

LA SORGENTE

BULLETIN OF THE MARIST INTERNATIONAL THEOLOGATE, ISSUE #01, FEBRUARY 2021



FORMING A COMMUNION FOR MISSION

'Marists form a Society to carry out the mission to which they have been called by Mary. To fulfil it they profess chastity, obedience, and poverty according to the tradition of the Church and the norms defined in the Constitutions. They agree on rules for living their lives together and holding in common certain possessions which they use in a way that is true to the ends of the Society.'

SM Constitutions N. 91



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La Sorgente

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TONY KENNEDY



Issue #1 February 2021



The house is very quiet today after a long term of intense study. The exams that mark the end of the first semester have just finished. However, there are only a couple of days break before the next semester begins. Apart from the first few weeks way back in October last year the vast majority of classes for the seminarians have been online. Most of the exams were online.

Last summer was so different from normal. Usually, we head off in different directions: for pastoral experiences, retreats and holidays. Not in 2020. Some could not leave when they wished, others could not arrive when we hoped. The house was fairly full all summer. We had some extra people here for the Marist Studies Summer School.

When the academic year began, we received the news that in Rome you had to wear a mask when you went outside. This was compulsory. Then a few weeks later as it began to get colder there were further restrictions introduced: restaurants and bars closed at 6 pm, shops closed early, and a nightly curfew was introduced. Over the Christmas break further restrictions were imposed in an attempt to reduce the number of new cases of COVID.



we grown? How have we struggled? How can we continue to provide hope and encouragement to each other in these times?

I read something recently where the author was wondering about giving something up for Lent this year. They wrote that they, indeed the whole world, had given up and lost so much in the last year. For some it felt like Lent 2020 never ended. They felt it important to also ponder what they have gained and been enriched by as well.



The other day I visited St Peter's Basilica. It was about 2 pm on a Friday afternoon. Besides about 10 security people there would not have been 20 people. There was a group of 8 tourists with a guide and a few other people scattered inside this vast church. It was strange to see the Church as a place of quiet and prayer when it is usually full. How life has changed for all of us.

As Lent begins, we ponder what has happened for us as individuals and communities, indeed the whole world, since Ash Wednesday 2020. How has the experience challenged and changed us? How have



Thank you to those who continue to support us in so many different ways.



La Sorgente

Tony Kennedy, sm



Issue #1 February 2021

THE FIRST STEPS IN THE ETERNAL CITY



E tu, quali buoni propositi per l'anno nuovo ti sei promesso? Sì, un mese fa avresti dovuto iniziare con i tuoi nuovi propositi, nuovi motivi per camminare. Tutti facciamo progetti, cerchiamo di dare un senso alla nostra vita. E dopo l'anno appena trascorso, è veramente giusto chiedersi perché camminiamo, perché prendiamo risoluzioni. Perché ho deciso di dedicarmi a quello che faccio oggi, perché ho deciso di sposarmi, cosa guadagno progettando un viaggio, volendo avere una famiglia. Queste sono alcune domande che forse, all'epoca, non ci abbiamo chiesto e, tuttavia, fanno parte della nostra vita oggi. Per me la risposta più logica e semplice sarebbe: perché penso che sia la scelta migliore per me! C'è la mia felicità.

Sono passati cinque mesi da quando sono arrivato a Roma, in questa famosa città,

chiamata la Città Eterna. E ringrazio i miei fratelli Jaime e Sefo per avermi incontrato all'aeroporto, per avermi portato a Casa di Maria e avermi mostrato quale sarebbe stata la mia nuova residenza. L'esperienza dei miei primi passi su questa terra, devo dire, è stata di pace e riposo. Sentivo che stavo arrivando in un luogo sicuro, arrivando con persone familiari, con le quali quattro anni fa ho vissuto insieme per poco più di un anno e abbiamo stabilito una fraternità tra noi. Stava davvero tornando a casa. Stavo calpestando una terra straniera, sì! Ma come direbbe Stuart Little, ogni marista del mondo può trovare Casa di Maria.

Dicono che ogni strada porta a Roma, ma cosa fai una volta che sei a Roma? Onestamente, come direbbe Plankton "non pensavo che sarebbe andato così lontano". Penso al viaggio di Abraham, pieno di aspettative, dubbi e incertezze. Tuttavia, come padre della fede, ci insegna a camminare anche con un deserto davanti, a fidarci di Dio e perseverare. Alcune "avventure" non pianificate sorsero nella vita di Abramo, ad esempio, l'incontro con il faraone in Egitto, andando a salvare Lot, la visita inaspettata di tre viaggiatori, il sacrificio di suo figlio Issaco. Come Abramo, la mia esperienza a Roma non è stata solo conoscere luoghi, monumenti storici, fare lunghe passeggiate, il pellegrinaggio attraverso i luoghi che Jean Claude Colin ha visitato, ma piuttosto è stata un'esperienza di camminare insieme a Dio, guardando l'orizzonte, e lasciarsi scioccare da quelle "avventure" inaspettate.

Viaggiare nel mezzo di una contingenza non è affatto entusiasmante, anzi è stressante, tuttavia queste sono le circostanze in cui ci troviamo oggi. Arrivare alla Casa del Teologato a Roma fa parte di un programma da seguire dopo aver concluso la filosofia e il noviziato, sembrerebbe semplicemente un altro scopo da raggiungere per raggiungere la meta finale, il sacerdozio. Ma la realtà in cui viviamo oggi è proprio ciò che mi fa vedere il mio arrivo a Roma piuttosto come una passeggiata con Dio giorno per giorno. Non sappiamo se raggiungeremo quell'obiettivo finale, (magari sì!) quei propositi per il nuovo anno che ci siamo promessi. È importante averli, sì, perché ci motivano ad andare avanti, ma non dobbiamo dimenticare che ogni giorno, ogni avventura inaspettata, è un dono che Dio ci fa in questo presente che viviamo. Perché a che ci serve arrivare alla nostra destinazione, se non ci godiamo il viaggio, quelle cose che erano fuori programma? E a che serve fare nuovi progetti, nuovi scopi, se non li viviamo pienamente? Ringrazio immensamente Dio per l'opportunità di vivere questa esperienza, ma soprattutto ringrazio Dio perché ovunque, in ogni momento Lui cammina con me.



THE FIRST STEPS IN THE ETERNAL CITY

¿Y tú, que propósito de año nuevo te prometiste? Sí, ya hace un mes que debiste comenzar con tus nuevos propósitos, nuevos motivos para caminar. Todo el mundo hacemos planes, intentamos darle sentido a nuestra vida. Y es que después del año que acaba de pasar, es verdaderamente justo preguntarnos el por qué caminamos, por qué nos hacemos propósitos. Por qué decidí dedicarme a lo que hoy me dedico, por qué decidí casarme, qué gano con planear un viaje, el querer tener una familia. Estas son algunas preguntas que, tal vez, en su momento, no nos hicimos y, sin embargo, hoy forman parte de nuestra vida. Para mí la respuesta más lógica y simple, sería: ¡porque pienso/pienso que eso es/era lo mejor para mí! Ahí está mi felicidad.

Hace 5 meses que llegue a Roma, a esta ciudad famosa, llamada la Ciudad eterna. Y doy gracias a mis hermanos Jaime y Sefo por haberme recibido en el aeropuerto, por haberme llevado hasta Casa di María y enseñado la que sería mi nueva residencia. La experiencia de mis primeros pasos pisando esta tierra, debo decir, que fueron de paz y descanso, sentía que llegaba a un lugar seguro, llegaba con personas conocidas, con las que hace cuatro años conviví durante poco más de un año y establecimos una fraternidad entre nosotros. Verdaderamente llegaba a casa. ¡Pisaba tierra extranjera, sí! pero como diría Stuart Little, todo Marista en el mundo puede encontrar la Casa di María.

Dicen que todo camino lleva a Roma, pero ¿qué se hace una vez estando en Roma? Honestamente, como diría plancton “*no pensé que llegaría tan lejos*”. Pienso en el viaje de Abraham, lleno de expectativas, de dudas e incertidumbres. Sin embargo, como padre de la fe, nos enseña a caminar incluso teniendo un desierto enfrente de nosotros, a confiar en Dios y perseverar. En la vida de Abraham surgieron algunas “aventuras” no planeadas, por ejemplo, encontrarse con el faraón en Egipto, ir a rescatar a Lot, la visita inesperada de tres viajeros, el sacrificio de su propio hijo Issac. Como Abraham, mi experiencia en Roma no ha sido solamente de conocer lugares, monumentos históricos, de dar largos paseos, el peregrinaje por los lugares que visitó Jean Claude Colin, sino más bien ha sido una experiencia de caminar junto a Dios, poniendo la mirada en el horizonte, y dejarse impactar por esas “aventuras” inesperadas.

