

# The Voice of Providence

PUBLICATION OF THE SERVANTS OF CHARITY

**now**  
AND AT THE **HOUR**



April 2010–May 2010

Featured Story: *Men of Spirit*, page 18

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*Cover photo courtesy of Joseph Yekulis*

PUBLISHED BY:

**The Pious Union of St. Joseph**

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### **The Voice of Providence:**

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

### **Mission**

The divine call places the Servants of  
Charity in the heart of the Church,  
making us share more deeply in her  
mission in the world and especially in  
her care for the poor. In the Church,  
we are witnesses of God's fatherly love  
and of the sacred value of each person,  
even of the least gifted.

In collaboration with the people of  
goodwill, we endeavor to safeguard  
the least ones so that we work toward  
building a better world, open to Christ  
and His Gospel.

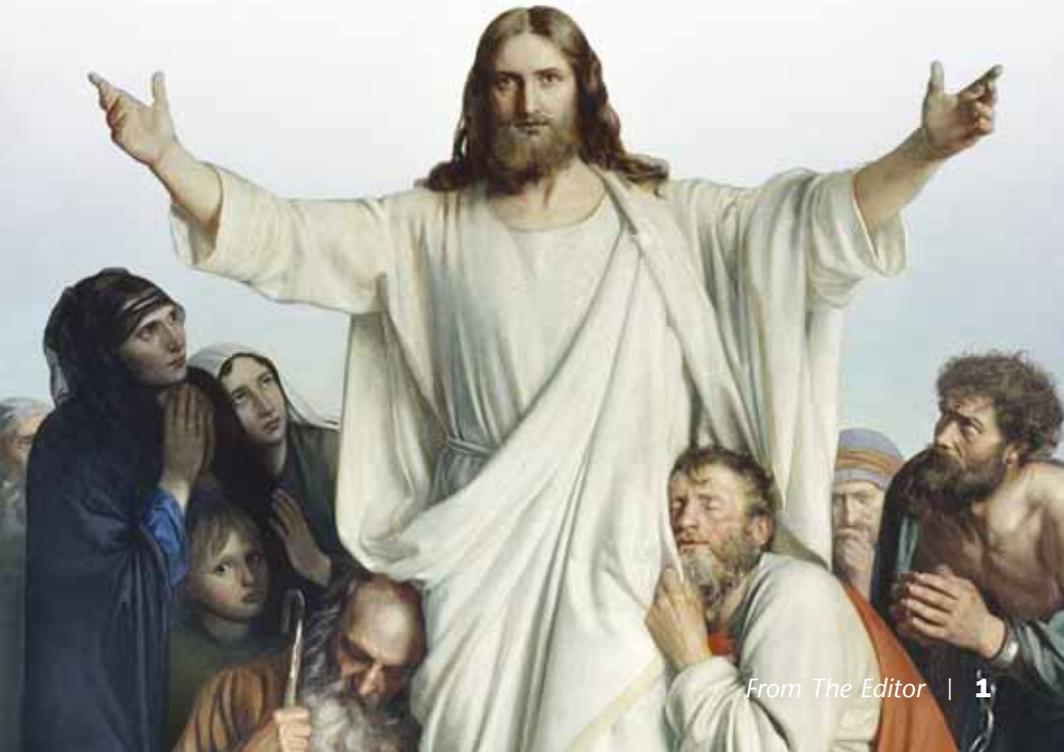
# I Will Rise

FR. JOSEPH RINALDO, SDC

**T**he meaning of Easter is about new life, change, and new beginnings. The Resurrection of Jesus is a promise for each one of us willing to change and start anew, that if we rise—Jesus will lead us to the Father. “I came to do the will of the Father and I will go to my Father’s house. And after I go and prepare a place for you, I will come back and take you to myself, so that you will be where I am.” (Jn 14, 2-3).

The lost son in the parable of Luke (Lk 15, 11-32), realized that he did not do the will of his father. He has sinned and remembering the love of his father accepts his responsibility and decides to beg for forgiveness. “I will rise and go to my father and say Father I have sinned against God and against you.” (Lk 15, 18).

However, there is no resurrection if there is no death. Jesus’ death earned a resurrection for all believers. If we died with Jesus, we will rise with Him as well. Our resurrection is proportioned to the sincerity of our death. This means we have to die to ourselves, to our old habits, to our pride and selfishness. God’s forgiveness will clean our hearts and prepare them for a new life. Then Jesus will come back to us and take us to himself so we can be where He is.





# Joseph, The Silent Worker of The Kingdom

BY BISHOP COSMO F. RUPPI

**N**o one doubts that among the many saints, St. Joseph is one of the most popular. The reason for his popularity is not hidden behind his venerable old age and long white beard, as usually portrayed, but worked out in his constant presence at the side of Jesus and His Mother Mary. With them, he is the third member of the Holy Family of Nazareth, the only family that has a rightful place inside the families of the world.

Joseph's whole life belongs to the hidden life of Jesus. He welcomed the Savior at his birth in Bethlehem. He is the one who brought Him out of the land of Judah into Egypt. He is Jesus' first teacher. While in Egypt he had the status of immigrant, like many of our brothers and sisters today who are leaving their own countries and families for jobs, better opportunities, or to escape deadly persecution, as was the case with Baby Jesus. Joseph gives us a perfect example of accepting, in faith, the condition of being an immigrant without work, without friends, and without support.

