

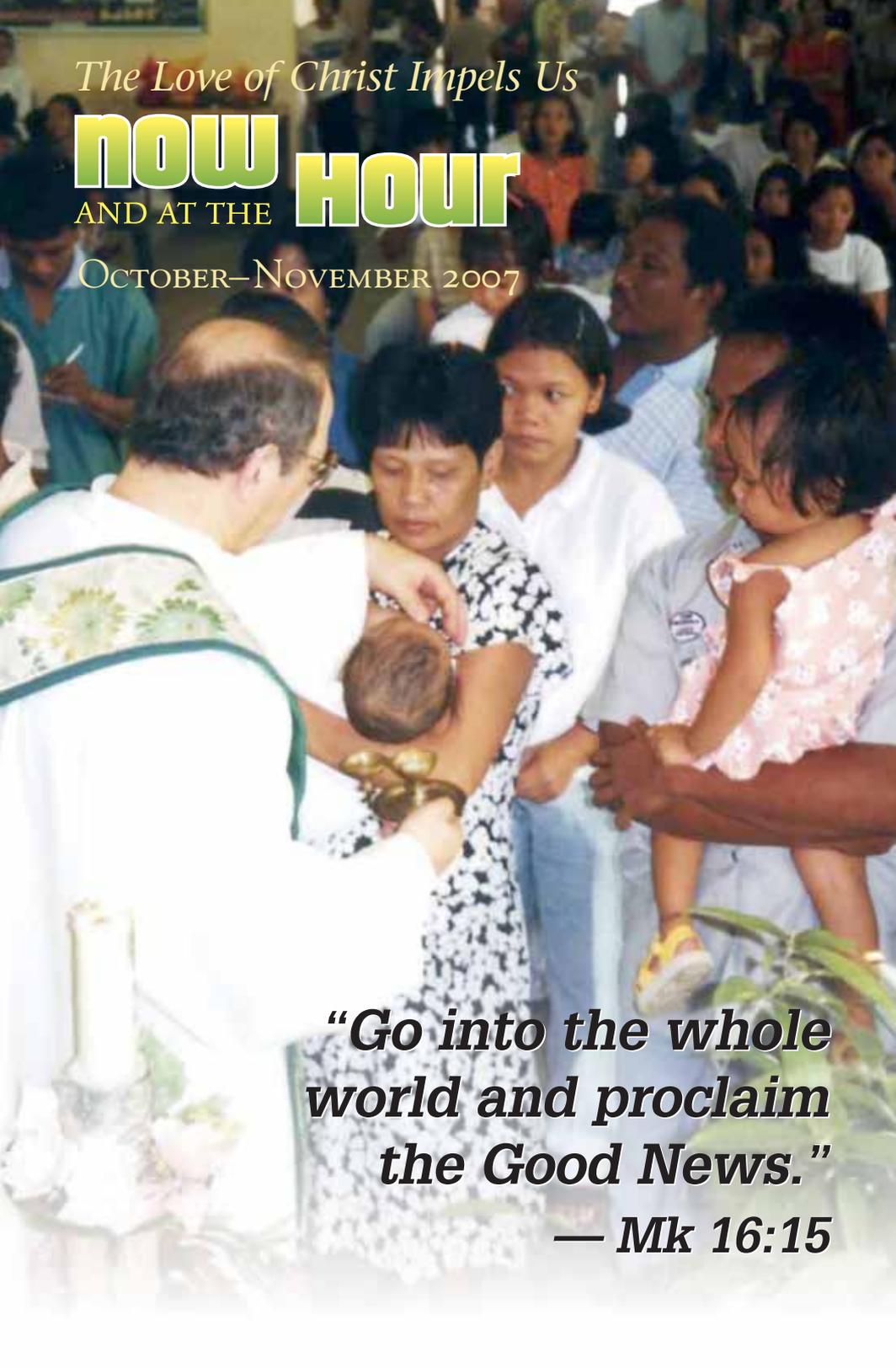
The Love of Christ Impels Us

now HOUR

AND AT THE

HOUR

OCTOBER–NOVEMBER 2007

A photograph of a priest in white vestments performing a baptism. He is holding a baby over a baptismal font. A woman in a black and white patterned dress holds the baby. A man in a light blue shirt holds a young girl in a pink floral dress. The background shows a large crowd of people in a church.

“Go into the whole world and proclaim the Good News.”

— Mk 16:15

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Cover: *Fr. Joseph Rinaldo, SC baptizing in the Philippines*

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The Pious Union of St. Joseph for the Suffering and Dying is an Association of the faithful, founded by Blessed Aloysius Guanella in 1913 and made a Primary Association of the Catholic Church by Pope St. Pius X, on April 12, 1914.

The mission of this Association is to spread devotion to St. Joseph throughout the world and to bind together as many priests and faithful as possible in a universal Crusade of Prayer and work of mercy for the benefit of the suffering and dying.

To become a Member: Enroll your name at the Pious Union of St. Joseph and make a commitment to pray every day to St. Joseph for the suffering and dying.

The Prayer of the Pious Union of St. Joseph

O St. Joseph, foster father of Jesus Christ and true Spouse of the Virgin Mary, pray for us and for the suffering and dying of this day. Amen.

You are the Potter, I am the Clay

I visited my friend so often while he worked in his humble pottery that, eventually I no longer noticed the mastery of his hands. I will tell you that the movement of his fingers on the wet clay produced a harmony of sound and rhythm while the wheel spinning below spun the wooden dish above and lumps of clay acquired their form and beauty.

In spite of his skill there were times, though, when he was unable to complete his work because the clay could not absorb his rhythm and pressure. It broke down on the dish where he gathered it up again with fresh clay, wet his hands and began again, forming it and eventually stacking the finished clay pot, with others, ready for the fire of the kiln.

Remembering my friend, I think of you, my God. You are the potter molding my life. Your fingers touch the innermost fibers of my mind and heart, inclining me toward a symphony of sound and rhythm with You.

It happens sometimes that your fingers do not succeed in forming the clay of my spirit. You give speed to your potter's wheel, bend over me and breathe my life into the spiral of your love, but my weak clay, unable to bear the pressure and rhythm of formation, collapses.

How many times, O Lord, You put me back on the wheel? Every day you shape me according to your love. In your fingers is the Spirit, who formed me and sustains me, giving visible proof to my likeness to you in this world.

So I ask you to grant me the grace to hear your breath as you spin the wheel. Grant me the grace to be docile to your touch and elastic as clay when your hands direct my thoughts and emotions. When it seems that there is no remedy for my suffering, grant me also that I may recognize the strength of Your hands healing the painful wounds of my body and spirit and in these moments, may I hear the echo of your voice saying: "Do not worry! You are the work of my hands. I do not abandon you. I am with you."

Yes, my God, You are the potter! You placed me near other humble pots, not to be indolent, but to be useful, living according to Your will and love.

