



LA SORGENTE

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Editorial

*A cold coming we had of it,
Just the worst time of the year
For a journey, and such a long journey:
The ways deep and the weather sharp,
The very dead of winter.
(TS Eliot, The Journey of the Magi)*

When I was a high school student many years ago in Australia, one of the poets that my English teacher Fr Gerard Hall sm tried to teach me and my classmates about was TS Eliot. One of those poem s was called The Journey of the Magi. Gerry would be surprised to hear that I have been thinking about that poem recently.

In recent weeks leading up to the Feast of the Epiphany the three Magi have been on a journey along the corridor at Casa di Maria. And what a journey it has been! I was thinking about the similarities of their journey with that of the seminarians in formation.

At times the three Magi have been together and sometimes they have been apart, going at different paces and even heading in different directions sometimes.

- One of them spent time watching TV and was left behind by the other two.
- Another visited the bursar's office – perhaps to ask for more gold?
- Some of them visited the chapel but not the kitchen. They managed to find the fridge in the community room.
- One of them even got lost for a few days!

The year for our community of nineteen began back in September when we regathered after the summer break. We welcomed two new community members who are both studying at the Gregorian University. David Sanchez from Mexico, who is doing the formation course and Sione Hamala from Tonga, who is doing a License in Safeguarding. As well one of the seminarians, Etienne Mansaly, left Marist formation and returned to his home country of Senegal during the summer.

We spent time before the university classes began reflecting on the summer and the different pastoral activities that had taken place. Then we had the joy of celebrating the perpetual profession and diaconate

for Kenneth.

The journey of formation is long for our seminarians. From their initial interest in the Society and enquiry to acceptance and arrival at the formation house for a propaedeutic period, studying philosophy, perhaps learning English, going to the novitiate and first profession: all before they arrive at Casa Di Maria. This can take at least four years. They then stay in Rome for four years of Theology before returning to their unit as perpetually professed members of the Society and deacons.

Learning to cope with the different climate, language, food, culture and education system is challenging for each of us. These are some of the struggles we face as we try to respond faithfully to the call we have received.

The long journey that the Magi undertook changed them. They did not return to their homes as the same people who had set out on that journey. They had witnessed a birth and realised that the world had changed. Some things had died. As the poem concludes: *We returned to our places, these Kingdoms,
But no longer at ease here, in the old dispensa tion,
With an alien people clutching their gods.
I should be glad of another death.*

Formation challenges us to be the best we can be. Some new attitudes and skills need to be born in us and some may need to be put aside, to as it were die.

We pray that the experience of Marist formation provides each of us with the necessary skills and attitudes to enable our active participation in the mission of the Society. That it prepares us well for the ministry of service which lies at the heart of the Gospel.

Thank you for the support you give us in so many different ways and the interest you have in our community. Your prayers are always greatly appreciated.

Tony Kennedy, sm

Pastoral Experience, RANONG -THAILAND

Last summer 2018, soon after having completed my first year of theological studies, I was asked by my superior, Fr Tony Kennedy, if I would go to Thailand for pastoral experience. It was time for me to experience missionary life (just like some of my brothers before me), in a completely different cultural context, predominantly Buddhist. The answer was YES, even though I had been nurturing thoughts of going somewhere else for this same experience. Nevertheless, I quickly understood that the formator is the one that sees best and knows to a greater degree, his candidate's potentials and of course also understands best the needs of the Society. So therefore, my YES was very legitimate on these two aspects: that others are there and have been there, and that my superior sees in me a useful potential for this mission.

This is a mission run by our Marist confreres from the district of Asia and is called the Marist Asia Foundation (M.A.F). It is of course a precious mission for the Society of Mary in general and also helps in our Marist formation.

My specific mission at (M.A.F). was to teach at the school and also assist the health committee in charge of patients living with HIV/AIDS. This sounded interesting to me because teaching has always been my passion and I am quite compassionate when it comes to serving vulnerable people. So I left for Thailand full of energy and enthusiasm for this mission. I prepared well for my travel and also did all to be completely available once at there.