Viajar en medio de una contingencia no es para nada emocionante, más bien es estresante, sin embargo, estas son las circunstancias en las que nos encontramos hoy. El llegar a la Casa del teologado en Roma es parte de un programa a seguir después de haber completado la filosofía y el noviciado, parecería simplemente otra meta más que cumplir para llegar al objetivo final, el sacerdocio. Pero la realidad que vivimos hoy es precisamente lo que me hace ver mi llegada a Roma más bien como un caminar con Dios día a día. No sabemos si llegaremos a ese objetivo final, ¡ojalá che si!, a esos propósitos de año nuevo que nos prometimos. Es importante tenerlos, sí, porque nos motivan a avanzar, pero no debemos olvidar que cada día, cada aventura inesperada, es un regalo que Dios nos

da en este presente que vivimos. Porque, ¿de qué nos sirve llegar a un destino, sino disfrutamos el camino, de esas cosas que estaban fuera del plan? y ¿de qué nos sirve hacer nuevos planes, nuevos propósitos, si no los vivimos plenamente? Doy gracias inmensamente a Dios por esta oportunidad de vivir esta experiencia, pero, sobre todo doy gracias a Dios por que a todos lados, en todo momento, Él camina conmigo.



La Sorgente

Carlos Olivares, Theo I



LA LINGUA ITALIANA



Nel marzo 2020 scorso, ho iniziato in Camerun d'imparare la lingua italiana in un Centro chiamato “*Parliamo Italiano*.” Come tutte altre lingue, per parlare o scrivere, abbiamo bisogno di tempo e di pazienza. Ho incontrato alcune difficoltà prima di tutto la pandemia che ha interrotto tutta la lezione da marzo al giugno. Durante questo momento, sono stato a casa per continuare gli studi qualche volta online la situazione di connessione non era troppo buono. Nel mese di luglio, ho iniziato una sessione intensiva a casa prima di viaggiare a Roma. Questo corso mi ha aiutato molto per imparare le basi della lingua all'esempio leggere, parlare e scrivere.

Le difficoltà che ho incontrato sono diverse ma la prima era la pronuncia e leggere. La lingua italiana è molto vicina alla lingua francese che ho imparato qualche anni fa. Le strutture grammaticali sono le stesse ed esistono delle parole simile ma fa' attenzione con certe parole possiamo chiamare "false friends." Una parola in italiano può essere la stessa come in francese ma la significazione è molto differente, ad esempio, fermata (fermata dell'autobus) e fermer in francese (il verbo chiudere). Un'altra difficoltà c'era d'ascolto. Generalmente, gli italiani parlano molto velocemente e per capire tutto all'inizio è molto difficile. Anche adesso, ci sono molte parole che non conosco ancora ma piano piano tutto andrà bene.



L'ultima parte d'imparare la lingua italiana era a Roma. Abbiamo iniziato questo online con una professoressa nel *Centro Studia Cassia*. La Sua metodologia d'insegnamento mi è piaciuto molto perché Lei era molto gentile e prendeva il Suo tempo per spiegare lentamente. Con Lei, ho imparato ancora molte parole in italiano e come Lei è una Italiana, mi sono abituato con l'accento italiano. Normalmente, il corso sempre se fa in presenza ma alla causa della pandemia, tutto è stato fatto online. Tutto sono diventati online e ora studio in italiano all'università. Ci sono sempre delle difficoltà ma lo so e le difficoltà fanno parte della vita. Sono pronto per affrontare le difficoltà con fiducia e speranza.

Kube Clinton, Theo I



LE DIACONAT, UN SERVICE COMMUNAUTAIRE ET ECCLÉSIAL !

Pour comprendre l'essence même du diaconat, il suffit tout de suite de se référer au rôle que joue un diacre dans l'Église. Du grec διάκονος [diakonos], le mot diacre fait en effet référence à celui qui sert. Il s'agit pour ainsi dire, d'une personne choisie en vertu de ses qualités morales, de sa foi et de celle de l'Église afin de rendre un certain nombre de services bien définis au sein du peuple de Dieu dont elle-même est membre. Notamment, le diacre est au service de la Parole de Dieu, de l'évêque et dans le cas échéant, il assiste le célébrant principal par le service de l'autel. À cette brève présentation, ajoutons, par ailleurs que, le diaconat a également une dimension mystique en tant que réponse à un appel qui dénote le mystère de la vocation à suivre le Christ, souvent de manière radicale, lorsqu'il s'agit particulièrement de celui dit transitoire. Toutefois, qu'il soit un diaconat de transition ou alors permanent, le dénominateur commun reste qu'il s'agit d'un appel au service des frères et sœurs, c'est-à-dire du peuple de Dieu. Dans la Bible, on en retrouve évidemment des traces : Rm 16,1-2 nous informe sur la nature dérivant des titres des rôles diacre et prostatis dont Phébée, cette femme ministre de l'Église qui est à Cencrées, pour laquelle Paul demande à ses collaborateurs de réservier un accueil chaleureux sans doute en raison de la tâche particulière que celle-ci accomplissait au sein de la communauté.



Cette approche spécifique nous conduit à préciser que le diaconat, en tant qu'il est d'essence divine, renvoie à la disponibilité inconditionnée à servir. Il est donc à l'antipode de la logique du « pas d'intérêt, pas d'action » car il est proprement gratuité. C'est par conséquent un ministère que tout baptisé est appelé à exercer parce que configuré au Christ à travers le baptême. Le diaconat est alors une scène aubaine caritive au moyen de laquelle nous avons l'opportunité de rivaliser humainement le Christ, Diacre par excellence, en servant les autres. L'exemple nous est clairement donné par Jésus qui s'identifie comme διάκονος ou diakonos entendu, « serviteur des circoncis » en Rm 15, 8 ainsi que Paul à propos de son ministère d'évangélisateur en 1 Cor 3,5 ; 2Cor3,6 ; 6,4. Cependant, en Phil 1,1 une certaine particularité le pose comme un statut ecclésial précis étant donné que l'Église est aussi une institution organisée pour le service de Dieu et celui des Hommes. Seulement, le diaconat ne devrait pas pour autant être réduit à quelque conception monolithique favorisée par une approche héritée de l'Église, et qui pervertirait sa terminologie en lui collant une orientation exclusivement hiérarchique. Car rappelons-le, pris sous le prisme de l'organisation du sacrement de l'Ordre et du gouvernement ecclésial, il renvoie au grade qui précède et est en dessous du presbytérat. Il n'a néanmoins pas une vocation carriériste bien qu'étant transitoire pour ce qui concerne les candidats au sacerdoce. Une mauvaise compréhension du diaconat en son essence et de sa place dans l'Église pourrait malencontreusement empêcher de maintenir son dessein propre (décliné) par ces paroles du Christ : « Je suis au milieu de vous comme celui qui est en train de servir » (Lc 22 ,27).



Pour conserver le sens très profond du ministère diaconal dans l'Église, il faut absolument prendre en compte le fait que, dans la conception qu'en avait le Christ Jésus lui-même, il n'y a aucune trace de hiérarchie, mais bien simplement un noble appel au service, un ministère établi par lui, le Christ, serviteur par excellence, qui a su le démontrer par le mystère de sa vie, de sa mort (et de sa résurrection). Répondre à la vocation au diaconat en recevant ce (premier degré du) sacrement de l'Ordre, c'est vouer sa vie au service dans la gratuité la plus totale, avec amour et patience. En d'autres termes, être diacre, c'est accepter de donner de sa vie « cadeau » pour servir « cadeau » dans ce monde où le sens de la gratuité s'est démodé et où la beauté du service gratuit semble avoir perdu sa place dans la conception humaine. Pour faire simple, être diacre, c'est être au service des autres pour la vie.



La Sorgente

Charles Apéké, Theo IV

Issue #1 February 2021



REFLECTION ON TIME SPENT AT THE GREGORIAN UNIVERSITY 2017-2019, 1ST CYCLE

The following is a short reflection on my experience of studying for a Bachelors in Theology at the Gregorian University. It should be mentioned at the beginning that the following is coloured by the joys and difficulties of studying in foreign language. I was pleasantly surprised at how quickly one arrives at a high-level of aural compression, and at the same time demonstrating what one has understood in written or oral form becomes deeply challenging.