You are the fire, O God, drying the tears mixed with clay and through Your grace I, too, will become one of the many masterpieces of Your love.

Thank you, God.



Joseph of Nazareth

BY FR. JOSEPH RINALDO, SC

The history of salvation is marked by mysterious and divine events that changed for ever humankind's relationship with God. The most important of them all was the Incarnation of Jesus, who emptied himself of His will to do the will of the Father. The Annunciation prompted Mary to empty herself of her own will to do the will of God.

Then an Angel gave a message to Joseph in a dream. "When Joseph awoke, he did as the angel had commanded him and took his wife into his home." (Mt 1, 24). Joseph too emptied himself of his own will to do the will of God. Again another dream: "Rise, take the child and his mother, flee to Egypt, and stay there until I tell you, for what the Lord had said through the prophet, "Out of Egypt I called my son." (Mt 2, 13-15). Joseph started to understand his paternal role during the flight to Egypt. Jesus was the Son of God. In that culture the children belonged to the father, but were the responsibility of the mother. Therefore Joseph took care of his wife Mary who took care of Jesus. Joseph had to protect, defend and nourish Mary and Jesus in their earthly life as they both moved every day closer to each other and to the Cross to fulfill the will of the Father.

Then the visit to Jerusalem took place, when, on the way back, Jesus got lost. But Joseph understood that Jesus did not really get lost. He deliberately went away. He allowed his parents to imagine Him safe in the company of travelers; and without a word He slipped away and went back to Jerusalem. Because it was in Jerusalem where the Altar for His Sacrifice would be built. (Lk 2, 41-47) Joseph's heart broke as he tried to comfort Mary for the loss of her child. With Mary, Joseph experienced the sense of the loss of God. Of all the sufferings of human nature this is the most universal and the most purifying. Everyone experiences the sense of the loss of God. Everyone knows it in different ways and in different degrees.

The search for the Child Jesus started. Joseph perceived Mary's dignified panic. "Where is your beloved gone, o most beautiful among women? Where is your beloved gone that we may seek him with you?" (Song 6:1). They looked everywhere among friends and relatives. "I will rise then and go about the city; in the streets and crossings I will seek him whom my heart loves." (Song 3.2) They found him in the Temple, His Father's House.

"Son, why have you done this to us? Your father and I have been looking for you with great anxiety." And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's House? He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced in





wisdom and age and grace before God and man.”
(Lk 2, 48-52)

In Nazareth they all prepared themselves for the final separation.

Jesus for the final surrender to the will of God.

Mary for the second more excruciating loss of her Child.

Joseph for transferring his paternity back to God the Father.

This was the time for the Holy Family to experience the search of God. To fulfill the will of God. The same search mankind and each one of us experiences. There is a seeking, a longing in our hearts that needs to find rest. Mary and Joseph lived every day life like all families in the world and modeled for us the search for God.

Where must we seek? Everywhere and in every one.

How must we seek? With Faith, courage and limitless love.

These were years of intense love, gratitude and anxiety at the same time. They were waiting for the day He would leave again. They were waiting for another loss, and after that for another search. And that day came. The day that changed Mary's and Joseph's life. He left and they followed him from a distance, listening to all of His words, sharing all His tears for the poor, all His compassion for the oppressed, all His mercy

for the sinners, all his anger for the hypocrites, all His love for the children, all his care for the sick, all His patience for His disciples.

It happened on the banks of the river Jordan. Jesus asked John the Baptist to be baptized. John and Jesus look into each other eyes and souls. The time has come. Jesus begins the last and most painful stage of his human life. During his Baptism “a voice came from heaven, you are my beloved son, with you I am well pleased.” (Lk 3, 29).

The Father claims Jesus as Son. All who listen to His words and keep it, now became mother, father, brother and sister to Jesus.

Joseph realizes that his mission of foster father, husband, custodian and protector was over. Shortly after Jesus’ baptism he went on to meet the Divine Father of Jesus. “Now Lord, you may let your servant go in peace according to your word.” (Lk 2, 20)

Both Fathers in heaven are united with Jesus during His passion, death and resurrection.

Mary finds Jesus again at the foot of the cross. She brings with her all of humankind and each of us.

At the foot of the Cross we will find Christ and a meaning to our life. We will find Christ in the temple, the house of God, where with Mary and Joseph we have been seeking Him. There we will find Christ offering Himself in sacrifice over and over at each Mass. The Eucharist is the end of our search for God, because the Eucharistic Jesus is the “God with us.”



Joseph

The Good-Looking Man

BY DOMINGO DEL RIO

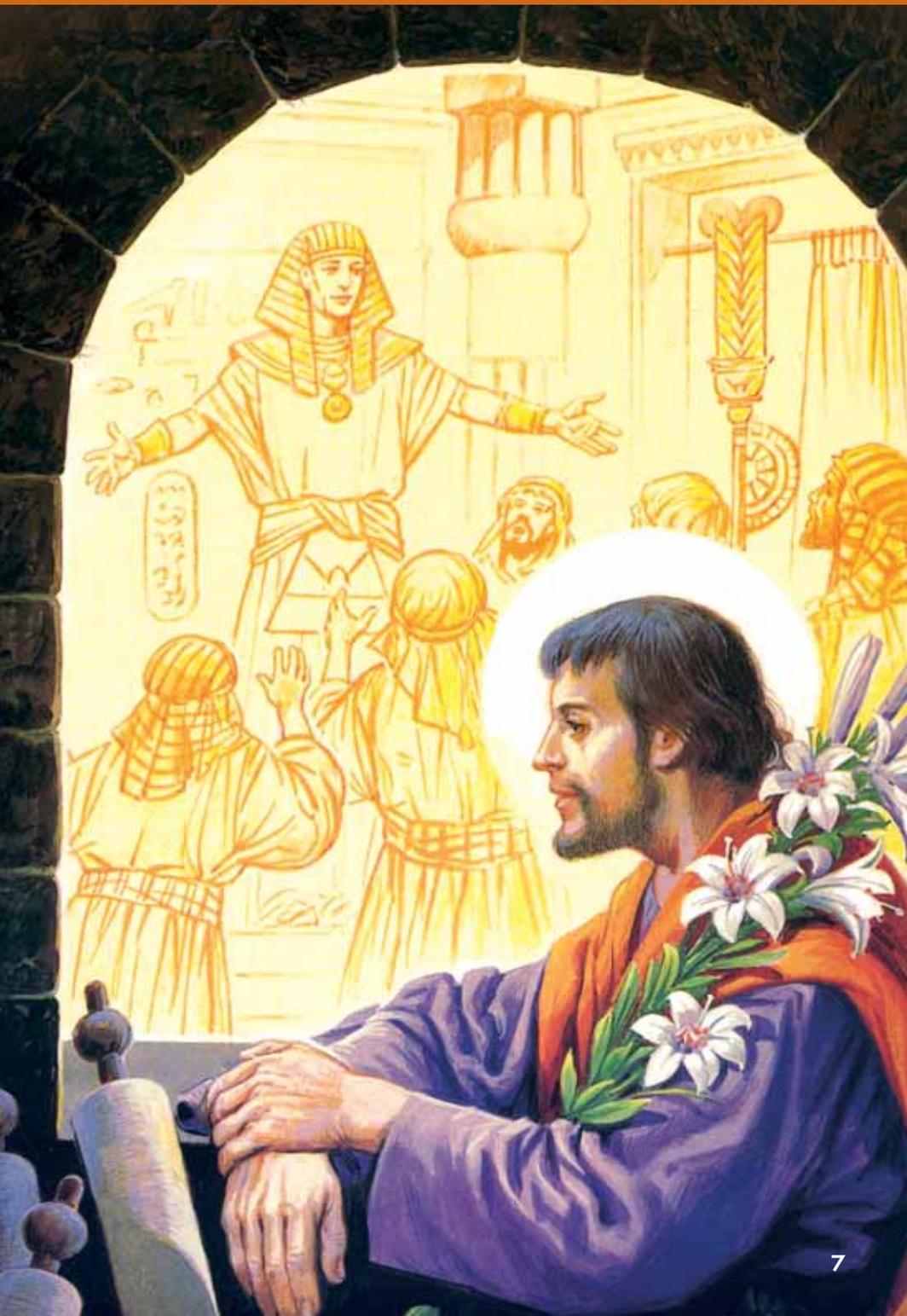
“Joseph was strikingly handsome in countenance and body.” That is the comment on Joseph we find in the Bible. But, that was another Joseph, the one we read about in Genesis 39:6. He is the one sold by his envious brothers to some Ishmaelite traders going to Egypt because Jacob, their father, loved Joseph best of all his sons. In Egypt he was sold to Potiphar, a courtier of Pharaoh and his chief steward. His wife, attracted by this handsome new slave, vainly attempted to seduce him, but Joseph never fell into that temptation. To make the story short, he was wrongly accused, brought to jail and finally freed by the king who put Joseph in charge of rationing grain to the Egyptians at the time of the great famine. When people were looking for food, the king’s answer was all the time, *“Ite ad Joseph! Go to Joseph!”*

