

Daughters of St. Mary of Providence

# **Blessed Clare**

***A sign of God's charity***

10<sup>th</sup> anniversary of the beatification

ROME 2001

On the cover: *Blessed Clare Bosatta, by Nico Parziale*  
*"S. Maria", Rome*

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## PRESENTATION

On this tenth anniversary of the beatification of Sister Clare Bosatta, I would like to focus on her figure and personality in order to strengthen our conviction that holiness is possible.

At the beginning of the new century, spurred by the desire to continue like saints, it seems to me especially timely and appropriate to stop and look at our sister Clare and be taught by her to contemplate the face of Christ.

In 1999 the Holy Father, in addition to the great St. Benedict and Sts. Cyril and Methodius, held up to the Church as co-patronesses of Europe *three women*, Bridget of Sweden, Catherine of Sienna and Edith Stein, three beacons, and asserted: *"This must be also be a consideration for those who in these years are seeking to give Europe a new configuration which would help the old continent to learn from the richness of her history and to eliminate the baneful inheritances of the past, so as to respond to the challenges of a changing world with an originality rooted in her best traditions"*.

The Pope continued: *the Church has no doubt that this wealth of holiness is itself the secret of her past and the hope of her future*" (Apostolic Letter issued "Motu Proprio" *proclaiming St. Bridget of Sweden, St. Catherine of Sienna and St. Teresa Benedicta of the Cross Co-Patronesses of Europe*, October 1, 1999).

Reading between the lines, I seem to detect the desire *to restore its configuration to our religious life*

*in this new millennium* by fostering the longing to return to our origins.

The Holy Father, in this change of millennia, points out three saints as models; and in our case, Blessed Clare emerges ten years after her beatification, a holy feminine figure who is placed on our path as an example because of her loving contemplation of the Eucharist, her love of the crucified Christ, her ability to discover his face in the poor and the suffering, and her exquisite gifts as a teacher and a woman.

This is why I joyfully present to the Guanellian family the text: *Blessed Clare, a sign of God's charity*, written for us by our sister, Sister Elda Soscia. The guide offered to us is an up-to-date representation of Sister Clare's message in the light of the Holy Father's words.

Just as in the Church three important women have been presented next to St. Benedict, so let us meet and contemplate next to our Founder, Fr. Aloysius Guanella, our humble sister, Blessed Clare, who is a beacon of light on our journey of charity in this new millennium.

*Ch. Justina Valicenti*  
Superior General

Rome 21 April 2001

The tenth anniversary of the beatification  
of Sister Clare Bosatta

## INTRODUCTION

Crossing the threshold of the third millennium, Pope John Paul II glorifies God for the marvels he has worked down the centuries, and especially for having granted his Church a great host of saints and martyrs in the first two millennia of her history. In fact, "holiness... has emerged more clearly as the dimension which expresses best the mystery of the Church" (N, 7).

For a Church which is called "to the high standard of Christian living" the Pope sees in the "lived theology" of the saints the precious instructions that offer reliable guidance as we journey on.

The Pope's words are the motivation of this text, which is offered as a contribution to help us celebrate fruitfully the tenth anniversary of the beatification of Sister Clare. It is divided into three parts:

1. A comparison between the Pope's words\* and those offered to us from Sister Clare's experience of life, principally gleaned from her writings. We thought this would be the best way to offer a safe path on which to walk with fresh enthusiasm and joyful hope, in the today of the Church which divine Providence entrusts to us.

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\* *"Novo millennio ineunte, the Holy Father's homily for Sister Clare's beatification, his addresses to Guanellian religious and to the community of the Casa S. Giuseppe, to the Servants of Charity on the occasion of their General Chapter, and documents of the Congregation for the Causes of Saints.*

In this way we will also be in communion with the sisters of the early times, in accordance with the witness of Sister Marcellina who writes: "As Sister Clare was leaving (Como) on the 13<sup>th</sup>, she was promised by everyone that they would remember her, in order to imitate her in everything" (M).

2. We felt it would be appropriate to formulate some practical questions which, inspired by certain values highlighted in Sister Clare's life, would give us Guanellians an opportunity for verification.

3. Lastly, we have mentioned some of the "little flowers" of Sister Clare's life, so as to reproduce her genuine faith and charity in our own lives, despite the very different cultural circumstances.

#### ABBREVIATIONS

- N JOHN PAUL II, *Novo millennio ineunte*, January 6, 2001.
- H JOHN PAUL II, *Homily for the Mass of Sister Clare's Beatification*, April 21, 1991.
- D1 JOHN PAUL II, *Address to the community of Casa San Giuseppe, Opera Don Guanella*, Rome, during his visit, March 28, 1982.
- D2 JOHN PAUL II, *Address to Guanellian religious after his visit to the community of Casa S. Giuseppe, Opera Don Guanella*, Rome, March 28, 1982.
- L SISTER CLARE BOSATTA, *Letter to Fr. Guanella*.
- M SISTER MARCELLINA BOSATTA, *Mese Mariano*, autographical manuscript, undated.

# 1

*A sign  
of God's charity*



## *In the light of the Pope's words*

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**“W**hat great love the Pope has given us which is able to elicit in souls the capacity to repeat the actions of the Good Shepherd who gives his life for the world's salvation! **Sister Clare was also a sign of God's charity**” (H).

This is what the Holy Father exclaims in his homily at the Mass for Sister Clare's beatification, presenting her as a prophetic sign for all the People of God. The Papal Brief of beatification also says:

“She is the perfect woman, clothed in the strength of God, whose lamp does not go out at night. God sustains her with the light of his face: she will never hesitate (cf. Pr 31:17-18; Si 45:6). The venerable Servant of God Sister Clare Bosatta, the first flower of holiness of the religious family founded by Blessed Aloysius Guanella, must be considered as one of those lamps that spread God's light over the Christian people”.

God entrusts a special message of salvation to Blessed Clare, as he does to all who distinguish themselves in holiness:

“Holiness, a message that convinces without the need for words, is the living reflection of the face of Christ” (N, 7).



Already in 1982, referring to their Founder, the Pope had said to Guanellian men and women religious:

“We must listen to and accept the message of the saints! They, enlightened by the Most High, with their life and insight, are the answer to our questions and our problems. From the saints we can understand that the one thing that counts is the love of God for men and vice versa, and that in particular they build up the history of the Church and live it day by day, incarnating for the world the teaching of the Gospel. The specific message that Fr. Guanella left is that of God’s “fatherhood”, that is, his love, his Providence, his affection and mercy, present in the events of peoples’ lives” (D2).

Lastly, on January 29, 2000 to the Servants of Charity who were celebrating their General Chapter, the Pope reaffirmed the need for the Congregation to return to its sources, so as to be a credible sign of God’s love:

“This commitment will nourish in each of you a renewed enthusiasm to become a credible manifestation of God’s love and tenderness toward the expectations of the poor and the needs of those who live on the fringes of society”.

## In the light of Sister Clare's experience

“**D**ivine Heart of Jesus, make me like you!”  
(*Propositi*, June 28, 1878).

This was the ardent desire of Clare's heart: a heart like Christ's! She was fascinated by that Heart and from the moment of her first consecration, aims high: she wants to express with her life the very heartbeats of the divine Heart. That is how, despite feeling strongly attracted to a life of solitude and pure contemplation, she managed to free her love and make it a source of self-giving, entering that sort of Noah's ark which was our first Hospice in Pianello. There, day after day, she made herself a concrete *sign of God's charity*, an expression of the Good Shepherd's loving concern. In fact she made this resolution:

“I will have great love for the girls: I will teach them all the little that I know. I will always manage to speak gently, to love all of them equally. In short, I will do all that my strength permits, to be able one day to give them all to God. The Lord commands us to help one another to save ourselves. Thus if I succeed in saving a single soul, I will be certain that mine too will be saved.

I will try to do my utmost always to be patient and kind. O divine Heart of my Jesus, make me like you, that is, docile and humble of heart.

I will be very kind to my sisters, I will love them with holy charity and as a true religious..." (*ibid.*).

