



Comunità Internazionale Marista La Sorgente



La Casa di Maria Newsletter

The feast of the Presentation of the Lord was traditionally the day of first profession for many Australian Marists. As I look through the latest edition of the SM Index I see that 32 Marists celebrated their first profession on this day. Many are from Australia, some from New Zealand and Oceania, one from the USA and even one from the Netherlands!

As a community in recent years we have attended the Mass at St Peter's with Pope Francis to celebrate this feast. It is a chance to gather with religious from many different congregations. In 2018 during his homily Pope Francis spoke about those events in the Temple.

In the Temple, there is also an encounter between two couples: the young Mary and Joseph, and the elderly Simeon and Anna. The old receive from the young, while the young draw upon the old. In the Temple, Mary and Joseph find the roots of their people. This is important because God's promise does not come to fulfilment merely in individuals, once for all, but within a community and throughout history. There too, Mary and Joseph find the roots of their faith, for faith is not something learned from a book, but the art of living with God learned from the experience of those who have gone before us.

As I thought about those words I reflected on the significance of the encounters between those in formation and older Marists.

Here at Casa di Maria we are grateful for the practical support and encouragement that we receive from around the Marist world. That comes to us in many different forms. Sometimes it has been you welcoming a seminarian into your community for pastoral experience during the summer. At other times it has been during Holy Week when the seminarians have joined our Italian confreres in a number of different parishes. Or when some communities passed on books and other resources for us to use.

It is also seen through the interest people have expressed in what is happening here at Casa di Maria. And most importantly through the prayers that communities and individuals offer for those in formation.

An important aspect of formation is helping our newer Marists to become more familiar with our Marist ancestors and tradition. Whether it is in remembering our deceased confreres during the visit after lunch, or through reading, studying and reflecting on our Marist spirituality and history we Marists of today are grateful for the efforts of those who went before us.

The 2017 General Chapter referred to the place of the elderly in the Society and also reaffirmed the value of their presence in the formation house. Thank you to those confreres who have done this over the years. Your lived example is important and valued.

"The presence of older confreres in our formation houses can be a source of inspiration and good example." 2017 GCSD n. 58.

Fr Tony Kennedy sm



UNA FAMILIA EN SAN PEDRO

Jaime Pérez Martínez

...Paola Infante, una amiga y hermana, me escribía hace unos meses atrás anunciándome de un viaje que haría visitando diferentes lugares del mundo turístico y que por supuesto, Roma estaba dentro de su agenda. A tal noticia nuestra casa quedaba alegre de saber que podrían conocer esta ciudad y conocer de sus encantos culturales, religiosos y culinarios. Lo que habría que confesar es que entre nuestros mensajes yo entendí que ella haría su viaje con algunas amigas, quizá del trabajo. De tal forma que a nuestro encuentro en el Aeropuerto yo quedé con la boca abierta al ver que era toda la familia la que viajaba con ella...

Es obvio que ente nosotros los jóvenes hoy, al hablar de viajar, uno sobre entienda que es un viaje individual, de trabajo o entre amigos... entre "cuates". Lo que causa asombro hoy, es ver y conocer familias que aun se atreven a realizar algo juntos. No, no se puede negar que sea difícil esto de "hacer algo juntos," "en familia," porque si las edades ya de por sí varían significa que los planes varían también. Decidir dónde andar, dónde comer, dónde hospedarse, no es fácil. Acompañando a ratos a la Familia Infante yo recordaba mi familia como por ejemplo cuando caminando por las calles romanas hacíamos bromas al pequeño Rafa o me daba cuenta de quién se enojaba porque "hacía mucho sol".

Viajar es un modo de expresar algo más que el simple conocer nuevos lugares y tomar fotos. Hablo en serio: cuando me enteré de la razón de fondo de este viaje familiar me emocionó tanto saber que Don Beto y doña Perla estaban por cumplir 25 años de vida matrimonial. Para nosotros los Maristas ser parte de esta noticia es un regalo que no se vive a diario y que por tanto es necesario ayudar a celebrar semejante "misterio."

