

# The Voice of Providence

**now** HOUR  
AND AT THE

PUBLICATION OF THE SERVANTS OF CHARITY

JUNE 2012–JULY 2012



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

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### The Voice of Providence:

Is a non-profit bi-monthly publication  
of the Divine Providence Province of the  
Servants of Charity, a Catholic Religious  
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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.



# Between a Man and a Woman

REFLECTION BY FR. JOSEPH RINALDO, SdC

During this season many weddings are taking place; times of rejoicing, of love and happiness. The period of adjustment follows. Sooner rather than later, daily life sets in, routine encircles and problems pop up. Many couples are prepared for it, many others manage to overcome the difficulties and many more just give up. The statistics tell us that more than forty percent of Catholic marriages end in divorce.

Marriage is based on two components, one physical and one mystical; or natural love and spiritual love. The physical or natural love is common to all living creatures and it is called falling in love. All living creatures fall in love as their bodies were created by God for the purpose of procreation. However, there is an insurmountable difference between people and animals. The natural call to procreation for animals stops once the cycle concludes with the independence of the newborn. They all separate and do not know one another anymore. Humans however, besides the natural love, have spiritual love. Even when the natural love stops, the spiritual reciprocal love keeps the couple united and bonded. The newborn child can become a powerful magnet that bonds the couple together even more.

This spiritual love moves the spouses to know each other better every day. Their support for one another tends to help the other to grow to their highest spiritual and intellectual potential. Each spouse has the need to be appreciated, loved and wanted. The difficulties unite them rather than divide them, because each feels responsible for the other.

Marriage is a basic human and social institution. Though regulated by civil and church laws, it did not originate from either the church or the state, but from God. Therefore neither church nor state can alter the basic meaning and structure of Marriage.

Marriage, whose nature and purposes are established by God, can only be the union of a man and a woman and must remain such in law. In a manner unlike any other relationship, marriage makes a unique and irreplaceable contribution to the common good of society, especially through the procreation and education of children.

The union of husband and wife becomes, over a life time, a great good for them, their family, our communities and society. Marriage is a gift to be cherished and protected.



BY SR. MARGARET MARY SCHISSLER, DSMP

We just celebrated our yearly commemoration of the “Birthday of the Church” on Pentecost, May 27th. On this day, with the descent of the Holy Spirit, Christ’s mission is completed, and the New Covenant is inaugurated. We finished up our Easter Season on Pentecost but the hope, joy and peace of the Resurrection should be with us always. Each Sunday during the Liturgical Year we are to celebrate as a “Little Easter,” a day of the Resurrection and therefore a day of celebration. This is one of the main reasons that Sundays are not counted as part of the 40 days of Lent. So rejoice in the Lord and make Sunday a celebration day for the entire family.

We have a special Feast day coming up in June and it is the Feast of the Sacred Heart of Jesus. This is a moveable Feast Day for us and is always celebrated 19 days after Pentecost Sunday. Christ appeared to St. Margaret Mary Alacoque to request that the Feast of the Sacred Heart be celebrated in reparation for the ingratitude of men for the sacrifice that Christ had made for them. She was known as the “Beloved Disciple of the Sacred Heart” and often she repeated, “What have I in heaven and what do I desire on earth, but Thee alone, O my God.”

In our daily lives how often do we recall the presence of Jesus? Are we always grateful for His suffering and death or do we just take his heroic actions for granted? Once the Easter Season has passed do we forget the joy, hope and peace of the Resurrection? These are just a few questions to help us to always live in the light of the Easter Season. We are called to be Easter People. We are called to remember that life did not end in hopelessness on Good Friday but through Jesus Christ we were given an opportunity to live forever in hope, peace, and joy through the Resurrection.

At the Pious Union/Shrine of St. Joseph we remember each of you and your intentions daily in our prayers and at the Eucharistic Celebration. We call on St. Joseph and his Son to intercede for all our needs and concerns and trust that the Heart of Jesus will embrace all of us.



# SAINT JOSEPH THE ARTISAN

BY FR. GIANFRANCO VERRI

The wood of the Cross had been the throne of the Crucified Lord, the King of glory. God chose wood among his creation to “collaborate” with him in our redemption. What an incredible plan of God in its mystery! The heavenly Father entrusts his Son and his mission to an earthly father who became his vicar on earth. God did not choose any doctor of the law, a priest of the temple of Jerusalem, a political leader, a scientist. No, he chooses a common wood artisan, a carpenter.

In God’s plan and will, Jesus had to acquire a trade, a manual trade, a trade in which wood had a primary importance. In fact, wood had accompanied Jesus from birth to death, from Bethlehem to Calvary, from the crib to the cross.

On Christmas night, Baby Jesus was laid on a manger. On Calvary, two wooden planks became his bed of death. Oh, no! They became the throne of his divine kingship. Truly, God reigned from the wood. In his redemptive passion, Jesus became one with the “green wood” as a condemned man, He, the innocent who died for us sinners, the “dry wood”.

Between Bethlehem and Calvary there is Nazareth. Jesus spent three decades there of hidden life, work and obedience, subjected to the heavenly Father and to his earthly parents.

During this period of time, Joseph held a sublime role, the role of a legal father, responsible for the Son of God in front of the Jewish law and community.