God repays St. Joseph, with great blessings, for his patience and readiness to accept the discomforts of life for the benefit of his Son. The Gospel of Luke records a beautiful blessing that makes a father happy and proud of his children: *Jesus*

*advanced in wisdom and age and favor before God and man, and he was obedient to his parents.*

For thirty years Jesus spent his life in humility and silence, like the majority of people. He led a normal life, a modest and lowly life in which nothing extraordinary appears, except for the event in the Temple when he was twelve.

The “son of the carpenter,” as the Master was scornfully known later in life, was not ashamed to live in obscurity and to be obedient to a man; He who was the Son of God. On January 5th, 1964 Pope Paul VI visited Nazareth. During the

celebration of Holy Mass, at the Basilica of the Annunciation, he said: “Nazareth is a kind of school where we may begin to discover what Christ’s life was like and even to understand his Gospel. May Nazareth serve as a model of what the family should be. May it show us the family’s holy and enduring character and exemplifying its basic function in society: a community of love and sharing, beautiful for the problems it poses and the rewards it brings; the perfect setting for rearing children—and for this there is no substitute.”

St. Joseph is a great teacher of family spirituality, of silence, hard-work and a virtuous life. God, himself, entrusted his own Son to Joseph, the



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righteous man that He, himself, prepared for service. Fathers have special graces from God because they have received a mission from Him: to help their children to grow up and to give the best of themselves to God and neighbor. Pope John Paul II used to say that the most disgraceful crisis in our world today is the lack of true fathers. It seems that we are in a society that is orphaned by their fathers, and unfortunately, even by their mothers.

The figure of St. Joseph helps society to restore the role of parents who not only give birth to their children, but also have the moral obligation to form them as good citizens and believers.

Joseph is not only the custodian and guide of Jesus; he is also the custodian and guide of the Church and invoked as Protector of Holy Church. Everyone can go to him and ask for his protection: parents, children, teachers, workers, parishes, Priests, Religious, Bishops, Cardinals and Popes. He welcomes our requests and urges us to love his Son in our daily life; a life that rarely offers extraordinary events or situations. Sometimes our life can be really boring because, like Joseph, we too are going through a life of silence, humility, hard-work and prayer. We should not be ashamed of that. Jesus' life was uneventful for thirty years and He was not ashamed. It was God's will.

When the hidden life of Jesus ends, the life of Joseph ends too. His mission was accomplished. Now Jesus is in charge, not Joseph. He can go. And Joseph disappears from the scene in silence, as in silence he spent his life. He disappears from the Gospel, but not from the history of the Church or from the hearts of the faithful. His mission was to be a silent worker of the Kingdom. His mission now is to continue as his Son's hidden and silent worker for the benefit of His Church, and of us all.

# Shrine News

Spring is upon us... Easter is upon us... and it is now time to experience “re-birth” in our natural life as well as in our spiritual life. Seeds will soon get planted to bring about new birth in our natural world just as Easter hopefully brings about a new us to experience the love of Jesus in an exciting and renewed way. Jesus died and rose to take away sin so that we might see the “New Life” that is possible for each of us to attain. So let’s start inviting our family, neighbors and friends to share in that renewed life!

And speaking of “new life,” next month we remember to honor all our mothers, living and deceased. These women who have given us life are to be honored, loved, supported, and cared for just as St. Joseph provided, protected, and cared for Mary. Mothers, you can turn to St. Joseph in times of need and ask him to care for you as he did for Mary, the Mother of Jesus. St. Joseph will always help you to practice your motherly virtues because he saw and experienced how Mary nurtured and cared for Jesus. St. Joseph, guides us and helps us along our path of motherly duties.

As Abraham Lincoln said, “All that I am or ever hope to be, I owe to my angel Mother.” Remember your Mother in a special way on May 9, 2010!

We thank all of you who helped us with our ceiling renovation and want to share with you that we made our goal ... yeah! Through your generosity and dedication to the Shrine of St. Joseph we are now saving over \$100 a month on heating expenses. WOW!





# The Religious Brother's Vocation

BY FR. JOSEPH RINALDO, SdC

**W**hen I entered the Servants of Charity seminary, I only knew that I wanted to become a priest. The difference between religious and diocesan priests was very vague and I did not know anything about religious brothers. However, the road that begins at our front door ends "God only knows where," through anxieties, discoveries and relationships in the journey of our life. All journeys are ultimately journeys of self-discovery; discovery of the person whom God has called us to be.

I was ordained in 1967, and by then I had learned to appreciate another vocation, the vocation of the Religious Brother. I spent a decade before ordination observing the Brothers of the Servants of Charity; both home and abroad. I watched them getting their hands dirty by working with the poor and the underprivileged, nursing the sick, teaching, farming and promoting social justice. Some of them were carpenters, electricians, musicians and artists. They enjoyed their vocation by serving God and the Church, living the Guanellian charism with their brother priests, and serving God as Religious Brothers.

In the contemporary Church, there are many ways of expressing this vocation with a myriad of choices of apostolate; an almost endless array of charisms to direct it, and lifestyles to support it. The Servants of Charity are a mixed community of priests and brothers, regulated by the

same Constitutions, sharing the same charism, the same ministry and the same rights and duties. The common thread is a relationship, the vocation to be a Brother to all, to stand with all in the Church and Society as equals in ministry and the thirst for salvation, holiness, justice and dignity for all human beings “made in the image and likeness of God.”