The words *“Go to Joseph!”* throughout centuries of Christian devotion, moved from one Joseph to another Joseph, the husband of Mary, and foster father of Jesus.

“Go to Joseph!” homilists and priests told the faithful when they looked for a grace. And, they went to the glorious patriarch St. Joseph, head and protector of the most holy of all families, the patron of the Church and of the dying. The faithful were exhorted to pray for seven weeks this special prayer, *“The seven joys and seven sorrows of St. Joseph,”* a prayer attached to a plenary indulgence.

“Go to Joseph!” John Paul II said to the faithful when publishing the Apostolic Exhortation *“Guardian of the Redeemer.”* He advised us to recite the prayer of his predecessor, Pope Leo XIII, *“O most loving father, ward off from us every contagion of error and corrupting influence. Be propitious to us and from heaven assist us in our struggle with the power of darkness; and, as once you rescued the Child Jesus from deadly peril, so now protect God’s holy Church from the snares of the enemy and from all adversity.”*

Joseph from Nazareth married, when around twenty years old, as was the custom at that time, Mary, a fourteen year old girl from the same



town. Mary was a beautiful girl, as the Church sings in its famous hymn "*Tota pulchra es Maria,*" You are so beautiful, O Mary.

And I like to envision Joseph handsome and good-looking like his ancestor, the slave in Egypt, marrying the most beautiful girl in town. They were the most beautiful couple in the world in every respect, spiritually and physically.

The story of Jesus, the Son of God, involved this same couple. It is a story that requires a lot of faith to understand and accept. Those who do not have faith may laugh at this young man from Nazareth, a carpenter by trade, who is forced to believe that a son is coming from heaven, brought not by a stork, but the divine Dove, the Holy Spirit. Those who believe may see things differently: Jesus enters into our human history as a normal man, born from a woman like everyone else, but through the extraordinary power of the Spirit of God. He is not a son born from flesh and blood, as St. John says in his gospel, but he is a son, the best gift of God to humanity. He is "the only Son of God, eternally begotten of the Father, God from God, Light from Light, True God from True God" as we profess every Sunday when reciting the Creed. However, the Messiah, according to the Scriptures, was supposed to be born from the tribe of Judah; he was supposed to be the "son of David." That connection happens through Joseph who was a descendant of King David, even though Joseph was a king only in his own carpenter's shop. If we know Jesus as the "son of David" we have to thank that poor carpenter from Nazareth, who accepted legal guardianship of this Son from above and represented him in front of civil authorities. Through his legal fatherhood, Joseph makes true the expectations of the Davidic Messianism.

For sure, all this sounds theologically difficult, so we should move to what we know better, to our devotion. St. Joseph, patron of the dying, is invoked at the hour of our death; at least in times gone by, when people died surrounded by a family that was praying. God knows that we need to live well and to die in peace. Therefore, the old and forgotten prayer of Pope Leo XIII is still valid, "*O blessed Joseph, shield each one of us by your constant protection, so that, supported by your example and your aid, we may be able to live piously, to die in peace and to obtain eternal happiness in heaven.*" Amen.



CHURCH & CHURCHES

On June 29, 2007 the Congregation for the Doctrine of the Faith published a Document, approved by Pope Benedict XVI, to clarify meanings of words and procedures adopted by the Catholic Church in order to avoid misinterpretations and wrong expectations in the process of the ecumenical dialogue with other Churches and Christian Communities.

It will be helpful (for us) to know the content of this Document of the Holy See. To understand and support the work of the Holy Spirit with our prayers and to strengthen and make more visible the unity Jesus wanted for his Church. “May they be one, as I and You, Father, are one”

Did the Second Vatican Council change the Catholic doctrine of the Church?

The Second Vatican Council neither changed nor intended to change this doctrine; rather it developed, deepened and more fully explained it. This was exactly what John XXIII said at the beginning of the Council. Paul VI affirmed it and commented on the act of promulgating the Constitution Lumen Gentium.



“There is no better comment to make than to say that this promulgation really changes nothing of the traditional doctrine. What Christ willed, we also will. What was, still is. What the Church has taught down through the centuries, we also teach. In simple terms, that which was assumed is now explicit, that which was uncertain, is now clarified, that which was meditated upon, discussed and sometimes argued over, is now put together in one clear formulation.”

What is the meaning of the affirmation that the Church subsists in the Catholic Church?

Christ established here on earth only one Church and instituted it as a “visible and spiritual community,” that from its beginning and throughout the centuries has always existed and will always exist, and in which alone are found all the elements that Christ himself instituted. “This one Church of Christ which we confess in the Creed as one, holy, catholic and apostolic” [...]. “This Church, constituted and organized in the world as a society, subsists in the Catholic Church, governed by the successor of Peter and the Bishops in communion with him.”