He educated and formed Jesus, and gradually he became his instructor and artisan-master in the art of wood working. In fact, Jesus working in the carpenter shop is a well known iconography both in the Eastern Church and our Roman Church.

However, I had discovered something really unusual in a German artist: Jesus teaching Joseph. It is strange. Usually we see the Boy Jesus as a student, one that is learning. The German artist instead wants us to meditate on the fact that Jesus receives the light of wisdom from the heavenly Father and gives that light to his earthly father. It is true that Joseph, the humble carpenter of Nazareth, went to school to his divine student. Jesus prepared himself to become the Divine Teacher of humanity by being obedient to Mary and Joseph.

Obviously, Jesus, as God, is omniscient, he knows infinitely more than Joseph. Nevertheless, as a human being he has to follow the law of nature: he has to grow physically, he has to know how to read and write, and he has to learn a trade. In this, the heavenly Father subjected him “in toto” to an earthly father that He had personally chosen. The evangelical statement that Jesus was subjected to his parents implied that “apprenticeship”.

It is noteworthy that Joseph had somehow prepared Jesus to render the best of his services to humanity, Redemption.

In Nazareth Jesus was known as “the carpenter” and “the son of Joseph”. In Nazareth he served his neighbor by working wood. He made chairs, stools, chests, doors, cabinets and whatsoever is made by wood. He used many kinds of wood, especially olive-wood so much present in his country. Among olive trees he will begin his passion by sweating blood. He was familiar with saws, planes, nails, hammers that on Calvary will be used to crucify him.

It is the sinful man, the dry wood of the cross that was heavy on his wounded shoulders. How many times, the young Jesus had carried on his shoulders heavy weights! Now, at his passion, the wood is the means of his execution.

Jesus had served man by working wood for him, now the same man turns against him by using wood as the means to kill the Son of the carpenter. The wood had accompanied Jesus in his passage among us, from Nazareth to Calvary, for our benefit.

We pass from the technology of the wood to the theology of the wood. In Jesus’ time as a man on earth, the wonderful and unique mission of Joseph of Nazareth assumes redemptive value. Truly Joseph is the most holy among artisans.

Reprinted from the Italian from *La Santa Crociata* March 2012

# Caring for the Suffering & Dying

BY SR. MARGARET MARY SCHISSLER, DSMP

Just recently I encountered some people who are close to me that are caring and supporting people that our ministry at the Pious Union reaches out to in prayer. We all have persons within our life who are dying or suffering in one way or another. But, when we see up close how families are dealing with their suffering and dying loved ones, we are most definitely affected.

Death for us does not only mean a loss of physical life but can also involve a loss of health, a loss of a relationship or a loss of something else that is of value to us. The longer we live the more death we experience in our lives. Now isn't that a paradox?

We are each called to give life through suffering and dying. As we follow the example of Mary, standing at the foot of the cross with Jesus, we too experience Calvary wherever suffering is seen. Our compassionate, prayerful presence alongside of the suffering and dying embraces the attributes of Mary, accompanying her Son through his agony and death.

Just as Mary was given grace to accept the call to accompany her Son in his agony, we too receive many graces and blessings when we are called to accompany those around us who are suffering and dying. Our lives are gifts from God capable of so many things but also vulnerable to pain, suffering and death. As Mother Teresa has said, "Joy is not the absence of suffering but the presence of God." We, in our frail human bodies, are capable of enduring suffering but that suffering does not have to rob us of our communion with the Lord.

As I experienced my friends caring for their suffering relatives, I saw the concern to comfort them and to assist them in enduring their pain and suffering. As part of our human existence suffering and dying will always be a part of our lives. Being open to



*“It should be our goal as Christians to assist all persons that God puts on our path and to never lose sight of the salvific value of their suffering.”*

God’s presence during these times may be difficult and this is where our family and friends step in. Those, who are in the midst of pain and suffering, may not be able to express the hope that is so necessary to live in faith and holiness. Each of us must be a ray of hope for them to ensure the presence of God in their life.

When we experience suffering in our lives we sometimes lose sight of all that sustained us during our better days. This is where the support of family and friends is essential. It should be our goal as Christians to assist all persons that God puts on our path and to never lose sight of the salvific value of their suffering.

Only with a vision of Faith are we able to accept our sufferings as a way to

glorify God. By accepting the little inconveniences, irritations, frustrations and losses which God, in His Providence, allows us, we are able to “fill up what is lacking” in the Mystical body of Christ. We all have plenty of concerns and intentions to pray for so I suggest to you that you place an intention before the Lord for all that you may be



suffering throughout the day. Just think of all the intentions you will have prayed for by giving each day a specific intention.

Caring for the suffering and dying is a privilege offered to each one of us, it is up to us to accept this inestimable gift. St. Paul in his letter to the Romans tells us that suffering produces endurance, character and hope. As we become more united to the suffering Jesus we look even more hopefully to the glory of the Resurrection. May Jesus' suffering and dying fill you with the same peace, joy and hope that His rising from the dead brings.