Each of these choices brings its own set of rewards and challenges. The vocation of a Religious Brother today is often hidden from public view. Religious Brothers are mostly confined to the proper schools, hospitals, charitable organizations or internal services and ministries of the Institute, and are almost universally misunderstood. One Brother whom I greatly admire and love told me one day, “If I had a penny for every time I was asked why I did not become a priest, I would be a very rich man. I chose not to be a priest in the same way that I chose not to be a medical doctor, a scientist, or a married man with children. I chose to be a Religious, to be a Religious Brother. I believe that I was called to embrace fully the consecrated life in the evangelical manner of the Guanellian Family; without any other predetermined choices, conditions or ministries.

I believe that Religious life is a full vocation and needs nothing else joined to it to be lived fully as a prophetic sign in the world and as a means of sanctification. In fact, I believe that both the very profession of vows and the life in community is ministry,

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is evangelization, and is the preaching of the Gospel. The active apostolates are further expressions of this love of God and neighbor. The vocation of the Religious Brother is the oldest form of consecrated life for men in the Church. Unfortunately, it seems to be declining, and is not often appreciated or promoted sufficiently by our Church leaders, despite their pronouncements.



Even today, the vocation and charism of the members of mixed and fraternal institutes is undermined by the Church's legislation. In the third millennium, St. Anthony of Egypt, St. Francis of Assisi and St. Benedict of Norcia could not exercise formal authority in the Orders they founded. On the other hand, authority is not limited to institutional positions or mandates. One can exercise moral authority without the other and vice versa. The Brother's vocation is one of bonding and reconciliation, with laymen and women, his evangelical counsels giving witness to the priority of God through the evangelical counsels lived simply and without the added benefit of orders. With priests and deacons, he is a coworker and can more easily enter into the male world. His is the only vocation that so clearly attests to the fulfillment of religious life, separate and freely chosen from ordained ministry and hierarchy. In the mixed institutes, he has the added privilege and duty of witnessing to the primacy and integrity of the Institute's charism and vocation to his confreres. Forty years later I would without hesitation choose again to be a Religious Brother. I cannot envision being a religious any other way and would encourage others to do the same."

# Blessed Guanella and Blessed Clare

BY FR. NINO MINETTI, SDC

**T**he Guanellian saints, Blessed Louis Guanella and Blessed Clare Bosatta, had different personalities, but they were bonded by a deep human and spiritual relationship.

The first contact between Sr. Clare and Fr. Guanella was by mail. Fr. Guanella had sent her a copy of his latest publication, *Let us go to the Father*, as a Christmas present. Sr. Clare responded on January 3, 1882, by thanking him and hoping to meet him soon.



A few months later, they had a chance to meet. It happened when Sr. Clare returned to Pianello in the summer of 1882. She was able to hear Fr. Guanella preach during a week-long spiritual retreat, and believed that he was the priest she was looking for. He was a patient and challenging teacher for a disciple who was willing to embrace the cross for the Love of God. She decided to choose him as her spiritual director and confessor. From this point on, a period of collaboration began between the two through their works of charity. But most importantly, a spiritual and inner relationship developed that lasted until Sr. Clare's death five years later.

When she had to move away from this "excellent father," as she often called Fr. Guanella, she suffered because she missed his counsel and guidance. In a letter she once wrote, "Please follow me with your blessing. As I am deprived of your cherished presence, your word, your encouragement and your comfort, at least find another way of communication.



You know everything, you know the needs and the pains of my poor heart and I totally entrust myself to you.” Again, two months later she wrote, “My poor heart finds rest only when it can see, talk and learn about spiritual subjects, when I can talk directly to the person who is my only comfort after the heavenly Father.”

Fr. Guanella in return regarded Sr. Clare with great respect and trust. He placed her in charge of the first home he founded in Como under the name of “*Little House of Divine Providence.*” He was extremely satisfied by Sr. Clare’s performance and considered her the heart of all the activities taking place in the House. She was the key person for all the residents, mainly girls, who were being trained to work as housekeepers for the wealthy in the city.

Fr. Guanella however, was greatly impressed and uplifted by the deep spirituality of his collaborator. In Como, while educational duties occupied Sr. Clare’s physical energies, her interior life was totally immersed in God. Fr. Guanella wrote that, “Clare wanted God; she would have wanted to hug Him physically and see Him face to face. But since she

could not do that, she clung to the creatures who could bring her closest to Him, or from whom she could draw drops of water to quench her heart, always thirsty for God." For her deep spirituality, Fr. Guanella appointed her Mistress of the Novices, the spiritual guide of all the sisters. After her death, he wanted to save her memory for future generations and make known the stages of her spiritual journey. To this end, he wrote two biographies of Sr. Clare.

The historical relationship between Fr. Guanella and Sr. Clare highlights the differences in their personalities and character.

Clare was shy, introverted, contemplative and prone to tears. She appeared withdrawn with an inferiority complex and a sense of guilt. She preferred to leave all public relations work to her sister, Sr. Marcellina.

Fr. Guanella, on the contrary, was a man of strong and decisive action. He was tirelessly active, courageous and energetic. Strong and sure of himself, open to friendship and affection.

They were also very different spiritually. Sr. Clare was inspired by Christ crucified and was called to walk a mystic journey marked by painful trials and inner suffering, which purified her spirit and prepared her to meet Christ the groom.

Fr. Guanella saw God as a Father and moved to meet him through self-denial, penance and sacrifice. He saw himself as the grain of wheat described in the Gospel. "It must be sown in the ground to die before becoming the ear full of grain. Then it is ground for the dough ready to be baked for the table of the great King."