All of the seminar courses I have attended have been absolutely excellent. The lecturers are well qualified and competent in their various fields of expertise, and small classroom sizes facilitate sharing and collaboration. What I have learned during these seminars has certainly had the most intellectual/spiritual influence on me, and will stay with me for the rest of my life. One course (a seminar called 'Fraternity in the Gospel of Matthew') was nothing short of brilliant. I found myself pouring over biblical dictionaries and commentaries in various languages for that extra bit of insight into the text. I was surprised to discover that I enjoy the language side of the study and the opportunity to learn a little bit of Latin, Hebrew and Greek. I also enjoyed the pedagogical benefits of having to write at length on a topic of my choosing. This method of learning is otherwise notoriously absent from the Gregorian.

In general, I found the aula magna lectures tedious. Some courses are very dense. They make poor use of the central strengths of face-to-face lectures: that is, the attempt to make the material relevant and engaging. I learnt a lot of information for the exams, knowing full well that I will forget most of it. And I have. I felt as though 'getting through' the material is more important than developing good pedagogy that helps to solidify the fundamentals. Most of the courses can be meandering and disorganised. When this is the case, I fell back on to the course bibliographies, and often found myself reading in class instead of listening to the lecturers. The notes that are passed around the classroom are also comprehensive and disincentivise one to attend disorganised lectures. Why listen to rambling when I can read material for the exam? In the end there is unhappy and unresolved conflict between studying in a functional way for the exams (which encourages absenteeism) and actual classroom engagement and learning (which is difficult to evaluate effectively). It's a shame that we can't just have only seminars, but I realise the staff requirements would be impossible.



I am deeply grateful for all that I have learnt, and to the lecturers who put hours and hours into preparing lessons for us. Teaching is very difficult, and it's easy to criticise. There have been some excellent lecturers who have challenged me pastorally and intellectually. Personally, the best thing about the 1st Cycle at the Gregorian is that my personal reading list is now thoroughly enormous. Yet, overall, I am happy to be leaving the Gregorian behind; as Mark Twain said: 'don't let school get in the way of your education.'

Hayden Powick, Theo IV



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VIDAS LITURGICAS SOBRE PEDALES....



Con las grandes guerras del siglo pasado el ser de la humanidad y el de la Iglesia han tenido que descubrir otro modo de ser. La línea histórica sobre la que gira nuestra **bicicleta** es un suelo realista al que llamamos “*economía de la salvación*” en donde Dios persigue un sueño amoroso pero que la Iglesia solo lograba manifestarlo a través de una **apologética clásica** (mediante la demostraciones religiosas y exclusivas, con anatemas, etc...) como si fuera la llanta trasera (el pasado) de nuestro vehículo: solo había que creer sin respingar. Sin embargo el **cristiano creyente** que no deja de pedalear –en esperanza cristiana - mediante un ejercicio metodológico que pone en juego la **Revelación y la credibilidad de la fe** ha ido aprendiendo a discernir y a descubrir el sentido de lo sagrado. Gracias al Concilio Vaticano II se intuye un dialogo, ya no la defensa de posiciones o ideologías.

Este **pedalear dialógico** nos muestra la llanta delantera – presente con horizonte - en donde se ven claramente cómo nuestra Iglesia tiene muchos más elementos con las que proponer la fe, porque las disciplinas teológicas se estructuran: florecen la patrística y el ecumenismo, los estudios bíblicos y la misionología, la historia con una hermenéutica, con una antropología que mira al hombre *agraciado* antes que mirarlo como “pecador”. El sueño de Dios después de la guerra permite al creyente una palabra de epifanía, que pasa de la apologética cerrada a una teología fundamental, permitiéndonos el encuentro no solo con algunos, sino en apertura a **UN destinatario universal**, al hombre y la mujer, hermanos nuestros contemporáneos, creyentes y no creyentes. Nuestros paseos en bicicleta nos permiten poner a san Pablo como maestro de **teología fundamental**: “*siempre dispuesto a dar respuesta a quien nos pida razón de nuestra esperanza, pero con dulzura y respeto*” (1Pt 3, 15).

Nos habíamos dedicado a la primera parte de esas líneas paulinas. Nos falta seguir cultivando la dulzura y el respeto. Nosotros, como él, somos sujetos creyentes que discernimos el presente y el pasado con una sana tensión hacia el culmine familiar divino. Pedaleando hacia adelante descubrimos que aun en nuestra Iglesia hay una **crisis de participación** de sus miembros. No todos salen a pasear, ni a disfrutar de las riquezas que la misma Iglesia nos ofrece como Madre.

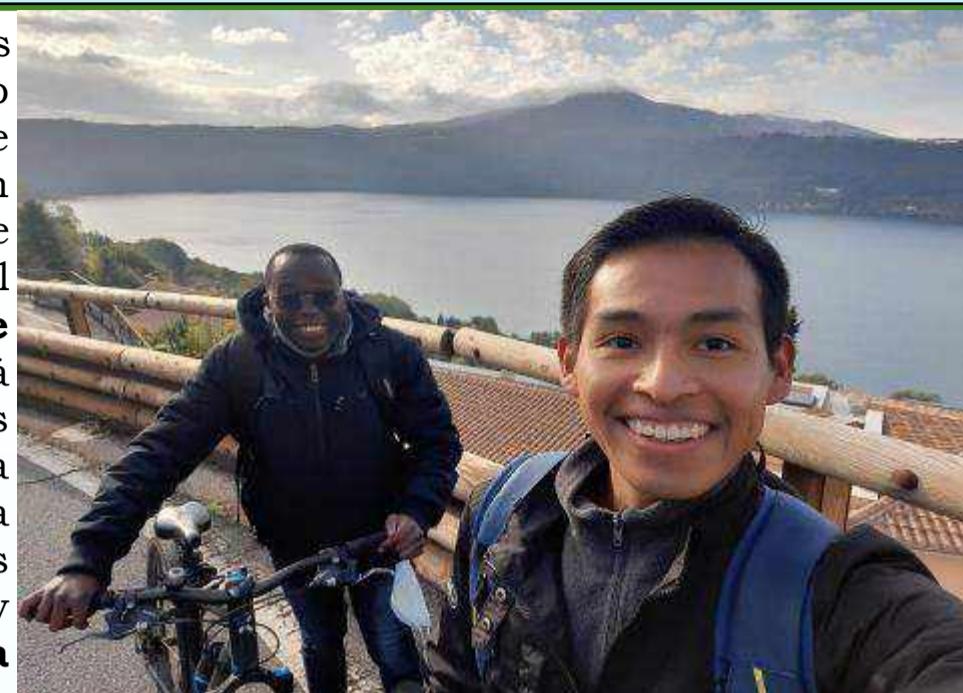
En nuestros paseos conviene aclarar algo: pasear en bicicleta no es fácil. Anteriormente uno salía de casa con la bicicleta y después de unos minutos regresábamos sin haber explorado y descubierto la gran ciudad romana. La estrategia debía cambiar un poco. Esta vez llevamos la bicicleta a la estación de tren, viajamos por una hora y solo el camino de regreso lo hacíamos en bicicleta. Todos tenemos que aprender a confiar. Yo aprendí a confiar en Carlos porque él arregló todas las bicicletas. Y de Christian que ha tenido la iniciativa de poner a todos en marcha para organizarnos.

¿Consecuencias de esto? Sí, hay algunas: por ejemplo, a mí personalmente me resulta fácil tomar la bicicleta y salir a donde el viento sopla, sin organizar nada. Al salir con mis hermanos de comunidad es necesario planear, y mostrar un programa concreto y convincente, cosa que a mí me cuesta hacer. Sin embargo al final me ha gustado. Aquí me vienen esas líneas armónicas de la Venerable Madeleine Delbrél (1904 - 1964), poeta y mística, convertida del ateísmo al catolicismo, que desde su bicicleta y dejándose interpelar del Compañero de camino, Jesús, nos dice ahora:



VIDAS LITURGICAS SOBRE PEDALES....