In number 8 of the Dogmatic Constitution *Lumen Gentium*, “subsistence” means this perduring, historical continuity and the permanence of all the elements instituted by

Christ in the Catholic Church, in which the Church of Christ is correctly found on this earth.

It is possible, according to Catholic doctrine, to affirm correctly that the Church of Christ is present and operative in the churches and ecclesial Communities not yet fully in communion with the Catholic Church, on account of the elements of sanctification and truth that are

present in them. Nevertheless, the word “subsists” can only be attributed to the Catholic Church alone, precisely because it refers to the mark of unity that we profess in the symbols of the faith (I believe...in the “one” Church); and this Church subsists in the Catholic Church.

Why was the expression “subsists in” adopted instead of the simple word “is”?

The use of this expression, which indicates the full identity of the Church of



Cardinal Walter Kasper with Protestant Bishops

Christ with the Catholic Church, does not change the doctrine on the Church. Rather, it comes from and brings out more clearly the fact that there are “numerous elements of sanctification and of truth” which are found outside her structure, but which “as gifts properly belonging to the Church of Christ, impel towards Catholic Unity.”

“It follows that these separated churches and Communities, though we believe they suffer from defects, are deprived neither of significance nor importance in the mystery of salvation. In fact the Spirit of Christ has not refrained from using them as instruments of salvation, whose value derives from that fullness of grace and of truth which has been entrusted to the Catholic Church.”



*Benedict XVI with Bartholomew I,
Patriarch of Constanstintople*

Why does the Second Vatican Council use the term “Church” in reference to the oriental Churches separated from full communion with the Catholic Church?

“Because these Churches, although separated, have true sacraments and above all – because of the apostolic succession – the priesthood and the Eucharist, by means of which they remain linked to us by very close bonds.” They merit the title of “*particular Churches*” and are called sister Churches of the particular Catholic Churches.

Why do the texts of the Council and those of the Magisterium, since the Council, not use the title of “Church” with regard to those Christian Communities born out of the Reformation of the sixteenth century?

According to Catholic doctrine, these Communities do not enjoy apostolic succession in the sacrament of Orders, and are, therefore, deprived of a constitutive element of the Church. These ecclesial Communities which, specifically because of the absence of the sacramental priesthood, have not preserved the genuine and integral substance of the Eucharistic Mystery cannot, according to Catholic doctrine, be called “*Churches*” in the proper sense.

(The full Document of the Congregation for the Doctrine of the Faith, dated on June 29, 2007, can be found at: www.vatican.va)

November 2, All Souls Day

Praying for Souls

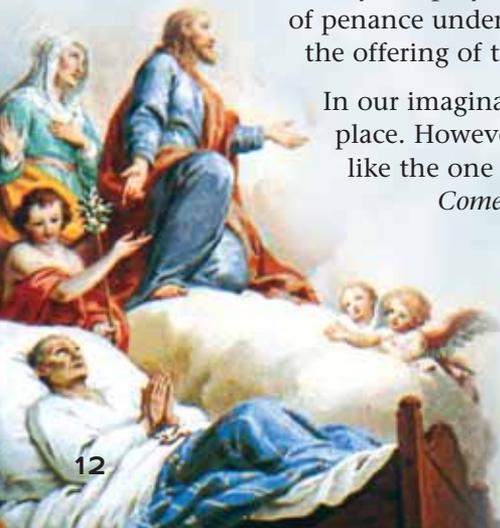
BY ANGEL FORTI

To us, the Resurrection of Jesus is the primary vision of what is waiting for us at the end of our earthly life, immortality. Jesus confirmed for us what we already know: that we are coming from God who, from all eternity, bestowed his love on us and wants us to live forever with Him in His eternal happiness. Immortality is engraved upon our souls since birth and the longing for His face will never leave our hearts. Our existence does not end with our death, but instead we will be welcomed into eternal happiness with God.

Baptism grafted us to the tree of life that is Jesus Christ and for this reason our destiny is assured. We are always walking toward our spiritual homeland and although we are affected by human frailties, we have been introduced into a life-long communion with our Lord Jesus. Our lust for earthly happiness may be in opposition to God's glory and our spiritual blindness may dispel the light of God's grace, but it is not the end of us. We must not forget that Jesus transforms us into righteous children of God. Our life produces good fruits only when our life is grafted to the life of Jesus, the true vine, whose fruit produces the best of wines.

The doctrine of Purgatory was debated many times over and during many Councils: Lyons, Florence, Trent, and Vatican II. It declares that Purgatory exists and that we, here on earth, can help the souls who are there by our prayers, almsgiving, indulgences and works of penance undertaken on their behalf and especially in the offering of the Eucharistic sacrifice.

In our imagination we like to depict Purgatory as a place. However, Vatican II says that it is not a place, like the one we may have read about in the *Divine Comedy*, by Dante, but rather a situation for purification by the merciful love of God, who makes us whole and worthy to enter into his beatific vision. He completes the fullness of justification that we were unable to reach during our earthly life.



Purgatory is then the situation of those “who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation. After death these souls undergo purification, so as to achieve the holiness necessary to enter the joy of heaven (CCC 1030)”.

Regarding the purification and remission of the temporal punishment due to sins whose guilt has already been forgiven, I would like to give an example. In a story told by a theologian we hear that:

“A little boy was not content to eat two or three spoons of orange marmalade, but ate the entire jar. After awhile, he was hit by a painful stomach-ache. Even though his mother is forgiving him for what he did, nevertheless, the stomach-ache will be there with him until his body is able to absorb all that food”.

Like the stomach-ache in the story our purification is not God’s punishment, but rather it is our discomfort in knowing that we are not yet in total communion with Him because of our sins.

Now, with this foundation we are ready to talk about Indulgences, but that will be the content of a future article. For now, it is sufficient to say that the Eucharistic celebration is the very best way to help the souls in Purgatory. In the Holy sacrifice of the Mass, when Jesus renews the covenant of God with us, we place the souls in Purgatory directly within the heart of the covenant and we, through His Son Jesus, pray to God that He will “remember our brothers and sisters who have gone to their rest in the hope of rising again” and we ask that He “may bring them and all the departed into the light of your presence”.



The Mass stipend is \$10, as directed by the Diocese. Gregorian Mass, a Mass for the repose of the soul offered for thirty consecutive days, may be arranged by contacting the offices of the Pious Union of St. Joseph.

Accessible

BY FR. SILVIO
DE NARD, SC



Holiness

In navigating the oceans of news that the Internet offers, you may discover many beautiful stories.

Listen to the following.

We are inside the Cathedral of Rome, St. John Lateran, where a vast congregation of people is listening to Cardinal Ruini, the Vicar of the Pope. The Cardinal and numerous people are gathered because the Diocese of Rome is opening the Cause of Canonization for a local couple, **Mr. Ulysses and Leila Amendolagine.**

(I still wonder why our Bishops are reluctant to look into such cases and to find some holy American couples to present to their faithful as a model and example of Christian life in the context of the United States! Who knows?)



