

LA SORGENTE

Bollettino del Teologata Internazionale Marista Julio 2021

Bulletin of the Marist International Theologate, July 2021

On Saturday 4th October 2020 we were travelling to the General House for the Perpetual Profession of Hayden and Charles when we got the news that you had to wear a mask when you went outside the house – unless you were exercising. Then the academic year began with a mix of in-person and online classes. It was not long before the number of COVID-19 cases in Italy increased and we were back to all classes being online, there was a nightly curfew and further restrictions were introduced.

During the Christmas and Easter break, like many others around the world we were confined to our house. To go outside you needed to carry a form and have a proper reason. And the police were checking!

Fortunately no one in our community has been sick and we are all well. Now Italy is gradually reopening, many people have been vaccinated and people are looking forward to travelling and holidays.

On Monday 28th June the rules about face masks in Italy changed again. Now you do not have to wear a mask on the street, as long as you are able to keep a safe distance from

people. When you are on public transport or go into a building you still need to wear a mask. It feels strange to be outside and not have a mask on.

Our two deacons, Hayden and Charles, return to New Zealand and Cameroon, to take up pastoral appointments. We thank them for their service and contribution to the community over the last four years. Their leadership and presence has helped in so many different ways. We will miss them.

Xavier is moving across the Tiber back to the General House community as he continues his studies. Thank you for your support and contribution to the work of formation at Casa Di Maria this year.

This summer looks more normal with students travelling to Cameroon, France and Spain.

Five new students have arrived and we hope to welcome one more soon. Thank you to all those who support us in many different ways. We are grateful and thankful.

Tony Kennedy sm



Casa di Maria community 2020-21 (with Ben McKenna sm)

LE TRIDUUM PASCAL

C'est une expression latine qui signifie « un espace de trois jours ». Pour le Chrétien que je suis, le Triduum pascal est ce moment intense qui va de la messe du soir de Jeudi Saint au Samedi Saint. Je ne manquerais pas de souligner qu'il y a le dimanche de Pâques qui est inclus du fait que, c'est le centre de gravité de l'année liturgique. De la Cène à la Résurrection s'écoulent ces trois jours auxquels le Seigneur a souvent fait allusion dans l'Évangile et qui, ensemble, constituent le Mystère pascal.

Malgré la pandémie nous avons eu à célébrer ce moment d'une manière spéciale. Nous avons eu une organisation interne qui nous a permis de faire la Tenebræ durant le Triduum. Ce qui fait qu'à 9h, nous nous retrouvions à la chapelle pour ce beau moment de prière qu'est la liturgie des heures (Offices de Lectures et Laudes Matinales). Chaque groupe (on a constitué 3 groupes) s'organisait de manière à ce que, nous puissions vraiment toucher du doigt cette réalité du Christ vivant dans la liturgie des heures.

Cette année nous nous sommes joints à la communauté des sœurs Ursulines pour :

La sainte Cène

Lors de la dernière Cène, Jésus a offert son Corps et son Sang en nourriture à ses Apôtres. La célébration du Jeudi Saint fait mémoire du Lavement des pieds, qui a la même signification que l'Eucharistie : Jésus est venu pour se faire serviteur et offrir sa vie. Nous n'avons pas eu le lavement de pieds durant la célébration. La célébration tout du moins fut sobre et belle.

La vénération de la croix

Dans la liturgie du Vendredi Saint, nous méditons le mystère de la mort du Christ et nous adorons la Croix, sur laquelle l'œuvre du salut est accomplie. Nous avons cette année suivi les instructions des mesures barrières de la Congrégation pour le culte divin et la discipline des sacrements en raison de la pandémie. C'est pourquoi certains gestes liturgiques n'étaient pas utilisés durant la vénération de la croix. Tout de même tout a été fait pour que nous puissions vivre ce moment de communion dans la foi et la piété nécessaire.



La veillée pascale

Suite à ce combat victorieux, l'Église contemple le Christ au tombeau, dans le « repos » du Samedi Saint. Elle est comme Marie, parfaite croyante qui conserva la foi et qui espéra contre toute espérance en la résurrection de Jésus. Après la longue veille dans l'obscurité de la Vigile pascale, l'Alléluia de la résurrection retentit de nouveau. Le feu de l'amour de Dieu illumine la nuit : le Christ a vaincu la mort, et nous avec lui.

Notre rôle durant ce temps du Triduum Pascal (Prêtres, diacres et scolastiques) a été celui de participer activement à la liturgie à travers la psalmodie, le chant, le service d'autel, la célébration et la concélébration. Certains membres de la communauté notamment les diacres donnaient un coup de main à la paroisse pour le service et les pères pour la confession. Dans l'ensemble nous avons eu une belle liturgie déployée durant ces trois jours précédant la Pâques tant en communauté Casa di Maria qu'avec la communauté ecclésiale chez les sœurs Ursulines et la paroisse santa Francesca Cabrini.