In this way, God's charity was to transform that timid and introverted young woman girl. Frail Clare, as Fr. Guanella said later, would become the driving force of the apostolic activity in our new community. But the secret is always the same: God's charity:

"To be able to succeed in carrying out my resolutions and to stay constant and faithful to them, I promise always to meditate upon the life and actions of Jesus Christ, always to walk in conformity with his most holy example..." (L, 2).

As time passed, Sister Clare's desire to be conformed to Christ was to grow and grow in her heart, purified in the painful trials of her mystical life. She herself ardently begged for the "crucible of lovers", and implored God for the gift of a heart that could:

"suffer and bear all that he desires, in the image of his own pierced Heart" (L, 6).

Thus Sister Clare, whom love made a living transparency of God, was able to offer her life as gift.

## For revision

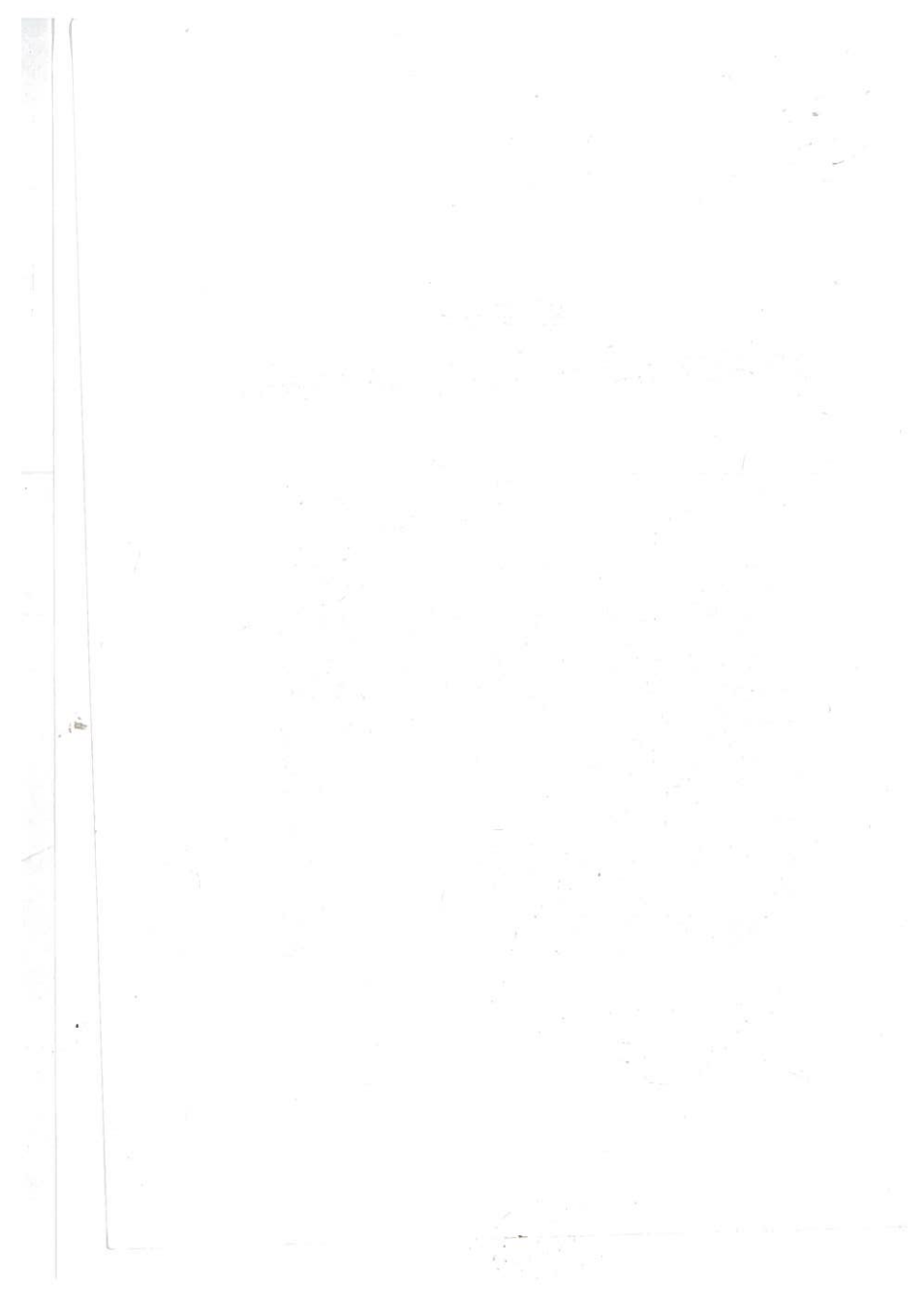
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- In my daily spiritual life, do I feel like praising God and giving him thanks for the gift of Fr. Aloysius Guanella and of Sister Clare Bosatta, “signs of his love” also for me?
- Is my life a “transparency” of God’s charity?

## The Lord is in the poor

Since a sister who was looking after a little black girl, about 10 years old, arrived at the house in Pianella, Sister Clare, who was then in charge of the linen, gave up her bed to this sister for the night (and we think that she must have slept in a chair, since there were no other beds in the house). Instead, she put the black girl to bed with the little orphan, Adelina Albini, settling her down beside her small sister. But the child, not wanting to have a black girl in her bed, began to scream.

Sister Clare went to her little daughter who was crying and said: "If Our Lady had happened to come here, wouldn't you have given her your bed to sleep in?" Adelina replied: "Our Lady yes, but that girl no, because she's black!". Sister Clare added: "Well, let's pretend that she is Our Lady, because we must see and love the Lord and Our Lady in the poor!".



## 2

### *A disciple of Blessed Aloysius Guanella*



## In the light of the Pope's words

**"I**n May 1886, Sister Clare was transferred to Como to be the 'first moderator' of the new House of Divine Providence, which was to be the Mother House of all the Guanellian institutions. Here Sister Clare spent her young life in hard work, dedication and extreme poverty, as well as interior mystical trials which she accepted, adhering completely to God's will and revealing them to no one except her spiritual father, Blessed Guanella" (*Brief of Beatification*, April 21, 1991).

While the papal document places Sister Clare's holiness at the origins of the whole Guanellian family, presenting her as the moderator of what was to be the Mother House of all the Guanellian works, at the same time it unites her experience with that of her spiritual father, Blessed Guanella. Here we find an echo of the homily of her beatification Mass in which the Pope, after describing Sister Clare as a **"disciple of Blessed Aloysius Guanella"**, says:

"Her meeting with Fr. Guanella was truly providential for her, and in his school she made her life available for the realization of works of spiritual and material assistance until her energies were consumed by her final



illness, which she contracted in serving the suffering, and which she offered as a gift and sacrifice on behalf of the poorest of people”.

Sister Clare's meeting with Fr. Guanella is seen as a gift of Providence, a gift that was extended in time as a grace for all who are chosen by the Father to participate in the riches of the Guanellian charism, who also become disciples of Fr. Aloysius. In the Pope's deeply moving personal encounter with the poor of the “Opera don Guanella” in 1982, he identified Fr. Aloysius' “way” as one of “special charity, heroic charity” and, admiring it for its secret hidden “beauty”, he exclaimed:

“To love these injured people, these mentally retarded, these spastics, a special charity, a heroic charity is necessary... It is easy to fall in love with visible beauty; it is difficult to fall in love with a lack of beauty, to discover beauty in the lack of it, in its opposite. To do this, an especially perspicacious love is necessary, which is particularly penetrating, great and heroic. This was his approach and this is your approach. Follow him (Fr. Aloysius). Follow him as his sons and daughters; follow him as Guanellians and endeavor to imitate him, to make the same discovery and to discover his approach every day” (D1).

Thus may God, through the intercession of our Blessed, be pleased to grant the heart of each Guanellian to truly "fall in love"! (N, 33).

### *In the light of Sister Clare's experience*

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“Sister Clare strove to live to perfection that rule of life which the Blessed Guanella had given his sons and daughters and which he expressed with these words ‘to pray and to suffer’” (*Decree of heroic virtues*, September 1, 1988).