Ulysses Amendolagine with his children

In Italy, this couple is one of many that the Holy See is considering for Beatification. Years ago, Pope John Paul II beatified a couple from Rome. In France, the canonical process for the beatification of the parents of St. Therese of Lisieux is underway. These stories of holy lives could tell a lot to those who are so reluctant to see the holiness which can flourish between a husband and wife. Is holiness only a prerogative of priests and nuns? I don't think so!

Now, back to our story.



Leila Amendolagine with her baby girl

“Through their letters to each other, I had the joy to meet my parents as an adult and I appreciated and fully tasted their deep faith and their self-giving to each other, to their children and in their constant attention to their neighbors in need.”

Cardinal Ruini goes on to say that, “Leila and Ulysses have shone on those around them the sense of the divine and the supernatural. They made it real and visible by their constant availability in helping and caring for the needy, done in total generosity and silence. Do not forget that War World II was ravaging Italy at this time. But nothing stopped them. Their trust in Divine Providence increased more and more because of the strength they received from praying together, from the celebration of the Eucharist, and from their consecration to the Blessed Mother.”

Leila died on July 3, 1951 after enduring two years of a painful cancer. During her last days, she had constantly on her lips the last part of the Hail Mary, “Now and at the hour of our death.”

Ulysses retired from his office at the Department of Internal Affairs, and spent the rest of his life, 18 years, in solitude. He died on May 30th, 1969.

Ulysses and Leila’s families moved from Southern Italy to Rome. The two met each other in the year 1929 and on September 29th of the following year, they married.

Cardinal Ruini said: “What, besides their human gifts, was the spark that united their hearts into one? It was their faith that became the point of reference, the North Star for their marriage.”

Their son Francis, now a husband and father, discovered when reading his parents’ correspondence that,



Leila is bedridden





*Blessed Louis Guanella
Pray for Us*

St. Louis



Ulysses with his two sons: a religious Priest and a religious Brother

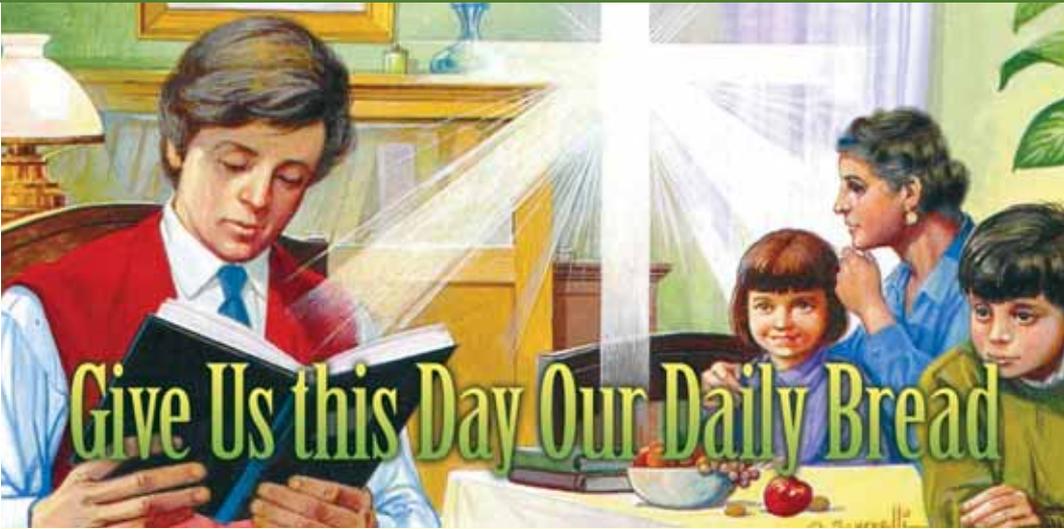
On their tombstone it is written, "We will rise again." These are the very words that Ulysses asked to be engraved.

Their life together mirrors what Pope John Paul II wrote in his Apostolic Exhortation "Familiaris Consortio," The Role of the Christian Family in the Modern World. He tells us that, "Spouses are the permanent reminder to the Church of what happened on the Cross; they are for one another and for the children the witnesses to salvation in which the sacrament makes them sharers. Of this salvation event, marriage, like every sacrament, is a memorial, meaning and prophecy (13)."

"We will rise again" is their last will, their last act of faith to be passed on to future generations. With these few words, engraved in stone, the faith that was passed to their four children, two married and two priests, is shown.

These two Servants of God can be a model for families who are distracted by noise, activities without end, shopping, jobs, anxiety, stress, entertainments and many other comforts and discomforts of their modern life. They teach us that holiness is possible inside our home and within our family. Our homes can be places of true generosity, true peace and harmonious growth. Holy Mother Church is presenting to the faithful the life of this Roman couple that was built on mutual conjugal love and their constant concern for those in need, even when it was dangerous or politically incorrect to do so.

They loved each other until the end and, through this love they prepared themselves to meet their Creator, the source of their faith, hope and charity.



Give Us this Day Our Daily Bread

AN EXPERIENCE OF GOD ACCORDING TO BLESSED LOUIS GUANELLA

As a pledge that God will not fail you, Jesus Christ himself taught you to pray: "Give us, Father, our daily bread!" You need food for your soul and food for your body. So, listen to me now, and you will find out what an excellent table He sets for your soul as well as for your body.

No food is so chosen as the meal prepared at the Eucharistic table. Here a Christian sits at a table which is the banquet of the angels, in which the bread of the strong is savored and the wine which produces virgins is drunk.*

The faithful who attend this banquet adorn themselves with the garment of grace, and put on their fingers the ring of divine friendship. Strengthened by the heavenly food, the soul longs only for joining God in heaven, and sighs: "When, O Father, will I see You? When will I rejoice in your divine embrace?"

Why do you doubt? Are you afraid that the Lord who feeds the soul so abundantly may not have material food for your body when you need it? The fruit of the earth, the birds of the air and the fish of the sea offer plenty of the food necessary for living, which is so pleasant to our taste.

If you desire that your table remain well furnished for your entire life, thus bringing to you the treasure of paradise, remember that the table is an

altar and from the altar gifts are brought to everyone and especially to those who are most in need.

The table is an altar. The victim who is sacrificed on this altar comes from the field, tired and sweating. You must labor like a servant of the Lord, and as a victim for the



sacrifice you must be ready to live for God and to suffer for Him.

The table is an altar. At the altar of the Lord we come to pray and to adore. Before eating, adore the Lord, and after the meal pray to Him so that He may continue to bless you.

The table is an altar. On the altar of the Lord the sacrifice of a holy victim is offered. Seated at the table, offer to the Lord the sacrifice of special mortification.

Remember also that when you eat you can supply your body with energy which could damage your soul. Therefore, be careful when you take your nourishment. If you have a choice of foods, prefer those which may stimulate your body less against the spirit. If you keep this in mind, God will make your house prosper.