*This article is dedicated to Pete and his family.*



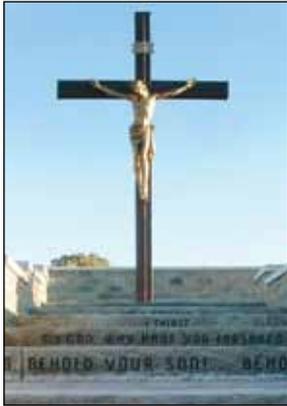


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All donations are used for ministry at the Shrine of St. Joseph for the Suffering and Dying and for the continued building up of the Shrine in his honor.



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

Send email to [piousunion@pusj.org](mailto:piousunion@pusj.org).

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*Are there places where you visit that will display brochures of the Pious Union of St. Joseph?*

*Let's generously celebrate the Year of our Founder's Canonization by spreading devotion to our dear St. Joseph.*

*Please use the envelope in the center of the magazine to make requests and send donations.*

# A Church and It's Saints

By FR. JOSEPH RINALDO, SdC

The Roman Basilica of St. Joseph, Patron of the suffering and dying, is the mother Church of all the churches in the world dedicated to St. Joseph. This Basilica is also the Primary Headquarters of the Pious Union of St. Joseph spread throughout the world by the national branches. The branch of The Pious Union of St. Joseph for the United States is located in Grass Lake, MI, where this magazine, *The Voice of Providence*, is published.

The Roman Basilica of St. Joseph celebrates the first centennial this year. It was built by two saints: St. Louis Guanella and St. Pius X, and solemnly dedicated on March 19, 1912. The first pastor was the Venerable Aurelio Bacciarini, who became Fr. Guanella's successor and later Bishop of Lugano, Switzerland.

In 1903, Father Guanella opened an orphanage on Monte Mario in Rome. Anytime he went through the surrounding neighborhood his heart pained at the sight of those miserable shacks and he kept thinking of what he could do for the poor people who lived there.

He trusted Divine Providence who showed him the support of the newly elected Pope, Pius X. Father Guanella had no doubt then that his project would be successful. He gave the first priority to the construction of a church dedicated to St. Joseph. No other saint, better than the spouse of the Virgin Mary and patron of the working class, could be honored and invoked in that overpopulated area. St. Joseph was the best model to fathers of Christian families.



Father Guanella selected the land and purchased it with the help of Pius X and a lot of faith in the Providence of God.

While waiting for God's will they built a larger shack, a temporary church called "Little Basilica" among the sea of small shacks. It was a tentative calling together of the faithful of the area. Next came a kindergarten for the children left alone at home or in the streets by absent or working parents. They built a make shift kitchen to feed them. After that an oratory for young women was opened while three priests started intensive pastoral work.

The sacrifices, the enthusiasm and the charitable work of Father Guanella and his priests were contagious. On June 6, 1909, the foundations of the new church of St.



*Bacciarini shown with some poor children of the Diocese of Lugano*

Joseph at Trionfale were laid down and the whole project was followed by the attentive and paternal participation of Pius X. It is obvious that, for such a realization, the appreciation and friendship of the Pope for Father Guanella played a major role. For this reason, Pius X is called the Pope of the Guanellian Congregation.

“How is the Church of St. Joseph coming along?” Pius X asked Father Guanella on November 18, 1910.

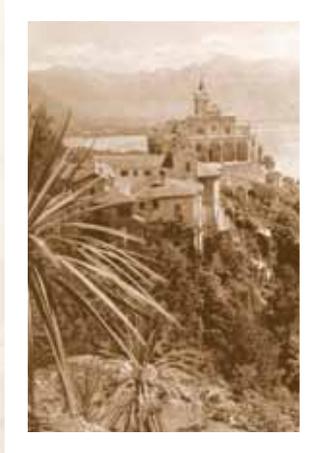
“Your Holiness, they are raising the columns.”

“And when will we have the roof?”

“In April or May of the coming year, your Holiness.”

“Very well! Hurry up. Do you need money? Here are thirty thousand liras; and the rest will come later.”

And the rest always came. On March 19, 1912, Father Guanella dedicated the new Church and celebrated the first Mass. In attendance as an altar server, was the world renowned architect Aristide



*Bishop Bacciarini went on pilgrimage to Madonna Del Sasso Monastery annually, it was and still is the custom for the Diocese of Lugano*

Leonori who also worked in Washington, DC, now a servant of God, who designed the

church and directed the works. The following May 24th, Pius X officially established it as a parish dedicated to St. Joseph with the title of Roman Basilica. The first Pastor was the Venerable Aurelio Bacciarini, a Servant of Charity and later Bishop of Lugano, Switzerland.

Father Bacciarini was ordained in the Diocese of Lugano. After some years as pastor and Spiritual Director of the seminary, he was called to a life of service to the poor and destitute. He was attracted by the work of Father Guanella as the saints attract one another. Father Guanella recognized Fr. Bacciarini's gifts of grace and of heart and placed him in charge of the Mother House in Como. Fr. Bacciarini quickly organized the spiritual formation of the seminarians and the community life in that big House.

After five years of the grueling work, while the spirit was ready, the flesh became weak.

In November 1911, Fr. Bacciarini went for his annual retreat to the Passionist Fathers in Caravate, not far from Como. Fr. Bacciarini spent the greater part of the day and a good part of the night in a little choir loft above the Main Altar adoring and praying, reading and meditating. During this retreat an old desire to live a life of total sacrifice surfaced again to challenge his spirit and matured the decision to leave the Servants of Charity.