With regard to the relationship that developed between Sister Clare and the Founder, Fr. Piero Pellegrini speaks of “an intense practical, formative and spiritual collaboration which lasted, growing deeper, until Clare’s death. Whenever she was obliged to be distant from her ‘excellent father’, as she often called him, her only regret was to be separated from him so that she was deprived of his continuous help and direction” (Cf. PIERO PELLEGRINI, *Don Guanella e suor Chiara*, “Il Settimanale”, Como, April 20, 1991). In a letter to Fr. Guanella she wrote from Ardenno:

“Lucky Marcellina, who has the good fortune to walk in the footsteps of my excellent father, to speak to him and to imitate all the

beautiful virtues which adorn his soul and make him so dear to God and men. As for me, may you at least accompany me with your blessing always, and when I find myself deprived of your beloved presence, your words, your encouragement and your comfort, may you make up for it in another way. You know everything, you know the needs and sufferings of my poor heart and I commend myself entirely to you" (L, 16).

Clare entrusted herself to God putting herself in the hands of her spiritual director:

"I entrust my life and offer it first to God, then to you, dearest Father: do with me whatever is most pleasing to you" (L, 10).

Fr. Pellegrini continues: "So she continued until she died. During her illness, seeing Fr. Guanella enter her room, Clare welcomed him, exclaiming: "Take me to paradise, I can't bear it any more!". And Fr. Aloysius said to her: "Can you see paradise?". "Yes, I see it", she answered, "but I cannot enter it, you take me there, you take me there!". (PIERO PELLEGRINI, *op. cit.*).

Sister Clare, who so loved and esteemed the Founder, will certainly repeat to every disciple of Fr. Guanella what she wrote to her sister:

"Be full of courage in doing great good, all that our Father wants you to do". (*Letter to Sister Marcellina*, October 27, 1885).

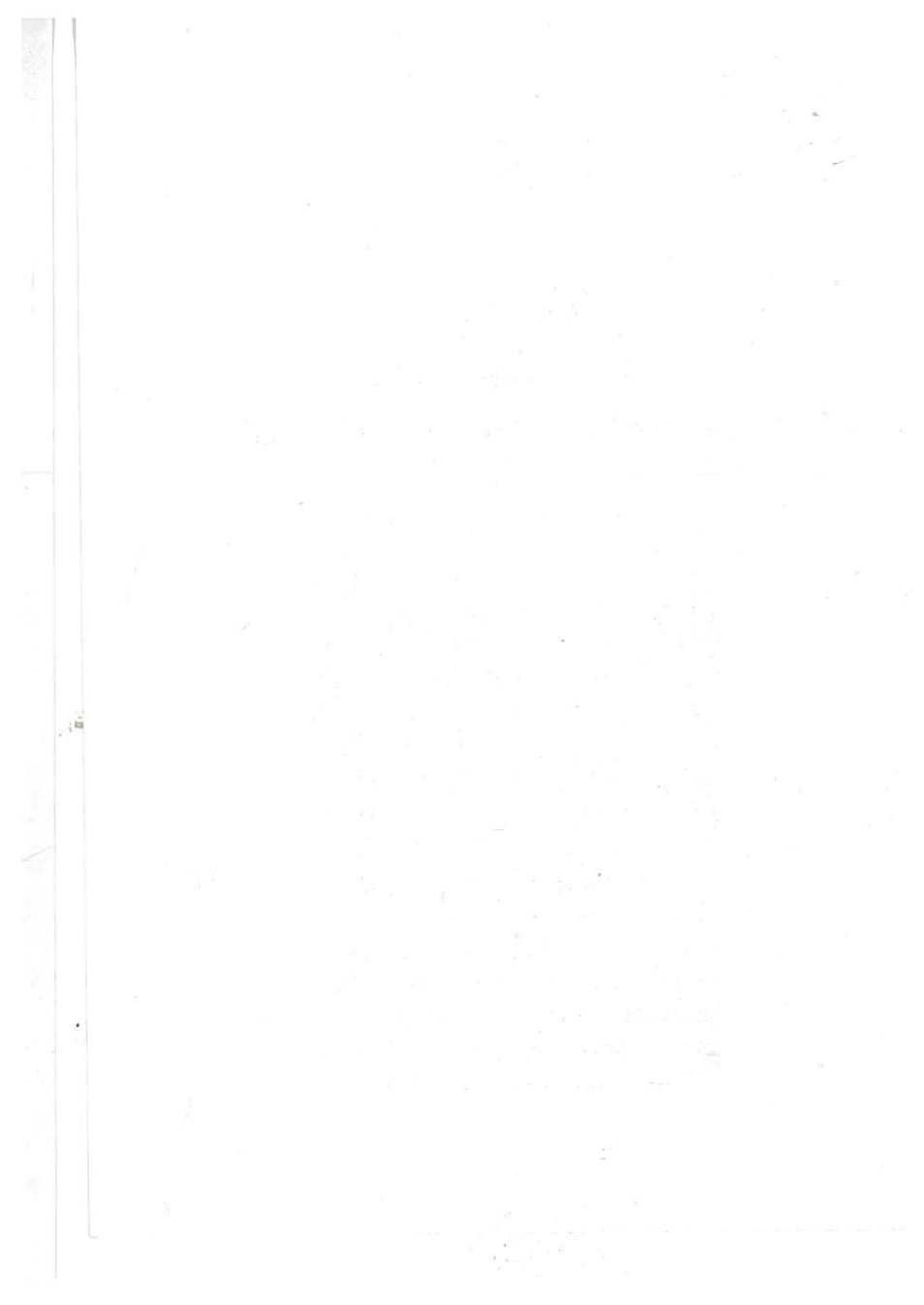
### **For revision**

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- To what extent do I make my own the charism of our Founder and the spirit of our Congregation?
- Do I feel that I belong to the Congregation and share in the project of life that we are putting into practice?

## A prisoner of love

Fr. Guanella recounts: "They entered [Sister Clare and Sister Marcellina], prisoners of love, to keep that great prisoner of love, Jesus in the Blessed Sacrament, company for a whole night, at least from time to time. They offered themselves as victims to the Lord, so that he might bless the new foundation with an abundance of graces. They beseeched the Lord to accept the offering of themselves in remission for their sins and for the prosperity of the new Work. The hours flew past and they rose on the wings of sweet contemplation, almost like eagles in the gleaming sunshine at the height of the afternoon. What a spectacle of devotion and tenderness! Here in this nocturnal conversation with the true Sun of justice Sister Clare's mind was sharpened, here her heart was tempered, here she implored the strength of love and suffering. When dawn broke, the two sisters left. They closed the door turning the key twice in the lock, and went to stroll on the banks of the beautiful lake, almost as if they saw reflected in the crystalline waters the majesty of the Lord whom they had contemplated during the night."



# 3

## Sharing in the charism of dedication to the lowliest



## *In the light of the Pope's words*

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**“B**lessed Clare Bosatta was a sign of God’s charity, a disciple of Blessed Aloysius Guannela, and **she shared with him in the charism of dedication to the lowliest.** Clare considered the formation in piety received in the parish and the call to dedicate her life to abandoned children and the isolated elderly a gift of Providence itself.” (H).

Continuing his homily, the Pontiff says:

“Her humanity was so fascinated by Christ’s love that she lived in solidarity with the suffering of the poor, in whom she saw Christ’s face shine forth. In a secularized world like ours, so poor in hope, by her life she tells us that God is Father.... To those who risk drowning in the sea of selfishness, she proposes the ideal of charity, solidarity and sharing; where frequently there is a loss of the meaning of life, God’s gift, she recalls the necessity of respect and for life and caring for it, even in situations of dire human poverty”.

John Paul II believes that solidarity with the lowliest is the privileged path to attain the goals of the new evangelization. This is what he wrote to the Servants of Charity:



"The witness of charity is the great prophetic message of our times. In this Jubilee of the Year 2000, in which the "Holy Door" is symbolically wider to show the greatness of God's merciful love, the tent of charity must be enlarged throughout the Church, to accommodate the multitudes of poor living in contemporary society. This is a major challenge facing the Guanelian religious family" (*Address to the Servants of Charity taking part in the General Chapter*, January 29, 2000).