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“FR. GUANELLA SURELY UNDERSTOOD THAT SR. CLARE WAS PLACED NEXT TO HIM TO BE THE FOUNDATION AND CORNERSTONE OF HIS WORK.”

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Because of this considerable difference, they had a hard time understanding each other. Fr. Guanella openly admitted it. He had to be firm when dealing with Sr. Clare’s doubts and fears in accepting the duties entrusted to her. For his part, he had to smooth his austerity, with which he had been trained since childhood, especially in dealing with women.

He passionately began to study St. Therese of Avila and St. John of the Cross to gain knowledge of how to spiritually guide the humble and mystic sister. Perhaps he did not understand clearly how God was operating in the soul of Sr. Clare; he just perceived the depth of the mystery. Fr. Guanella surely understood that Sr. Clare was placed next to him to be the foundation and cornerstone of his work and a model for all who called her sister in their Guanellian consecrated life. Furthermore, he understood even better that Sr. Clare was a presence of grace for the whole Church. For this reason, Fr. Guanella asked the Church to glorify Sr. Clare on earth by initiating the process of sainthood.

Photo courtesy of Fr. Paul Oggioni



# St. Louis Center:

## 50 Years of Grace and Education

By JOSEPH YEKULIS

*“The Lord sends us to those fragile and abandoned brothers and sisters who, like the paralytic in the Gospel, come crying out, Lord, I have no one.” [The Guanellian Constitution].*



Photos courtesy of St. Louis Center Archives



Imagine what your life would be like if you were to embark on a journey across the sea, to another continent; and sent to a far away place to live.

When you arrived

there, nobody spoke your language, and you had to figure out how to communicate, spend money, and buy food to survive. On top of that you're responsible for sixty children who are developmentally disabled, and totally dependent on you for their care and support.

That's what life was like for the first members of the Servants of Charity who arrived in Pennsylvania and Michigan in 1960 from Italy to take on their new roles of caring for Fr. Guanella's "Good Children" in the United States of America. Fr. Joseph Rinaldo, SdC, describes these early priests as, "The real pioneers of our time in special education." Spurred on by the efforts of the Archdioceses of Detroit and Philadelphia, they were invited to come to America to share their passion for caring for the developmentally disabled children who would occupy St. Louis School in Chelsea, MI and Don Guanella School in Springfield, PA.

Fr. Rinaldo fondly remembers the early priests who came to St. Louis Center, and called them his, “mentors.” They were Fr. Fortunato Turati, Fr. Umberto Mellare, Fr. Germano Pegararo, and Fr. Louis Frangi. “Much of what I know about caring for these children, I learned from them. They did everything for these children. They taught them, they washed them, they dressed them, they ate with them, and they prayed with them. They were totally devoted to their care.”

“The true mission is to restore a family to the child. We build a family around our children through everyone who

works here. They become the mothers and the fathers for our children. So in a sense, we create a new family for the children so that they can function as normally as possible.”



The story of St. Louis Center reveals that as its mission grew, so did its campus. Originally built as a dormitory facility with two wings serving thirty boys each, changes were made in the 70's to provide separate rooms for the residents with the addition of Knights of Columbus Hall. It included rooms for eighteen beds, a chapel, new living rooms, and classroom space. In the late 70's, the philosophy of educating special needs children also changed, as the “mainstreaming” movement began, and the children were bused to the local public schools, thus ending the need for daily classroom instruction.

In 1984, St. Joseph Hall was built on a hill on the east side of the property, and included twenty rooms. It was built to accommodate young men 18-26, and was necessitated by the fact that many of these young men were growing out of the children's program, and had no place else to go.

In 1988, Fr. Guanella Hall was built in honor of the 75th anniversary of Fr. Guanella's visit to the United States in 1913. This final addition to the campus provided residential space for those with more

challenging physical and mental needs, and could accommodate sixteen more residents.

The mission of the Servants of Charity expanded to serve adult women in 2002, as the Daughters of St. Mary of Providence closed their facility in Northville, MI, and sought to find a home for 100 adult women who were being displaced. The Servants of Charity agreed to help, and added ten women with special needs to their family of residents. The program was named, Our Lady of Providence, to honor the closed facility in Northville.

The story of “50 Years of Grace and Education” is about the many hundreds of developmentally disabled residents who have been nurtured by the Servants of Charity and their staff, using Fr. Guanella’s educational model and charism. According to Fr. Fortunato Turati, SdC, former administrator and now Superior of the local community, St. Louis Center’s mission has always incorporated the love of Jesus Christ for all. “Always in their minds and in their hearts, we want them to remember that Jesus is there; that Jesus loves them. Even if you suffer and are going through difficult times, there will be a day when God will welcome you and you will be in heaven forever.”

Today, there are fifty-five residents who call St. Louis Center their home, and an entire community that loves them.







To the Germans,  
May God bless you

# Men of Spirit:

## *Reflections on the State Convention of the Michigan Knights of Columbus*

By FR ENZO ADDARI, SdC

Every year on Memorial Day weekend, the Michigan Knights of Columbus hold their state convention on beautiful Mackinac Island. This happens to be the same location where the movie, *Somewhere in Time* was filmed in 1980, starring Christopher Reeve and Jane Seymour.