CHRISTIAN NGOURA, SM. TEO II



Spiritual Retreat
Centro Ad Gentes Nemi, Rome
6 – 11 April 2021

You may be wondering why we will take a retreat immediately after Easter whereas it would have been more reasonable during the weeks of Lent. Perhaps motivated by a deep yearning to understand fully the Paschal Mystery of the Death and Resurrection of Jesus Christ was a good reason to have this retreat within the Octave of Easter. We were given this opportunity to go, pray and reflect not only on the Paschal Mystery but also on our lives as Christians and as religious.

In my group, we were five Marists (two deacons and three seminarians). We spent this time in deep silence and prayers. We were guided by an SVD priest Fr Kulandaisamy Soosai, from India. We started with a brief orientation in which we meditated on the call of Samuel (1 Sam 3,1-9). Among other things, the silence was one of the primary tools we needed for our retreat.



This time was so dear to me as it reminded me of my novitiate which was a time of silence, prayer and meditation. Once again, withdrawing myself from school, community life, the worries of the world, to reconnect to God and me. The questions I asked myself before, during and even after the retreat were: what do I want? What is God asking of me? Where am I going to? What am I looking for?

These questions do not have immediate and sure answers. It was therefore a time for me not to provide the answers but a time to reflect on why the questions. I was blessed to be guided in my retreat by a specialist not only in spirituality but also in psychoanalysis. I used the opportunity to trust and be opened to him and above all to God. This was the most difficult and inspiring moment throughout my retreat. I am thankful to God for the disposition and also for his presence in my life.

There is something I would like to share with you as fruit from my retreat. The current challenges to our health have proven to us that we need one another and have shown us that the well-being of my brother and sister depends a lot on me. This connectedness and togetherness do not apply only to us humans but also to all other creatures God has placed around us i.e. the plants and the animals. If we want to heal ourselves, we must begin by contributing to the healing of those around us. In healing myself, I contribute to the healing

of my brother and sister. That is why I would share with you a little exercise we did during Mass at the end of our retreat. This exercise is known as the *ho'oponopono* mantra. What is it all about?

Ho'oponopono is an ancient Hawaiian practice of forgiveness and reconciliation based on four key mantras: "I am sorry, please forgive me, thank you, I love you". It was generally practised within the family for a person who was physically ill as it was believed that guilt over errors the person had committed had made them sick. Later research showed that it can have far-reaching implications and can be used in any situation, problem, healing of relationships and for manifestations of abundance and prosperity in all areas of your life.



Dr Ihaleakala Hew Len was a therapist at the Hawaii State Hospital who worked with patients who had been diagnosed as dangerous and criminally insane. When he began working there, he started by reviewing each of the patient's file. He would practice ho'oponopono repeating the key mantras repeatedly and directing them not at the patients, as you might have expected, but at himself.

At the centre of Ho'oponopono lies the belief that we all have a responsibility for the reality we experience. Others before him had abandoned their jobs at this hospital because they could no longer support the stress they were experiencing and the violence from the patients. He believed that to heal these patients he would first have to heal himself and as he did so, incredibly, even patients he had never seen began to heal.

In a short while, patients began experiencing healing and there was no more violence seen. Patients were released to go back home to their normal life and workers began returning and worked without fear. Dr Hew Len's story then began to circulate and as people began to practice this amazing, profound yet simple technique they began to see incredible changes in their lives as blockages to success, happiness and wellbeing just seemed to disappear.

As you go about your daily schedules, when you have a bit of time, and when your mind is relaxed, repeat the 4 simple phrases with deep healing qualities, 108 times; you can also sing it.

I'm sorry Please forgive me
 Thank you I love you

Clinton Kube sm

What have I done to you? (cf. Nm 22.28)

This reflection is about a homeless friend we have in Termini. Usually when we go and share food with the people, he is collecting trash and packing it in big bags. One time he shared with us that he likes doing that because in that way he contributes to society, he is a very talkative fellow and I have had good reflective conversations with him.

We have had some encounters with him by now, but my reflection is about the two last Saturdays that we have met him.

On one occasion we came to him and gave him food and coffee. He was happy and spent time chatting with us, the confidence between us had increased so that we came to know that we were pronouncing his name wrongly. His name was Guillermino and not Guillermo. He told us that the accent we were doing was wrong, so we acknowledged it and tried to make a joke about it, but he suddenly left us, so he continued his work. The following Saturday we met him again, doing the same job, but when we offered him a cup of coffee and food, he refused with a serious face saying: "No, Sto lavorando, già ho fatto il pranzo" (No I'm working, I already had lunch), so we left. I actually thought that nothing was happening, and he did have lunch already.

Last Saturday we encountered him again and he answered in the same way when we were calling him by his real name. He didn't accept the offer, even though we were trying to make conversation with him.