The words cited above seem to anticipate the themes which the Pope would develop in *Novo millennio ineunte*, in which he invites the whole Church to "stake everything on charity":

"The century and the millennium now beginning will need to see, and hopefully with still greater clarity, to what length of dedication the Christian community can go in charity towards the poorest. If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he himself wished to be identified: 'I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me' (Mt 25:35-37). This Gospel text is not a

simple invitation to charity: it is a page of Christology which sheds a ray of light on the mystery of Christ. By these words, no less than by the orthodoxy of her doctrine, the Church measures her fidelity as the Bride of Christ" (N, 49).

And the Holy Father boldly presents a challenge to the Church of the third millennium:

"Now is the time for a new 'creativity' in charity, not only by ensuring that help is effective but also by 'getting close' to those who suffer, so that the hand that helps is seen not as a humiliating handout but as a sharing between brothers and sisters" (N, 50).

### In the light of Sister Clare's experience

"In our diligent study of the life and works of the Servant of God Clare Bosatta, we have discovered a religious who perfectly combined contemplation with active life in all the works of mercy, and in particular on behalf of the lowliest and neediest of her brethren" (*Decree of heroic virtues*, September 1 1988).

The above-mentioned decree takes up the conclusive vote of the Congress of Consultors held on January 1988, which dispelled any doubt about the practice of the heroic virtues by Sister Clare. Here are some passages from it:

"The Servant of God spent her whole life serving little orphan girls, the poor, the sick and the elderly.... She frequently demonstrated her open and generous charity by acts of true heroism in nursing and caring for the orphans and persons with sores and disgusting and contagious diseases, in insistently offering to go and care for the cholera victims in Naples, in serenely forgiving the insults and calumnies against her and the Congregation" (*Votante*, n. 7).

Fr. Piero Pellegrini says:

"Clare, so firm and ecstatic in contemplation, was equally dynamic and unrestrainable among the poor entrusted to her care; she remained in their company as if only they existed, then she found that she was with Christ, her one good; and she dedicated the same attention, love, service and enthusiasm to them as to him. She found herself involved in but not overwhelmed by the frenzy of assistance to the poor and charity to the lowliest, dedicating her life to them, ready to

lose it, a victim unto death; sharing everything, even wretchedness and illness: a painful conjunctivitis and finally consumption, which she contracted while caring for and protecting her little orphan girls. She offered her life as a sacrifice for the good of the new work" (PIERO PELLEGRINI, *op. cit.*).

Concerning the total solidarity with the lowliest lived out by Sister Clare, we have not been able to find much in her writings, because, rightly, she kept to herself anything that would have shown her in a favorable light. She gives us a hint of it in the resolutions that she was in the habit of writing down to emphasize the most significant moments in her spiritual life.

So it was that on June 28, the day of her consecration, which she described as "the most solemn day of her life", she asked the Heart of Christ for the grace to be:

"Eager to do good to everyone".

Then several times, on the occasion of the Spiritual Exercises, she resolved:

"I will love everyone, and do to everyone every little bit of good that I can!".

## **For revision**

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- What “new creativity of charity” am I cultivating in my mind and heart, so that my dedication to the least may continue to be a proclamation and witness of concrete solidarity to the poorest people?
- What suggestions about this would you like to give the Congregation?

## A large jar of wine

**Y**ou too, Sister Clare, like Our Lady, were interested in... wine! In fact, you realized that the old man "when his simple needs of tobacco and a glass of wine were satisfied" became malleable, serene and receptive even to spiritual things.

Sister Marcellina recalled: "Efforts were sometimes made to obtain a few bottles of wine from our mother, to give to the needy in the hospice. One day, instead, our mother was presented with a large jar to be filled instead of an ordinary wine bottle. Mother exclaimed smiling: "You rogue, you might as well have brought the barrel!"

# 4

**With full and unshakable  
trust  
in divine Providence**



## ***In the light of the Pope's words***

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**B**lessed Clare Bosatta, a disciple of Blessed Aloysius Guanella was also a sign of God's charity; with Blessed Aloysius she shared the charism of dedication to the least, ***in full and unshakable trust in divine Providence....*** In a secularized world like ours, so poor in hope, she tells us with her life that God is Father, who loves us and allows all things to happen for our good" (H).

John Paul II sheds light on another aspect of Sister Clare's experience of life: her full and unshakable trust in Providence. The Pope reflected upon and contemplated this trust in the Founder's life in his talk to the Servants of Charity and the Sisters of St. Mary of Providence, after meeting the members of the Don Guanelli Institute in Rome on his visit mentioned above, recalling what Paul VI had said:

"The adventurous, complicated and feverish experiences of the prodigious life of this man of God were always sustained by great piety, assiduous prayer, a striving for continuous communion with God' (*Insegnamenti di Paolo VI*, Vol. II, 1964, p. 611f.). He wanted to be only a faithful servant, a manifestation of divine goodness, a sign of divine Providence. From this arose his apostolic anxiety..." (D2).



John Paul II, wishing to portray Fr. Guanella's character, then continues:

"Firm in the perennial teaching of the Church... in that very era, buffeted by so many tears, he wanted to be a concrete, living proof of God's love. Darkness exists only that light can shine. Evil and pain remain in human history only that everyone may love, feeling nostalgia and a happy eternity" (D2).

Pointing to a special providential interpretation of history in the Guanellian charism, the Pope urged the Servants of Charity "to be present on the frontiers of charity with full trust in Providence" and to "continue to see your brethren as a true gift of Providence, especially if they are lonely or in trouble" (*Address to the Servants of Charity taking part in the General Chapter*, January 29, 2000).

Further, in his Apostolic Letter, *Novo millennio ineunte*, the Pontiff tells us of his contemplative wonder before the great mystery of the Incarnation:

"Christianity is grace, it is the wonder of a God who is not satisfied with creating the world and man, but puts himself on the same level as the creature he has made" (N, 4).

Thus, with the enthusiasm which only faith in Providence can justify, he exclaims turning to us and to the entire Church in the third millennium:

"Let us go forward in hope! A new millennium is opening before the Church like a vast

ocean upon which we shall venture, relying on the help of Christ" (N, 58).

### *In the light of Blessed Clare's experience*

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**"I** am all yours, I was born for you, do with me what you please, O God!

How I love to repeat this and what relief it brings my poor heart. I then fling myself upwards, my most beloved Father, then downwards, to the right or the left, above or below: I promise you that I will sacrifice myself in everything..." (L, 16).

The simple prayer of abandonment that Fr. Guanella taught the young sister effectively enabled her to find harmony and peace. In the total abandonment of herself in the hands of Providence, she found the strength to say a joyful "yes" to God's plan:

"I resign myself and submit totally and willingly to what you explained to me yesterday, and to his dear desires" (*ibid.*).

From Como, where she had only been for a few days, she expresses the same sentiments, speaking to Fr. Aloysius of a person she admires precisely for her abandonment in the hands of Providence:

"I envy the beautiful destiny which was dear Maria's. How good it is! I feel the suffering of her sacrifice but she was so well able to hide it with holy resignation and total abandonment in God and in his Providence, which is a most wonderful thing" (L, 23).

In another period, in a particularly intense trial during the school year which she spent with the Canossian Sisters in the vain attempt to acquire a teaching diploma, while she confides her fears to her own sister, Sister Marcellina, she also reveals that she finds peace in abandoning herself to God.

"At times I have a certain fear that totally disturbs and discourages me and then I suffer moments full of crosses; but then, realizing we can do everything with God's help, as long as we work to please him alone and to do his will in everything, I am less afraid, and I feel relieved and comforted" (Gravedona, December 1881).

Several months later, when a few clouds were already beginning to gather with regard to her possibility of passing the exams, she was also to confide:

"And will these hopes be fulfilled or disappointed? Let us put everything in the hands of divine Providence and in the meantime, pray, and pray with insistence" (Gravedona, April 7, 1882).