It is impressive and at the same time very moving to see people of different walks of life coming together to meet, to discuss, to plan and to elect new State Council officials. Because Knights are men who belong to the Catholic Church, they want to express their unity with Her through their closeness with the people who care for their spiritual life; their Bishops and their Pastors.

The convention always begins with the pontifical Mass on Thursday afternoon, concelebrated by the Bishops of the Michigan dioceses along with the many priests present who serve as pastors and Chaplains for their councils. It is an expression of the faith which forms the basis for the whole structure of the Knights of Columbus and what they stand for; Charity, Unity, Fraternity and Patriotism.

It is very moving to see everyone pack the Grand Hotel Theater for this Mass. For it is their faith that they proclaim; praising, worshiping, and celebrating the Lord who is the center of their lives. Their faith is the driving force for all of the programs that the Michigan Knights of Columbus carry out to support people in need; to spread their faith and their cause, to protect and defend life from the womb to natural death, to raise money for persons with developmental disabilities, to be committed to the formation of new priests, to strengthen family life, and to propose agendas for the common good.

The Friday morning awards ceremony is open to everyone, Brother Knights and Ladies, as well as visitors and clergy. Besides the awards that are given to the different councils, what counts the most is what they symbolize. They symbolize the work that the members of the Knights of Columbus have done



Photos courtesy of Joseph Yekutiis

through the year to make them people of faith and spirit. They live their spirituality in a very practical way. They work the street corners, shopping malls and outside stores, rain or shine, to collect money for those less fortunate. They volunteer their time and talent, including vacations, to ensure that nobody is left behind. Thus they embrace the true spirit, vision, and, as Benedict XVI said, "the remarkable accomplishment of that exemplary American priest, the Venerable Michael J. McGivney," founder of the Knights of Columbus, as a fraternal benefits society. All members and their families are committed to social and intellectual fellowship through education, charity and religion as part of the spiritual legacy of Fr. McGivney; thereby influencing society as Christian laity.

Following the Awards Ceremony, the Fourth Degree Color Corps of the Knights conduct a "living" rosary. Dressed in their uniforms with different color chapeaus for each mystery; they form the beads of the rosary, and put their confidence in the Heart of the Virgin, Mother of Jesus Christ, whom they invoke as their mother, all good and clement. Everyone, looking down from the Grand Hotel's porch, balconies and windows, prays the rosary together, remembering the Brother Knights and the Ladies whom God has embraced in His eternal rest during the past year.

The Knights and their Ladies are able to accomplish their charitable works because of the strong leadership that the State Council officers provide them; setting goals and creating ways to reach their goals. They never turn their eyes from the Church, enriching their spirits through the Word of God and the sacraments, especially the Eucharist. These are the Michigan Knights of Columbus, whom I cherish in my heart continuously for a job well done!



# WORK AND THE WORKER

EXCERPT FROM THE HOMILY OF HIS HOLINESS, POPE BENEDICT XVI,  
ON THE FEAST OF ST. JOSEPH

“Work is of fundamental importance to the fulfillment of the human being and to the development of society. Thus, it must always be organized and carried out with full respect for human dignity and must always serve the common good.

At the same time, it is indispensable that people not allow themselves to be enslaved by work or idolize it, claiming to find in it the ultimate and definitive meaning of life.

*‘Remember to keep holy the Sabbath day. Six days you may labor and do all your work, but the seventh day is the Sabbath of the Lord, your God’ (Ex 20, 8-9).*

The Sabbath is a holy day, that is, a day consecrated to God on which man understands better the meaning of his life and his work. It can therefore be said that the biblical teaching on work is crowned by the commandment of rest.

The *Compendium of the Social Doctrine of the Church* speaks opportunely of this: ‘For man, bound as he is to the necessity of work, this rest opens to the prospect of a fuller freedom, that of the eternal Sabbath (cf. Heb 4, 9-10). Rest gives men and women the possibility to remember and experience anew God’s work from Creation to Redemption, in order to recognize themselves as His work (cf. Eph 2, 10), and to give thanks for their lives and for their subsistence to Him who is their author’ (n. 258).

Work must serve the true good of humanity, permitting ‘men as individuals and as members of society to pursue and fulfill their total vocation’ (Gaudium et Spes, n. 35). For this to happen, technical and professional

qualifications, although necessary, do not suffice; nor does the creation of a just social order, attentive to the common good.

It is necessary to live a spirituality that helps believers to sanctify themselves through their work, imitating St. Joseph, who had to provide with his own hands for the daily needs of the Holy Family and who, consequently, the Church holds up as Patron of workers. St. Joseph's witness shows that man is the subject and protagonist of work.

I would like to entrust to St. Joseph those young people who are finding integration into the working world difficult, the unemployed and everyone who is suffering hardship due to the widespread employment crisis.

Together with Mary, his Spouse, may St. Joseph watch over all workers and obtain serenity and peace for families and for the whole of humanity.

May Christians, looking at this great Saint, learn to witness in every working environment to the love of Christ, the source of true solidarity and lasting peace. Amen!"

"Work, imposed upon man as a penalty, is transformed into a blessing through his communion with the life and work and death of Jesus Christ, a communion effected by the active part he takes in the sacrifice and Communion of the Mass – with St. Joseph as model and patron."