He went to Rome straight to the Tre Fontane Monastery, begging admission into the life of a cloistered religious.

He was 39 years old, fifteen as a priest, and four as a Servant of Charity.

Father Guanella went to visit him accompanied by the personal secretary of the Holy Father, Pius X. Father Guanella told him that the Pope wanted to entrust the new parish of St. Joseph to the Servants of Charity with Fr. Bacciarini as its first pastor.

Fr. Bacciarini wanted the direct word of the Pope to reassure him completely. It was not difficult for him to obtain a private audience with St. Pius X. The Pope listened to him paternally, and then, asked him, "Do you feel you want to work for souls?"

"Your Holiness," Fr. Aurelio replied humbly but with enthusiasm, "until now I have done nothing else!" The pope did not hesitate to answer, "Very well, remain with Father Guanella and continue to work for souls; working for souls, you work for your soul,



*Portrait of a young Fr. Bacciarini  
around the time he celebrated his  
first mass in June 1897*

be at peace, you have my word!" Very humbly and obediently, he answered, "Your Holiness! The Word of the Pope is the Word of God. I thank you!" And fell on his knees for a blessing.

So Fr. Aurelio became the first pastor of St. Joseph Basilica at Trionfale. He did not know what he would find when he started working for the people entrusted to him.

Rome is a beautiful and dear city; however, it had been invaded by floods of poor people pouring in from all over the country, in search of better living conditions. People lived in shacks, huts, garages, under bridges and in enormous structures, so hastily built, that they looked more like human beehives than homes. They became the fertile ground for crime, speculators and all sorts of abuse. Some sections of Rome were virtually mission areas. Civil and especially religious authorities were concerned for the children, women and the more vulnerable in general.

"Our church," Fr. Aurelio would say to the people, "is not that beautiful yet, it is still bare. However, we want it to be beautiful, not for the marble, but because of the people who attend it. We want this church to be an image of Paradise because of the faith and the devotion of the people who visit it!"

His heart touched other hearts, urging all to fervent and assiduous prayer, to hunger and thirst for the word of God, especially in those days of extraordinary grace, to amend past faults and to take a stand against sin! However, Fr. Bacciarini was realistic in his expectations. He knew the immense moral miseries of the city. He was well aware of the deplorable situation of Rome in his time. He had to keep a very careful balance among the political intrigues, the aggressiveness of the religious sects, the deceitful socialism and the diabolical Masonry, all aggravated by the shameful state of enmity between Church and State.

Soon he realized that it took a much deeper, longer and wider effort to evangelize his parish. He set forth a plan to start his pastoral activity. Reception of the Sacraments, preaching, catholic press, the various Associations were his main objectives. However, as he moved on, he became aware that a vast work of revival was urgent



and necessary. Preaching was not enough. Among those who came to church, there were people with poor or no manners at all, men and youth wearing hats or with a cigar in their mouth. They were not bad people, they just did not know any better. Kids were playing hide and seek behind the columns or the side altars, and mothers nursed their babies as if they were at home. These and other habits clearly told him that most of his best energies and work should start outside the church. And he put himself to work. Every day he celebrated Mass and continued out on the road with Brother Silvestro Lombarda, his faithful sacristan, who was always at his side when visiting people in their homes, experiencing either their welcome or their rejection.

He approached the most humble dwellings, shacks, and all sorts of shelters of thousands of disenfranchised children, adult men and women, elderly, handicapped and illegal aliens. From house to house, from door to door, he crossed their threshold humbly unhurried, engaged in conversation, learned their necessities, took down notes, promised help, and whatever money he had, if any, he gave it immediately to the most desperate cases. Those poor people marveled and were surprised at such love and concern. They took courage and opened their hearts loaded with pain and despair.

Once, Fr. Bacciarini related, in the first days of the parish, “I came across a man and stopped to have a few words with him.”

“Do you have a family?”

“Yes, I have a wife and three children, bouncing all over!”

“Very well, God has blessed you. And where were you married?”

“Here in Rome, at the Capitol.”

“Great, but I mean, in what church?”



*Bishop Bacciarini circa 1917*

“Church? Do you also marry in church?”

“Of course you also marry in church. I have plenty of time, and if you have a minute, I will explain to you that for us Christians, Matrimony is a Sacrament and it is celebrated in church. Our government is Masonic and discourages people to do it. But our faith will prevail.”

With that man as with so many others, it took him time and patience to make them understand the beauty of faith and Christian life. Day after day, month after month, he started to baptize children and adults, to celebrate or validate marriages, to visit and assist the elderly abandoned in their rags, to comfort the sick with the grace of the Sacraments. Because of this methodical and dedicated work, the poor and the hopeless, marked by ignorance, misery or vice, unloaded their countless physical, moral and spiritual situations. Fr. Aurelio’s heart, big as the sea, assessed and understood their needs. In any case, his heart did not turn down anyone.

He wasn’t joking when he repeated, “most of our work is done outside the Church rather than inside it!”

No one was surprised that such a dedicated person was appreciated and lauded by the people, even those outside the Parish, with expressions like, “this is really a holy priest! If every parish of Rome had a similar priest, the whole city would soon change its perspective!”

