

Le football comme une expression pour l'évangélisation dans le sens de la fraternité.

La fraternité est une vertu qui donne à l'homme d'atteindre une maturité considérable dans la connaissance de soi, des autres et surtout une bonne ouverture d'esprit pour atteindre son épanouissement. Ainsi, dans ce contexte, plusieurs méthodes sont pratiquées pour mieux entrer en fraternité. Dans le cadre de notre vie à casa di Maria, cette fraternité s'ébauche à plusieurs niveaux tant bien interne qu'externe.

Au niveau externe nous la vivons par des sorties à la rencontre de personnes nouvelles afin de mieux se connaître. C'est dans ce sillage que nous nous sommes rendus dans le collège irlandais pour une journée de fraternité, de partage et surtout de réjouissance en utilisant le football comme moyen central. En effet, cette journée fut marquée par une belle compétition de football qui a donné l'occasion de comprendre que l'évangélisation peut utiliser le football et/ou la fraternité comme relai car, il permet d'exprimer d'une manière l'amour que nous avons du prochain.

Cette rencontre nous a permis de voir notre performance s'améliorer par rapport aux échéances précédentes. C'est ainsi que nous avons atteint le cap des quart de final. Le football étant le sport qui rassemble et rapproche les uns des autres, il n'est pas exclu que dans notre monde d'aujourd'hui il devient aussi un jeu pour l'évangélisation parce que l'amour des frères se cultive aussi dans ce milieu. Cette journée fut donc une occasion qui restera à jamais dans nos mémoires.

Frère Yves TUMA, sm



Borbottare l'italiano

Il 15 luglio 2018. Erano circa le 08:20 quando il treno dalla stazione "Quattro Venti" a "San Pietro" è diventato il mio nuovo mezzo di trasporto in una città così conosciuta nel mondo e di cui ora ho la fortuna di calpestare le strade: Roma.

Vorrei continuare una storia, ma su una nuova pagina e con una lingua diversa. No, non era una sorpresa. Devo confessare che in questo momento della vita religiosa, sono necessarie parole esatte in cui ci si sente a proprio agio nel seguire un programma mosso dall'amore. Alcuni mesi fa avevo iniziato a elaborare i miei documenti, a scegliere i miei vestiti, a prepararmi per il nuovo.

Ora, tra tante strade e chiese piene di storia, e sotto un clima che mi bruciava la pelle, sapevo che era necessario qualcosa; imparare l'italiano. Altrimenti, la prossima volta non sarei stato in grado di entrare nel supermercato e comprarmi una bottiglia d'acqua, partecipare alla messa o godermi i musei storici. Questo mi avevano detto quelli che erano venuti a studiare qui prima di me. Conoscevo l'intero programma dalle loro esperienze. Anche se, un'altra delle mie confessioni è dire tutto quello che non sapevo o non mi aspettavo, ma che mi aspettava a braccia aperte. Perché fare un viaggio, per qualsiasi motivo, comporta sempre una certa preparazione, e a volte pensi di essere preparato per qualsiasi situazione. Meno che per una cosa: le sorprese.

Per esempio, io non sapevo che nella scuola

italiana (PROLINGUA) avrei incontrato i miei primi compagni di studio del corso di italiano che apprezzo con il cuore. Siamo stati guidati da Giada, la nostra insegnante italiana, che ho sempre ammirato perché grazie a lei abbiamo imparato a respirare l'italiano ovunque. E tra i miei compagni ci sono stati momenti in cui nessuno ha capito la lezione, ma anche così, abbiamo finito per capirci, con o senza italiano.

Ho iniziato a balbettare qualche mese parole italiane fino ad oggi, con tanti religiosi, sacerdoti, compagni di classe e in casa di Maria, ma devo fare un riconoscimento specialmente a quei migranti che, a causa di un bisogno profondo, hanno dovuto imparare la stessa lingua. La cosa interessante della formazione nella vita religiosa è che anche quando seguo un programma, c'è così tanto della creatività di Dio, quando mi fa semplicemente cambiare la mia lingua, per esempio. Non so ancora cosa farà nei prossimi anni di teologia, ma spero di accettare tutto con uno spirito gentile.