*From the Angelus Missal*

## PRAYER TO ST. JOSEPH THE WORKMAN

POPE ST. PIUS X

O Glorious St. Joseph, model of all those who are devoted to labor, obtain for me the grace to work conscientiously, putting the call of duty above my natural inclinations, to work with gratitude and joy, in a spirit of penance for the remission of my sins, considering it an honor to employ and develop by means of labor the gifts received from God, to work with order, peace, moderation and patience, without ever shrinking from weariness and difficulties, to work above all with purity of intention and detachment from self, having always death before my eyes and the account that I must render of time lost, of talents wasted, of good omitted, of vain complacency in success, so fatal to the work of God.

All for Jesus, all through Mary, all by your example, O Patriarch, St. Joseph! Such shall be my watch-word in life and in death. Amen

# God Did Not Make Death

*God did not make death, nor does he rejoice in the destruction of the living. For he fashioned all things that they might have being; and the creatures of the world are wholesome, and there is not a destructive drug among them nor any domain of the nether world on earth. For God formed man to be imperishable; the image of his own nature he made him. But by the envy of the devil, death entered the world, and they who are in his possession experience it.*

*Wisdom 1,13-15; 2,23-24*

Let us consider something that we often try to avoid facing that we usually give little or no thought to: death. I am not sure why we don't give much thought to death, even those of us who are believers in the resurrection. But ultimately each and every one of us has to face death, either first through the death of those closest to us, a friend, a parent, a sibling, a child, a spouse, or by finally facing our own. The thought of our own death is something that we usually try to ignore, to deny, or to put off for as long as possible as if somehow it isn't going to happen to us.

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

Even when we start growing old and our bodies start to break down, a great deal of our time and energy is usually placed on what we need to do in order to live and not on our mortality. We have this interior conflict occurring within us regarding death. Yes, we are mortal which means that we all must die, but yet we have implanted within us this desire to live, this strong drive to live forever. We are creatures of life! It is in this inner conflict between the strong will to live and the mortality of the human person that the author of the Book of Wisdom provides us with a reflection on the origin of human beings and the origin of death.



The Book of Wisdom makes it very clear that death is not of God. The Wisdom author draws this conclusion by going back to the beginning of time and to the creation of man and woman. The Wisdom author reminds us that God created man to be imperishable. This is where our strong drive to live comes from, it comes from God. Then we are given the answer as to where death comes from; it comes from the envy of the devil. The devil was and still is jealous of human beings. The devil hates

the fact that God created human beings in his image and likeness and bestowed upon them immortality. Satan lost his place in heaven when he said no to serving God and thus he was cast out for all eternity. Satan then becomes the opposite of God; he becomes death.



It is in paradise that Satan and death appear. Satan bears the responsibility for the upheaval of death; he seduces the first couple into spurning God's command with the assurance of immortality. *"You shall be like gods."* Satan says that he

will give divinity to them if they but follow him. But Adam and Eve already were like God! For that very brief moment, a moment long enough for Satan to deliver the fatal blow, Adam and Eve had forgotten that they were created in the divine image, in God's image, and that they were immortal and so they said yes to the lie. This is how Satan operates; he tries to trick and to deceive human beings. And so Adam and Eve fall, they sin, they deny God and they deny themselves.



So God's plan was thwarted by sin, and death then becomes a seed planted in every human soul and it grows in human beings like a weed next to the seed of life, the desire to live. The author of the Book of Wisdom has the answer, but he offers no solution. How does God rescue the pinnacle of his creation from the clutches of death? A day will come when Christ, the God-Man, who is the perfect image of God, whom Satan will assault with all his might, will through his obedience redeem the sin of the world and will conquer death.

Part two of Fr. Tim's homily, *God Did Not Create Death*, will appear in the June/July issue of *The Voice of Providence*.

# Sr. Kim's Journey: *From Religious Discernment to Religious Life*

BY JOE YEKULIS



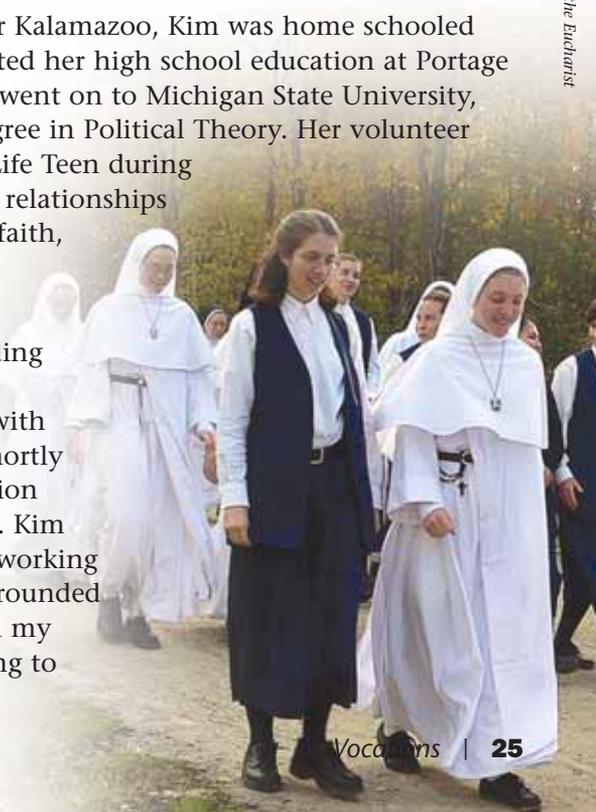
Many of us wonder what goes into the decision to enter religious life. Recently, Kimberly Beaubien, a former employee of the Servants of Charity, experienced a lengthy discernment process before entering the Dominican Sisters of Mary Mother of the Eucharist in Ann Arbor, MI. She shared her story with *The Voice of Providence* magazine recently, for this issue.