Father Guanella’s Religious Sisters gave strong support to Fr. Bacciarini and his confreres by playing a significant role in the development of the most important activities of the parish. They opened the kindergarten for the little children and a weekend recreational area for girls. Remarkable was their establishment of a school and a soup kitchen for the children of the area. This impoverished and crime ridden neighborhood was known as Hell Valley. It took a few decades of care, prayer and charity for the sisters and the priests of the parish to change its infamous name to the legal name Aurelia Valley.

Pius X died of a broken heart just before World War I started foreseeing the horrors, suffering and death of so many innocent people. In addition, before his death he donated the marble floor to the church of St. Joseph Trionfale.

Father Guanella, now 72 years old, was happy to report that Pope Pius X was satisfied with the progress of the parish. Fr. Aurelio, however, always humble, felt inadequate to carry the tremendous burden of responsibility that continued to increase every day in the oversized parish. Prostrated for the last time at the feet of the Holy Father he begged him, “Holy Father, bless the poor parish of St. Joseph!” However, St. Pius X did not let him finish and replied, “Do not say poor parish, because yours is the richest parish of Rome!” That great and holy Pope did not mean to say that the Parish of St. Joseph was

*Continued on page 18*





*Prayer for the Intercession of  
Venerable Bishop Aurelio Bacciarini*

God, Father of endless love, through the Heart of Jesus your Son, you have revealed the mystery of your love for each of your children. By your power you alleviate our labor and suffering through the Holy Spirit. May you be praised forever. In your mercy you have sent to your Church your faithful Servant, Bishop Aurelio Bacciarini, to strengthen the faith of your people as an example of your compassion for the poor and inspiration of hope in his long suffering. Through his intercession give us, your children, the grace we are asking with confidence... Give us the strength to accept and love your will where we firmly believe we can find our peace.

We ask this through Christ our Lord. Amen!

**For graces received, please contact:**

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Grass Lake, MI 49240  
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Servantsofcharity.org

*Continued from page 18*

rich in money, but other riches, the spiritual riches of the people of God!

In his turn, the new pope, Benedict XV, through a very generous donation, in March 1915, made the construction of a large playground and a sizable portico for rainy days possible.

The death of Father Guanella on October 15, 1915, left his young Congregations still seeking full development and looking for an established path of service to the poor.

Fr. Bacciarini gave the Founder his last Communion and witnessed the last breath of his life. He was elected to replace Father Guanella as the General Superior. He guided with a strong hand and a big heart. His first concern was the structure of the seminaries and the communities' religious life.

On January 9, 1917, Fr. Bacciarini received an invitation by Benedict XV. He had been appointed Bishop of Lugano, Switzerland. He was Ordained Bishop in the Church of St. Joseph at Trionfale where he had served four years as its first pastor. He cried for his "inability to serve the people of God properly." On February 11, he celebrated his first Pontifical Mass at The Shrine of the Sacred Heart of Jesus in Como, by the tomb of the Founder.

The following day, he said goodbye to "sweet" Italy and took the train to Lugano.

The first words he told his new flock, "my life is in your hands, my heart is in your souls, and together we will install the faith in our land."

Bishop Bacciarini died on June 27, 1935. He loved his people intensely, he suffered tremendously spiritually and most of all physically. He was a true Servant of Charity up to the last minute.

People honored Bishop Bacciarini as a saint even during his life time. The Church has declared him a Servant of God, or Venerable.

We pray that one day he will be officially honored and invoked as a Saint.



*The parish church in the village of Lavertezzo where Bishop Bacciarini was born*

# FIRST HOLY COMMUNION

BY FR. JOSEPH RINALDO, SDC

Last month I heard the first confession and concelebrated at First Holy Communion Mass for many young boys and girls. For all present, witnessing the faith and the love of those children was a special moment of ecstasy and spiritual bliss.

I could see in their eyes and their prayer that their first encounter with Jesus was something they would never forget. I was so touched and inspired that my heart and mind went back to the day of my First Holy Communion which was one of the most beautiful days of my life. I would encourage all the children to remember always this beautiful and unique day in their life. I also invite all the adults to go back to the roots of their faith starting from their first Holy Communion and the graces they received that day. We can relive that day by often attending Eucharistic Adoration. God our Father gathers us around his Son and our brother, Jesus Christ, who is present in the host consecrated during the Mass. This is a great mystery before which we worship and we believe. Jesus, who loves us very much, is truly present in the tabernacles of all the churches around the world, and in the tabernacles of the churches in our neighborhoods and in our parishes.

Dear Children, First Holy Communion is unforgettable not only because of our nice clothes or the gifts we receive, nor even because of the parties! It is above all because, that day, we receive Jesus Christ for the first time! When I receive

Communion, Jesus comes to live in me. I should welcome him with love and listen closely to him. In the depths of my heart, I can tell him: "Jesus, I know that you love me. Give me your love so that I can love you in return and love others with your love. I give you all my joys, my troubles and my future." Do not hesitate, dear children, to speak of Jesus to others. He is a treasure whom you should share generously. Throughout the history of the Church, the love of Jesus has filled countless young people like you with courage and strength, even by giving their life for the faith.