Il prologo del libro del Siracide fa una confessione a coloro che cercano di incontrare un'altra lingua quando dice: "Perciò, siete invitati a leggere questo con benevola attenzione e mostrare indulgenza in cui sembrerebbe che, nonostante la nostra Non siamo stati in grado di indovinare nessuna espressione. Perché ciò che è espresso in ebraico non conserva la sua stessa forza quando viene tradotto in un'altra lingua".

Jaime Perez Martinez, sm

Theological Formation in a Pluralistic Catholic Theological Landscape

Theological formation, though important, is only one part of the whole formation journey to priesthood and thus cannot be treated in isolation from other aspects of formation. The *Ratio Fundamentalis Institutionis Sacerdotalis* says that in the years of theology, a fruitful and harmonious interaction should be achieved between human and spiritual maturity, between the life of prayer and theological understanding. Theological studies then is not just an intellectual exercise or mental gymnastics but through it the seminarian should allow himself to be transformed and configured more closely to Christ who is the object of his study and prayer. It should lead him to a deeper participation in the mystery of Christ. The Ratio more specifically says that seminarians in this stage of formation should configure themselves to Christ specifically as shepherd and servant. This is so that united to Him, he can make his life a gift of self to others. This entails that theology is best done kneeling, for through it seminarians enter more profoundly into the contemplation of the Person of Christ, ensuring that the relationship with Christ becomes more intimate and personal. Hence the purpose of theology is to configure the seminarian more intimately to Christ as shepherd and servant who then freely gives the gift of himself to the People of God.

One of the biggest surprises in studying theology, well at least for me; was being thrown into a theological landscape of various conflicting 'schools' of thought. One enters into theological studies naively assuming that Catholic theology is completely coherent in itself, providing a united understanding of God, Scriptures, Revelation, the Church and the human person. Unfortunately this is not the case. Generally one can see in contemporary Catholic theology three main schools of thought.

First, the multi-branched Thomism focusses on the perennial comprehensive systematic theology of the Angelic doctor St. Thomas Aquinas. The works of such prominent theologians such as Romanus Cessario OP, Romano Guardini and

Servais Pinckaers OP belong to this 'school'. One of the differences of Thomists is how they approach Aquinas' works. They tend to see that in reading him, they are interested both in the saint and the subject matter; for it is impossible to divide the person who probed reality from the reality he probed. To study Aquinas properly then, is to communicate with him. This is probably the reason why our Dominican professors encourage us to preface our study of St Thomas with a prayer to him.

Second, is the *Communio* 'school' which was founded on the works of prominent theologians such as Hans Urs von Balthasar, Henri de Lubac SJ and Joseph Ratzinger. Unlike the Thomists above, they are more synthetically oriented taking ideas from the entire intellectual patrimony of the Church. Their broad philosophical range also includes the classical Greek philosophy which underlies much of Thomism. When working with Thomistic ideas, they tend to read Aquinas through the lens of his Patristic antecedents.

Third, is the *Concilium* 'School' which is associated with the works of eminent scholars such as Edward Schillebeeckx OP, Yves Congar OP and Karl Rahner SJ. They have a more liberal interpretation of what Vatican II meant by *aggiornamento*, seeing it as a renewal of the Church, adapting Her to modern times in all fields from liturgy to missiology. A deep understanding of this complex pluralistic Catholic theological landscape necessitates an extensive knowledge of modern and contemporary philosophy.

The fault lines between these 'schools' include the understanding of the relationship between, nature and grace, faith and reason, history and ontology, logos and ethos, scripture and tradition, Christ and the Trinity etc. Nevertheless, all these theologians operate within the ecclesial community where there is the office of the Papacy and the Congregation for the Doctrine of the Faith. The Church accepts that there is more than one valid way of unpacking Christian Revelation as long as one is within doctrinal boundaries which act as guide rails preventing anyone from falling into heresy.

