

The **Voice of Providence**
now **HOUR**
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PUBLICATION OF THE SERVANTS OF CHARITY

OCTOBER–NOVEMBER 2012



Featured Story: A Vote for Religious Freedom – Election 2012, page 24

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

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 Saint 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.

The Other Side of Technology

REFLECTION BY FR. JOSEPH RINALDO, SdC

There is no doubt that the Internet has changed the world and has created incredible possibilities for information and education. And I am sure we will see even more extraordinary developments. But this technology, like all great inventions, has shown the other side. Unfortunately the Internet has also fallen into the wrong hands. St. Peter has warned us, “Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for someone to devour.” (Pt. 5, 8-9). The evil one is using the Internet to destroy many souls. Internet pornography has ensnared many millions of Christian men. They think there is no harm in a few clicks to dirty websites. The use of their growing porn addiction drives a wedge between husband and wife. A husband’s pornography addiction has shown a unique ability to undermine trust and intimacy between spouses. The addiction creates turmoil, heartbreak, and bewilderment in the heart of the spouse. Husbands assume that their wives actually believe their deception and lies about not having a pornography addiction.

Sure these men still appear fine on the outside as they go to church, but their hearts have been captured by pornography. And since sons usually follow in their father’s footsteps, the sins of the fathers will run down through the generations.

Internet pornography, like alcoholism is an addiction: there is no cure for it. People who are alcoholics go through the Twelve Steps if they want to get rid of their addiction. The same thing is necessary for the people who are addicted to Internet pornography. They will never heal on their own; it is an addiction.

The very first step is to destroy all pornographic access: magazines, photographs, DVDs, CDs, porno internet bookmarks and computer files.

The second radical step consists of reorienting one’s life and finding a priest to work with. A great help can be a friend who is accountable and reachable 24 hours a day. A man with a porn addiction needs to begin a life of daily Scripture reading so he can learn to discern and combat spiritual attacks.

Scripture reading will lead to prayer because a porn addict needs Grace, and lots of it.

If you were my friend, I would also recommend practical physical precautions like avoiding alcohol and drugs as they diminish your ability to make good judgments. One final word, please, don’t give up after a setback and ask you wife for assistance. And remember, you cannot heal alone from an addiction. You need God and friends in your struggle.

Shrine News

BY SR. MARGARET MARY SCHISLER, DSMP

It is just one year since the Canonization of our founder, St. Louis Guanella, and thankfully the Guanellian spirit is fervent and strong in all our houses. We here at the Pious Union/Shrine of St. Joseph have celebrated this great occasion with the beautiful expansion of our Shrine.

We are now able to accommodate double the amount of people participating in our Eucharistic Celebration. What a tribute to St. Joseph and St. Louis Guanella. Praise the Lord!



And now we members of the Pious Union/Shrine of St. Joseph can continue our celebratory spirit by participating in

the 25th Anniversary of the establishment of the Pious Union in the USA. Fr. Germano Pagararo, SdC began his dream in 1987 by starting the Pious Union prayers and support for the suffering and dying. In Pennsylvania he started with a small group of people praying for the suffering and dying and then in 1992 he approached Bishop Kenneth Povish to establish the Shrine here in Grass Lake, Diocese of Lansing, MI.

Here we are in 2012 continuing to grow and spreading the devotion to St. Joseph, Patron of the Suffering and Dying. On December 1, 2012 we will have a 25th Anniversary Mass celebrated by our Bishop of Lansing, Earl Boyea. If any of you are in the area of Grass Lake, MI at this time please feel free to come and celebrate this great occasion with us.

We will remember each of you in our prayers and ask you to send your intentions to us and we will place them in the Shrine on the day of the Celebration. This way we will all be united in the name of St. Joseph asking him to watch over our needs and take each of us under his precious cloak so we may feel his comfort and his protection.

Please join us in thanking God and St. Louis Guanella for the Pious Union/Shrine of St. Joseph. We are celebrating 25 years of the establishment here in the United States, while St. Louis Guanella began the Pious Union in Italy at St. Joseph Trionfale, a minor Basilica, in 1913.

Saint Joseph

Like Him, We too are Called for a Mission

BY FR. PAUL OGGIONI, SDC

How many times do we ask ourselves, “Why on earth are so many negative events happening among us? Why are the old time values, so treasured by our ancestors and passed on to us with great care, no longer understood?”

Why are the values that help people to grow properly in body and mind to carry out the divine plan of love, no longer attractive to today’s generation and are no longer the support of their moral compass? Why is there in our midst a spreading malaise that holds back God’s action in the Church, society, institutions, culture and family life?”

We should find an answer in the deep transformation that happens within us because we turn the main values of the human being upside down. And that prevents us from properly understanding who we are, why we live and where we go. It seems that we are bound by invisible chains that prevent us from thinking properly and living according to the plan of love that the Lord has provided for us.





(ST. JOSEPH'S) GIFTS OF MIND, HEART, FEELINGS AND EMOTIONS WERE CONSTANTLY UNDER THE WILL OF GOD'S PLAN. JOSEPH UNDERSTOOD GOD'S PLAN THROUGH PRAYER, THROUGH REVELATION, THROUGH DISCERNMENT OF WHAT GOD EXPECTED FROM HIM."

God's plan is that we should all be one family. Yet, today we cannot even define what a family is and many give other definitions for the same word. In a time of crisis, as ours is in regard to values, the "traditional" couples are becoming a minority and are under the weight of separation and divorce.

God has infused into us, mind and body, positive sentiments that today, more than in the past, are ignored and viewed solely as physical pleasure detached from the original plan of God that calls for a perpetual commitment for the good of others. God has been left out of the equation. Human life has become cheap. Everything we do seems to be a narcissistic gratification of a desire that—we know through revelation—is rooted in the 'evil' whose purpose is to destroy God's plan of love. Since the beginning of creation, envy has been the origin of all evils on earth. It is a matter of fact!

Those who suffer most from this situation are the segment of society that requires more commitment and self-giving to help them to grow properly. I refer to the formation of the next generation of young people.

We should give some thought to what the Lord proposes for us through the events and people that have made an impact on the history of salvation. I am thinking of St. Joseph. Holy Scripture introduces him as "*father of Jesus, husband of Mary, son of David, and righteous man.*" His gifts of mind, heart, feelings and emotions were constantly under the will of God's plan. Joseph understood God's plan through prayer, through revelation, through discernment of what God expected from him.

St. Joseph did not know what envy was. He was not a social climber, megalomaniac, a fool, or a narcissistic man. He was a pious man, a humble servant of the Lord. From

the Lord he expected salvation to come. To the Lord he answered generously, though he had to go through the daily drama of saying 'yes' to what he had a hard time understanding. Yet, he showed determination in accepting God's request.

I found to be interesting and inspiring the following passage from a sermon on St. Joseph delivered by St. Bernardino of Sienna:

“A comparison can be made between Joseph and the whole Church of Christ. Joseph was the specially chosen man through whom and under whom Christ entered the world fittingly and in an appropriate way. So, if the whole Church is indebted to the Virgin Mary, since, through her, it was able to receive Christ, surely after her, it also owes special thanks and veneration to Joseph.

It is beyond doubt that Christ did not deny Joseph in heaven that intimacy, respect, and high honor which He showed to him as a father during His own human life, but rather completed and perfected it. Justifiably the words of the Lord should be applied to him, ‘Enter into the joy of your Lord.’ Although it is the joy of eternal happiness that comes into the heart of man, the Lord prefers to say to him ‘enter into joy’. The mystical implication is that this joy is not just inside man, but surrounds him everywhere and absorbs him, as if he were plunged into an infinite abyss.