I ask you to visit Jesus often in prayer to tell him of your love for him. Prayer is a cry of love directed to God our Father, with the will to imitate Jesus, our brother. Jesus often went off by himself to pray. Like Jesus, I too can find a calm place to pray where I can quietly stand before a Cross or a holy picture in order to speak to Jesus and to listen to him. I can also read the Gospels. That way, I keep within my heart a passage which has touched me and which will guide me throughout the day. To stay with Jesus like this for a little while lets him fill me with his love, light and life! This love, which I receive in prayer, calls me in turn to give it to my parents, to my friends, to everyone with whom I live, even with those who do not like me, and those whom I do not appreciate enough. Dear young people, Jesus loves you. Ask your parents to pray with you! Sometimes you may even have to remind them a little. But do not hesitate to do so. God is that important!

The Virgin Mary, his Mother, will teach you to love more and more through prayer, forgiveness and charity. I have a rosary in my pocket. The rosary is like a tool that we can use to pray. It is easy to pray the rosary. Maybe you know how already; if not, ask your parents to help you to learn how. When you hold the rosary in your hand, I would ask you to pray for your parents, for the Pope, for children throughout the world, especially for those who are sick, who are hungry and in places at war.





*Jesus, I know that you love me. Give me your love so that  
I can love you in return and love others with your love.  
I give you all my joys, my troubles and my future.*



# TWO FIRES, THE SAME LOVE

BY FR. PAUL OGGIONI, SdC

*“Reverend Father,*

*I willingly submit myself totally to the suggestions you gave me yesterday. I resign to your desire and I will tell you always what you taught me to pray to the Lord: “Lord, I am totally yours. For you I was born. Do to me what you please, O Lord, my God.” Dear Father, throw me wherever you want, up and down, here and there, and yet I promise you that I will offer everything up even at the point of agony.”*

These are words that Blessed Clare Bosatta addressed to her spiritual director St. Louis Guanella the year before her death. They were almost echoing the great suffering and humiliation she went through at the beginning of the charitable and missionary expansion of the small group of young ladies who had consecrated themselves to the Lord in Pianello. Father Guanella molded that group into a flourishing new Congregation approved by the Church, the Daughters of St. Mary of Providence. Four years earlier, Sr. Clare expressed her gratitude to Father Guanella for the gift of a prayerbook she had received from him. She asked him to remember her in his prayers because she needed divine graces. In the meantime, she would pray for his intentions so that the Lord would fill him with graces. The two did not know each other. Clare was a member of a diminutive group of young ladies who were sharing the dream of Father Charles Coppini of founding a new religious order dedicated to the poor of their parish in Pianello. He too, was brought to an early death due to a physical assault of local enemies of the faith. Before dying he made a prophesy: after him, another priest would take care of them.

Father Guanella had spent long years of priestly ministry in different parishes and many years of constant persecution and marginalization exacted by civil and church authorities. His reputation as a missed founder and crazy priest had preceded him to Pianello. It is a fact that the Lord was purifying both pastor and Clare and cleaning



“FATHER GUANELLA HELPED THE YOUNG CLARE TO GROW IN PERFECTION BY OFFERING HER THE HUMAN AND SPIRITUAL RESOURCES NECESSARY TO MAKE HER CHARITABLE APOSTOLATE LIKE A WATERMILL GRINDING THE GRAIN OF CHARITY TOWARD THE NEEDY.”

the precious metal hidden within their human nature. Father Guanella had made a resolution before his ordination to be a sword of fire in his priestly ministry. Clare felt in her heart the heat of a devouring fire that brought her to live a passionate life with God.

Clare was attracted by the humility and zeal of her new pastor whose preaching was constantly about God, a father filled with love. Father Guanella was impressed by the high level of love Clare had toward Christ suffering on the cross. Love and suffering were one in looking for God's will in her desire to dedicate herself to serve the poor. Father Guanella helped the young Clare to grow in perfection by offering her the human and spiritual resources necessary to make her charitable apostolate like a watermill grinding the grain of charity toward the needy.

This is the kind of sanctity that Father Guanella procured to infuse in Sr. Clare: holiness is joy, self-giving, love, patience, understanding, perseverance, and sacrifice. What Clare desired most was to consume herself in front of Jesus on the cross like a candle and to live her life hidden in Him. Father Guanella encouraged her to be close to the suffering of her neighbor and to recognize in them the suffering of Christ crucified, thirsty for consolations from us. By suffering in her body, Clare went through the dark night of the soul. It is a spiritual and physical situation in which a Christian soul longs for God and wants to please Him by doing His divine will to the fullest. At the same time, however, the soul experiences a spiritual and





physical emptiness that makes him or her feel forgotten by God and useless to all.

Father Guanella had already experienced that difficult spiritual dilemma from which he was not completely recovered. However, he gave his help and experience to Clare in her painful situation. With her, he learned to treasure God's consolations when the soul is experiencing spiritual desolation.

These two of God's favored ones met each other, got to know each other, understood and esteemed each other, helped each other in serving the poor, and loved each other in the Lord. To them, the path to heroic holiness was offered until reaching the martyrdom of faithfulness to the Lord: faithfulness to God who is a merciful and loving Father, faithfulness to Jesus who on the cross is thirsty for our consolations seen in our love toward the needy, faithfulness to the Holy Spirit who is eternal fire and inspired the two souls to raise supplications and love to the Lord that still today make a lasting impression on those who read them.

