since the late 1980's. Incidents of abuse in the past 20 to 25 years are quite rare compared to incidents during the 60's and 70's. This is also true for other groups such as school teachers. Incidents since the 2002 crisis in the USA unfolded are especially rare. Most of the more recent cases are from international priests who were

both born, trained and ordained overseas who generally didn't go through the screening and training process that local men go through. Some argue that more recent victims (i.e., since the mid 1980's) just haven't come forward yet. Perhaps that is true but thus far no published data supports this theory.

6. Most clergy sex offenders aren't pedophiles.

Research tells us that about 80% of clergy sex offenders abuse post pubescent teens, not pre pubescent children. So, the phrase "pedophile priest" is a misnomer. You might say that it doesn't matter. Both categories involve victimizing minors. True, but the risk factor profile as well as the evaluation and treatment prognosis is much different between the two groups. Besides, while people may be worried about young children being victimized they may neglect the more likely victim, the teen.

Perhaps the *real* issue here is that many are outraged with Church Bishops whom they believe have been defensive and arrogant. People demand responsibility and accountability and they don't see it happening. Clearly, some Church leaders treated victims and their families very poorly. For many rank-and-file Catholics who often put priests on a pedestal, it is shocking to hear that some of these men have sexually violated anyone, let alone children. The Church's unpopular positions on sexual ethics (e.g., masturbation, contraception, homosexuality, divorce) make sex crimes committed by priests even more scandalous. The secrecy and otherworldliness of the Catholic Church also make the story of child sexual abuse committed by priests of great interest to the media and to the general population.

Finally, many of the 25% of Americans who are Catholic have ambivalent feelings about their Church to begin with even before the clergy abuse crisis unfolded. Many who were raised in the Church during previous generations have deeply emotional stories of priests and nuns who had impossibly high standards for thought and behavior which makes stories of clergy sexually violating children so hypocritical.

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Perhaps the gospel verse "*he who is without sin may cast the first stone*" from John 8:7 sums up this sentiment.

Let me be very clear...The sexual victimization of children by priests or by anyone is inexcusable. Church officials protecting offenders rather than victims is also inexcusable. There is much to be angry about. Many get even more upset when accountability and responsibility in the Church doesn't seem to occur.

Many reasonable and thoughtful people argue that the Catholic Church should allow married men, women, and those who are homosexual to be ordained as priests and deacons, as the Episcopal Church does, to prevent clergy abuse from occurring. But the current data on clergy abuse just doesn't seem to support these arguments. Perhaps future data will change current findings but you have to go with the best available data to inform one's thinking now.

The recent clergy abuse stories coming out of Europe and South America are not surprising but we have to be reasoned letting good data and logic inform us rather than relying on myths, anger, and hysteria. If someone has data that can contradict the 6 points mentioned above, please present it and let it be subjected to academic peer review. We all may have particular beliefs and perspectives about the causes, contexts, nature, and scope of clergy sexual abuse in the Church but we should be informed by quality data and reason.



Mailbag...



Dear Fr. Rinaldo,

Please send me *The Holy Cloak in Honor of St. Joseph*. I have heard so much about this booklet and would like to pray it for the people in my life who are troubled.

A Member of the Pious Union of St. Joseph

Hello Pious Union of St. Joseph,

For our anniversary my wife gave me a book about St. Joseph, which talked about Blessed Louis Guanella. Two months later I went to the chapel on a Wednesday and in the empty pew I found a prayer card from the Pious Union.

What a blessing! The Holy Spirit is guiding me to this new devotion. May I join the Pious Union of St. Joseph?

Very best regards from a new member in California

Dear California friend,

Welcome with all gratitude and joy. Thank you for your generosity in prayer for those most in need.

God bless you, Sr. Margaret Mary Schissler, DSMP

Dear Pious Union,

Please keep me in your prayers. I am very ill and need St. Joseph at my side. Can you help me? I am trying to find the proper way to dedicate my daily pain and suffering to lessen the pain and suffering of others.

You are in my thoughts and prayers.

Received from a loving & faithful friend of St. Joseph.

Precious Friend,

You are not alone. You are loved! We include you in our daily prayers and ask St. Joseph to stay close to you in your suffering. We are sending you a reprint from the magazine, which will help you to offer your prayers in union with the Perpetual Holy Mass: with Jesus for the suffering and dying and we ask God for every grace you will need.

With Love, Sr. Margaret Mary Schissler, DSMP

Lisa Marie Pfeifer
Pete & Maura Lepke
Frances & Charles

St. Francis
Knights of Columbus
Council 8989



In memory of
Peter & Della Yancey
and their descendants

In Loving Memory of
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Remember Your Loved Ones...

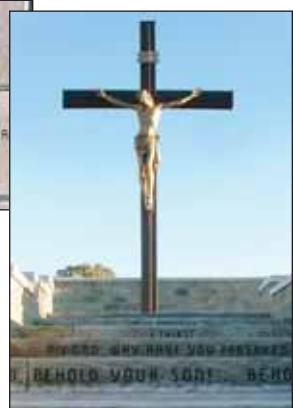
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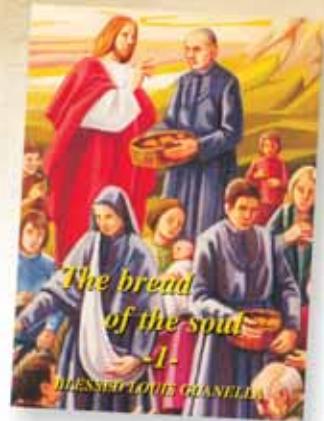
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THE BREAD OF THE SOUL

VOLUME 1

Blessed Louis Guanella is a Saint and a Founder. However, deep in his heart he was first a pastor. He cared, with all his spiritual and physical strength, for the spiritual, moral and material well being of his people. He wrote more than twenty books in defense of the people's religious freedom against the persecution of the Church by a Masonic government. For this he suffered immensely, but never gave up.



The Bread of the Soul is a three-volume work intended to spiritually feed the people of God through the whole year.

Fr. Guanella, for every Sunday and holiday of the year, gives a meditation, reflection and prayer inviting the reader to contemplate the love of God for His people and to respond to His love accordingly.

Volume One offers a Biblical and Faith perspective. Fr Guanella encourages and illustrates the benefits to live the values of a Christian life.

I am using it in my homilies and I would like to share with you this treasure chest of Faith, Hope and Love. Enjoy!

A handwritten signature in black ink, appearing to read "Fr. Joseph Rinaldo, SdC".

Fr. Joseph Rinaldo, SdC

The spiritual writing of Fr. Guanella contained in *The Bread of the Soul* is now available through the Pious Union of St. Joseph. This summer, another special booklet of prayers is also being made available to our readers; *The Holy Cloak in Honor 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.

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