The spirit of faith at the moment of temptation, finding in God the true support for life and rest for the soul, are the themes of the "recommendations" which Sister Clare noted:

"So often the Lord sends temptations for our own good and benefit. So often he does so in order to test our virtue, to help us to recognize our tendencies to evil clearly and to uproot them. Without God, without his help, what are we? We are but miserable sinners who can only do wrong. If, therefore, we distance ourselves from the Lord, where will we find a more reliable support, and where we will find peace and rest, other than in him? So have courage in suffering for the love of that God who chose you in advance to be his bride, and, if you want to be his love, be constant in serving him, in both consolations and tribulations" (*Consigli - Notes*).

Having reached maturity in her life, in one of her last letters she reveals the secret of her peace with full and steadfast faith in Providence, despite the physical prostration caused by her incipient illness, the serious shortage of material means, the many difficulties of the beginnings in Como and the terrible interior storms with which God was continuing to purify her. She writes to Fr. Leone Ostinelli on September 25, 1886:

"But what can I do, poor as I am in virtues and in strength? Well, I rely on what St. Paul

said: 'I can do everything in him who comforts me'. This most consoling thought gives me great courage; and please pray more and more that the good Lord will deign to look kindly upon me, that he will put me to the test and even make me pass through the crucible of those who love him until I breathe my last; thus may I soon be admitted among the hosts of the blessed, in the ever longed for heavenly homeland!"

### For revision

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*The society in which we live is still focused on "doing" rather than on "being", and on the productive rather than the contemplative capacity.*

- How do I intend, after Sister Clare's example, to convince my contemporaries to trust in divine Providence and to make ample room for it in their lives?

## The Guardian Angel

**F**r. Guanella tells us: "in the course of her last illness, Sister Clare devoutly received the holy Eucharist every day, for which she asked me to prepare her with a few brief exhortations. I noted in particular her scrupulous care in observing the fast with great efforts, in order to take Communion. It once happened that her nurse, Sister Agnese Morelli, forgot to give her her usual restorative tonic and, not knowing what the time was, she took it herself. Immediately afterward, realizing that it was just past midnight, she was seriously upset, then pulling herself together she suddenly exclaimed: "This will never happen again!". Another time, in fact shortly before midnight, she heard the nurse's voice telling her that it was nearly midnight and that she should take it, which she promptly did. However, Sister Agnese was asleep. As soon as she awoke, the Servant of God questioned her: "Was it you who called me just before midnight for my tonic? And when the Sister denied it, she said: "It must have been my Guardian Angel!"

# 5

## Making room for God in her whole being



## ***In the light of the Pope's words***

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**"I**n [Sister Clare's] life there were no great phenomena or extraordinary acts; rather extraordinary was her way of being in relationship to God, ***making room for him in her whole being***" (H).

This is how the Pope describes the true greatness of Sister Clare. Like Mary, she makes room for God in her life, so that he can work his marvels. In the address during his visit to the Don Guanella Center the Pope pauses in reflection to shed light on the need to make room for God. He does so by mentioning the classic teaching of Fr. Aloysius Guanella:

"He used to say: 'they want us in everything as victims, they want us especially as victims conformed to the great Victim of Calvary, to raise up towers of salvation for souls ...'. Fr. Guanella understood that in order to love in a concrete and effective way, it was necessary to focus on the Eucharist and the anticipation of eternal life. So he exhorted his sisters: 'You need not list the hardships of life, illness and death! Make yourselves victims for God, and for the work of God.... You must decay in prayer and concealment, like the grain of wheat that gives bread to every-



body'.... Divine Goodness wants to be present and visible today too, through our love: this is the charge that Fr. Guanella has left us" (D2).

In exercising his Petrine ministry for the Church in the third millennium, John Paul II calls for a deep inner transformation, wrought by the Spirit, through "a Christianity that is distinguished above all in the art of prayer".

"Prayer develops that conversation with Christ which makes us his intimate friends: 'Abide in me and I in you' (Jn 15:4). This reciprocity is the very substance and soul of the Christian life, and the condition of all true pastoral life" (N, 32).

The Pope stops to describe the marvels of authentic Christian prayer. He hopes that our communities will become "schools" of prayer:

"Intense prayer, yes, but it does not distract us from our commitment to history: by opening our heart to love of God it also opens it to the love our brothers and sisters, and makes us capable of shaping history according to God's plan" (N, 33).

Prayer is necessary because:

"Without Christ we can do nothing. It is prayer which roots us in this truth. It constantly reminds us of the primacy of Christ, and in

union with him, the primacy of the interior life and of holiness" (N, 38).

When the events of life can leave us with "a disheartening sense of frustration", it is by returning to prayer that we make room for God in our being:

"to open our hearts to the tide of grace and allow the word of Christ to pass through us in all its power" (N, 38).

### *In the light of Sister Clare's experience*

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"Who will help me to love God and want him with all my strength?" (M).

Sister Marcellina says that this ardent desire consumed Sister Clare's heart throughout her life. Likewise the Consultors summoned to discuss the suitability of her beatification did not hesitate to express a positive opinion:

"The glorification of Clare Bosatta will offer Christians the model of a believing soul who, lost in God and in his love, lived in the deepest humility. She was united to Christ in an ardent thirst for sacrifice and immolation, hav-

ing nothing in her mind and heart except God's will and the most total availability for the material and spiritual needs of the humble, the suffering, the deprived and sinners" (*Congressus Super Virtutibus*, January 26, 1988).

Sister Clare's writings witness to this sincere thirst for God. She truly aspired only to be lost in God and in his love; she wanted God to possess her totally and made room for him, as her prayer on the day of her clothing reveals:

"So here I am then, O my Bridegroom Jesus, all yours, all in your most loving Heart, totally abandoned in your most holy hands, so that you can do and dispose of me as you please, all I ask and long for is your holy love. Grant me the grace to be able to love you always, with an ardent love!"

Clare had an excessively acute sense of her total poverty as a creature and felt:

"able to commit only misery after misery  
(*Letter to M. Galbusera*, 22 July 1886).

Her need for God was therefore equally acute. Her profound longing for divine love dominates her life and appears like a shadow in the background of all her letters to Fr. Guanella:

"After the spiritual exercises I felt a most ardent longing for the Lord to pierce my heart

and I prayed him and implored him to grant me this grace" (L, 9).

"Pray God for suffering, pain and love for me, for my heart desires and longs for nothing else" (L, 18).

Submitting her interior sufferings to the wise discernment of her spiritual director, she writes:

"Father, help me to obtain mercy from God. Here I spend my all my days crucified. I sometimes also pass moments of joy and indescribable happiness, in which I fell as though my heart is being torn from my breast and I can say nothing else to the most holy Heart of Jesus other than to pierce my own heart, to inflame me and consume me totally in his divine and holy love. But what I am saying also causes me great pain, because what I feel is so far out of my nature's reach. O dearest Father, teach me the true way to love God, to respond to all his graces and enable me to make a very special consecration to the most holy Heart of Jesus!" (L, 24).

We read from another letter in the same tone:

"I often feel as though I were moved to love God, to suffer so deeply for him and to be totally consumed for him. My heart would like to be available to God, but it cannot,

because if I approach him, he rejects me; if I pray to him, he rebuffs me...”.

And she ends with a cry of love:

“If only I could be totally consumed with suffering and love for God!” (L 11).

Fr. Valentino Macca, after attentively studying sister Clare’s life and her mystical experiences in particular, concludes: “Everything in her was acceptance and openness to love” (VALENTINO MACCA, *Prove mistiche della Serva di Dio suor Chiara Bosatta*, p. 44).

### For revision

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*To pray and to suffer: an indispensable Guanellian binomial!*

- Do I find in myself a response of adherence, willingness for daily application, and a duty of transmission, animated by the conviction that these were what motivated the holiness of Fr. Guanella and Sister Clare?