«Id...», nos dices en todos los momentos cruciales del Evangelio. Para coincidir con tu sentido hemos de ir, aunque nuestra pereza nos suplique que nos quedemos. Nos has elegido para estar en un extraño **equilibrio**. Un equilibrio que sólo puede establecerse y mantenerse en movimiento, en el impulso. **Es algo similar a una bicicleta, que no se tiene en pie sin avanzar**, una bicicleta que está apoyada contra una pared mientras no nos montamos en ella para hacerla marchar velozmente por la carretera. La condición que nos ha sido dada es una inseguridad universal, vertiginosa. En cuanto nos detenemos a observarla, nuestra vida se tuerce y flaquea. **Sólo podemos mantenernos en pie para caminar, para lanzarnos en un impulso de caridad.** [...] Te niegas a darnos un mapa de carreteras. Hacemos el camino de noche. Cada uno de los actos que realizamos se van iluminando como señales que se relevan. A menudo, lo único garantizado es este puntual cansancio del mismo trabajo que hay que repetir cada día, de la misma limpieza que hay que recomenzar, de los mismos defectos que hay que corregir, de las mismas tonterías que hay que evitar... Pero aparte de esta garantía, todo lo demás depende de tu fantasía *que se toma muchas libertades con nosotros*».



Nuestra vida es una **liturgia existencial continua**, que tiene siempre en consideración un impulso interno pero que no puede quedarse atrapado porque nos empuja mas allá de nosotros mismos, hay que dejar transpirarlo, dejarlo ver. Nuestro ser en Cristo y del gran regalo del Espíritu nos permite vivir como nuevas criaturas capaces no ya de vivir en **comunidad** – eso hasta cierto punto es simple - sino aun mas, el poder vivir la **comunión**. Oímos seguramente de la existencia de tantas comunidades, pero que no viven la comunión. Nuestro equilibrio – como en la bicicleta - está en cuidar esta comunión, en no estar todo el tiempo al frente dirigiendo el paseo. Se disfruta con los demás, y por ello es mejor cuando a uno se le ocurre tomar un café en el camino, o de cambiar bicicletas, o tomar un poco de agua, o quizás de rezar laudes en la montaña, tomar fotografías, en fin. Guggerotti es honesto al mostrar que el dogma cristiano se vive en medio de símbolos, y éstos **respiran** en nuestros gestos, no solo en los ritos.

La comunión no nos impide movernos a los gestos más simples. Advertencia del Papa Francisco al ser directo: «La paz social es trabajosa, artesanal. Esto implica el hábito de reconocer al otro el derecho de ser él mismo y de ser diferente. A partir de ese reconocimiento hecho cultura se vuelve posible la gestación de un pacto social.». ¿Qué importa si ahora nuestros apostolados están disminuidos cuando el **mínimo gesto** que yo tenga para con mi hermano será para su beneficio cuando él tenga que regresar a su ministerio? Por ahora tenemos más tiempo de **diffrutarNOS** unos a otros, no podemos desperdiciar esos ratos en que podemos ejercer alguna influencia cristiana en nuestro vecino.

Jaime Perez, Theo III



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LA PASTORALE AU TEMPS DU COVID 19

Le monde traverse un moment aussi délicat de son histoire dû à la pandémie. Il est en plein mutation avec les changements d'approche des personnes et de mouvements. Cette mutation vient affecter tous les secteurs d'activités de la vie. Elle affiche une conséquence très négative sur le quotidien et le rythme de la vie. Voilà un rythme que la pandémie est venue imposée à tous sans exception aucune. Nous à casa di maria n'en faisons pas l'exception, elle a bien et belle impacté dans notre quotidien et surtout sur le plan pastoral. En effet, pendant notre temps d'études théologique, nous intégrons également un temps pour faire la pastorale, celle-ci qui va nous préparer pour être de bons ministres demain. Cette pastorale s'exprime et se réalise dans plusieurs aspects comme la proximité aux pauvres et aux personnes vivant dans la rue, la visite aux personnes âgées et l'aide dans le camp des réfugiés. Ces dimensions de la pastorale requièrent un déplacement vers ses personnes pour donner ou exprimer notre compassion.

Face à la pandémie et ses différentes restrictions, il n'a pas été possible que cela puisse prendre effet. D'où l'accent fut mis sur notre propre communauté pour une pastorale plus fraternelle. C'est ainsi qu'en vivant comme frère, nous avons accentué notre action travers « *l'attention affective, qui est portée à l'autre* », comme nous l'invite le pape François dans sa lettre encyclique sur la fraternité et l'amitié sociale. Ceci va permettre de mettre une certaine dynamique au sein de la communauté. Ce dynamisme qui va nous conduire à l'accroissement de notre personne, et nous donner un peu de zèle futur ministre. Il va également nous apporter une maturité dans l'esprit et les actes d'approche des personnes. C'est pour cela qu'en temps de crise nous avons évité l'isolement, car « *personne ne mûrit ni n'atteint sa plénitude en s'isolant* ». Il fallait sortir de soi pour aller à la rencontre de l'autre dans la maison, ce qui donne un sens à notre vie communautaire, car même le fondateur nous dit que le tout premier lieu de notre pastorale est la communauté. Cette pastorale qui consiste à prendre soin du frère en communauté car « *le ministre du service fraternel en communauté est un apostolat de première importance* » C127. La pandémie est venue nous montrer haut combien il est important de vivre en frère en étant attentif l'un à l'autre.

Il convient de noter, que la pandémie n'est pas venue mettre fin à la pastorale, mais elle a donné de penser à une nouvelle manière de faire. Cette manière qui nous a donné la joie de vivre, car « *il y a des moments difficiles, des temps de croix, mais rien ne peut détruire la joie surnaturelle qui s'adapte et se transforme, et elle demeure toujours au moins comme un rayon de lumière qui naît de la certitude personnelle d'être infiniment aimé, au-delà de tout* ». Cette manière qui est de prendre soin de celui qui est d'abord plus proche de nous avons de sortir vers les autres. Cette action interne vient renchérir l'amour fraternel des uns envers les autres et promouvoir l'action de l'évangile au milieu de nous.



La Sorgente



Yves Tuma, Theo III



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THE JOYS AND CHALLENGES OF INTERCULTURAL COMMUNITY LIVING

Interculturality: As a seminarian in the Marist international formation house in Rome dealing with the joys and challenges of the plurality of cultures is a 'wakeup call' for me. Through interacting and experiencing other cultures in Marist formation houses in Fiji, Philippines, and Rome, I come to understand that my perspective might be quite different from someone else. One of the problems of living internationally *is people see what they wanna see, they don't see what you see.* I think the best thing to do is to perhaps appreciate and respect other cultural diversities and the openness to receive other cultures.



The new culture: In Bougainville [png] we have a greater respect for the elders, the value is so high, if I question the brothers I feel like I been disrespectful. I have been struggling with that a lot, with what my parents had taught me in the past. But now I have to talk back to my brothers in the formation house and to have conversations with them. This is a new culture and a new adjustment for me.

Living in intercultural religious **community is about creativity.** Imagine 5 or 12 other brothers in the same house. We walk with each other in discernment and feel a strong call to community yet wonder what it will really be like and if they can truly live in [harmony] it. This is what I feel during my come and see program back in my home district of Bougainville, in the province of Oceania. When I was discerning religious life, one of the big things that drew me was community. Community life is one of the pillars of the Society of Mary [Marist].

The ministry practices: When we enter a congregation, we never know with whom we will live and minister [still seminarian]. Going for pastoral with other brothers during the weekdays and on weekends here in Rome, that is part of the great adventure of religious life. The community is where I have found my greatest joy, reconstructed my assumptions about others and have been challenged to be truly welcoming and inclusive.

Spirituality and liturgical worship: One of the great joys of living in a multicultural community is that we are all different. It is in community that I have been challenged to try various cultural dishes, prayed in another language or in another way unfamiliar to me. For example, the genuine interest in the person is very helpful; encouraging them to feel freer; encouraging them that Feast of Guadalupe is coming up; this can say a lot about the new members. This year [2020-2021] we were extremely fortunate to have Mexican Marist seminarians who encouraged us to pray and understand more about the history of the feast of Guadalupe. Moreover, I have been enriched by the gifts my brothers bring to community. I hope they have been enriched by what I have brought and shared.

**Conclusion**

Lastly, by experiencing and living in the religious life I have been encouraged to think interculturally and creatively about community life, future ministry practices, spirituality and liturgical worship.