Saint Louis Guanella and Blessed Clare Bosatta are among the mystics of our modern times. They did not hide in the desert, but they faced the world with hope and optimism because they embraced the call of God who is Love.

St. Louis Guanella gave life to his charitable work by contemplating God manifested in Jesus who offers his Sacred Heart as a refuge of mercy.

Blessed Clare Bosatta, while contemplating Christ Jesus suffering on the cross, is aware that her love for Him has to expand. For that reason, she offers herself as a victim, like a grain of wheat that dies into the darkness of the earth, and from there it brings forth prosperity to the newly founded Guanellian work.

They are two flames that today can still set the world ablaze with the fire of charity.

# War on Women?

BY KELLY FLAHERTY

**I am a woman. I am a Catholic woman. In these trying times I am so grateful that I am Catholic. In recent weeks the media seems to have made it difficult to decipher what it means to be Catholic and a woman. Does the church really want to impose archaic rules and regulations on a woman and her body, on what she should be allowed to do with her life? Is there really a ‘War on Women’ being waged? If so, who is behind it?**

I set out to answer some of these questions mainly because I am a mother of a teenage daughter and I want her to grow to be a strong woman and a woman of God. You can certainly go to the internet or any of several media outlets to read articles on many topics concerning women and women’s rights, but these are all biased by the beliefs of the authors and their own experiences. I found two great resources; the Holy Bible itself and the papal encyclical of Blessed John Paul II, *Mulieris Dignitatem* (On the Dignity and Vocation of Women).

From the beginning of the Pope’s document, he refers to many places in the church’s history when she has made statements about the dignity and vocation of women; recently in the Second Vatican Council, the Synod of Bishops in 1987, and even closer to our times with recent meetings of United States Conference of Catholic Bishops addressing the HHS Mandate. He even goes further back in history to find the beginning of the church’s position on the dignity of women, the book of Genesis.

In Genesis we read that ‘God created man in His own image, in the image of God He created him; male and female He created them’ (Gn. 1, 27). As the pope points out, ‘Man is the highpoint of the whole order of creation’ (MD 6), thus giving all persons





*Mary is “the new beginning” of the dignity and vocation of women,  
of each and every woman. (MD 11)*



*“God’s true plan was  
for man and woman to live in a mutual relationship  
of total self-giving.”*



equal dignity within creation. This point is taken further in the second account of creation when woman is formed from the rib of Adam, not only do they have equal dignity, but they are ‘created as a “unity of the two” and called to live in a communion of love’ (MD 7), which includes God Himself. In this ‘unity of the two,’ God calls all people to exist mutually ‘one for the other.’ Also in the book of Genesis is the story of original sin, but what does it really mean? In basic terms, it means that humanity acted independently of God and had consequences to pay; man must toil to earn a living (Gn. 3, 17-19) and woman will have great pain in childbirth (Gn. 3, 16). Furthermore to the woman He said, ‘Your desire shall be for your husband, and he shall rule over you’ (Gn. 3, 16). For many hundreds of years this passage has been so misunderstood, but look deeper. God wants Eve, and all subsequent wives, to truly love their husbands and give themselves as a true gift and in return a man should protect his wife and her dignity, giving himself completely if necessary to protect her. God’s true plan was for man and woman to live in a mutual relationship of total self-giving. And, ‘whenever man is responsible for offending a woman’s personal dignity and vocation, he acts contrary to his own personal dignity and vocation.’(MD 10)

This is not the end of God’s plan for women. Look at Genesis 3, 15 where God is speaking to the serpent, ‘I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.’ This verse reread with the New Testament in mind shows us a different view of the vocation of women. Eve, who was present at that moment in history, was the ‘mother of all the living,’ Mary, who the verse foretells, is a ‘new creation and is full of grace.’



Up to the point in history where Mary enters the picture, God had only made covenants with men. The new covenant is made with Mary at the Annunciation. From this moment on, things will be different. Jesus treats the women of His time differently; just read the many passages in the New Testament recounting His friendship with women, His defense of women caught in sin and the many women he cured. A woman was even the first witness to His Resurrection. To this day the church is referred to as the bride of Christ. But why is any of this important to the dignity of women?

In reading through this document, what I learned and what I want my daughter to learn is that Christ and His Church want to defend the dignity of women and protect her true gifts to humanity. What is seen in society today is a '*masculinization*' of women and a push for behavior that leads all people to make choices independently of God. When we choose against God, we choose contrary to our own personal dignity. Just as we as parents expect our children to abide by certain rules and codes of conduct, the Church expects us as her members to abide by the rules given to us by God Himself; the Ten Commandments. And, just as our family life runs more smoothly and happily when everyone follows the guidelines, our individual lives will also run more smoothly and happily when we follow His guidelines.

Is there a 'War on Women' today? I think so, but I don't think it is a new war; it is the war that has been waging ever since Eve was tempted by the devil in the Garden of Eden. The only way we can protect ourselves is to go into battle armed with the armor of God and remain in His love.