## The whole heart

Shortly after her arrival in the family, Teresa Brivio was homesick and wept at being separated from her mother. She remembers: "Once in Como when Sister Clare was ill, the Superior, Sister Marcellina, said to me: 'Come, because Sister Clare is calling for you!'. I went to her and she said: 'Are you still crying for your mother?'. I answered that I felt a little calmer and she added: 'Good, don't cry any more; do as I tell you: take your whole heart and give it entirely to the Heart of Jesus; be devoted to Our Lady who is Mother to you; and pray for your mother. I have a mother too, but she is in Dianello and I am here. Our Lady is more of a mother to us than our own mothers!'. "

# 6

**Telling us  
that holiness is possible  
and accessible to all**



## *In the light of the Pope's words*

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**I**n *Novo millennio ineunte* the Holy Father spurs the Church of the third millennium to "start afresh from Christ" on a pastoral path that leads to holiness. Ten years ago, in beatifying Sister Clare, Sister Annunciata Cocchetti and Sister Marie-Thérèse Haze, he was already rejoicing at this very level:

"These Blessed, last of all, tell us that ***holiness is possible and accessible to all***, provided we remain faithful to God and faithful to mankind. 'I am the Good Shepherd' (Jn 10:11). The fourth Sunday of Easter, often called Good Shepherd Sunday, is *Priestly Vocations' Sunday*. It is also the Sunday of the call to holiness. "The Good Shepherd knows his sheep and they know him, as the Father knows the Son and the Son the Father" (Jn 10:14-15). Holiness is the result of this knowledge which has its roots in the love of the Father and the Son" (H).

For us, Clare who seems to have done nothing brilliant or extraordinary is extremely encouraging. With the simplicity of her witness she tells us over and over again that holiness is also within our reach.

In guiding the Church to carrying out a new program that will be able to respond to the challenges of the third millennium, the Pope says:



"I have no hesitation in saying that all pastoral initiatives must be set in relation to holiness" (N, 30).

He wonders:

"Can holiness ever be planned? What might the word "holiness" mean in the context of a pastoral plan?" (N, 31).

He answers:

"To place pastoral planning under the heading of holiness is a choice filled with consequences. It implies the conviction that, since Baptism is a true entry into the holiness of God through incorporation into Christ and the in-dwelling of his Spirit, it would be a contradiction to settle for a life of mediocrity, marked by a minimalist ethic and a shallow religiosity.... It means to set before catechumens the radical nature of the Sermon on the Mount: 'Be perfect as your heavenly Father is perfect' (Mt 5:48).... The time has come to re-propose wholeheartedly to everyone this high standard of ordinary Christian living" (*ibid.*).

Only a renewed commitment to holiness will make us worthy to put ourselves in line with the many witnesses to faith (and our Sister Clare is also among them), who in the 19th century embodied the Gospel

in the furrows of our history, leveling out our way before us.

The Pope concludes:

“All that remains for us is, with God’s grace, to follow in their footsteps” (N, 41).

### *In the light of Sister Clare’s experience*

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“How often in these days have I felt spurred to make myself holy, to humiliate myself before everyone, to treat everyone with great sweetness, great gentleness and great compassion!” (L, 21).

Sister Clare does not hide her great dream of holiness! Already at her clothing, asking Jesus for the gift of many virtues, she prayed:

“My beloved Jesus, I ask you for these lovely virtues so dear to your beautiful Heart, through your blood poured out for love of me and through your most holy merits, and I will not stop begging you for them until you have engraved them in my heart. O give me the grace and means to exercise myself in these virtues and to become holy soon!” (*Prayer*, June 28, 1878).

This young woman who, still on the threshold of religious life, wants to go full tilt ahead and hopes to become "holy soon", can seem excessively daring. But even the short text cited above reveals to us that Clare's dream was a well-founded hope: indeed she did not rely on herself but on the strength of the divine blood. Although she was aiming for holiness, she never lost sight of her 'littleness', as all her letters testify:

"I can no longer resist his loving invitations, it breaks my heart to see him suffering in such excruciating agony and all for my sake, whilst I remain cold, indifferent, unrepentant and so reluctant to suffer. Every time that I hear talk of one saint or other and of the austere life he led, or even of the precepts of our Lord's life, I blush and tremble with fear at the thought of the nothing that I myself do..." (L, 3).

However, Sister Clare does not give up hope of becoming holy. For her, smallness and greatness are blended in the experience of divine mercy:

"I do nothing but say: "My Jesus, mercy. Lord, have mercy on me once again this time. Do not look at my merits but indeed at yours. Save me, O Lord, save me" (L, 5).

Sister Clare grasps that divine mercy is attracted by the sincere recognition of one's own nothingness:

"Make yourself tiny, tiny, and minute in the eyes of human creatures and great and holy

before God" (*Letter to Marianna Galbusera*, 25 June 1886).

May it please the Lord who renews his merciful call to everyone, to grant us too to follow Sister Clare's advice, and to succeed in combining in our lives: extreme smallness and great holiness.

### For revision

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*"Holiness is the high standard of Christian living"*  
(N, 31).

- Is the striving for holiness alive in my life? Is it my daily invocation to the Holy Spirit?
- Am I attracted by the lives of Fr. Aloysius and Sister Clare? Or has the thought taken root that I might as well "be content" with life, since in any case no more can be done than what has already been done?

## A ladder of stars

When children died, Sister Clare used to say that they were “robbers of Paradise”, and that she would have liked to have been one of them. She would also add: “The Lord’s mercy is so infinite that he will have saved a little bit of Paradise for me too!”.

“If only I could go to Heaven!”, she often used to exclaim.

And in the evenings, contemplating the starry skies, she would say: “O stars, if we could but come and tread upon you; I would watch every night in order to make a ladder that reached heaven!”.



# 7

## Sanctifying the ordinary



## In the light of the Pope's words

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“**T**he timeliness of Blessed Clare’s message is in the fact that she fulfilled her daily actions with love, remaining in continuous harmony with God and thus **sanctifying the ordinary**. In her life there were no great phenomena or extraordinary acts; rather, extraordinary was their way of being in relationship to God”.

This is how the Pope described Sister Clare’s holiness in his homily at the Mass of her beatification: a holiness marked by the rhythm of the small things that constitute daily life.

In *Novo millennio ineunte* John Paul II reminds the Church:

“To ask catechumens: ‘Do you wish to receive Baptism?’ means at the same time to ask them: ‘Do you wish to become holy?’. It means to set before them the radical nature of the Sermon on the Mount (Mt 5:48)” (N, 31).

He immediately explains:

“This ideal of perfection must not be misunderstood as if it involved some kind of extraordinary existence, possible only for a few ‘uncommon heroes’ of holiness. The ways



of holiness are many, according to the vocation of each individual" (*ibid.*).

After thanking God for the large number of people whom he has had the grace to beatify and canonize, the Pontiff continues with determination:

"The time has come to re-propose wholeheartedly to everyone this high standard of ordinary Christian living" (*ibid.*).

The gym in which to exercise ourselves is ordinary life itself, in the heart of which is the grace of the Incarnation. That is the "present" which the Pope invites us to live with "enthusiasm" now, today, when the mystery of salvation must continue to be fulfilled (cf. N, 1). Believing in the value of the ordinary, the Pope concludes:

"Dear brothers and sisters! The symbol of the Holy Door now closes behind us, but only in order to leave more fully open the living door which is Christ. After the enthusiasm of the Jubilee, it is not to a dull everyday routine that we return. On the contrary, if ours has been a genuine pilgrimage, it will have as it were stretched our legs for the journey still ahead. We need to imitate the zeal of the Apostle Paul: 'Straining forward to what lies ahead, I press on towards the goal for the prize of the upward call of God in Christ Jesus' (Phil 3:13-14)". (N, 59).

Only love, participation in the Trinitarian “agape” to which Christ has given us access, will be able to make daily life a marvelous story of salvation.

The Pope is convinced of this:

“Love is truly the ‘heart’ of the Church, as was well understood by St. Thérèse of Lisieux, whom I proclaimed a Doctor of the Church precisely because she is an expert in the *scientia amoris*: ‘I understood that the Church had a Heart and that this Heart was aflame with Love. I understood that Love alone stirred the members of the Church to act... I understood that love encompassed all vocations, that Love was everything’” (N, 42).