My experience in (M.A.F) as an assistant teacher and part of the health committee was quite enriching. It helped form me in several ways: first, I learnt a lot on humility especially through my daily interactions with the innocent kids I taught every day; second, I

learnt how to become more spiritually altruistic by shifting the attention from me and focusing more on others, praying more for them especially for the sick that I served and for the future of the students I taught; third, I learnt to appreciate different cultural beliefs and religion. Learning some of the «Dos» and «Don'ts» of this culture helped me in growing into a mature future Marist missionary. I was advised to always pay respect to the King and to Buddha (the kingdom's religion) especially whenever I came across a Buddhist shrine by bowing low with hands clasped upright on my chest as a Christian would do when making a good sign of the cross. Most of all, my greatest learning was how to listen to people in pain and difficulty without using many words. It was at this moment that I came to a deeper understanding that the work I was doing wasn't mine but God's and Mary's.

My feelings after this pastoral mission were that of great satisfaction and fulfilment and I am happy for having been sent there for this experience, hoping to one day return for a longer time of service, God willing.

My prayer is that God should continue to bless and use our confreres who indefatigably dedicate themselves daily to this mission and that God should also replenish the resources of our benefactors and all those who support the mission in one way or the other, be it through their prayers or good thoughts.

ALL FOR THE GREATER GLORY OF GOD AND
HONOUR OF THE MOTHER OF GOD.

MUKONG Gabriel TIM



Summer Immersion

Lyons and Yaoundé

My summer was a rich pattern of experiences. At the end of June I arrived in Lyon to begin one month of French language, during which I stayed at the venerable community of Sainte-Foye. The hospitality of this community left a deep impression on me; particularly their willingness to spend time with me despite my lack of language. I am convinced that there was mutual lamentation at my inability to join in on the word play but at least I could recognise the difference between *'polyglot'* and *'troglodyte'*.

The study at Alliance Française was high quality and I made a number of fast friends. The pronunciation was, and continues to be, the most difficult aspect of French. It turns out that the difference between *'cuisine'* and *'cousine'* can be imperative, particularly if you love cooking. My afternoons and weekends were a mix of personal study, community time/prayer, exploring the city of Lyon and visiting several Marist places.

At the conclusion of July I caught another flight to the city of Yaounde, the capital of Cameroon. Unfortunately my travel bag did not arrive

with me and for two weeks I had to rely on the generosity of my confreres at Scalom for some clothes. It was here that I began my pastoral at the parish of Obili, joining several groups such as *'Parole de Dieu'*, *'les enfant de cœur'*, *'les lecteurs'* both francophone and anglophone, Marist laity, and visits to the sick. I also worked at the 'farm' with Padre Luigi, an Italian confrere, digging and weeding as well as visiting the formation community of Nkolbisson where possible.

Obviously the language continued as a barrier, particular with the new accent, however people were very kind and open. Though perhaps some were too friendly as one of my appellations was 'brother in law' (*mon beau*), and I was never sure how this was supposed to work. Renewing my vows in this community was a special climax to my time, reinforcing particular Marist call, surrounded by Marist confreres and laity, in an otherwise alien environment. Overall I feel very blessed with my opportunity to taste different flavours of Marist life, develop my pastoral skills, and perhaps escape from my Roman study for a few months!

Hayden Powick, sm



*Travaillez, prenez de la peine :
C'est le fonds qui manque le moins.
(Le Laboureur et ses Enfants, Livre V - Fable 9)*

LA VIE A L'UNIVERSITE

L'Université Pontificale Grégorienne qui se dresse avec fière allure au cœur de la cité capitale Rome, est précisément située à Piazza della Pilotta, 4. Cette institution au caractère mosaïque du fait de la provenance des quatre coins du monde de ses occupants, est un véritable point de rencontre de l'Homme dans toute sa diversité. Ainsi, il va de soi qu'elle regorge une insondable richesse du point de vue linguistique, culturelle et sapientiale. Ce qui lui vaut d'ailleurs l'appellation d'Université des Nations. Au regard l'ambiance qui renseigne sur le déroulement de la vie académique dans cette imposante et illustre institution qui accorde du prix à l'excellence, le constat qui se dégage est absolument et indéniablement celui que l'on connaît dans tout temple du savoir. C'est nécessairement celui d'une ambiance studieuse, avec les cours dispensés çà et là par des professeurs dont la notoriété ne fait aucun doute mais, impose par elle-même respect et admiration.