Inserted into such a pluralistic Catholic theological landscape, how does a seminarian navigate through his theological studies? The whole landscape of Catholic theology is highly fragmented and there is little agreement about methodological principles and issues that should be categorized as central to the subject of fundamental theology. Fortunately for us, the universities we attend are more or less focused on particular 'schools' of thought. Unsurprisingly the Angelicum immerses its students in Thomistic theology while the Gregorian more or less focusses on the Communio 'school'. However the Thomistic 'school' has many branches and sometimes just as students think that finally they have a good grasp of Thomistic theology, in walks a professor from a different branch of Thomism. I can well imagine the same happening at the Gregorian especially between the Communio and the Concilium adherents.

Yet, our professors only introduce us to specific hermeneutic lenses through which we view a certain aspect of the Mystery within a bigger theological landscape. The onus is then on students to deepen and broaden this understanding through study, further readings, reflections and prayer. The four years of intensive theological studies should inevitably lead us to align ourselves with particular schools of thought or theologians. Which school of thought or theologian one is attracted to I suppose depends on various factors including personality, faith experience, personal history, context of theological formation, Catholic theological journals one subscribes to, friends and even formators. Through all this, it is good to keep in mind the "both/and" approach of Catholic theology which begins in the unity in distinction of the Trinity and runs right through creation as a kind of watermark. This is because any authentic Catholic-Christian theology always attempts to understand both sides of a reality in all its complexity, and tries to avoid overemphasizing one side while neglecting the other, which leads not only to distortions of the truth, but also to unfortunate consequences in practice.

Fr. John Larsen always reminds us that

we study not only for ourselves but more so for the people we will minister to. As missionaries we are being formed to work anywhere. We are "shock troops" (Colin) and thus to be trained for the most extreme missionary areas. Speaking as an Oceanian Marist, the most extreme areas of mission are places where people are more critical and better informed, immersed in a world of ideological pluralism where Christianity which in itself is exposed to many interpretations, is but one of the many competing metanarratives. To evangelize in such a context requires an extensive and sound knowledge of theology, philosophy and history. One of the advantages of being formed in a pluralistic theological landscape is that it prepares us for these contexts. With such a sound theological background one can easily do mission anywhere, whether its Notre Dame des Victoires in San Francisco or Queen of Martyrs, Wainoni Bay, Solomon Islands. The question that sometimes arises is which theological school is best for missionaries? Personally I think that it is not so much the theological school you are formed in but your attitude or approach to theology that counts. Just look at the great missionary saints; they come from a wide range of theological schools.

To sum up, being formed in a pluralistic theological landscape largely places a seminarian's theological formation in his own hands. The university he studies in, his professors and formators may have influence on this aspect of his formation but ultimately he is responsible for how well he forms his own understanding of theology and how wide and deep he explores into the various fields of Catholic theology. All this is done with a view to having a deeper understanding of the Catholic faith in a pluralistic world. As mentioned earlier, he studies theology not only for himself but also for those he will serve, thus theology is the one thing a seminarian should not get wrong in life as it affects not only his eternal destiny but also that of those to whom he ministers.

Samu Tukidia S.M.

Nostra comunità



*Rev. Tony
Kennedy, sm*



Rev. Larry Duffy, sm



*Rev. Sione
Hamala, sm*



*Rev. David
Sanchez, sm*



*Sr. Charles
Apeke, sm*



*Sr. Josefo
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*Sr. Cameron
Mota, sm*



*Sr. Pres
Tuma, sm*



*S. Ricardo
Navarette, sm*



*S. Guy Roger
Assogoma, sm*



*S. Benedict
D'souza, sm*



*S. Samuela
Tukidta, sm*



*S. Floyd
Gatana, sm*



*S. Leandro
Martins, sm*



*D. Kenneth
Njong Akua, sm*



*S. Stev
Soum, sm*



*S. Hayden
Lowick, sm*