### ***In the light of Sister Clare's experience***

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“**T**he good Lord has chosen us in advance to be his brides, he has placed us in the vineyard of his dearest ones, so let us work and toil with energy, vigor, cheerfulness, and perseverance, and never tire until that happy day comes when the Lord will say: ‘Enough of earthly life, now come to immortal life in heaven’. So let us no longer desire to die, but rather to toil for the good of souls, for the

glory of God, to accumulate an infinite number of merits for paradise; and let us spend every day as though it were our last, and thus the arduous journey that leads to eternity will seem to us light and less burdensome" (*To Sister Marcellina, undated*).

The text we have cited expresses the simple theology of daily life that lit Clare's way. The eschatological striving that dominated her did not prevent her from dedicating all her strength to practical life in the present. Her letters to her sister are full of detailed observations and simple requests connected with everyday life. This is how Clare lived and she trained the young girls in accordance with this pedagogy of daily life:

"Be encouraged and reassured in acquiring and practicing all those virtues which you have often had explained to you and which all belong to our Rule" (*Letter to Marianna Galbusera, June 25, 1886*).

"*Every day*" is a phrase that frequently recurs:

"*Every day* I will make a special examination of these virtues" (June 28, 1878).

"*Every day* I will do a little spiritual reading with the girls" (*ibid.*).

"I will not let *a day* pass without praising and blessing my most beloved Bridegroom" (*ibid.*).

Ordinary daily life is the gym, or rather the "battlefield" where Sister Clare fought courageously:

"In the morning when you get up, as soon as you have offered your heart to God, you must reflect and say: 'I am going into battle to defeat the enemy, temptation; so to conquer this enemy what must I do? I must arm myself with strength, and determination, so that I can win the victory'. Therefore if a temptation, a disturbance, or a calumny a reprimand, or even an undeserved reproof were to come your way, should you be upset, worried or impatient? No, you must tell yourself that this is the very moment to fight the enemy..."  
(*Punti principali, undated*).

The Blessed's spiritual features, as they were outlined by the Congress of Consultors (June 28, 1988), stem from her daily dedication, directed at sanctifying daily life, together with her complete openness to divine grace:

"The Servant of God should be understood in her marvelous reality as a humble religious with a brief life that was hidden and kept in the background, but deeply imbued with the heroism of all the virtues. In fact Sister Clare was a chosen soul who, with her perfect response to God's action, in the few years of her life reached the summit of Gospel perfection by tenaciously and constantly exer-

cising the Christian and religious virtues. Her modest way of life and the activities entrusted to her did not enable her to give extraordinary or spectacular demonstrations; but her life was an extraordinary fabric of love interwoven with the search for God's glory and the good of souls. Consequently her whole life was a continuous dedication to the material and spiritual needs of her neighbor, illumined and inspired by charity and offered with simplicity and humility. Her effort to persevere in her commitment to striving for perfection never seems to have been interrupted nor to have slowed down but, on the contrary, grew ever stronger and ever more energetic and determined".

"Her whole person mirrored Christ".

### For revision

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*"The man who stands firm until the end will be saved"*  
(Mt 10:22).

- What is the "capacity" I find in my own life for the resolutions I have made in daily meditation during days of retreat or spiritual exercises, in confession or in planning the mission of charity?

## Sister Clare's ordinary daily life

In the hospice there was a certain Norina to whom it was impossible to be close because of her waspish nature: Sister Clare alone was able to approach her and make her docile and calm.

One young woman, Antonia Ortelli, had dreadful sores; Sister Clare treated them with lovingly, and treasured her as though she were her jewel.

She did the same with another young woman, of dubious morality and afflicted with a contagious eye disease. Indeed Clare contracted granular conjunctivitis for which she underwent several very painful operations.

Teresuola was an orphan with a deformity and also rather naughty. Sister Clare devoted herself to her with such concern that the others considered her the "favorite".

"Some lucky person will have taken them!", the orphan girls exclaimed after noticing the disappearance of the lovely dish of cherries, which had been in full view on Sister Clare's work table for several hours.

Clemente was a sickly orphan with very frail health and found it hard to remain standing for so many hours working at winding wool. Sister Clare, seeing from her face that she was suffering, advised her to go and rest in bed for a few hours. But the girl replied that if she were to do so, the assistant in seeing her there would tell her off. Then without hesitating Sister Clare told her: "go and lie on my bed!". And since out of respect the girl seemed somewhat unwilling, she took her there herself, so that she would not be disturbed.

When the orphans came home tired from work, Sister Clare used to make them tell her about any rough treatment or problems they had encountered during the day: she really was a good mother to them!





# 8

*In the name of Jesus Christ  
dead and risen  
the Church rejoices  
in her glorification*



## *In the light of the Pope's words*

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**J**esus Christ who died and is risen is the "leitmotif" of John Paul II's entire Pontificate.

"We are certainly not seduced by the naive expectation that, faced with the great challenges of our time, we shall find some magic formula. No, we shall not be saved by a formula but by a Person, and the assurance which he gives: *I am with you!*" (N, 29).

Faith in the constant presence of Christ gives the Church a "trusting optimism".

"We do not know what the new millennium has in store for us, but we are certain that it is safe in the hands of Christ, the 'King of kings and Lord of lords' (Rv 19:16), and precisely by celebrating his Passover not just once a year but every Sunday, the Church will continue to show to every generation 'the true fulcrum of history, to which the mystery of the world's origin and its final destiny leads'.

The risen Jesus accompanies us on our way and enables us to recognize him, as the disciples of Emmaus did 'in the breaking of the bread (Lk 24:35). May he find us watchful, ready to recognize his face and run to our brothers and sisters with the good news: "We have seen the Lord!" (Jn 20:25)" (N, 35; 39).

The paschal mystery of Christ, made present by the Eucharist, also offers the Pope the key to an overall interpretation of Fr. Guanella's life:

"Despite all the conquests of science, the 'Passion of Christ', together with the 'Passion of Man', endures in history in the role and in the prospective of the final resurrection in Christ for all who have believed in him and have loved and suffered him. Fr. Guanella, at the end of his life, in the throes of his final illness, one day uttered these words:

'Sin must be a great evil if it brought such terrible pain on earth'. It was the manifestation of his simple, but firm and sure faith, that had made him discover the 'hidden treasure' for which he had given up everything and which, before he died, still inspired in him the summary of his message: '*Omnia in caritate!*' (Everything in charity!), Paradise, paradise!'

You too, the sick, relatives and friends, transform your 'passion' into an act of redemptive love; offer it every day and raise it to the Most High as the priest at the altar offers the pure and spotless host and the cup of eternal salvation! May you be helped in this resolution by Blessed Aloysius Guanella" (D1).

To Christ, dead and risen, the Pope addresses the hymn of praise and thanksgiving on the day of Sister Clare's beatification.

***"In the name of Jesus Christ, crucified and risen, the Church rejoices today in the glorification of three new Blessed: Annunciata Cocchetti, Marie Thérèse Haze, Clare Bosatta.***

The new Blessed have been saved by the power of the grace of the Cross of Christ and his Resurrection.... There in the Good Shepherd is the Son's love for the Father, and also the love of the Father: the eternal love revealed through this offering of his life for the sheep, through the paschal sacrifice.

We are constantly embraced by this love.

Through this love you are accepted and embraced: Annunciata, Marie-Thérèse, Clare!

The entire Church rejoices today because, through the new Blessed's response to the call to holiness, we participate more profoundly in the Easter joy of the Good Shepherd.

'Give thanks to the Lord for he is good, for his mercy endures forever' (Ps 117/118:1).

Amen!"

## In the light of Sister Clare's experience

Guided by the theology and pastoral practices of her time, Clare, in contemplation of Christ's paschal mystery, reflected above all on the sorrowful moment of Good Friday, when the dawn of Easter was not yet gleaming (cf. PIERO PELLEGRINI, *op. cit.*). The face of the crucified Christ, to contemplate, to love and to comfort, was always at the center of her life:

"I feel that I love God, that I dive into him and swim in his sweetest Heart, but at the same time I feel severely reprimanded by him. Then I see the Lord suffering and disfigured by all the events of his most painful Passion. And it seems me to that I myself am leading him there, to the Garden of Olives, to sweat drops of blood, binding him and dragging him through the streets of Jerusalem. In short, I myself crucify him with my own hands and pierce his sacred side" (L,13).