If you, by the divine mercy, have nourished your soul all along with the abundance of spiritual foods and, at the same time, you have set aside enough riches for your body for many years to come, still you must not cease to pray, "Give us our daily bread."

As long as you live, you need God to preserve and increase the abundance of his grace in you.

From "Let us go to the Father" Works page 47-50

*The "bread of the strong" and the "wine which produces virgins" are the Body and Blood of Christ.

Guanellian Lay Movement

By Fr. Paul Oggioni, SC

All the Churches for All the World

October 21

World Mission Day



“The harvest is plentiful, but the laborers are few. Pray therefore the Lord of the harvest to send out laborers into his harvest.” (Lk 10:2)

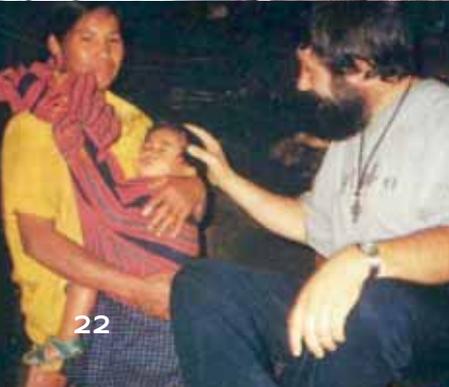
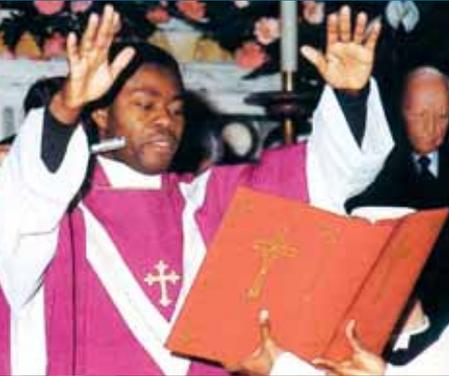
At the appointed time, every year in the month of October, we are invited to deepen our awareness that being the Church of Christ means fully living and experiencing that we belong to the family of God through sharing our faith, prayer and action so that the power of the Holy Spirit can be more effective in spreading the Good News into the world.

Jesus gave a categorical command to his apostles on the day of his resurrection, and He repeats it to us today, without allowing for different interpretations: *“Go and make disciples of all the nations.”* (Mat 28:19)

To spread the Gospel is the specific duty of the whole Church, according to our circumstance, culture, state of life and particular vocation.

This is the reason why Pope Benedict XVI is sending his invitation to cooperate among the Local Churches inviting them to enter into fruitful involvement in the proclamation to the whole world that Jesus is the Savior and that only in Him can we find the fulfillment of our desire for peace and physical and spiritual harmony. Being with Jesus, as his Mystical Body, we will produce fruits of spiritual growth through the sharing of the gifts of grace we have received, of pastoral agents and material goods which will redound to the benefit not only of the Church but also of the entire world, making more visible an environment of peace and progress among peoples and nations.

Pope Benedict XVI is warmly inviting us, *“All the Churches for all the World.”*



You, too, accept this invitation. Take part in your parish with all the activities scheduled to spread the Good News, to promote missionary work and to help the ministry of priests, religious and lay people working in the front lines of the evangelization.

Especially, offer to God your daily prayer and suffering so that He may support with His grace those directly committed to this ministry.

According to our Guanellian Spirituality, prayer and suffering in union with Jesus are the levers that move the heart of God so that his love may grow in the world and the fruits of His grace may be more visible.

In his message the Pope says: "I appeal in particular to children and young people, who are always ready and generous in their missionary outreach. I address the sick and the suffering, recalling the value of their mysterious and indispensable collaboration in the work of salvation. I ask consecrated people, especially those in cloistered monasteries, to intensify their prayers for the mission."

Our Founder, Blessed Louis Guanella, seems to echo this invitation of the Pope when he says, *"Good works are realized through prayer and sacrifice ... In everything victims are required, especially victims who resemble the great Victim of Calvary, to raise towers of salvation for souls ... Plant Jesus crucified in your heart, and all thorns will become for you like roses ..."*

October 24: Feast of Blessed Louis Guanella

Missionary of the Lord for the Poor and Suffering

By Fr. Alphonse Crippa, Superior General of the Servants of Charity

As you will have read in Octobers past, Blessed Louis Guanella was born in 1842 in Fraciscio, a small town high in the Italian mountains, almost hidden from the rest of the world.

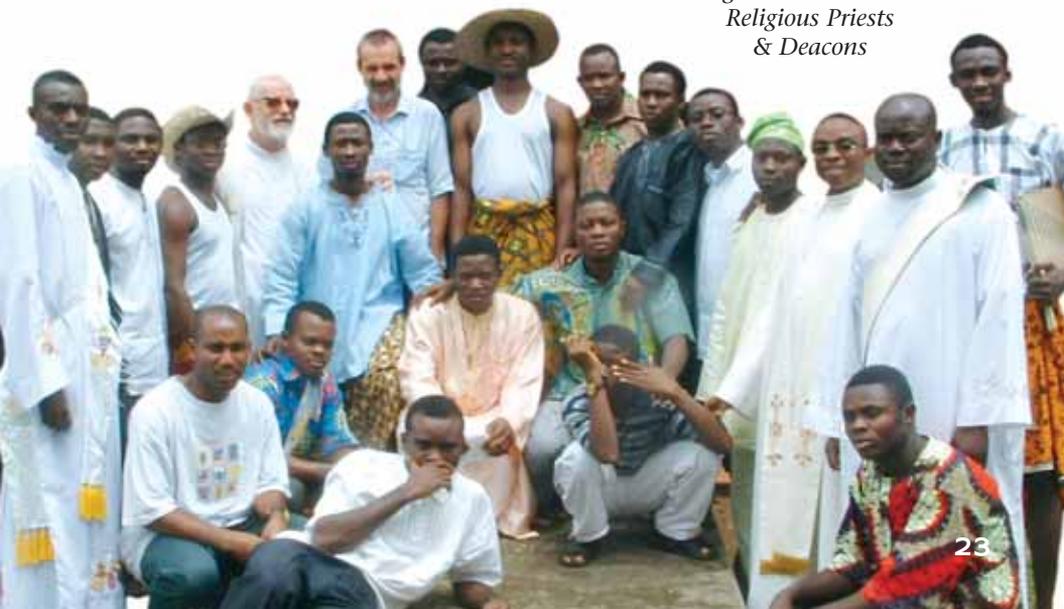
His life could have certainly been an attempt to survive in that remote part of the world, working hard as a farmer, supported by his neighbors' solidarity, his relationship with family and his deep faith in the Lord.