Kim was hired by the Servants of Charity in February 2008, as a Special Projects Assistant, and one of her jobs was to coordinate article submissions for *The Voice of Providence*. No one knew however, that she had been discerning religious life, and that working for the Servants of Charity would bring her closer to her final decision to commit.

Growing up in Portage, MI near Kalamazoo, Kim was home schooled until eighth grade, and completed her high school education at Portage Central. After high school, she went on to Michigan State University, where she graduated with a degree in Political Theory. Her volunteer efforts as a CORE Member for Life Teen during her junior year created positive relationships that helped her to grow in her faith, and planted the seeds to begin discerning religious life.

In November 2007, after attending her first retreat with the SMME congregation, Kim fell in love with the Dominican charism, and shortly thereafter, applied for the position with the Servants of Charity. Sr. Kim said that, "It was helpful to be working in a Catholic environment, surrounded by people that supported me in my vocation, and it was encouraging to

Photo courtesy of Dominican Sisters of Mary Mother of the Eucharist



know that my employer supported my efforts. But I was also moved by all who came to my aid; especially the people of St. Louis Center, St. Mary Parish in Chelsea, and members of the Chelsea Knights of Columbus. The counseling of the Servants of Charity priests helped me a great deal while I was going through my discernment.”

“My job was a dream come true, because at one point I thought I might like to work for the Church. But as I spent more time praying and asking God what He wanted me to do, I realized that working for the Church wasn’t enough. I wanted to give my entire life to God. It was through this that I realized that I had a religious vocation. I might not have discovered it had I not worked for the Servants of Charity. God works in mysterious ways.”

The Servants of Charity honored Kim with a Celebration Mass and Farewell Reception on August 2, 2009, and she entered the SMME congregation on August 28th. Her first four months were spent as an “aspirant”, and she will be a “postulant” until August 2010. Her next two years will be spent as a “novice”, and then another five years will be spent under “temporary vows.” The last step after eight years of study will be her “final vows.”

As the SMME congregation specializes in education, part of Sr. Kim’s training will be to become a teacher. During her temporary vows, she will be working towards a teaching degree, and will be attending classes at Washtenaw Community College and Eastern Michigan University.

Each day begins with a 5:00 a.m. wake-up call, and includes daily Mass with a large dose of prayer and meditation. Her schedule includes time for meals, recreation, religious instruction, and free time.

Sr. Kim has grown a great deal since entering religious life. “Personally, I’ve become more responsible and more balanced in my life. You have to be pushed to grow, and this experience stretches you. I’ve always lived a sacramental life, but now my life has much more structure. Spiritually, I’ve learned to let go of more things, and now I know that I don’t have to be in charge anymore. I enjoy studying new things, especially Vatican II.”

“When I made the final decision to accept religious life, my heart leaped with joy and yearning and my eyes filled with tears. I finally knew that I’d found my home, and I surrendered my last bit of resistance to God. Now I thank Him daily for His overwhelming mercy, patience, and grace.”



# Queen of Heaven, Rejoice

BY FR. JOSEPH RINALDO, SdC

**T**he Gospels report the events that took place right after Jesus' Resurrection. He appeared to the women of Jerusalem, to the Disciples and in a special way to the two young men on the way to Emmaus who recognized Him by the breaking of the bread.

They say nothing about Mary the Mother of Jesus. It is unthinkable that Jesus, after His Resurrection, did not dedicate some precious moments to His Mother. This silence was too loud for the popular devotion. The faith, the devotion and the imagination of the people more than made up for this silence. Each culture and language built its own tradition and rituals with unique expressions of faith and devotion.

In Sicily where I was born, Easter is the most solemn religious celebration of the year. It is celebrated by the entire town of thirty thousand people. Everyone rose very early on Easter morning, dressed in new clothes or their best clothes, and lined up for a procession at either end of town, depending on where you lived. One side of the town carried the statue of the triumphant and victorious Jesus and the other side carried the statue of the Mother of Jesus. Mary is wearing three cloaks. The top one is black as she is mourning. The second one is green as she hopes to find her Son alive. The third one is white for her joy once she finds Him.

Around nine o'clock, all the bells of the town in unison invite everyone to the spiritual journey to Resurrection by looking for and finding Jesus and His Mother. Jesus is also looking for His Mother and Mary is looking for her Son. The search begins, supported by prayers, shouts and songs. Both processions wind through all those narrow streets, squares and roads but never cross each other. Then the bells ring again and the two processions move toward the main square with Jesus and Mary leading their respective crowds of faithful. They race toward each other without stopping. They are not sure who the other one is. Mary drops the black cloak while people are encouraging and reassuring her. It is a very emotional moment. Everybody is in tears, as the two groups exchange sides, and the process starts all over again.

Mary hopes that the person she first encountered was Jesus, and the search continues. They arrive at the main square again. The bands are ready. The fireworks are ready. The bells are ready. People are ready. Jesus and Mary race toward one another and Mary recognizes her Son and drops the green cloak. She looks beautiful, happy, and proud like a mother should be. At this point, the world explodes. Emotions are strong; tension is high. People get delirious and anything goes. I cried several times. Mothers hug their children and husbands kiss their wives. Mary finds her Son. Jesus finds His Mother. Mankind, which experienced the loss of God, now finds its Redeemer. Today, people's joy feeds the poor, invites the widows to homes, and gives orphans brothers and sisters. Old hatreds vanish; and all is forgiven.