Porque es eso, la vida matrimonial, siendo bella y a veces con dificultades, es un misterio que siempre requiere de la compañía del Dios vivo, que mantiene la unidad de todos sus miembros. Por ello, visitando los lugares más turísticos de Roma, les propuse algo que quizá no era parte del plan turístico y que implicaba madrugar un poco: entrar al Vaticano y conocer la tumba de san Pedro. Ciertamente la Eucaristía celebrada al lado de la tumba del Apóstol Pedro fue ofrecida por el matrimonio de los Infante. Aquí debemos tener clara la imagen: una familia- los Infante- y nuestra pequeña comunidad marista en un espacio sagrado y lleno de silencio. Ellos mismos comparten: "Fue una experiencia indescriptible, en cuanto entras se siente una tranquilidad y paz que nunca había sentido. Toda la infraestructura de sus muros y pinturas es asombrosa; por todos lados que mires encuentras algo espectacular," "Fue una experiencia inolvidable, es impresionante ver la tumba de san Pedro, es una satisfacción hermosa. La misa fue fenomenal aunque no le entendí el idioma, pero agradezco mucho que nos hayan tomado en cuenta y hubieran realizado una misa por

nuestros 25 años, fue hermoso convivir con ustedes y agradecemos mucho que nos hayan hecho pasar una experiencia inolvidable en Roma. Gracias por todo!" (Doña Perla)



Hace todavía pocos años atrás yo escuchaba a los padres de familia buscando reunir la familia especialmente en fiestas importantes. Sin llegar al otro extremo, es posible notar que quizá esos padres de familia, que cada uno tiene, se están rindiendo porque se han "cansado de rogar". Nuestros Padres, tienen el deseo y el derecho de no rendirse en el intento de "hacer algo juntos" y al mismo tiempo y no en menor proporción nosotros, sus hijos o entre hermanos – como Paola, Rafa, Beto, como Erika, Luis y Christy - necesitamos recrear nuestros lazos con nuestros padres. Un domingo cuando yo era muy niño mi padre nos levantó temprano para ir a misa y dijo a mi mamá y a mis hermanos: "¡prepárense que hoy vamos a salir a comer fuera!" Cuando pasaron las horas, papá nos dijo: "vámonos, está todo listo!" La sorpresa: Papá había preparado un banquete en el jardín de la casa sin decirnos nada.

No era el "salir lejos" cuanto el salir de nosotros mismos y comer juntos. En Roma, San Pedro pasan muchas cosas, vienen muchas familias. No hay que creernos más capaces de vivir nuestra libertad alejándonos de la familia que nos ha dado lo mejor, porque luego resulta difícil volver a estar juntos. El caminar de la Iglesia –como familia de Dios- a través de la historia ha buscado esto: la llamada "comunidad", la "vida en el Espíritu" es decir, "la vida de familia". Por aquí, no olvidamos este encuentro que como comunidad marista tuvimos con la familia de Paola, esperamos que vuelvan. Y más que nada gracias al testimonio de ellos deseamos que más familias sigan fortaleciendo pequeños "gestos" de familia, aún cuando no se pueda llegar hasta la tumba San Pedro, en el Vaticano, pues basta el decir quizá "vamos a salir fuera"... aunque sea al jardín de la casa.

LE NOUVEAU TESTAMENT (DEI VERBUM)

Christian Ngoura

Le Nouveau Testament nous raconte la vie et la mission de Jésus parmi les hommes. Une de ces interprétations se trouvent bien élucidé dans *Dei Verbum* nous permet de tirer des enseignements relatifs à la constitution dogmatique sur la révélation. La révélation divine se définit comme étant un « *acte pouvant s'exercer suivant divers modes, par lequel Dieu ou la divinité, se manifeste à l'homme et lui communique la connaissance de vérités partiellement ou totalement inaccessibles à la raison. C'est un ensemble de vérités ainsi portées à la connaissance de l'homme et constituant le fondement de la religion en question.* »



ou qui ont juste suivie ses enseignements et se sont disposé à faire. Ne pourrions-nous pas dire que notre foi aujourd'hui se base sur ces témoignages ? Les autres écrits du Nouveau Testament nous instruisent sur la Révélation et la continuité de la mission perpétuée par ses apôtres. Jésus est au centre des quatre évangiles d'origine apostolique une chose que nous ne pourrions nier. Le but pour ces apôtres est de transmettre fidèlement ce que Jésus a fait et enseigné en réalité de nous rapporter ses faits et gestes. Il est bon de savoir que les évangiles possèdent une certaine supériorité méritée par rapport aux autres écrits. En effet, « *sur toute l'Écriture car on y trouve les gestes et les paroles du Christ, le Verbe qui s'est fait chair dans la plénitude des temps.* » Il y a ainsi ce souci de la fidélité du message et de la transmission à travers les siècles et chacun, doit aujourd'hui donner du sien pour que la plus grande majorité puisse connaître le mystère divin. Dieu se révèle à l'homme à travers les âges, c'est à cet effet que DV nous retrace la place primordiale des Saintes Ecritures dans l'Église (DV 24).

En théologie naturelle c'est la manifestation de Dieu qui se fait connaître par la création et par la conscience de l'homme. En théologie surnaturelle c'est la manifestation de Dieu communiquant à l'homme par la parole adressée à ses messagers, la connaissance de son être, de sa volonté, de son plan tel qu'il se développe dans l'histoire.