Therefore be mindful of us, blessed Joseph, and intercede for us with Him whom men thought to be your son. Win for us the favor of the most Blessed Virgin your spouse, the mother of Him who lives and reigns with the Holy Spirit through ages unending.”





Why Me?

SR. MARGARET MARY SCHISSLER, DSMP

We have all experienced inconveniences, discomfort, and even sufferings when our mind immediately produces two words... WHY ME?

Don't you just hate it when you have to wait in line when you happen to be in a hurry, or someone takes the parking spot that you were just waiting for, or your flight gets cancelled because of some mechanical problem? Well this last inconvenience changed my view about these specific situations in my life.

A very simple 90 minute flight from Duluth, MN to Detroit, MI became a 12 hour journey full of inconvenience, suffering, goodwill, and friendship. Usually I try never to underestimate the ways of the Lord but after waiting an hour for the plane to be fixed, my plans for the rest of the day were disrupted and I was not happy. I immediately prayed to St. Joseph for the mechanics to work safely and find the problem, but that did not solve the problem. Finally the dreaded news was announced over the intercom, "We will have to reschedule all persons going to Detroit on flight 4744 because the plane cannot be repaired at this time." The air was filled with dismay and many people were scurrying around trying to get to the counter FIRST. Why me?

I asked St. Joseph to give me patience in waiting to see what could be done. The clerk was getting much grief from the customers and so I said a prayer for him to stay calm while he dealt with them. The line grew shorter and I finally went up to the clerk who greeted me with, "Good afternoon, may I call you Sister?" And I answered, "Yes you may because that is usually how we are addressed. And you are?" He said, "My name is Joseph." My heart sunk and a huge smile came over my face. I said to the clerk, "Well, good afternoon Joseph I am glad to make your acquaintance."

We talked business and found another way home through Minneapolis with arrival in Detroit at about 8:00 p.m. Continuous storms required re-routing through Rochester, MN for refueling, finally returning to Minneapolis. I got to Detroit at 2:00 a.m. Thank you Jesus for Kathy and Chris who were my “angel drivers” at my early morning arrival.

After Joseph printed my new itinerary he started sharing with me that he has been an atheist for over 10 years and wanted to ask me a question. He was confused about all the different “Mary’s” in our faith: Mary, Queen of Peace, Mary, Mother of God, and Our Lady of Sorrows. I explained to Joseph that Mary, the Mother of Jesus is recognized by many different titles but they refer to the same person, Mary, The Blessed Virgin.

We proceeded to share our views and then he told me that his grandmother has been praying for him to return to the faith. I told him that prayers are always a beneficial thing no matter what you believe. His grandmother’s prayers were probably helping him to be a good man even though he didn’t believe in God.

I told him about my ministry at the Shrine of St. Joseph and suggested that he ask St. Joseph to help him in his daily life. We are all called to be “good” people so we become Saints in our afterlife. So people who we call Saints have lived a good life, helped other people, and had a relationship with God. Joseph listened attentively to all that I brought up and finally asked, “Sister, may I have your email address so that if I have any more questions I may ask you for an explanation? My grandmother always gives me things to think about and now I may have to give some thought to her ideas.”

I shared my email address with Joseph who works for Delta Airlines and thanked St. Joseph for the “inconvenience” of that day!

I promised St. Joseph that I would NEVER say or think again...WHY ME ?





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to St. Joseph with your family and all
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	Donations
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Offer a Mass in thanksgiving to St. Joseph	\$10 offering
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Share copies of the Voice of Providence	\$1.50 each

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brochures of the Pious Union of St. Joseph?*

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

*Please use the envelope in the center of the magazine
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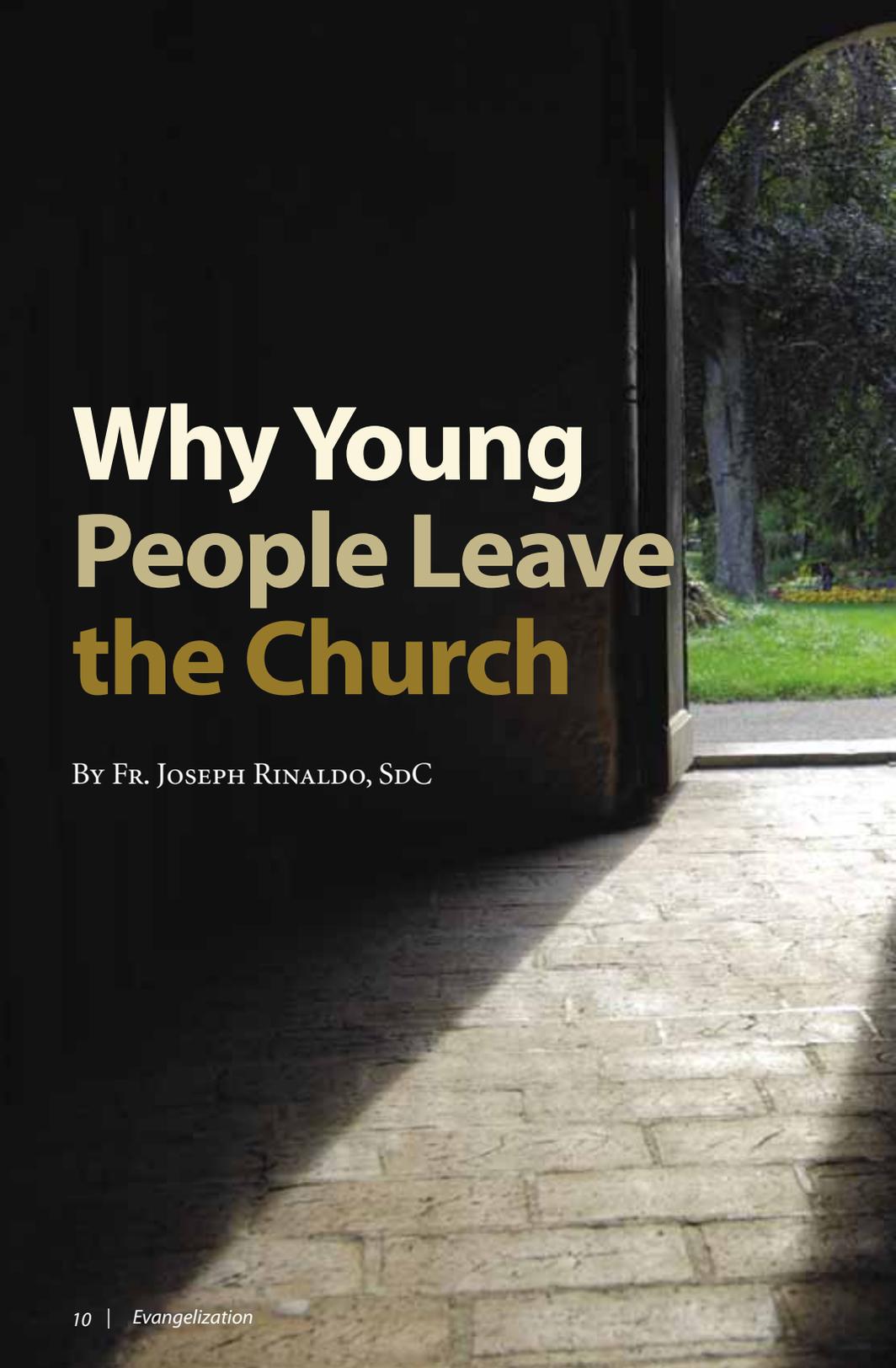
All donations are used for ministry at the Shrine of St. Joseph for the Suffering and Dying and for the continued building up of the Shrine in his honor.