Toutefois, notons que, pour un apprenant qui en est à sa première expérience, l'insertion et l'adaptation sont les premières difficultés à outrepasser. Le système est

nouveau, la langue d'étude, l'italien, n'est très familier pour beaucoup y compris la méthode pédagogique d'enseignement et le système d'évaluation sont aussi nouvelles. Au-delà de ces exigences évoquées, l'université offre un cadre serein et propice à l'étude et à la recherche. Cela est facilement perceptible, avec sa gigantesque bibliothèque au combien fréquentée par les étudiants et professeurs confondus qui s'abreuvent dans les livres à longueur de journée dans un silence qui vous dit une fois que vous y êtes à l'entrée qu'ici, on n'étudie pas de bruits. L'un des objectifs étant celui de tout système pédagogique moderne, qui accorde une importance capitale à la recherche par l'apprenant qui est au centre en vue d'implémenter en lui l'amour de la recherche personnelle et l'arrimage aux nouvelles données pédagogiques gages de l'esprit d'initiative, de l'effort et du mérite. La réussite passe idéalement par là ! Il faut alors non seulement savoir s'asseoir, mais plus encore, aller puiser au plus profond de son courage, en passant par l'abnégation et l'amour du travail bien fait. Loin d'être une utopie, on y arrive aussi à cette objectif évoqué juste par l'assiduité aux cours magistraux dispensés pour la plus part en matinée.

Charles Apeke , sm



Studying hard for exams

PEREGRINAÇÃO À ORVIETO

No dia 17 de novembro de 2018 cerca de 2000 universitários de todas as universidades de Roma tiveram o privilégio de fazer uma peregrinação à catedral de Orvieto. Orvieto é uma pequena cidade turística às proximidades de Roma. Essa peregrinação foi organizada em três momentos importantes: no primeiro momento fomos convidados a refletir sobre a nossa vida universitária como um meio para realizar o chamado pessoal de Deus. Foi discutido que a universidade nos ensina como enfrentar os desafios da vida, nos capacita para entrar no mercado de trabalho e nos faz sermos intelectuais, mas tudo isso não basta se não nos deixemos amadurecer na nossa fé. Para isso é necessário deixar ser guiado pela pessoa de Cristo porque ele é o mestre de nossos estudos e de nossa vida enquanto cristãos. É necessário, portanto, deixar ser moldado por ele para enfrentarmos os problemas atuais na Igreja, defender a vida e reconhecê-la como dom de Deus.

No segundo momento fizemos uma reflexão sobre a história de construção da catedral de Orvieto, as riquíssimas obras sacras e as decorações que essa contém desde o período

da Baixa Idade Média, particularmente entre os anos de 1300 e 1400. Entre as obras mais reconhecidas estão as esculturas em suas fachadas que narram a criação do mundo, a história de fé do povo de Deus contida no Antigo Testamento, o chamado dos profetas, a história da encarnação do Verbo, o papel de Maria entre os apóstolos, o juízo universal, etc.

O terceiro e último momento foi o mais significativo, logo após a missa o bispo da diocese de Orvieto, presidente daquela celebração, sugeriu que nos fosse aberto o sacrário onde se encontra o corporal manchado de sangue desde o ano de 1352, usado na celebração eucarística na qual ocorreu o milagre eucarístico de Bolsena em 1263. Através deste milagre eucarístico o Papa Urbano IV instituiu a solenidade de Corpus Christi em toda a Igreja.