In other letters from Como, she continues in the same tone:

"Having come to myself after this anguish, I feel my whole heart blazing with love for the most holy Heart of Jesus and I endeavor to pray him to receive my heart, my love and my whole self" (L, 23).

The force of the passionate love that overwhelms her impels her to make the total gift of herself, the most complete oblation:

“With regard to my life, I am ready to offer it to the Lord. If the good Lord also wants to take me even at this very moment while I write, he would at last satisfy all my desires. So if you will allow me, Reverend Father, to offer my life to God in the way you say, you help me and teach me to make a generous sacrifice” (L, 2).

Only toward the end of her life do the first gleams of the Resurrection begin to penetrate her inner experience, as a foretaste of the future life. Her sister Marcellina attests to this for us:

Sister Clare exclaimed on Holy Thursday: ‘It seems to me that I am with God in heaven...! O, if only I could die on Sunday, Easter Day!’” (M).

The Lord would call her to himself and make her share in his glory in the Easter season. On the day she died, Fr. Guanella gave vent to his sorrow, writing several times about Sister Clare in the parish register: he notes that she died:

“in an ecstatic rapture, sighing for paradise and the Lord”.

Mother Marcellina gives her own description of this ecstasy:

"She began to exclaim: "Here is Jesus coming...!". Then a little later she exclaimed: "We are going to paradise... I see it! Oh how beautiful it is!" and she was smiling like an angel (*ibid.*).

### For revision

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*The task of the religious life is to be a "sign" of the things which are still to happen.*

- Do I pass on with my life the values of hope and Christian optimism, gifts of the Risen Christ to his Church?
- Do I believe and live sacrifice, renunciation and dying to myself as privileged ways to rise again with Christ?

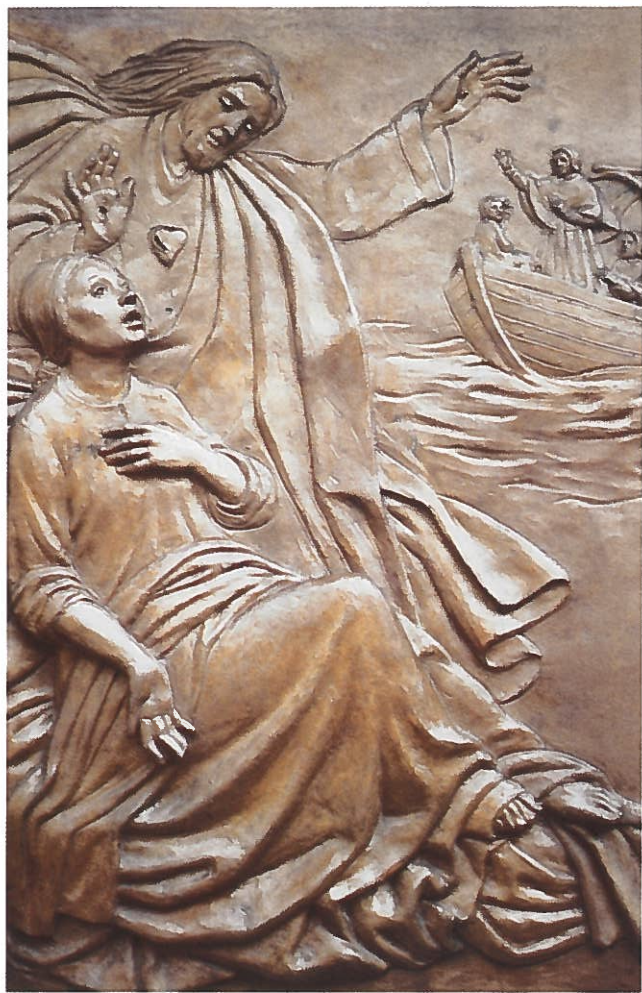
## Like a child

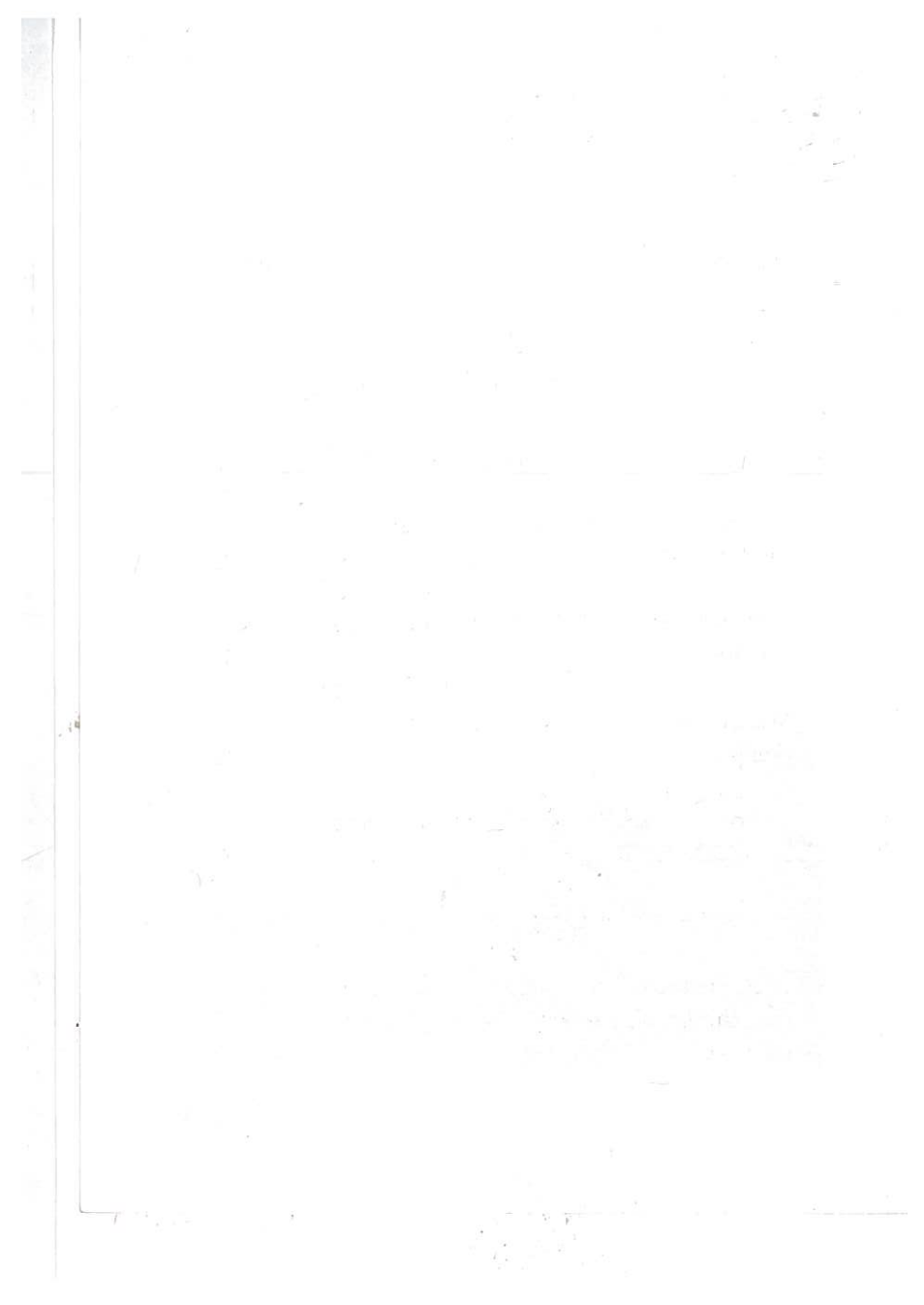
Sister Clare with childlike simplicity taught people how to turn everything into a prayer and an offering. One sister recalls: "She often urged us to love the divine Sacrament so that we would always have him in our minds as our Bridegroom, and she invited us to recite ejaculatory prayers frequently.

Since I had remarked that she was always taken up with her prayers, she answered me: 'You see, just as little ones need their mother, we need to run frequently to the Lord'.

She always retained her upright intentions and thoughts of God's presence, even in her material tasks, although she was not one of those who say or have others say many Our Fathers!.







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