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

Send email to piousunion@pusj.org.





Why Young People Leave the Church

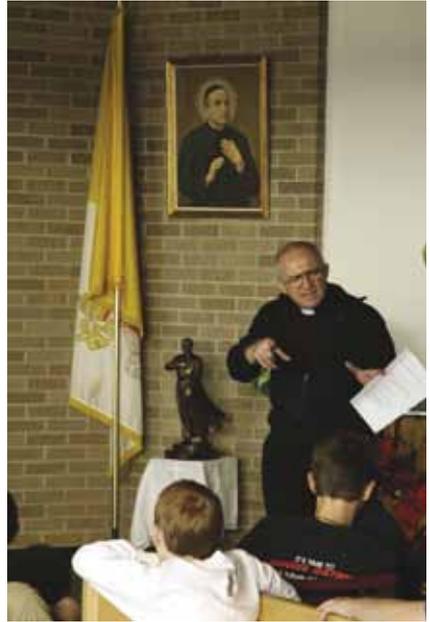
BY FR. JOSEPH RINALDO, SDC

It's well known that many young people become inactive Church-goers. I have friends and relatives who are good people, kind, generous and charitable, but they do not attend church. Churches do have an active engagement with teens, but many of the young people do not grow up to be faithful adult followers of Christ. There are a variety of reasons people drop out, so it is important not to generalize about an entire generation. Churches are not adequately preparing the next generation to follow Christ in the context of a rapidly changing culture.

It is not that teens are any less active in church than in previous times. In fact, around four out of five teens will spend a part of their childhood or teen years going to a parish. What happens is that this activity fades away during their twenties, the age group the least likely to say that they are committed to Christ, in spite of their previous religious experience. Their disconnection with the church is an even greater problem. Even more than struggling with their faith in Christ, young people cease their institutional participation.

An important factor influencing young people today is the cultural context in which they live. No other generation of Christians has lived through so many profound and rapid cultural changes. During the last few decades there have been massive changes in the media, technology, sexuality and the economy. This has led to a much greater degree of complexity, fluidity and uncertainty in society. The emergence of the Internet has revolutionized the way in which young adults communicate with each other and obtain information. This has led to significant changes in the way the current generation relates, works and thinks. The Internet has opened up immense opportunities to spread the Christian message. However, it also means there is more access to other cultural views and values and it invites people to question their beliefs more.

Alienation from the church means that many teens and young adults feel isolated from their families, communities and institutions. High levels of divorce and childbirth outside marriage mean many have grown up in non-traditional family structures. Moreover, the transition to adulthood has stretched out, with marriage and parenthood being put off to a later age. Many churches do not have the pastoral solutions in place to effectively help those who are not following the traditional path to adulthood. In



addition, many young adults today are skeptical about the institutions that in the past have shaped society. Group networks and efforts are prized over hierarchical institutions. This skepticism becomes then a distrust of authority. Respect of pluralism and conflicting ideas, takes precedence over acceptance of Scriptures and moral norms. A culture of questions can lead people to the truth, and conflict between faith and culture can also have a positive outcome, but it requires families and churches to change and update their approach, message and structure.

It is not just one or two big reasons why young adults disconnect from their church. There are a wide variety of frustrations that lead people to drop out. Some consider their church to be an obstacle to creativity and self-expression. Others become bored with superficial teachings and commonplaces. A perceived incompatibility between faith and science leads others to drop out. What some consider being repressive rules, particularly regarding sexual morality, is another reason young people leave their church. Another obstacle is that the current cultural trends that emphasize tolerance and acceptance of other values and opinions clash with Christianity's claim to possess universal truths. Other young Christians say that their church does not allow them to express doubts or say that the church's response to their doubts are not satisfactory.

In many cases churches fail to instruct young people in a sufficiently profound manner. A shallow faith in teens and young adults leaves them with a list of vague beliefs and a poor relationship between their faith and their daily lives. Consequently many young people consider Christianity as boring and irrelevant. To reduce the loss of so many young people, we need to change the way the older generations in churches relate to younger generations. Of primary importance is the rediscovery of the spiritual concept of vocation in order to encourage a deeper consideration by young people of what God is asking them to do with their lives.

These institutional factors are external and can affect the person only if he is not adequately prepared to handle them. This preparation can only come from the family with the assistance of a well-equipped church. Families are the key factor for success or failure; they need to give wisdom priority over information. Wisdom means the ability to relate rightly with God, to others, and to culture. A superficial religious education normally united with a superficial prayer life will not produce a mature Christian. Sometimes the parents' faith is weak and based on tradition rather than on personal conviction. The relationship with God routinely reflects and imitates the relationship with parents. A family that prays together, loves together and suffers together will generate children and mature Christian adults. The relationship and the support of the church helps to offer a sense of belonging and trust in the leadership; a relationship open to discussion and mutual respect beyond age, education and social status. The relationship with God cannot remain theoretical and carried on with formulas; it is personal, unique and confidential, a relationship which acknowledges the mystery of God's love for each one of us, in gratitude and friendship.

FATHER GUANELLA: PILGRIM TO AMERICA

BY FR. JOSEPH RINALDO, SDC

Father Guanella landed at the New York Harbor on December 21, 1912. He had in his hands a civil passport and a spiritual passport: a letter handwritten and signed by St. Pius X.

“We warmly recommend our dear son Reverend Father Louis Guanella, founder of the Daughters of St. Mary of Providence. He is visiting the United States for the first time and he is accompanied by Rev. Fr. Gregori, pastor of the Archdiocese of Boston, and by Rev. Fr. Iannuzzi, pastor of the Archdiocese of New York, both members of the Congregation of St. Charles and returning to their own parishes. Father Guanella undertakes this journey to open a foundation, if it is possible, for his Sisters whose ministry is to gather mentally and physically handicapped girls of every age and social background, and to care for their needs.

To everyone in general and to individuals in particular, we bear witness that these dear Daughters, here in Rome and in other locations, are very welcomed because of their praiseworthy ministry and obedience to the holy charism of their Institute. They perform miracles of true charity.”

Pious X, From the Vatican, December 2, 1912



Because the liner reached New York two days late due to bad weather, Father Guanella had barely enough time to meet the Cardinal of New York. Meanwhile, the news of his arrival had spread to Boston where Cardinal O'Connor encouraged him to arrive by Christmas Eve. Father Louis was impressed and touched by the warm and generous reception from the Cardinal, as well as from the Scalabrinian Community.



Father Guanella with Scalabrinian priests in Boston

The photograph of an elderly Father Guanella was published in various newspapers of the city. This attracted many more visitors. Everywhere he went he was treated as a special guest. People offered him gifts, asked him to visit their homes, their stores, businesses, and their hospitals. Father Guanella's emotions were very high and he thanked the Lord for so much grace. The Cardinal of Boston gave him full freedom to establish his institutions in his Archdiocese, and the Italian community went out of their way to show him their gratitude and pride for his visit.

From Boston he started his trip south to Providence, where he was able to admire "Sts. Peter and Paul Cathedral, which could compete with those in Italy. I saw two monstrances, a meter high, made of gold and silver, inlaid with gems and diamonds." His journey from Providence continued to New York, Baltimore and Washington D.C. In each of the cities, he visited the Cardinal, the Italian communities and the major tourist sites. People always received him with enthusiasm and generosity. He did not expect to be treated with such respect. In Washington D.C., besides the Cathedral, he

wanted to visit the monuments replicating the Holy Sepulcher in Jerusalem and the stable in Bethlehem. Before leaving Washington DC, he visited Bishop Bonzano, the Apostolic Delegate to the United States. It was like finding an old friend. They spoke at length and at leisure remembering old times in Italy until it was time to take the train to Cincinnati,



Cincinnati during the flood of 1913.