Essa foi uma peregrinação muito significativa em minha vida pessoal e espiritual. Me fez refletir profundamente sobre o meu chamado à vida religiosa como um chamado que não vem de mim, mas de Deus. Um chamado que me transforma diariamente e me faz refletir sobre o mistério da minha vida. Todos nós estudantes de diferentes universidades de Roma, leigos e religiosos oriundo de diversos países estávamos ali unidos em Cristo e por Cristo.

Leandro Martins, sm



Final Profession and Diaconate

Receive the Gospel of Christ, whose herald you now are, Believe what you read, teach what you believe, and practice what you teach

During my last four years in formation, I have witnessed a number of my brothers making their perpetual profession in the Society of Mary. This academic year, I had the privilege of witnessing our one and only fourth year student Kenneth Akua make his lifetime commitment to God. Also present were the major superiors from our various Marist provinces and districts, yet I felt this year that my experience is a little different, a little more personal.

I have seen the progress of true discernment, growth and sacrifice that Brother Kenneth had put in during the last 8 years of his formation. As a Marist I can imagine Mary was smiling with great joy on that particular day as she had another new member join her Marist family. In that case I am happy to say that the Society bearing her name is still growing. At this point of formation I say it is truly amazing that someone could ever come to a point to give himself so completely and wholeheartedly to the Lord, that someone could have the confidence and assurance of publically professing that he wants to dedicate himself to serve the Lord as a religious living the Evangelical Counsels.

Just a month later November 3rd, the Casa di Maria Formation community in association with other members of the Marist Families here in Rome, including our confreres, benefactors and the friends gathered to witness the Ordination to the Diaconate of Kenneth. On this very special occasion, the words of the prophet Jeremiah echoed in my mind: *"Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations."*

It also reminded me of a phrase from Pope Francis:

"One who serves is not a slave to his own agenda, but ever ready to deal with the unexpected, ever available to his brothers and sisters and ever open to God's constant surprises."

Moreover, these two great experiences of the celebration of Reverend Kenneth's Perpetual profession and his Diaconate brought me humility before God with confidence to say that my life is not known to me and is not even under my own control. It is only God who knows all and is in control of all.

To Reverend Kenneth, I wish him many blessings as he prayerfully awaits his Priestly Ordination.

Iosefo Amuri, sm





Here I am Lord I come to do your will

Perpetual profession of Kenneth



Bishop Tom Burns, Fr. John Larsen, Fr. Tony Kennedy, Kenneth and his Brother Cyprian Akua after the eucharistic celebration

Leadership in Angelicum university

I've been studying at the Angelicum for just over two years and it has been a great experience. I have learnt a great deal, made many new friends and grown a lot in this time. Towards the end of my second year, a few friends and lectures asked me to consider running for Student President at the Angelicum. After a few months of thinking about it and talking to Fr Tony I decided to run for president as a way of serving the students of the Angelicum by representing them.

It was a surprise when I was successful especially as previous presidents have mainly been from the Italian section of the university. I had a good starting platform as there were many things that were in my favour.

The Angelicum is a comparatively small university and therefore have small class sizes. This creates a more familial environment and facilitates the possibility of close knit friendships. In most cases it is even possible to know the names of all the students in your class. The lecturers know the names of their students and greet them around the university. After 2 years of study I got to know a good number of students as well as the lecturers who were able to put in a good work for

me.

But it has not been all fun and games and there have been a few challenges. In this new role a multicultural, multi lingual, multidisciplinary university, communication is a real challenge. The same statement or comment can have different connotations in a different culture and can mean something completely different once translated. It is something that I have been working on improving this year with the help of the staff and students but I think we all realize that it is not going to be solved in one calendar year. One of our projects this year is an online questionnaire to try finding out what the students want and work towards a solution. This will no doubt keep me busy over the next few months but it has been a great experience so far and it has taught me a lot.

Benedict D'souza, sm



Preparándonos para predicar el Evangelio.