And yet still in his childhood, he opened his sensibilities and his heart to broader horizons, a presage of a universal vocation. Some of his relatives left for America, searching for a better life. They wrote to him from Genoa, Wisconsin, telling him how hard it was



*Blessed Louis Guanella
in the Holy Land*

*Nigerian Novices and
Religious Priests
& Deacons*



to become part of the competitive new culture. Their departure had a very deep impact on him that would inspire his actions later in life.

The Lord enlarged, even more, his heart that was already prepared to understand and help those who were most in need in his town.

Ordained priest in 1866 with so much fire in his heart, he himself wrote the day of his first Mass: "I want to be a sword of fire in the holy ministry," referring particularly to the fire of charity that he felt burning inside himself. The first years of his ministry were years of busy activity, helping his parishioners who were most in need. He was an example: teaching them to take care of each other and not to give up during hard times.

Fr. Guanella was not spared the dark night of incomprehension and discouragement. But in the darkest moment of his life, God gave him a deep conviction of being surrounded by His goodness and paternity.

When the "time of mercy" finally came, he felt God had opened the way for him. Starting with a small group of committed girls that Providence entrusted to his pastoral care, he began to take the first steps to spread his charism to the world. To them he gave the title, "Daughters of St. Mary of Providence." Sister Clare Bosatta, who would be beatified in 1991, was a bright example of charity dedication and burning love to Jesus Christ.

His first effort was to build strong foundations for his institution, both in a material way and a spiritual way, always trusting in Divine Providence. His dream was becoming a reality when many Brothers and Priests joined him, originating the Congregation of the Servants of Charity in 1908. And, while God sent new vocations, Fr. Guanella was able to extend his arms of Charity.



Guanellian Mission in Nigeria

Although he was already working in Italy and nearby Switzerland, he wanted to be present in the United States to help the thousands of Italian emigrants who were neglected and without pastoral care, losing their faith in the midst of material and spiritual struggles. Despite his age, he was already seventy; he traveled to America to prepare a place where he could send his religious Sisters. Memories of his relatives, immigrants themselves to Wisconsin and Arkansas, came back to his mind giving him the courage for new deeds. Years later the Servants of Charity also reached the U.S. deepening even more the furrow of charity from which works of human and spiritual redemption sprout and continue to produce abundant fruits.

He was convinced that charity was necessary for the progress of every society and culture, and that there could not be evangelization without charity.

This is the true and fundamental message that leads the Servants of Charity, even today.

Blessed Louis Guanella died on October 24, 1915 and was beatified by Pope Paul IV in 1964.

When Providence indicated the right moment, the first group of the Servants of Charity spread their mission into

Latin America (1928) and from Argentina they reached Paraguay, Brazil, Chile, Colombia, Mexico and Guatemala. Spain, Israel and Poland became part of the Guanellian ministry in the last half of the 20th century.

As the Church developed the importance and the topicality of evangelization to build a new world, according to the plan of God, the Congregation increased its sensitivity, defining a more specific commitment to helping the “young Churches” with their testimony of



Paraguay: Guarani' Mother with her children

charity. So, new countries were added to the geography of the Guanellian World, remembering that Fr Guanella taught his spiritual children that “the whole world is your homeland.” Today we witness to the love of God in India, Philippines, Ghana, Nigeria, and the Republic of Congo.

The harvest is abundant and we give thanks to God for the growth in numbers of vocations in the countries where the Congregation began its ministry more recently.



Nigeria: Guanellian Novices and formator

The commitment of the Servants of Charity sent in mission is very demanding. Nevertheless, they see clearly their duty of transmitting the gift that the Holy Spirit gave to Blessed Luis Guanella in a particular moment of Italian history, and which is still relevant in the history of the countries of the more recent evangelization.

The great spiritual and material poverty and the inability of a society to help the humble and those with limited means

are a pressing invitation through which the Lord calls new vocations to help the suffering as our Founder did before us.

My wish for the Servants of Charity, Daughters of St. Mary of Providence, Guanellian Cooperators and members of the Guanellian Lay Movement is for a new vocational burst with the will to spread the Guanellian ministry with the same intensity of our founder.

This is my wish for our missionaries and for all those who work in the Guanellian Institutions all over the world on this, the eve of the First Centennial Anniversary of the foundation of the Servants of Charity.



Life is Not a Pathway to Death

BY PETER LOUIS GUIDUCCI

Respect for life is sometimes forgotten. Each day we see on the television the death toll taken by war, illness, domestic violence, crime, accidents, and natural disasters: fires, earthquakes, floods and starvation. Violence is commonly reported in our big cities and more often now we hear of the same violence and crime in rural America. Every day newspapers, magazines and TV news bring so much talk of death into our homes that it is appalling even to the most distracted of persons.

Why is there so much violence? Why is life so often snuffed out? Why are young people dying by their own hand? Why are children disaffected, depressed, and unable to thrive? Why do people still drive under the influence of alcohol when it so clearly harms us all? Why are so many innocent people dying in accidents provoked by reckless and irresponsible people?

All of these losses of life that happen outside of our neighborhood or our families, especially those which could have been avoided, are terrible. But, let us consider what is happening within some of our homes and families. We hear of a silent hidden violence which occurs to those who cannot



defend themselves; the most fragile and defenseless of us all. It affects the poor, elderly, disabled and, especially, the unborn. It is true that weak people, whatever their age, are most at risk. Marginalization has its origin in every disadvantaged situation and these disadvantages are only allowed to exist, and to increase, when we do not take the time to recognize their existence. We do not choose life when we avoid those we think of as unpleasant or ugly

or when we don't listen to the cry of our brother and sister who is suffering mentally or physically. In some instances we hear of people who believe they must kill themselves in order to attract the attention of others and to tell them, unfortunately too late, that they exist. This is a shame! Respect for life must involve and impassion our legislators and local authorities. Most of all respect for life must inform each of us and move us to action according to our roles and responsibilities. Respect for life asks each one of us to be present, in person, to the poor.

We respect life when we listen to our neighbor, when we accept the stranger, when we welcome the handicapped, when we say "Hello!" to a passerby, when we visit the sick, when we talk to or play with our children, when we resume relationships we have long avoided, take an elderly parishioner to Mass, or treat our co-workers with respect.

We also respect life when we do not gossip; when we avoid useless polemics; when we uproot resentments and when we overcome our lust for verbal aggression and acts of vengeance.

The evangelical message helps to change our hearts and enables us to reach a comprehensive respect for life in all that we say and do. The fact that the Lord calls each person by name should make us alert to the knowledge that each person is unique in His eyes. And if this is not enough, we should remember that Jesus saves every person and sheds His precious Blood for each of us. His infinite love releases us from sin and death and raises us to the dignity of children of God.

Respecting life is, for each Christian, an occasion to remove what is evil in the eyes of God; it is an occasion to unravel our misunderstandings and differences; it is an occasion to break down all kinds of barriers that prevent fruitful communication and help us to regain the freedom, given us by God, which allows us to love.