Ohio. Always accompanied by Fr. Gregori, they found the city flooded by the rivers. However, their presence constituted such an event that the press forgot about the flood for one day and dedicated their attention to their unusual and unique visitor. “The man that merited such high esteem from the Holy Father is now traveling around the United States. He is being honored and revered by Church dignitaries, by dioceses and parishes. He plans to leave the country in the middle of February and we hope to see him again before his departure. We would like to heartily give him our best wishes of succeeding in his holy enterprise.”



The next stop was St. Louis, Missouri, the busy city on the Mississippi and Missouri rivers. Finally, they traveled to Chicago where they were given a first class reception and hospitality. Father Louis was fascinated by all the attention he received and, surprised by the interest in his work, felt an upsurge of responsibility. He hoped that some of his dreams would come true in a land of unimaginable prospects. The Cardinal, without hesitation, asked for an institution in his city as soon as possible. Finally the Lord was opening the doors to a world that was soon to be discovered. On January 22, 1913, Fr. Louis wrote to Sr. Marcellina: “They want us to send nine sisters before next May for three foundations: kindergarten, training school and youth pastoral care in a city of three million people. I promised only six sisters. Note that in this state there aren’t any programs for the handicapped. You should start it with the help of the Archbishop and the civil authorities.”

Father Louis also wanted to reach Wisconsin, where in Genoa City lived many immigrants from his home town and valley. But there was no time; they were waiting for him in Buffalo, New York. He left Chicago by train with a heart full of gratitude and hope for his future institution. In Buffalo, his dear friend and architect, Aristide Leonori, was waiting. The great architect, who had built the basilica of St. Joseph in Rome, traveled several times from Rome to build the new Cathedral of Buffalo. There, Father Guanella felt at home among so many friends and the large Italian community. He could not leave Buffalo without visiting Niagara Falls, “an immense quantity of

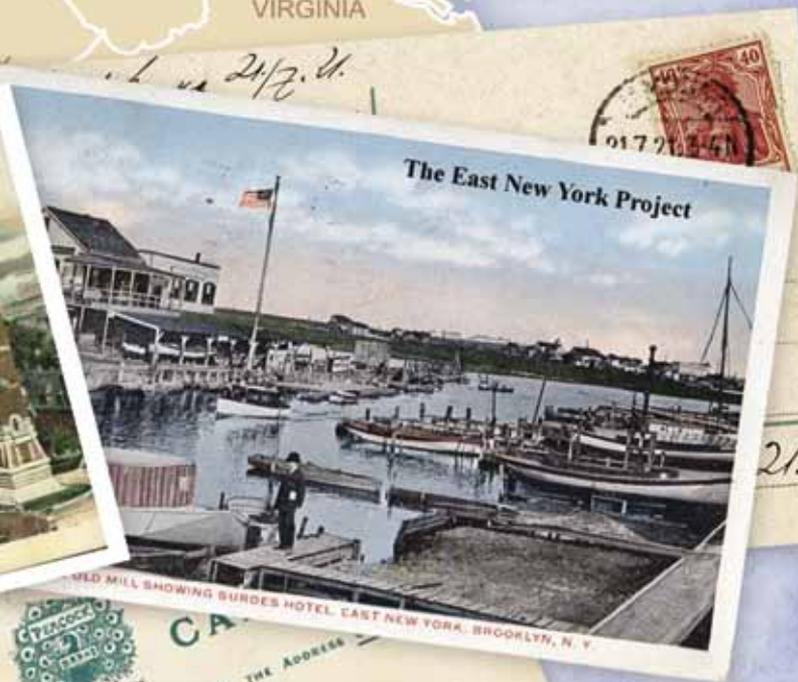
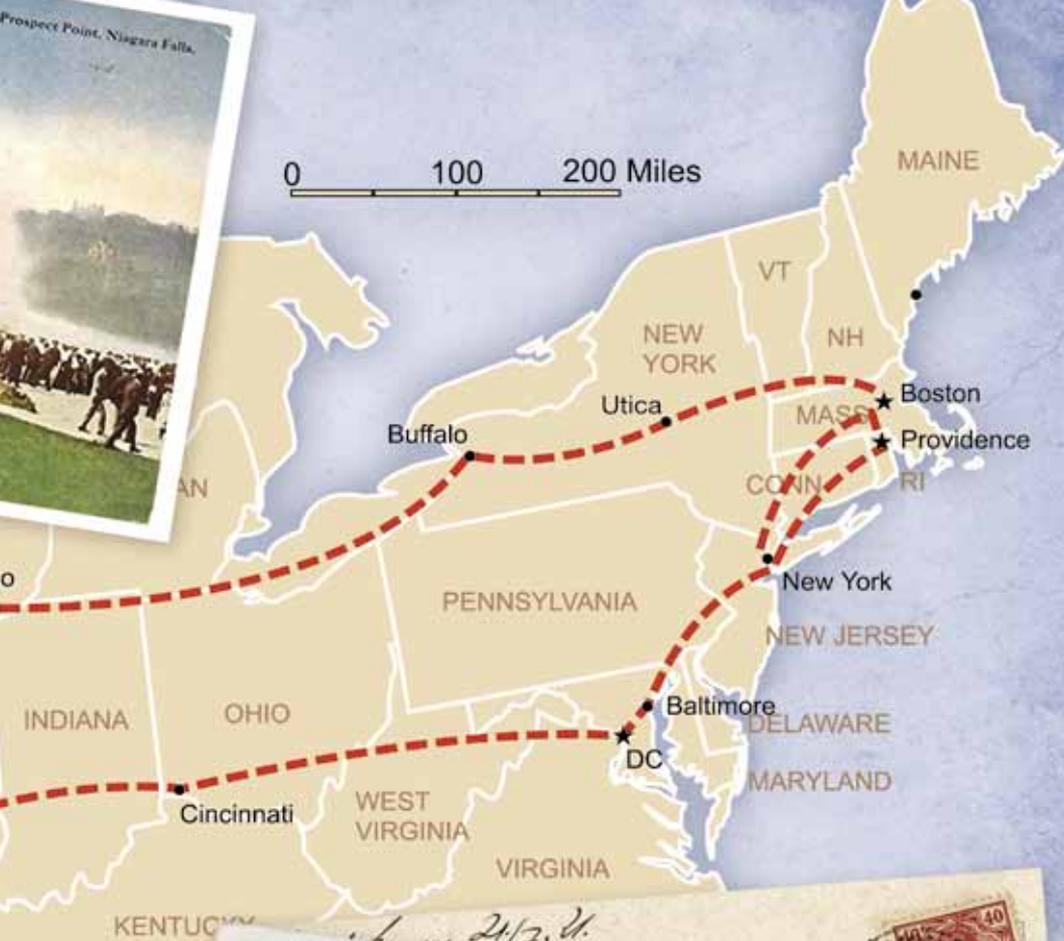
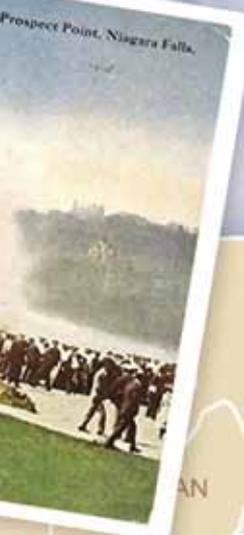
water falling down in a calm flowing way and yet in terrifying majesty.”