# The 2011 Guanellian Summer Camp

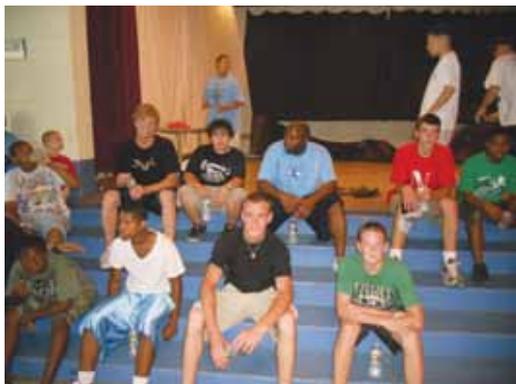
By MICHAEL DANIEL BORGSTAHL

Last summer, I had the opportunity to join a group of young Catholic men on an amazing experience. These young men came from Grass Lake, Michigan and surrounding areas.

We came to join a Servant of Charity priest, Fr. Sateesh Alphonse, on a spectacular week-long volunteer Guanellian Summer Camp held by the Servants of Charity at one of their major houses in Springfield, Pennsylvania, at Don Guanella Village. Don Guanella Village is an outreach center, school, and residence for children and adults with intellectual/developmental disabilities (I/DD).



Fr. Satheesh Alphonse, SdC., is currently stationed in Chelsea, MI, working at the St. Louis Center alongside several other Servants of Charity priests. Like Don Guanella Village, the St. Louis Center is also a residence and outreach center for persons with I/DD. I have much to say about the Guanellian Summer Camp and my own spiritual experience spending time with, playing, and praying with the



beautiful children and adults who are residents and daily visitors of Don Guanella Village. They are administered by Catholic Social Services of the Archdiocese of Philadelphia and their pastoral and spiritual ministers are confreres of the Servants of Charity.

The 2011 Guanellian Summer Camp began with morning Mass at the St. Louis Center with Fr. Satheesh and the rest of the campers. There were nine of us on the trip, not including Father and the two chaperones, who went with us. Our long drive to Springfield, PA. took about eight hours, the time flew by, as we prayed together, and got well acquainted with each other. Upon our arrival, we were warmly welcomed, shown to our dorms, and then immediately dove into our schedule. This week-long event was filled with daily Mass, prayer and playtime with the residents, and formation talks by various priests of the order; all done with plenty of time in between for personal prayer and meditation. As we spent time with the residents, we campers grew closer to each other as we learned the immense value and beauty of human life. The end of the week came too soon, but I knew that we had all grown in respecting the dignity of the human person.

My personal view of human life has been totally changed for the better. I knew that we had all seen Christ in those beautiful children and adults; totally pure, spotless, and blameless. I felt such an internal peace and joy when I spent time with them. What was the most impressive to me was the way they all prayed the Rosary. They knew that they were praying to God through Mary, their Mother. Never have I seen such childlike devotion towards Her, especially when they would raise their hands toward the statue of Her and call Her by name, praying in the Name of Her Most Holy Son. I saw true beauty in their faces. They were radiant and destined for salvation. I will remember this experience that I had and shared with the eight other young men as long as I live. I ardently look forward to the next time I can experience it. Special thanks to Fr. Satheesh Alphonse, SdC and all of the priests of St. Louis Center and Don Guanella Village for their great generosity in allowing us to see the awesome beauty of Christ in these precious children of God, whom they behold every day. God bless the Servants of Charity, their work, and all of you.

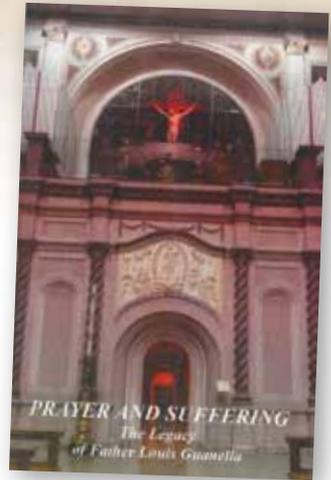
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## PRAYER AND SUFFERING

It is the latest publication on the spirituality of the newly canonized St. Louis Guanella. Father Guanella did not write about his spirituality in an organized and systematic way. He wrote more than one hundred booklets, many still manuscripts and never published. His spirituality is spread and hidden here and there in the pages of these books like precious pearls that can be recognized, loved and appreciated only by a loving and graceful heart.

Fr. Tito Credaro, a Guanellian Priest, did just that and put it in writing for everyone's enjoyment and spiritual growth.

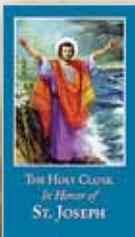
This booklet is not a story; it is just prayer and meditation. It is a book that will help any soul who is searching for God and the meaning of the Cross of Christ and the cross of his disciples. "Suffering is the water into which we wash our soul before going to meet the Lord." (St. Louis Guanella)



A handwritten signature in black ink that reads "Fr. Joseph Rinaldo". The signature is written in a cursive, flowing style.

Fr. Joseph Rinaldo, SdC

*Prayer and Suffering* is available through the Pious Union of St. Joseph. Send your request and a donation to The Pious Union of St. Joseph, 953 E. Michigan Ave., Grass Lake, MI 49240.



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

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

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

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

**Confession:** Before and after Mass, upon request

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

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