*La Sorgente***Cameron Mota, Theo III**

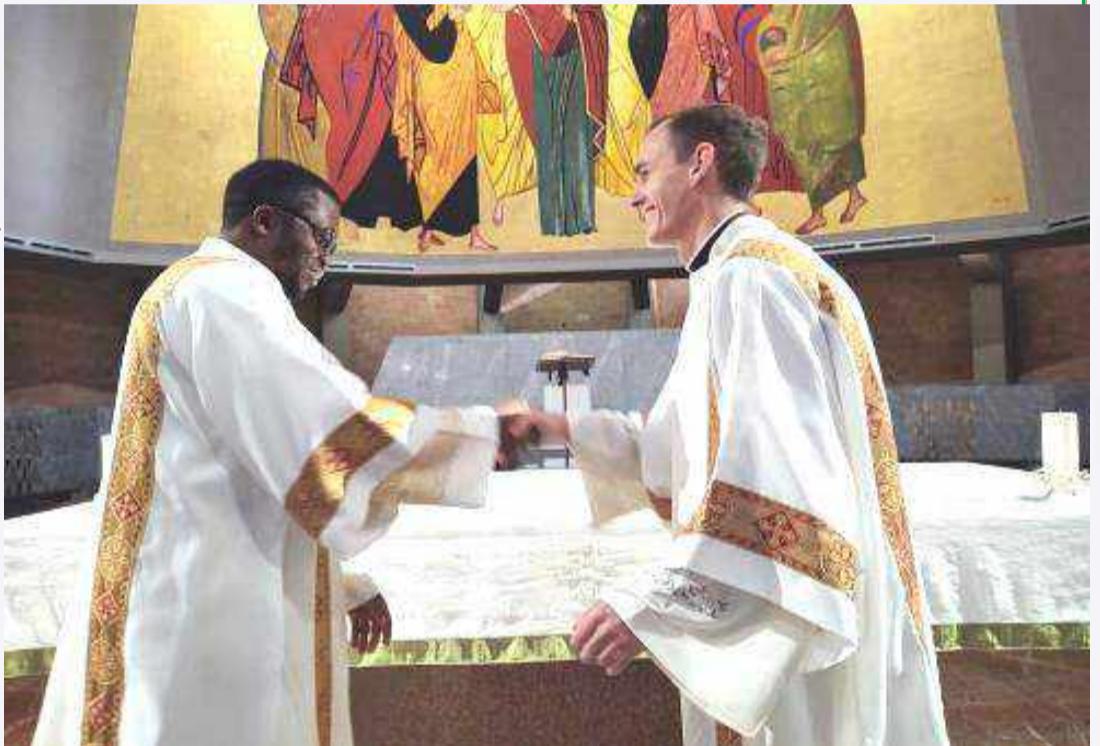
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DAILY PRAYER, VITAL PART OF GROWTH FOR A MARIST (CONST. #84A)

As a formation house, prayer plays an important role in the life of the community here in Casa di Maria. It tends to dominate the first agenda of our community meetings almost every Saturday. This academic year (2020-2021) has been very particular, with Covid19 affecting all our lives. It has demanded that we re-look at the way we live our daily lives and make necessary adjustments.

Recently, we celebrated the diaconate ordination of reverend deacons Hayden Powick and Charles Mbara. It was a well prepared and organized occasion, until the servers from a college who were invited to assist serve at the mass had to be quarantined, as a couple of students there had tested positive with Covid19. Having only 9 seminarians this year, we scrambled around to do as much as we could, to celebrate adequately and fruitfully the ordination. This and many other experiences like it, have made us desire reflecting upon best possible ways we could improve our prayer life as a community and as individuals. So that we may creatively and dynamically give due worship to God.



Apart from the daily hour of morning meditation, celebration of the Eucharist and praying the office, we also have programs like Saturday homily presentations, Thursday singing practices, expositions on the different Sacraments etc. Also, synchronizing with the Church in this year of St. Joseph, we have incorporated his prayer in our various community activities, like as a beginning prayer for our Saturday formation mornings. Likewise, every Wednesday we celebrate the mass as a memorial of St. Joseph. One big change regarding the Eucharistic celebration this year has been the switching over to the new Italian translation of the Mass. This was well anticipated and introduced in the community without any difficulties.

It is with hope that we advance together this year, both students and formators, untied in prayer, knowing that all we do is for the greater glory of God and the honor of Mary, our first and perpetual superior. And it is in this spirit that we will continue to discern ways to improve our prayer life.



La Sorgente

Xavier Sariman, sm



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A THEOLOGICAL REFLECTION ON THE FATHERHOOD OF JOSEPH.

Saint Francis was correct in advising his friars to live as “pilgrims and strangers in this world.” It is very much in line with what St. Paul wrote as well: “For our citizenship is in heaven...” (Philippians 3:20). If we establish ourselves in the world and place our security in it, then with it we are destined to perish; if, instead, we are passing through, this means that our home is somewhere else. It means that we have founded our home on the rock, and this rock is God Himself. Does this mean that what we do here has no meaning? The paradox is that what we do here does have meaning because it is the beginning of eternal life. It is part of it. For this reason, Faith is the foundation of Hope in the fruits of eternal life, and we live out this Faith in the Charity of Christ, grafted onto Our Lord in the Holy Spirit and the living Mystical Body, the Church. From now on, man is called to dwell in Him. In fact, in Him we can truly be who we are. While begging that Christ perfect him with martyrdom, Saint Ignatius Martyr said: “Let me receive pure light! I will be a man there...,” showing how it is in Him that a father is truly a father.



By removing the ultimate goal of man, which is God, the world has also removed hope, and eliminating hope it has deprived man of the strength necessary to react to difficulties. Hope, after all, is the foundation of courage and strength. One grows in courage knowing that someone or something outside of himself is there to protect him. For example, a man jumping out of a plane is courageous because he trusts and hopes that his parachute will open. Similarly, a man who knows by Faith (and trust) in God that his Father is there for him will certainly take more risks and have more hope in the future than a man who does not have such a Father figure.

While the world offers us death, hope instead directs us towards immortality; the world deludes itself with happiness, with hope instead we have the certainty that, if we obey Him, God will not deny it. If today it is difficult to find a father who truly embodies the qualities of a father, it is because the world has deprived us of Our Father who is in heaven.

POPE FRANCIS' PRAYER TO SAINT JOSEPH

**Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.**

**Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy and courage,
and defend us from every evil.**

Amen.

- FROM HIS LETTER, "WITH A FATHER'S HEART"

Year of Saint Joseph
December 2020 - 8th December 2021



La Sorgente

St. Joseph was an excellent father because he always tried to resemble God the Father, living an intimate union with his Will. It is this turning to the Father and His will which saves man. When we turn away from the Father, then do we falter. As Our Lord did His Father's will so we follow such an example.

St. Joseph expected everything of God and asked everything of Him, promptly obeyed Him, without investigating the designs that God had for him. Furthermore, St. Joseph was an excellent father because he was in close, indeed very close, contact with the Son, Jesus, who allowed him to exercise his paternity, giving him all the love, he was capable of, teaching him to walk, to work, indulging Him in his Will to humble himself. This Great Saint, therefore, wants to tell us that if we really want to be authentic fathers, we must let ourselves be taught by God Himself, hoping and trusting in Him alone.

I sincere thank my Spiritual Director Rev Fr Francesco Giordano for the great insight he helped me with.

Iosefo Amuri, Theo III

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L'INTERCESSION D'ABRAHAM , UN MODÈLE D'INTERCESSION POUR NOUS AUJOURD'HUI