The rest of the journey went quickly. From Buffalo to Utica, NY for the night and back to Boston. “It is January 30, 1913. We are going to give our farewell to Cardinal O’Connor and prepare to leave Boston for Messina (Sicily)” From Boston, he went to New Haven, CT. “Oh, how providential a center here run by our Sisters could be! How much more providential the presence of a priest could be! In the meantime, let us praise Jesus Christ for the good journey we have had until now, and for the new one in front of us. On February 8, 1913, hopefully we will leave New York for Italy.”

He re-entered his old world; however he had in his eyes and heart the vision of a society rich in enthusiasm and vitality. Beyond the immediate results, he was considering his institute moving toward greater horizons, with the certainty that, from above, God was guiding it and supporting it.

Six Sisters, members of the Daughters of St. Mary of Providence, left Naples on May 3, 1913 and arrived in New York two weeks later, on May 17th. The Sisters of Mother Cabrini were waiting for them and gave them hospitality in their Columbus Hospital. On the following Sunday, Mr. Leonori brought them to the train station and entrusted them to a priest who was traveling to Chicago. It took 28 hours to reach Chicago where Father Gambara welcomed them. Fr. Guanella’s first institute in the USA was now on its way to being established at the Addolorata Parish in mid-town Chicago.





POST



FOR THE ADDRESS



The New General Council of the Servants of Charity

Servants of Charity Nineteenth General Chapter Meets in Barza d'Ispra

BY JOSEPH YEKULIS

Most members of the laity aren't aware of the differences between diocesan priests and priests from a Catholic religious order. To the average lay person, a priest is a priest. However upon closer examination, it's important to know that a priest from a religious order has a special calling or "charism" in his life that dedicates him to a special cause. The Servants of Charity are such an order, founded by St. Louis Guanella in 1908, and the priests and brothers of this order have dedicated their lives to the care of persons with intellectual & developmental disabilities, the frail elderly, and the "poorest of the poor".

A deeper look at this order reveals that just as we the laity elect our own leadership at the federal, state, and local levels, a congregation like the Servants of Charity holds leadership meetings called "General Chapters" every six years to elect their new leaders

and to chart their future direction through strategic planning and the Grace of God. With the help of Fr. Sathesh Alphonse, Assistant Administrator of St. Louis Center in Chelsea, MI and Provincial Councillor Fr. Dennis Weber from Springfield, PA, *Voice of Providence Magazine* would like to provide its readers with an overview of the Nineteenth General Chapter of the Servants of Charity.

Fr. Alphonse sat down with staff following his return from Italy, and explained, “The purpose of the General Chapter is to evaluate how we have lived as a Guanellian congregation during the past six years and to set our future course. With the leadership of Fr. General Alphonso Crippa, we began the meetings with an overview of the State of the Order”.

Fr. Alphonse went on to explain that, “There were a total of 37 priests and brothers present in Italy who came from all over the world, representing our six provinces in Europe (2), North America, South America, Africa, and Asia. We came together as “confreres” at the “Mother House” (origin) of the order, and celebrated the opening Mass at Sacred Heart Shrine in Como, Italy.

Fr. Dennis Weber added that, “The opening Mass was celebrated by Cardinal Severino Poletto of Rome, and during this first Mass, Fr. General Crippa declared that the 19th General Chapter was officially opened on July 1, 2012. The theme of the Chapter was, “The Project of the Congregation in the New Evangelization.”

The following day, members of the General Chapter moved their meetings to Barza d’Ispra, 45 minutes from Como, where they continued daily work sessions until they concluded on Saturday, July 21, 2012.

Fr. Alphonse explained that, “A typical day started with Mass in the morning, and work and prayer sessions between breakfast, lunch, and dinner. Several sessions even occurred after dinner, as we tried to complete the details of our various commissions”.



When asked, “What would a lay person want to take away from the General Chapter?” he said, “Our Fr. General was very positive about the State of the Order, and laid out several important facts”,

- Our priests and brothers possess a great enthusiasm to serve many more people in the world.
- A great openness exists to serve new ministries, e.g., the mentally ill and the poor.
- Our vocations to the priesthood have increased in number, as the congregation now consists of 320 priests, 39 brothers, and 177 candidates currently in formation.
- We have been able to strike a balance between mercy and justice in working through delicate situations internally.
- Our relationship has grown with our DSMP Sisters and our Cooperators worldwide as a result of the canonization of St. Guanella”.

While these points only scratch the surface of twenty-one days of hard work, one of the most important and final duties of the General Chapter was to elect its leadership for the next six years. On July 19th, Fr. Weber observed that, “The election of the Superior General and his Council...was fascinating, enriching and most meaningful for this ‘first time’ Chapter father. One could sense the common Guanellian bond that existed among us, and the fraternity seemed very genuine”.

The newly elected leadership of the Servants of Charity for the next six years is now official, and includes the following priests:

- Fr. Alfonso Crippa, Superior General (Italy)
- Fr. Umberto Brugnoli, Vicar General (Italy)
- Fr. Luigi DeGiambattista, 2nd General Councillor (Philippines)
- Fr. Ciro Attanasio – 3rd General Councillor (Brazil)
- Fr. Gustavo DeBonis, 4th General Councillor (Argentina)

Fr. Alphonse’s final impression of his first General Chapter meeting was that, “We are a global congregation, that consists of much more than what we see here in the U.S. or in India. We are truly ‘worldwide’ in scope, as Fr. Guanella instructed us to be. I met many other brothers from Argentina, Chile, and Paraguay, and got to know them as friends in the same family”.

Now that the New General Council has been established, new leadership will be appointed in each Province through consultation with the confreres of each area. The framework developed by Fr. Guanella for his community of priests and religious, is still as strong today as it was in 1908, and a new energy exists to continue serving the “poorest of the poor” living in the most extreme circumstances of the world.

Death

MYSTERY & REALITY

By FR. SOOSAI RATHINAM, SDC

Death is life's ending. The understanding of death is very difficult for various reasons.

First of all, those who speak about death have not experienced death and those who have experienced death can no longer speak of it. Secondly, it is difficult because of the accumulation of contrasting and contradictory responses that already exist on this subject. However, there is a possibility of a twofold indirect knowledge of death: the sight of others who die and the movement towards death every day. As St. Augustine says, "From the moment a person begins to exist in a body which is destined to die, he is involved all the time in a process whose end is death." Death is a biological necessity for we are made up of matter and matter is corruptible. Our death is different from that of animals. We have consciousness of death and we even prepare for our death. Death is an undeniable fact of human experience. Death is truly a human problem. The loss of dear ones affects us. People are frightened by the thought of death. Humans rebel against the thought of death. It pervades our consciousness, not in the sense that we always expressly think about death, but rather in the sense that death is never totally removed from our consciousness.

Since we are aware of our forthcoming death, we are able to stand back and think about death and even plan various things accordingly: life insurance policies, wills and last testaments, cemetery plots, funeral plans, etc. all are witness to our conscious grasp of our own finitude.



“DEATH IS A DRAMATIC EVENT, WHICH EACH ONE
OF US MUST CONFRONT ON HIS ACCOUNT.
IT HAS ALREADY FIXED THE HOUR OF ITS
ARRIVAL FOR EVERYONE.”

Respect for the dead and reverence for them is an important aspect of human society. Burial rites and ceremonies together with the continued honor shown to the memory of the dead are important.