THE PERPETUAL MASS

By O. RIBEIRA

From the moment of His resurrection, Jesus becomes the heart of the world and everything breathing in the world has the breath of Christ. Nothing is alien to his presence in the world. From its birth to its death, everything is signed by the seal of His loving presence. There is more. Christ says to his disciples: “No one should be left alone,” especially when in trial, when a person is tempted to say, like Jesus on the cross, “My God, my God, why have you forsaken me (Mk 15:34)?”

The moment of the most profound solitude in our life is the moment of the passing from time to eternity, from life to death. It is like the moment of apprehension that happens at childbirth: the rending of the veil of time and the opening to the expanse of eternity. In that instant, there is struggle between the body willing itself to hang onto life and the weight of human nature that has decreed the end of the race. It is a hard passage requiring a complement of grace, love, mercy, and loving arms bringing the soul in front of God.

Since 1917, during the First World War, called by Pope Benedict XV “a useless slaughter,” the Pious Union of St. Joseph, founded by Blessed Louis Guanella, has called priests around the world to multiply their



prayer for the many who are leaving their young lives in the battlefields with no religious assistance, without the comforts of their faith which would have alleviated their useless sacrifice; a sacrifice that was dictated by the pride and foolishness of the powerful.

The idea was to create, among priests, a chain of prayer uniting the sacrifice of those young men to the innocent martyrdom of Jesus.

The priests pledged themselves to offer a yearly Mass for the dying in a “crusade” of prayer called “Perpetual Mass.” Pope Benedict XV supported the initiative and he himself pledged to celebrate the Holy Mass every first day of the month for the dying.

This chain of prayer did not disappear after the War, but continued and now it is offered by priests throughout the world. Today, there are thousands upon thousands of priests enrolled in the Perpetual Mass, offering Holy Mass for the dying, for the souls most in need of God’s mercy and for the abandoned souls in Purgatory.

Priests who are willing to become members of this “crusade” may write to the Pious Union of St. Joseph, 953 East Michigan Avenue, Grass Lake, MI 49240. They will receive a proposed date for their Mass offering each year so that, united with other priests around the world, they may celebrate the holy Sacrifice of the Mass for the dying. In such a manner, from East to West, a non-stop perpetual Mass will be celebrated.

Unfortunately, there are so many who are departing from this world without religious assistance. It is right and appropriate to invite as many priests as possible to join this providential chain. In the last few months, more than forty priests, here in the United States, have joined this holy “crusade” of prayer for the dying.

These prayers are beneficial not only to the dying of a particular day, but also to those who are praying, because they too will be in need of someone to pray for them some day so that they may present themselves to the Lord accompanied by the prayers of many.

If you are a priest or know a priest who might be called to the Perennial Mass of the Pious Union of St. Joseph, please contact the office for enrollment at 517-522-8017.

SHRINE REPORT

BY WAYNE MEIER

As a young child, my parents used to say that if you give once, you receive twice. I really didn't know what they meant at the time, but I remember that my mother told me that her father used to say the same thing. Now, I find myself keeping the tradition going, so I mention it to my children.

A generous and charitable heart is a gift given to us by God. It gives our life meaning and makes this world a better place. It makes civilization civil. It makes us care about our families, friends, and neighbors. It gladdens our hearts. It makes us feel that a contribution, whether it's a gift of money or service, may just make a difference in someone's life.

Two years of planning by Fr. Paul, with the members of the Pastoral Council and our dedicated architect, resulted in the launch of the "Calvary" project this summer. Fr. Paul remains optimistic, that this prayerful new addition to the Shrine will be funded by the generosity of the members of the Pious Union of St. Joseph. After all, what was once a worn out old barn, is now a beautiful chapel. A heap of rocks and weeds, is now an homage to Our Lady's Grotto in Lourdes France, and what used to be a dairy farm, is now beautifully cared for grounds with flowers, trees, and shrubs, all funded and nurtured by the generous hands and hard work of Pious Union members and volunteers.

Please take a moment to look closely at the Calvary design. It is circular in shape to symbolize the unconditional love of Jesus encircling all of us, drawing us near to His divine mercy. The stairway ascends to the foot of the Cross drawing our eyes toward Heaven. The Memorial Wall is placed at the top of the hill extending right and left of the Cross just as Jesus extends his arms to the world.

We pray that you take an additional moment to examine your generous heart and to make a donation to the successful completion of this most worthy project. Consider purchasing a plaque engraved with your name or the name of a loved one for the Memorial Wall. Do not delay. If your finances don't support a plaque you may want to dedicate a tile to be permanently embedded beneath the cross. No gift is considered too small.

After 51 years, I finally understand the message of my grandfather. Give once, receive twice. For each act of kindness that I may give, I receive gladness of heart and Grace from God.

During daily prayers and celebrations in the Shrine the pilgrims pray for you and for your family and for the souls of your dear ones and thanksgiving is offered for all the benefactors large and small.

*The Calvary, under construction,
is to be dedicated on October 28th*



You are Invited to Attend

The Solemn Dedication of Mount Calvary

Presided by Most Rev. Carl Mengeling, Bishop of Lansing
October 28, 2007 at 10:00 a.m.

* Please call the office if you will attend



Dedications & Memorials

You may reserve the following Shrine or Calvary memorials or dedications with your donation:

- Dedicate a step of the Holy Stair.....\$5000**
- Dedicate a Bench in front of the Altar\$1000**
- “I am the Resurrection and the Life” Memorial Wall\$500**
- Dedicate a tile near the Calvary.....\$250**
- Dedicate a tile at Our Lady’s Grotto\$250**
- Become a Shrine Forester, Plant a tree\$150**
- Dedicate a leaf on the Tree of Remembrance in the Shrine\$500**

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 517-522-8017 or send email to piousunion@pusj.org

Servants of Charity and Daughters of St. Mary of Providence

Called by God to evangelize the world through Charity

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

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

For more information, contact:

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E-Mail: srbarbaram@sbcglobal.net

Fr. Paolo Oggioni, SC
Pious Union of St. Joseph
953 East Michigan Avenue
Grass Lake, MI 49240-9210
Ph. (517) 522-8017
E-Mail: frapauloni@yahoo.com



Shrine Pastoral Ministry

Mass Schedule

Mon., Tues., Thurs., Fri., Sat. – 11:30 a.m.

Wed. – 8:30 a.m. followed by Eucharistic Adoration and Benediction at 4:30

Sun. – Eucharistic Celebration for Pilgrims at 10:00 a.m.

Sacrament of Reconciliation

Daily before & after Mass

Saturday 2:30 – 5:00 p.m.

Saturday Devotion for the Sick

11:00 a.m. Rosary and the Sacraments of Reconciliation, Eucharist and Anointing of the Sick.

For pilgrimages and/or day retreats, please contact the Pious Union Office
8:00 a.m. – 4:00 p.m. Mon. – Sat. (517) 522-8017



Nigerian woman preparing casava.

Pious Union of St. Joseph
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