We are never going to lose God again. The Blessed Mother will help us to find Him.

Mass follows in the square. There is no room for all in the main church. After Mass Jesus' crowd moves to the cemetery to bring the good news to their beloved ones. Jesus is coming to free them and take them all to heaven with Him. Mary's group takes her to the Sorrowful Mother's church. From there Mary will continue to help people who had lost God to find Him again.

Then they go home. They go to visit the sick. They go to visit the prisoners. They bring food to the hungry. They offer jobs to the unemployed. They ask for forgiveness.

However, life goes on. Mankind will continue to lose God and the Blessed Mother will urge us to find Him. This Mother is a sorrowful Mother and she teaches us that to find Jesus we have to look for Him and that our search will be painful and full of trials. However, if we have faith and perseverance we will find Him and our reward will be great.

# Mailbag...



Dear Sr. Margaret Mary,

Thank you for your gracious letter. Please offer prayers for the repose of the soul of my beloved husband, and in thanksgiving for my family. I pray the prayer of the Pious Union and the 100 year-old prayer to St. Joseph every morning. St. Joseph is paper-clipped to the front of my prayer book.

Someday I hope to speak to someone who can explain to me the words from Psalm 62: *“God has spoken once, twice have I heard it, that power belongs to God...”*

God bless you and the Pious Union of St. Joseph. LV

**Dear Friend of St. Joseph,**

*The meaning of Psalm 62, is to help us to trust fully in God, who is the only one who helps us with our needs. He is the only one who can answer us, and is always faithful to His promises. Trust in Him, put your hope in Him alone. If we are faithful to the Will of God, He will give us what we need. The last lines of the Psalm reinforce the whole Psalm. Faith is the certainty that God is with us, and is helping us always.*

*May you place your trust in God, always. Sr. MM*

## Psalm 62, 2, 8-12

In God alone there is rest for my soul,  
From Him comes my safety;  
He alone is my rock, my safety, my stronghold so that I stand unshaken.

In God is my refuge; trust in Him, You people, at all times.  
Pour out your hearts to Him, God is a refuge for us.

Ordinary people are a mere puff of wind, important people a delusion;  
Set both on the scales together, and they are lighter than a puff of wind.

Put no trust in extortion, no empty hopes in robbery;  
However much wealth may multiply, do not set your heart on it.

Once God has spoken, twice have I heard this:  
Strength belongs to God, to you, Lord, faithful love:  
And you repay everyone as their deeds deserve.



# Remember Your Loved Ones...

...by Making a Dedication or Memorial in their name.

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- 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 at 517-522-8017.

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



# Pray the Rosary, the Guanellian Way

Another delightful book has been added to the English collection of Guanellian works. Over one hundred years ago Blessed Louis Guanella, a fervent devotee of the Blessed Mother, published a booklet entitled *Mezz'ora di buona preghiera*; "Half an Hour of Great Prayer."

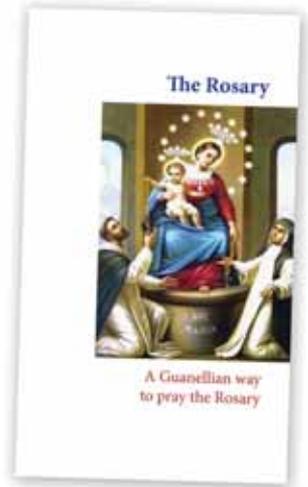
Our holy Founder presented the Rosary in a very touching way with a short but vibrant introduction of each mystery. Then, before each Hail Mary he added one-liners loaded with faith, hope and love, focusing on the feeling of the mystery to be contemplated. He gave it to the children, the handicapped and the elderly in his homes of love.

Fr. Umberto Brugnoli, Vicar General of the Servants of Charity, unearthed this hidden treasure and added the Mysteries of Light.

Let us pray the Rosary for one another.



Fr. Joseph Rinaldo, SdC



The English edition contains nearly 100 pages of beautiful meditations and photos. *A Guanellian way to pray the Rosary* is available through the Pious Union of St. Joseph office.

Please send your request with a donation to The Pious Union of St. Joseph, 953 E. Michigan Ave., Grass Lake, MI 49240. Call the office at 517-522-8017 for more information or for purchasing quantities of more than ten copies.

# Is God Calling You to Serve Others?

Among those who are deprived of human and spiritual support, we care for developmentally disabled, abandoned youth, indigent elderly, and the incurably and terminally ill. We are also committed to pastoral and missionary work in the Americas, Europe, Asia and Africa.

The **Servants of Charity** Priests and Brothers, **Daughters of St. Mary of Providence**, Cooperators and hundreds of members of the greater Guanellian family serve over a million brothers and sisters while offering comfort, consolation and support.

There is room for many others; those needing help and those who want to help.

Consider joining our mission, making the love of God more and more visible in our world. **For more information, contact:**

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Please consider helping  
one of our seminarians to  
become a priest or a brother  
for one dollar a day.



To become a member of the Pious Union of St. Joseph or to extend membership to prayerful friends and relatives, please send names and addresses to 953 E. Michigan Ave., Grass Lake, MI 49240 or email [piousunion@pusj.org](mailto:piousunion@pusj.org)

### **Shrine of St. Joseph Sacraments and Hours of Devotion**

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

Wed 8:30 a.m. followed by Adoration of Jesus in the Blessed Sacrament

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

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

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

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

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

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