Death is a dramatic event, which each one of us must confront on his account. For this event, there are no attorneys, no delegates and no representatives. Everyone must always assume his death himself. Death meets all without any partiality. Age, gender, status, power, religion, culture, etc., nothing bars it. It has already fixed the hour of its arrival for everyone.

Nothing can stop death: any battle begun against death is doomed to failure. Aging can be prolonged but nothing has so far been found to stop death. Death is the final victor.

People cling to life as if death did not exist or as if it were enormously far away, or as if it did not regard them personally. It is not too far. It is always present. It is interwoven with life. The moment something exists, death comes along with it.

Nothing can prevent death: prayers and penance, supplication and sacrifices, medicine or magic. At the mention of death, everyone gets frightened. It gives rise to horror, aversion and anguish in human beings. It is not liked since it causes anguish and pain in society.

As we reflect on the mystery and reality of death, three attitudes come to mind:

- Mourning Death — We mourn the death of those we love and who love us. This is very natural to all of us. This mourning does not last long. But its effect does remain in us quite a long time.
- Embracing Death — History remembers heroic people who have embraced death, and those who are now ready to embrace death in order to help others live. There are revolutionary leaders, dedicated martyrs, self-sacrificing persons who live for values and convictions who have no fear of death. Those who did embrace death, continue to live in the heart of the beneficiaries.
- Celebrating Death — Italian painter and architect Leonardo de Vinci would say when a day is spent well, we fall asleep happily; similarly, if we spend our life well, we will have a happy death. A happy and spirit-filled person would not be seriously worried about death. Moreover, to be happy, one must conquer the fear of death and celebrate it.

These three attitudes can also be found in the life of Jesus:

- Mourning Death was expressed at the death of Lazarus. “When Jesus saw Mary, the sister of Lazarus weeping, He was greatly disturbed in spirit and deeply moved and He wept.”
- Embracing Death is found on three occasions when Jesus foretold his death.
- Celebrating Death is found in Jesus at the institution of the Lord’s Supper. The Last Supper is a mark of Him celebrating His own death with His friends.

Let Jesus’ attitude be ours too. In order to celebrate it, we are given All Souls’ Day. Hence November 2nd is the celebration of death for three occasions:

- Gratitude to God for the dead — Those who are dead have been instruments for God to act through. Hence it is fitting to thank God for those who have embraced death for us.
- Gratitude to the Dead — We remember and respect the dead. Respect and reverence for the dead is an important aspect of human beings because they have lived to let us live. Their sacrifice is the ground for our life.
- Remembrance of Death — Death serves to set parameters within which the meaning of human life itself is to be evaluated. Death reminds us that we are not living for death but for authentic life.

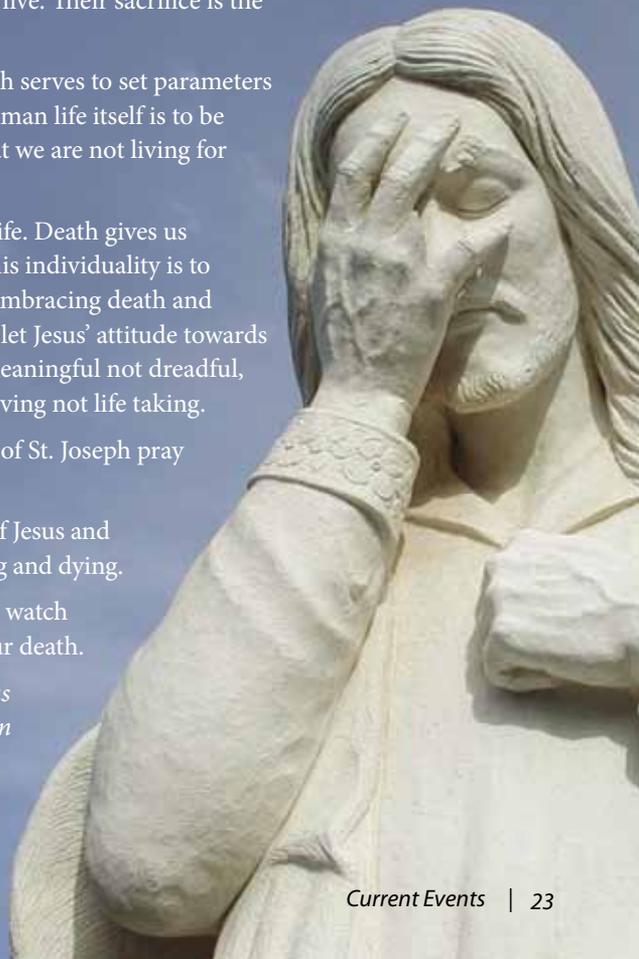
Therefore, death gives a sense of life. Death gives us an authentic individuality. And this individuality is to be translated into the attitude of embracing death and celebrating it without fear. Hence let Jesus’ attitude towards death be ours. Let our death be meaningful not dreadful, be inspiring not infringing, life-giving not life taking.

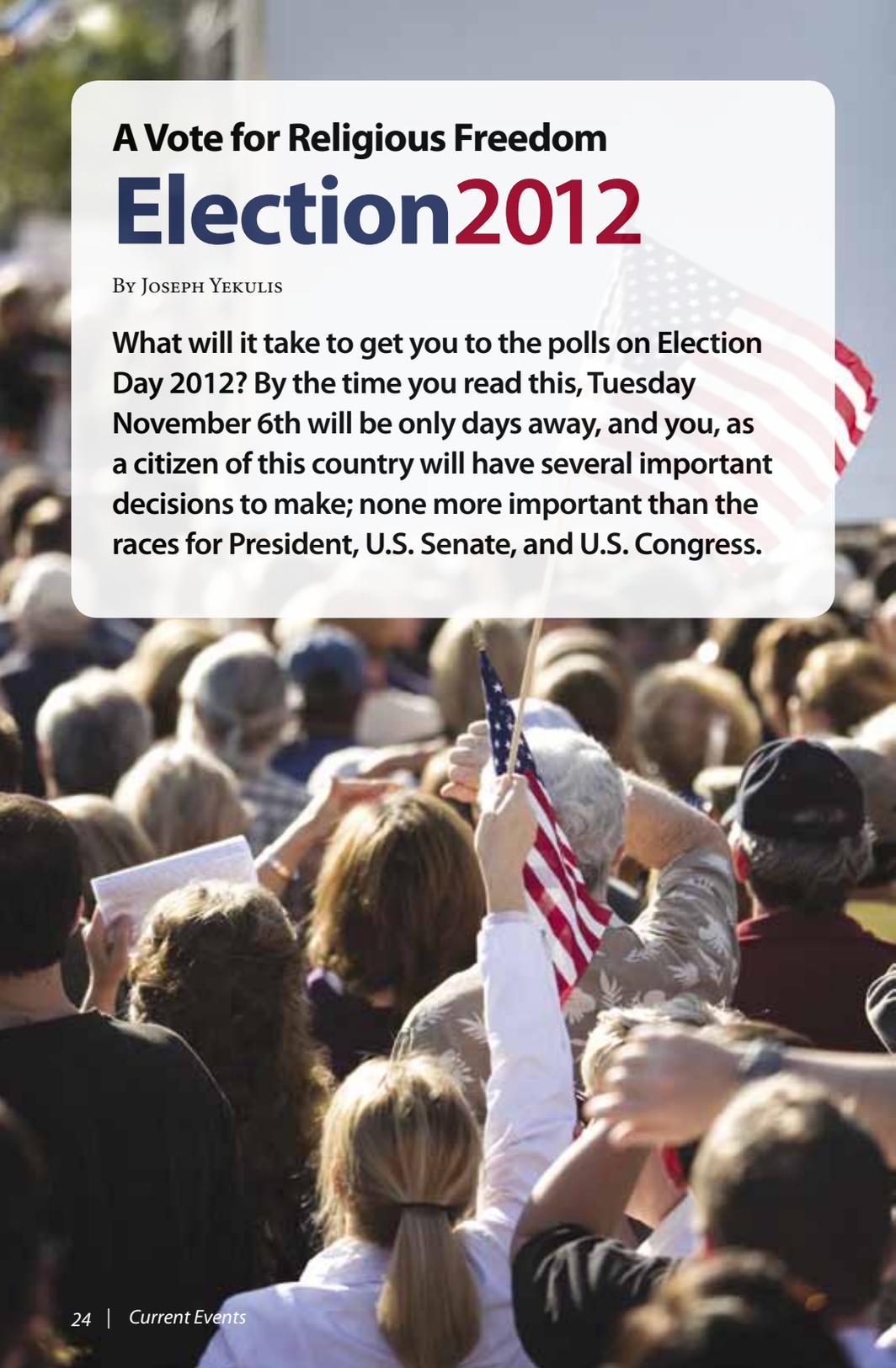
The members of the Pious Union of St. Joseph pray every day for a happy death,