After these occasions I tried to reflect on what we did wrong? Sometimes it seems to me easy to approach someone in an easy jokey manner but this event with Guillermino makes me think twice on how I approach people. The words "What have I done to you?" come to my mind. I think of them as a question Guillermino asks in his mind wondering why we mocked him about his name. And I think of them also as a question I would like to ask him, because I would see the matter as if we didn't do anything wrong.

What I have learned is that whenever I or the group where I belong do something wrong, I should be humble and ask for an apology in the name of all or a personal one if it's the case. No matter if I don't see as wrong what we/I did. The fact is that someone was hurt.



The Saturday before we finished the pastoral at Termini, thank God, we encountered Guillermino once more, when we asked him how he was, and why he had not been receiving our food. He told us: "Oh, I have changed my schedule, because now I have found a church where I can ask for my three meals." He showed us a small paper of the place full of stamps. We explained to him that we thought he was angry at us, but he replied with a smile saying "oh no, guys don't worry....."

After he left we talked about how free that man is. And the lesson he gave us without knowing. "Do not make assumptions before talking to the person involved."

Carlos Olivares Flores sm



Christian, Carlos and Clinton



Ordination of Samuela Tukidia sm at Domus Australia (via Cernaia.)



Fr Samuele Tukidia sm with Cardinal Tagle

It was a pleasure to gather at Domus Australia for the priestly ordination of Samu on Saturday 20th February. He was not able to return to Fiji last year. Samu has been continuing with his studies at the Angelicum this year while living at the General House.

It was wonderful that some Marist family members and friends of Samu were able to be present. Fortunately many more people from Fiji and other places were able to watch through the internet.



Our two deacons: Charles and Hayden



Socially distanced for the ordination of Samu at Domus Australia



Back: Clinton, Jaime, Yves, Charles Samu, Cardinal Tagle, Christian, Cameron and Hayden.

Front: Iosefo and Carlos





Cams being vaccinated



Two smiling Fijians



Charles and Yves enjoying the sunshine



Closure of San Giovanni Evangelista School

L'istituto San Giovanni Evangelista chiude le sue porte per l'ultima volta questo mese. Fin dalla sua fondazione nel 1949, l'I.S.G.E. ha educato i giovani di Roma nella tradizione marista.

The end of the school year marked the end of an era for Marist education in Italy. In recent years some of our seminarians have been involved in teaching Religion and English. At the end of year Mass, Hayden, who has taught there for the last two years was the preacher and Padre Antonio Airò sm was the celebrant.



Hayden pronuncia la sua omelia



Presentazione di un vaso alla preside Elena.



Carlos and Jaime in the library



Xavier pretending to be sick



Lector and Acolyte



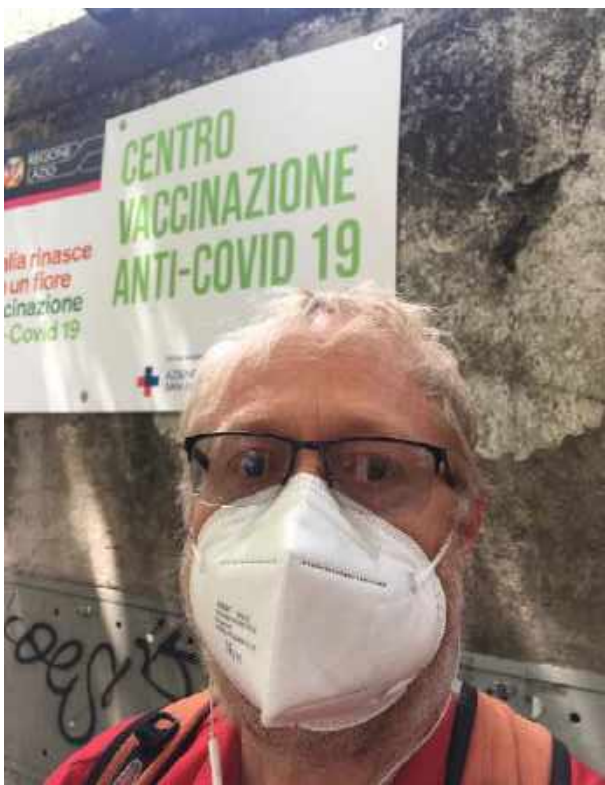
Our two new lectors: Clinton and Carlos



Christian: our new acolyte



Long, Sione and Xavier



Larry homilist at Samu's first mass





Xavier and Clinton versus Carlos and Jaime



Cameron on the keyboard

We were delighted to welcome Hemi, Godlove, Clovis, Sebastien and Joseph to the community recently.

We are hoping that Charles Sangul sm from Vanuatu will be able to join the other five First Year seminarians here in Rome soon.

He is currently in Davao in the Philippines.



Charles sm



Sebastien, Joseph, Hemi, Clovis and Godlove