Durante nuestra formación en el Teologado tenemos el privilegio de tener, como parte de nuestro programa, momentos de entrenamiento para predicar la palabra de Dios. Esta práctica no es del todo nueva para nosotros estudiantes. En el Noviciado se nos animó a meditar y compartir la Palabra de Dios del mismo modo. Es un ejercicio útil para nuestra misión de anunciar la Buena Nueva con dignidad.

Los Maristas se han caracterizado desde sus inicios por su dedicación a evangelizar la gente. De hecho, eran identificados por su estilo peculiar de predicar, la misericordia y el anuncio de la Buena Nueva eran parte esencial del mensaje, en lugar de dar una lección de moral. Si ellos pusieron tanto interés y esfuerzo a este ministerio de la Iglesia ¿por qué nosotros no estaríamos dispuestos a seguir sus pasos y trabajar en mejorar el anuncio del Evangelio?

Estoy convencido que el Espíritu Santo siempre ilumina a las personas para decir las palabras correctas porque conoce los corazones de las personas. Sin embargo, mi experiencia come

seminarista me han enseñado que la gracia supone la naturaleza, es decir, necesitamos poner esfuerzo para adquirir todas las herramientas humanas y llevar con dignidad el tesoro de la Palabra.

En nuestra casa de formación tenemos este apostolado. Cada sábado, dos de nosotros se para delante de la comunidad y presenta una reflexión sobre el evangelio del domingo siguiente. Me parece objetiva esta dinámica, especialmente cuando al final de la predica hay una crítica de parte de los chicos y formadores sobre cómo presentamos el mensaje. Es muy enriquecedor ver que hay muchas cosas que trabajar. De hecho, pocas veces nos damos cuenta qué tan bien dimos la reflexión o qué cosas debemos mejorar, ya que juzgamos solo desde nuestra propia perspectiva, pero cuando otra persona nos hace un comentario es cuando entramos en consciencia y ponemos más atención en el trabajo.

Dios quiera que cuando nos toque estar realmente ya enfrente de la asamblea podamos entregarnos con pasión y dedicación.

Por Ricardo Navarrete Gutiérrez



Le texte final du Document de la XV^e Assemblée générale ordinaire du Synode des évêques, tenu du 3 au 28 Octobre 2018 à Rome sur thème "Les jeunes, la foi et le discernement vocationnel", a été voté dans l'après-midi du 27 Octobre, en Salle du Synode. Le sujet central de ce synode est la jeunesse et, les clefs de réflexion sont la foi et le discernement vocationnel.

En effet, la jeunesse constitue et le présent et le futur de l'Eglise. Cependant, pour garantir un avenir meilleur à cette jeunesse dans l'Eglise, il est important de l'encadrer, de l'écouter et de la guider : d'où la clef fondamentale du discernement. La particularité de ce synode, tel que affirmée au n°119, est la redécouverte de l'aspect synodal. En effet, les évêques ne pensaient pas à ce qu'il faut faire pour la jeunesse, mais plutôt à comment impliquer la jeunesse dans la vie quotidienne de l'église et même dans la prise décision.

Le chapitre I de la III^{ème} partie du document nous éclaire sur cet aspect. Il s'agit d'une responsabilité et d'une coresponsabilité :
« Dans ce Synode, nous avons expérimenté que la coresponsabilité vécue avec les jeunes chrétiens est source de profonde joie aussi pour les évêques. Nous reconnaissons dans cette expérience un fruit de l'Esprit qui renouvelle continuellement l'Eglise et l'appelle à pratiquer la synodalité comme façon d'être et d'agir, en encourageant la

participation de tous les baptisés et des personnes de bonne volonté, chacun selon son âge, son état de vie et sa vocation » (Document final de la XV^{ème} Assemblée Générale Ordinaire sur les jeunes, la foi et le discernement des vocations, n°119.