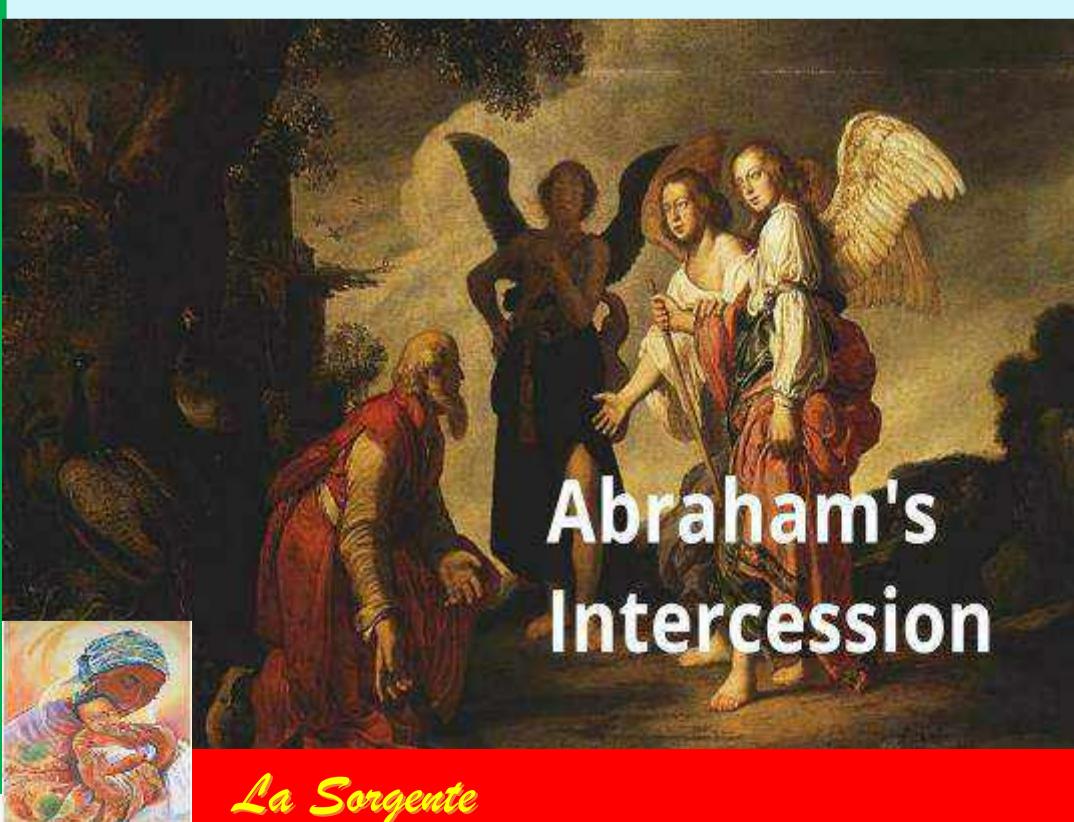
Dans la Bible, nous avons une histoire unique et universelle qui nous appelle à nous intéresser de près à nos patriarches dans la Foi. Ce sont, Abraham, Isaac et Jacob qui par leurs histoires nous rejoignent dans l'aujourd'hui de nos vies. Par cet article nous voulons vous parler de l'intercession d'Abraham, en ayant pour référence, le texte du livre de la Genèse au chapitre 18, des versets 16b à 33. Mais avant toute chose, il est nécessaire de préciser que l'intercession peut être comprise comme le fait d'intervenir auprès de Dieu ou de quelqu'un en faveur d'une personne.

Pour ce qui nous concerne, nous dirons que l'intercession nous invite à prier non seulement pour nous, mais aussi pour nos proches tout en améliorant notre relation intime avec Dieu et notre prochain. Nous pouvons le voir avec Abraham notre patriarche dans la vie de foi qui intercède pour la ville de Sodome, les justes qui s'y trouvent, mais il le fait aussi pour son neveu Lot qui vit dans cette ville. Nous devons donc à notre tour, apprendre au quotidien à porter nos proches, des connaissances, et même simplement ceux qui pourraient le mériter, dans nos prières. Nos bienfaiteurs et plus encore toutes ces personnes qui comptent sur nos humbles prières et qui, même s'ils sont à mesure de prier tout seul, ne perdent rien à ce que nous y apportons du notre ; au contraire. Nous devons à cet effet, chercher à être crédible dans notre plaidoyer devant Dieu ceci dans un dialogue franc et ouvert. Si nous y regardons bien, nous voyons que dans la relation entre Dieu et Abraham, il y a une prise de conscience progressive de ce que Dieu est à son écoute, ce qui m'encourage à oser par ses requêtes. Ceci créer une certaine étroitesse dans son cheminement avec Dieu.

C'est pareil avec notre cheminement vocationnel qui nous donne d'avoir un accompagnateur, celui là qui nous prend par la main, et nous répète à chaque instant, « je suis là près de toi, sans cesse attentif à ceux dont tu aurais besoin. » Nous devons aussi être attentifs vis-à-vis de Dieu, car le plus souvent il est à notre écoute avec beaucoup d'attention, il sait être patient avec nous et nous entraîne à un dialogue ouvert avec lui. Il ne cesse jamais de nous manifester sa bonté et même sa miséricorde puisque nous sommes ses enfants et n'attendons qu'une chose de nous : que nous arrivions à faire le pas vers lui. Mais si nous sommes distraits, nous laissons passer l'occasion de plaider notre cause. Et pourtant, ne nous fait-il pas comprendre que rien, pas même le péché ne saurait nous séparer de lui ? Au contraire avec Dieu, si notre péché est rouge comme le sang, il le rend écarlate ; où le péché a abondé, sa grâce surabonde comme nous pouvons lire dans la lettre aux Romains de Saint Paul (Rm 5,20). Ceci à condition de ne pas manquer l'occasion de tourner notre cœur vers lui, purement et sincèrement, mais aussi à condition de trouver au moins une personne qui ne se soit pas détourné du chemin de la vérité et qui sans relâche fait le plaidoyer de ses Frères auprès du Père.

En lisant l'Ancien Testament, Abraham nous paraît comme la première figure de médiation, non seulement pour les habitants de Sodome, mais plus encore pour le peuple d'Israël, qui bénéficiera des priviléges ne l'alliance établie par lui, notre Père dans la Foi. En faisant le lien avec le Nouveau Testament, nous voyons une nouvelle figure importante de l'intercession en la personne du Christ qui, chaque fois plaide notre cause auprès du Père même après avoir fait de nous des fils adoptifs. En effet, c'est aussi par sa médiation sur cette croix quand il dit : « *Père, pardonne-leur car ils ne savent pas ce qu'ils font* » (Lc 23, 24) que nous sommes sauvés. Par le crucifix, l'intercession d'Abraham est enfin

pleinement accordée aux hommes justes en l'occurrence, mais également aux moins bons, à nous qui si souvent le méritons si peu. Nous aussi aujourd'hui, nous pouvons nous tenir en présence de notre Dieu et le prier en faveur d'autres chrétiens qui n'ont peut-être pas la même relation avec Dieu, où tout simplement ne perdent rien à ce qu'un cœur de plus tende vers le Père en leurs faveurs.



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Christian Ngoura, Theo II



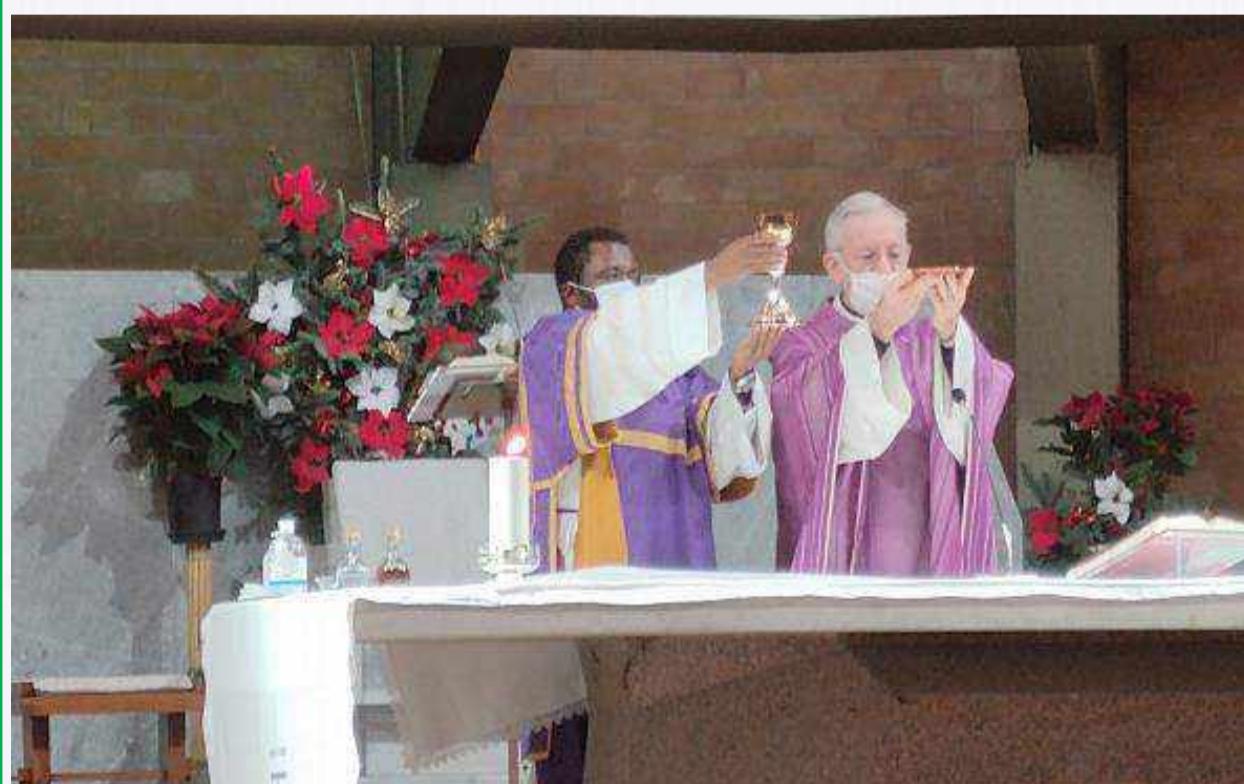
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CASA DI MARIA – A MARIAN THEOLOGATE FOR THE FUTURE MARIST MISSION

On most Saturdays during the academic year two of the theology students give homilies during our formation sessions and then these are critiqued with encouraging words and also suggestions for improvement. This practice preaching is one area where something of the Marist qualities of the young men emerges. The style and content of the homilies show that the students have already absorbed quite a bit of the Marist spirit during their pre-novitiate and novitiate formation. I find this very encouraging and often say, only partly in jest, that they preach better than most priests.