St. Joseph, who died in the arms of Jesus and Mary, is the Patron of the suffering and dying.

With Mary, he will protect us and watch over us now and in the hour of our death.

Oh St. Joseph, Foster Father of Jesus Christ and true spouse of the Virgin Mary, pray for us and for the suffering and dying of today.





A Vote for Religious Freedom Election2012

By JOSEPH YEKULIS

What will it take to get you to the polls on Election Day 2012? By the time you read this, Tuesday November 6th will be only days away, and you, as a citizen of this country will have several important decisions to make; none more important than the races for President, U.S. Senate, and U.S. Congress.

“WE ARE A NATION FOUNDED ON ‘LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS,’ BUT THE RIGHT TO LIFE ITSELF IS NOT FULLY PROTECTED, ESPECIALLY FOR UNBORN CHILDREN, THE MOST VULNERABLE MEMBERS OF THE AMERICAN FAMILY.”

Why are these races so important? Because our country is at a tipping point right now, and many of the policies that are a threat to our religious freedom and personal responsibility at the Federal level will be decided by whoever occupies these important elected positions on January 1, 2013. The margin for victory is expected to be so slim for the winners, that pundits are currently saying that the outcomes will be too close to call in many of these races.

As Catholics, what should we think about the important issues of our time? Well, no one can tell you what to think. After all, that’s what makes this a free country. And for many of us who have deeply held beliefs; our minds are already made up. But there are also many of you who shut out the cacophony of elections until the last minute, and if you happen to fall into that category, you are a part of the independent minded 20% who are now perhaps looking for some guidance. You may even be reading this article right now because you are still trying to make up your mind. So let’s start with the Catholic Church’s overview of today’s issues, as articulated by the U.S. Conference of Catholic Bishops, (USCCB).

“We are a nation founded on ‘life, liberty, and the pursuit of happiness,’ but the right to life itself is not fully protected, especially for unborn children, the most vulnerable members of the American Family. We are called to be peacemakers in a nation at war. We are a country pledged to pursue “liberty and justice for all,” but we are too often divided across lines of race, ethnicity, and economic inequality. We are a nation of immigrants, struggling to address the challenges of many new immigrants in our midst. We are a society built on the strength of our families, called to defend marriage and offer moral and economic supports for family life. We are a powerful nation in a violent world, confronting terror and trying to build a safer, more just, more peaceful world. We are an affluent society where too many live in poverty and lack healthcare and other necessities of life. We are part of a global community facing urgent threats to the environment that must sustain us. These challenges are at the heart of public life and at the center of the pursuit of the common good.” (p.1).

Consider also the Obama Administration’s current attack on religious freedom, vis-à-vis the Affordable Care Act. Knights of Columbus Supreme Chaplain, Archbishop William

E. Lori reminded us recently in the July 2012 issue of *Columbia* that, “Challenges remain. By now, we are all familiar with the risks to religious freedom in the United States. Among the greatest is the U.S. Department of Health and Human Services’ mandate that would force conscientious employers and religious organizations to fund or facilitate abortion-inducing drugs, sterilization and contraception. Keep in mind that the Church is not seeking to force anyone to do anything; it is simply defending the freedom to follow Catholic teaching in the workplace, a freedom that federal law and policy has broadly accommodated for a long time. We are not seeking to expand that freedom, just to maintain it against the raw use of administrative power to curtail it.”

While the former statement summarizes many of the important issues in 21st Century America, the latter has become a major threat to people of faith in this country. That’s why the prevailing view today is that our country right now is at a tipping point; becoming a more and more secular and difficult place to express religious beliefs. So ultimately when it’s your turn in the voting booth, your decisions will be made by your life’s experiences, your knowledge of scripture, The Catechism of the Catholic Church, and the Catholic social teaching you’ve been taught during your lifetime.

For more help in discerning these important issues, we recommend the USCCB website at www.USCCB.org, where you can review the entire text of “Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States.” While this is a very good start, you’ve also got to do your own homework on the candidates. Between now and election-day if you are a registered voter, you will be bombarded with political mailings, television and radio commercials, robo-calls, and candidates knocking at your door asking for your vote. Ask yourself these questions:

1. Is this candidate a practicing Catholic or Christian?
2. Do his/her views align with those of the Catholic Church?
3. How closely does this candidate represent my point of view?
4. If none of the above apply, which candidate is likely to do the least amount of harm in the future, based on his/her other positions?

In closing, the USCCB points out that, as the Holy Father also taught in *Deus Caritas Est*, “The duty to work for a just ordering of society is proper to the lay faithful” (No. 29). This duty is more critical than ever in today’s political environment, where Catholics may feel politically disenfranchised sensing that no party and too few candidates share the Church’s comprehensive commitment to the life and dignity of every human being from conception to natural death. However, this is not a time for retreat or discouragement; rather it is a time for new engagement. We need more, not less engagement in political life... We urge Catholics to become more involved...[in] efforts to apply authentic moral teaching in the public square.”



Surrender to God and Learn to Laugh Along the Way

By FR. DAVID STAWASZ, SDC

Being a “late vocation” to the priesthood, I’ve contemplated the similarities/dissimilarities of my calling to that of others. My first awareness occurred at the age of 25. I looked it up, finding out some information, but for whatever reason decided that it wasn’t for me.