C'est donc un appel, un processus continu à faire des jeunes coopérateurs et collaborateurs dans la mission de l'Eglise. Tout comme sur la route d'Emmaüs, il est important de dialoguer, d'écouter afin d'arriver à la pleine compréhension de la foi et à sa transmission fidèle. C'est une écoute réciproque qui conduit à l'écoute de l'Esprit Saint en nous. Le synode veut ainsi promouvoir et valoriser les dons et le charisme de chacun ; que chaque baptisé puisse jouer son rôle afin d'éviter les abus, le cléricalisme et des prêtres et des laïcs.

Nous constatons ainsi que l'Eglise n'est pas une propriété privée. Elle est ouverte à tous. Elle s'ouvre aussi à des horizons missionnaires qui dépassent l'autoréférence pour embrasser l'altérité, la culture du donner et du recevoir (Nous pouvons aussi faire allusion à la « Civilisation de l'universel », telle que pensée par Léopold S. Senghor) et, aussi, s'ouvrir aux besoins de la société actuelle dans le souci d'une responsabilité et pour les générations futures et pour le bien être de la terre menacée par une crise socio-écologique.

Stev Youm, sm

Synode
Les jeunes, la Foi
et le discernement des
Vocations



“ L'Eglise désire se mettre à l'écoute de ta voix, de ta sensibilité, de ta foi, mais aussi de tes doutes et tes critiques ”

Lettre du Pape François

Licentiate program in Ecumenism

One of the fascinating things as I reflect on my journey this year is taking up a new program of study in Ecumenism. Thanks to the Society of Mary for giving me another opportunity to further my studies in the Licentiate program. Reflecting on my experience in Ecumenism, I have come to appreciate and love the course. It has broadened my perspective on theology. It teaches me to look beyond the understanding of our Catholic tradition and to reach out to the other Christians who proclaim Christ.

As I reflect on that experience I can say we cannot deny the fact that Ecumenism has opened up a new horizon in the Church. It allows us to reach out to other churches with openness and understanding. The program teaches us how to dialogue and share God's word with other churches. It is tempting as Catholics to stick to ourselves and not want to open up to other Christian churches. I believe those days are over whether we like it or not. Today the Catholic Church has moved into the new trend of dialoging with other Christian churches and religions. So as Catholics of today, we also need to adapt to the changes within our Church and to be open to reach out to other churches and religions. The course in Ecumenism helps us find our common beliefs and develops as in helps unity within Churches. It makes us understand and accept others with mutual accountability.

One of the things that I enjoy is being able to study with my fellow classmates from different Christian churches and religions. I am also privileged to study alongside my Marist confrere Fr Kevin Medilo from the Philippines who is focusing in Inter-Religious Dialogue. Studying with Pentecostal, Muslim and Eastern Orthodox students is a rich experience that

I am privileged to have. It teaches me a lot about how to be open and share what we have in common. It is always enjoyable when we come to discussions and sharing in the classroom because we learn from each other and we come up with suggestions on what can be done to come up with peaceful solutions. We all have one goal in common and that is to work for our salvation but in a different way. The ultimate end of God's creative and saving action will be realized when all things have been made subject to the Son; *"then the Son himself will also be subject to him who put all things under him, that God may be everything to everyone."* (1 Cor 15, 28).

The study of Ecumenism has made me realize how important it is to be Ecumenical in the Church. It is important in our mission today because we are surrounded by many different Christian churches and religions. We need to have skills that can enable us to dialogue with other Christian churches and religions. The course also helps me to grow in my understanding of the Church and other churches and religions, particularly in what we have in common.

As the early Marists went to Oceania, they had no idea what was awaiting them. The people had their own culture and way of worshipping in a traditional way. Their life style was different from that of the early Marists. This makes me imagine the challenges they went through to try to evangelize the people. As a Marist, I come to appreciate what this course has given me. It makes me see a dimension of what it means to be a missionary. We are called to be open and to share with others what we have. And taking up Ecumenism forms me to be more ready and equipped for what is ahead of me

Floyd Gatana, sm