Given this earlier foundation in the pre-novitiate and novitiate it necessary in Casas di Maria to further deepen the understanding and personal appropriation of our Marist history, charism and spirit along with the aggiornamento necessary to bring these into dialogue with the thrust of today's church, the orientations of the general chapter with a strong emphasis on mission and the service of the most abandoned. This is not only a question of knowledge but something that needs to be integrated into the fuller life of the Marist.

In the concrete there are a whole variety of activities that work to make the community a Marian theologate for a future Marist mission. The Marist student spends four years here in the formation process and so activities can be spread out over time. There are the regular Marist practices and traditions of the community that help keep the presence of the Marian element in our lives. The pastoral reflection groups, where in small group with a formator, the theologians regularly reflect on their experiences of pastoral work, provide the occasion to view their approach and judge its 'Maristness'. We benefit from time to time from the presence of visiting Marists to share with the community something about their life in Marist mission. (Fears about Covid 19 have not helped much this year in this area!). Each year there is some form of a study programme. For instance we spent quite a bit of time one year going through Fr. Taylor's biography of the Founder. Sometimes a student or a formator will prepare a presentation on an aspect of our Marist spirit or heritage to discuss. Sometimes we have a study day on a Marist topic. A major feature is the usual preparation for perpetual vows which includes a renewed study of the Constitutions and a visit to the Marist places (Covid 19 conditions allowing !)



Finally we recognize with Fr. Colin that the Marist spirit is something delicate, only caught by prayer, and that without zeal for mission Marist life is barren. The young Marist is regularly invited to take co-responsibility for his own formation in these areas so that in leaving Casa di Maria as a deacon after four years, in imitation of Mary he has a contemplative soul, has a solid dedication to the Society's mission, is ready to go anywhere he is sent and has zeal for the Kingdom.

One can lead a horse to water.....



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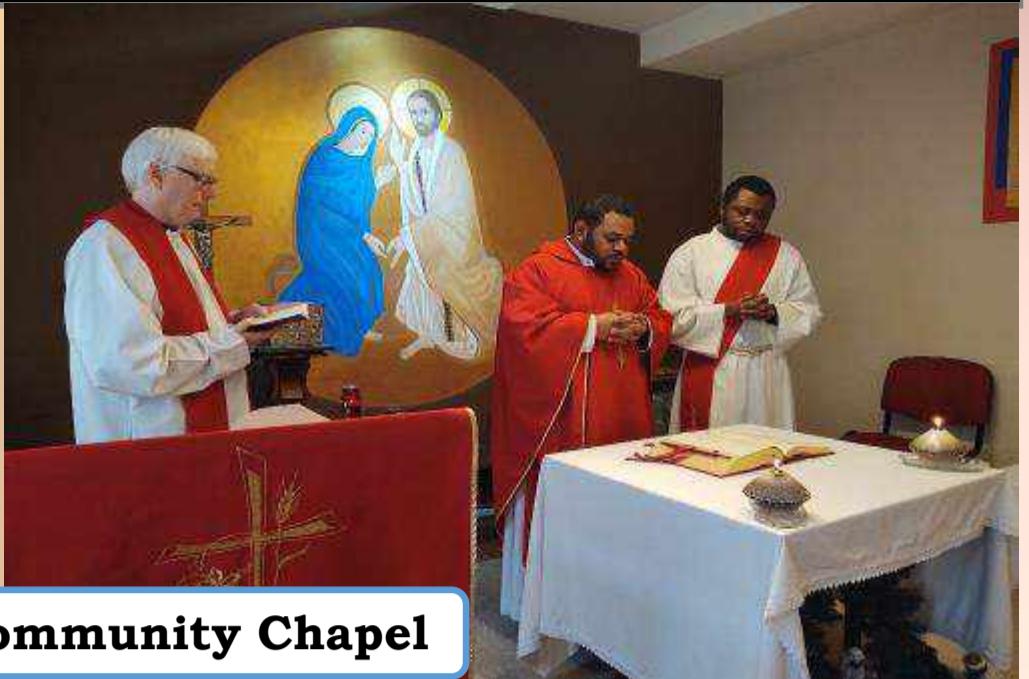
Larry Duffy, sm



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Daily mass in the community Chapel



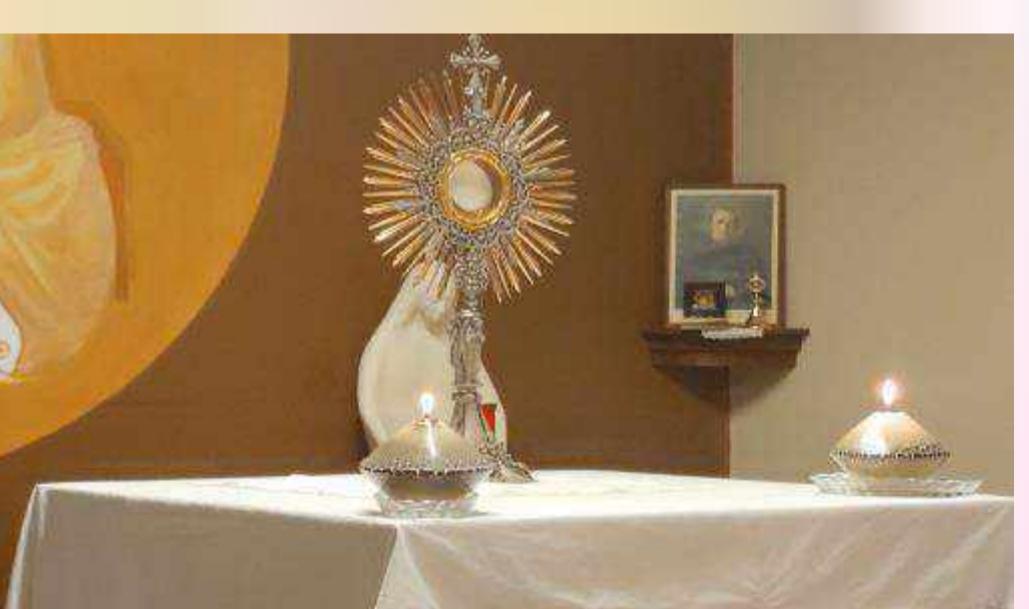
Christmas Vigil at Ursuline Sisters



Friendship with Ursuline Sisters



Celebration of the Miraculous Medals



Adoration to the Blessed Sacrement



Social time and dinner time

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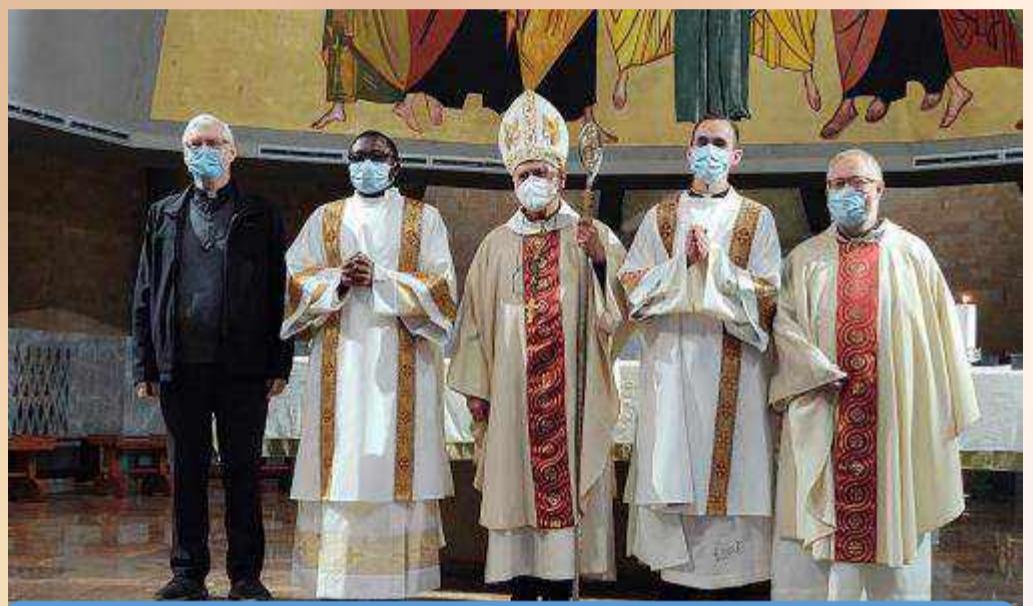
We cook our own food sometimes