Fast forward through some notable milestones in my life, completing college, changing careers (from a Registered X-ray tech to a registered nurse), and I still felt unfulfilled. But I couldn’t possibly become a priest at this stage of my life, yet I felt God was still calling me. Being conservative, I decided to take some classes, ponder my options and finally took the plunge and enrolled. My heart was set on being a diocesan candidate. After all, I’ve lived in the area all my life. I wanted to do something connected with my medical background, a hospital chaplain perhaps? I was accepted as a diocesan candidate and at the end of my pre-theology term, discussed this with my formation adviser. Things changed in a hurry. I was not accepted into the theologate as a diocesan

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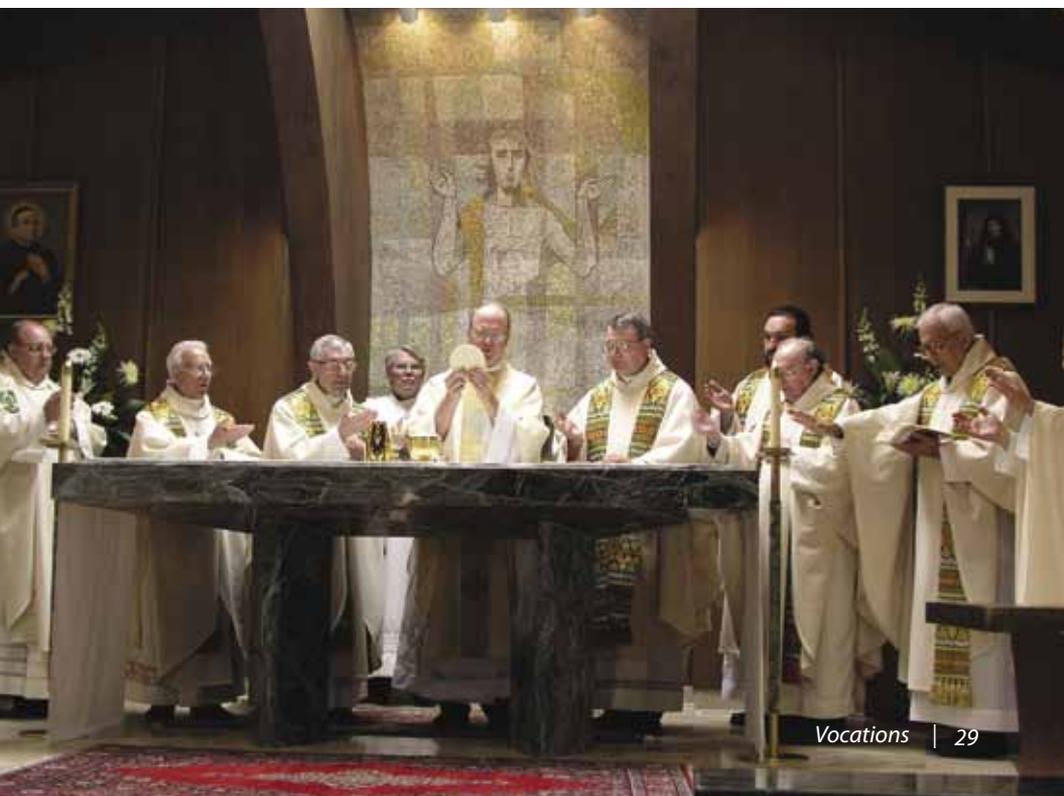
candidate, but received a strong recommendation to join a religious order. Feeling somewhat crushed, I thought that this was a graceful way of telling me that I didn't have a vocation. Stepping outside myself, despite my feelings, I decided to reflect upon it and to try and respond in an adult manner. This meant that the vocation journey really was applicable to me. I worked part-time as a nurse, and spent the remainder living in a rectory in downtown Detroit. (To the pastor of that Church I am most indebted for his kindness and support.) I worked in the parish medical clinic, dispensing medications and continuing to grow in experience. Investigating different orders, I kept coming back to the one experience I had in pre-theology, visiting the St. Louis Center in Chelsea, MI. It is a residential care facility for the mentally impaired. It has expanded from a program for boys and adult men, to include adult women. One of my experiences before joining this order was an approximate two year span living in a group home and working with the mentally handicapped. I went from thinking of them as psychiatric cases to knowing them as people who haven't the capacity to develop into maturity as easily as normal people. I benefited from learning about how important a regular routine is for them, recognizing different ways of responding to situations, and to employing different tactics to influence or to elicit a more acceptable behavior from an unruly client.



Before entering the Servants of Charity, I had to overcome my reasons for not joining. I didn't want to give up my house, I didn't want to live outside of the Archdiocese of Detroit, and I didn't want to live abroad. These were important reasons for me, but as I

learned to surrender to God's will, the reasons slowly evaporated. Living in the group home made owning a home rather difficult, because after the renters left, I still had the headaches of keeping a house in livable condition. When the house sold, that reason vanished. The only order of plausible interest to me, had a home base in Philadelphia, so joining them overcame the second hurdle. Finally after joining the order, I came to grips with the third issue, going overseas. The paradox is that I felt that anyone should go if asked, yet I was confronted with my feelings of "but not me" and the conflict was resolved by taking a deep breath and agreeing to go overseas as requested after my studies were completed. Arriving in the Philippines, not quite knowing what to expect, I was relieved to find more commonalities than differences in life. To be sure there was a huge amount of poverty that was inescapable. But it helped to have the right attitude and to do my best. God filled in the rest! It was a beautiful experience and I would go again if asked. I learned a lot and undoubtedly would learn even more if I were to go there again.

I was ordained a short eight years ago. The part about continuing to be formed as a priest is as important now as when I was in the priestly program. Just surrender to God, keep praying and learn to laugh along the way. To anyone considering the priesthood, I recommend answering God's call a bit sooner than I did. Everyday can have its ups and downs, but I really do feel fulfilled and I am grateful to have become a priest.





Mailbag

Dear Pious Union of St. Joseph,

When I joined, quite a few years ago, I received a little pamphlet of prayers to St. Joseph with the Personal Act of Consecration to St. Joseph and the Act of Consecration of the family to St. Joseph.

This prayer means so much to me as my four children have grown and have left the Church—my family has gotten bigger. I have grandchildren and great grandchildren who need St. Joseph's prayers.

One verse near the end of that prayer of the Act of consecration to St. Joseph has helped me many times: "May we have faith in God's Providence in any trials that may come."

On the back of the leaflet we pray to St. Joseph and the Virgin Mary for those who will die this day or night. So, now that I am 86 I have said this prayer many times for my family and friends. St. Joseph was with my husband in his peaceful death and I thank him often!

I understand you no longer have this prayer—I am so glad I have it!

Thanks, Christine

Dear Christine, We are happy to tell you that we do still have this pamphlet with the prayers of consecration and with our dear Fr. Germano's drawing of the Holy Family on the front! We're sending you a few copies for your family.

Thank you for writing.

The Pious Union of St. Joseph's Library

On the Tomb of the Deceased

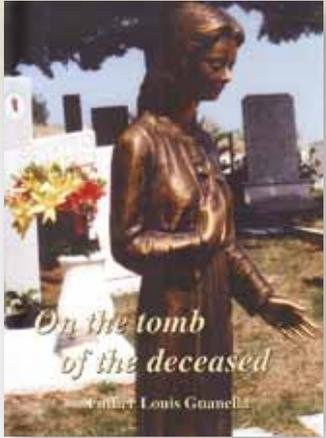
The Pious Union of St. Joseph is a Pontifical Association of believers who pray every day for the suffering and dying. It was founded by St. Louis Guanella in 1913 and now counts more than 2 million members all over the world.

St. Louis Guanella had an extreme devotion for the holy souls in Purgatory. For this reason he wrote a series of meditations in prayerful honor to the faithful departed.

The book includes two Novenas: one for prayer in preparation for the celebration of All Saints and All Souls on November 1 and 2 and the other one for prayer after All Souls Day.

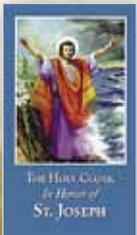
For each day, St. Louis Guanella offers a meditation, a prayer and a practical reflection for our faith and daily life.

These Novenas can be used for prayer and meditation for the terminal suffering and dying person after the funeral. They can also be used anytime our heart wants to be closer to our beloved ones for comfort, encouragement and reassurance.



Fr. Joseph Rinaldo

Fr. Joseph Rinaldo, SdC



The Holy Cloak in Honor of St Joseph continues to be available with a donation of \$5 or more. Please note on your donation envelope the books that you would like to receive.



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
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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

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

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