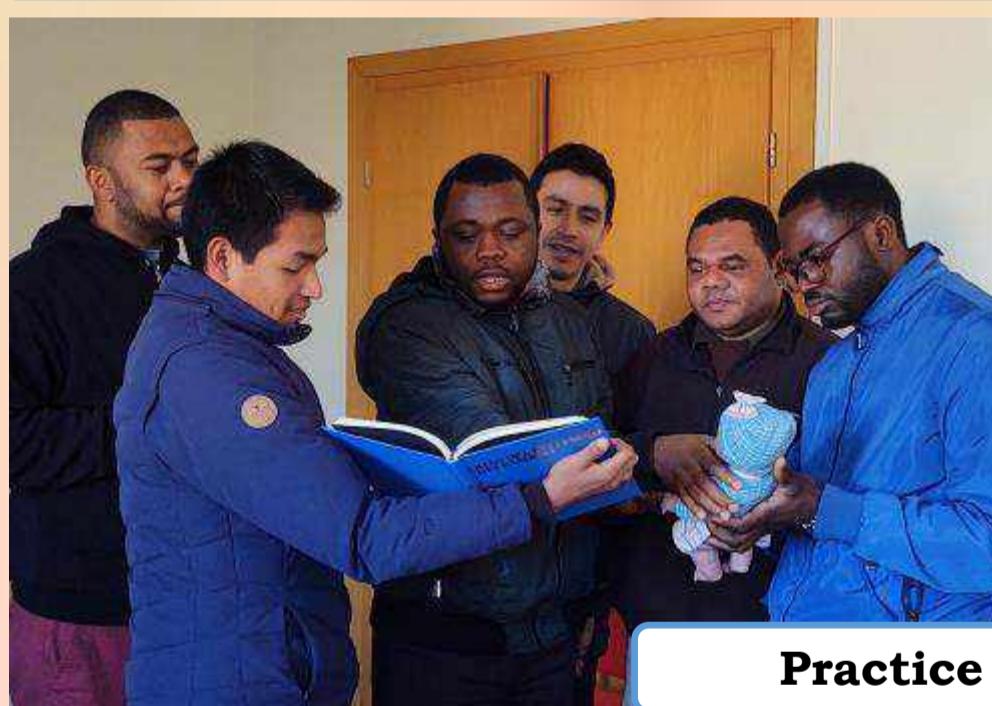
Visitation to the blessed sacrament



Mass with John Larsen



Diaconate ordination



Practice for baptism



Opening mass at Laterano

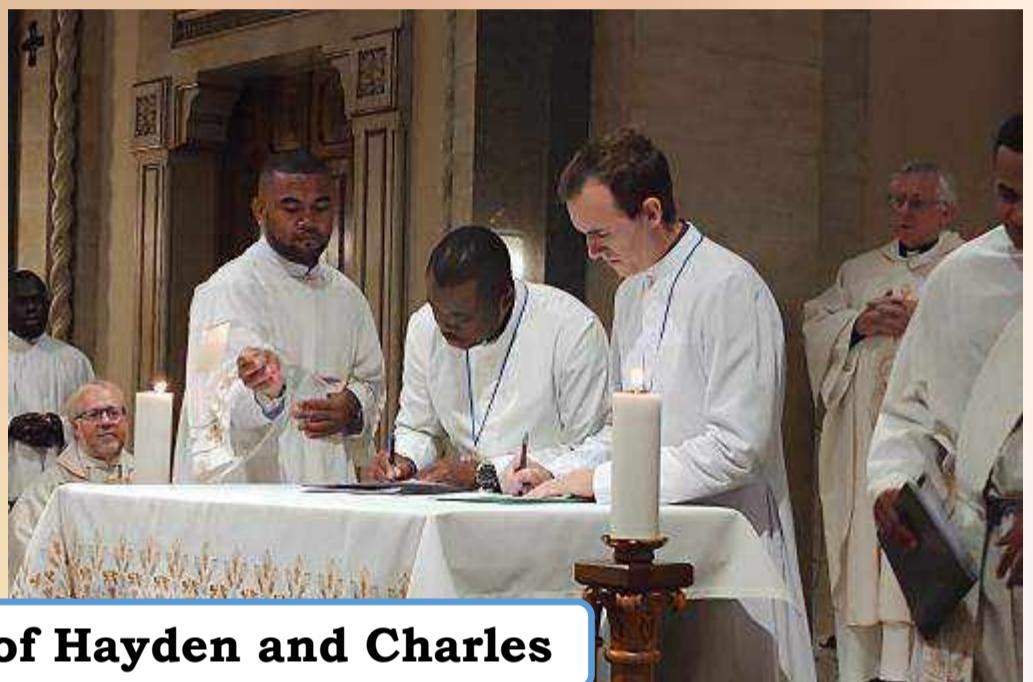
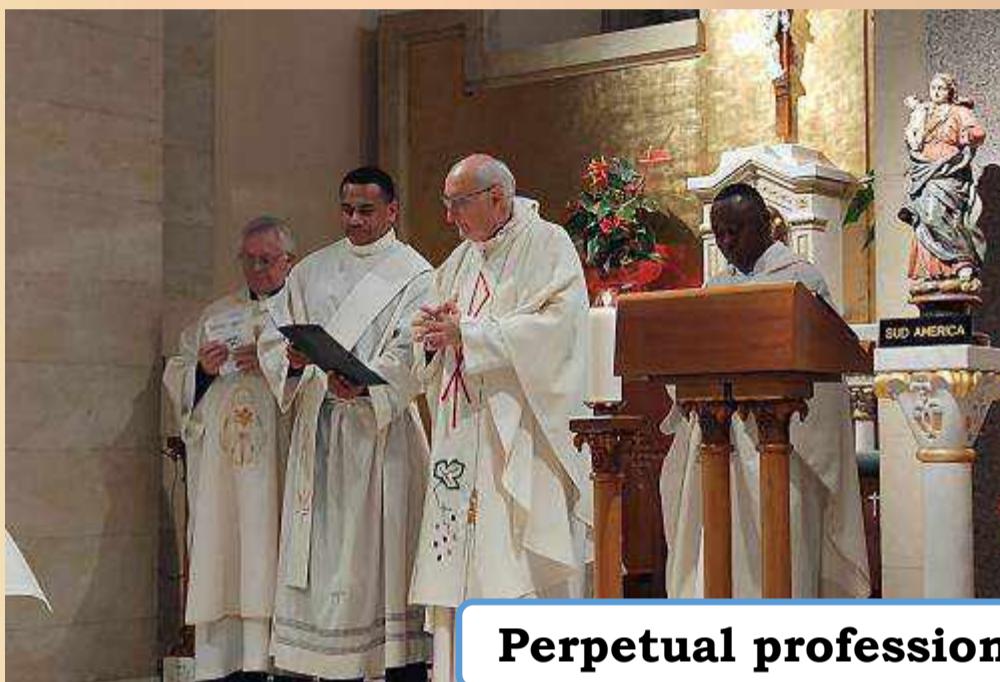


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Singing practice**Birthday celebration****Perpetual profession of Hayden and Charles****Our special guest****Camino of Saint Francis of Assisi****Nourishing fish****Pilgrimage by bicycles****La Sorgente****Issue #1 February 2021**

Casa di Maria Teologato Marista



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