Le Nouveau Testament est compris comme la Nouvelle Alliance de Dieu avec les hommes. Dans sa composition littéraire, les quatre évangiles nous introduisent dans la connaissance de la personne de Jésus Sauveur. La Révélation Divine trouve son point culminant en Jésus qui vient rendre plus visible ce projet de Dieu. Ce projet amène Jésus à sauver les hommes. En effet, le Christ à une mission salvifique quand il prend la condition humaine pour habiter parmi nous. Jésus accomplit la mission du salut du monde en acceptant de mourir sur une croix et faire de nous des fils adoptifs du Père. Le Christ veut que chacun puisse prendre part à ce projet de salut en le suivant comme modèle. Ceci n'est possible que par l'accomplissement de l'œuvre de la révélation.

Le Nouveau Testament a ainsi toute son importance dans la compréhension de la Révélation. Nous soulignons ici ce qui fait l'excellence du Nouveau Testament : c'est la mission salvifique du Christ et la connaissance de la personne de Jésus. Il y a bien évidemment le témoignage de ceux qui ont vécu avec Jésus



THE SOCCER TOURNAMENT

Floyd Gatana

Every year the Irish College organizes a soccer tournament to commemorate Fr Ragheed Ganni, who was martyred in Iraq in 2007. Ragheed had lived there while completing his studies in Rome. The Irish college invites other religious communities in Rome to participate in the tournament. Since 2012 the Marists have been involved in the tournament.

This year was a special year because the Marists made it to the grand final against the Augustinians. The Marists went down by one-nil to the Augustinians. It was great seeing the support from the whole community cheering our brothers and giving them encouragement to play strong. It was also good to see our formators supporting the boys.

Despite the busy programs and the academic focus in the formation, the young Marists also showed off their sporting skills. It is overwhelming to see the talents and skills of each member of the community. There is a wide spread of talent in different areas of sports. There are those talented in football, others in rugby, and others basketball. And this year it stood out clearly which brought the Marists to the grand final.

Reflecting on the event, it is a spirit filled moment. The day began with a welcome from the Irish community. The dean of the Irish college gave a few words and explained the purpose of the tournament. The rules were read out and the day was opened with a prayer. At the end of the games there was some Irish stew before the presentation of the trophy to the winning team. This was followed by vespers.

As I look back on my experiences of the soccer tournament, there are some things that amaze me. One thing that struck me is the different aspects of our humanity. We are spiritual beings, physical beings, social beings and intellectual beings. As I look at the soccer tournament, it brings all these aspects together. It is a time where we meet each other and sharing all our aspects of life together. This brings unity and friendship. Another interesting thing is seeing how sports bring people together to share our humanity.

On behalf of myself and the other six deacons who have been part of this event every year, I want to thank our junior brothers for the all that has been and wish them all the best for the coming tournament next year. There is hope and potential in the team, and I hope next year will be a year that Marists will show their true colours.



SEVEN NEW MARIST DEACONS

Hayden Powick

On the 19th of October, at the Parish of Santa Francesca Cabrini, the Society of Mary had the joy of celebrating the Perpetual Profession of seven Marists. This was followed, a few weeks later on the 9th November, with their Ordination to the Diaconate. Although not directly involved in the liturgy (active participation aside!), I had the unique opportunity of being involved in the spiritual and material preparation for these two events. I was also able to share intimately in the fears, hopes and joys of my confreres, in what was, in many ways, the culmination of almost ten years of discernment and formation.



At the end of both celebrations there were many comments on the paradigmatic nature of the group, with many seeing the seven men as a microcosm of the future of the Society of Mary, and perhaps even the Church. Passing over the rabbinic significance of the number seven, the fact that each man was of a different nationality is particularly striking. The two liturgies reflected this linguistic diversity, and almost every song was in a different language.

The homilist, the District Superior of Brazil Fr. José Roberto Furtuoso, picked up on this theme in his discussion of the First Reading from Genesis. He began by remarking that Abraham's faithful response to God entailed a leaving of his home to follow the call of God. Likewise, the seven newly-perpetually professed Marists have been asked to leave behind their own countries, families and cultures to answer the call of Jesus Christ and the gracious choice of Mary. Fr. Roberto then went beyond this initial parallel, noting:

...there is another country that we are called to leave: the 'country' of our ideas, our security, our comfort zone. To leave this land we need to undertake a profound journey of *inner freedom*; a journey of renunciation to reach where God wants us to be... We are called to set up a new tent: a tent of joy, a tent of commitment to the love of neighbor, a tent of hope and, above all, a tent of trust in God.

It can be a temptation for Marists in formation to emphasize the act of *leaving behind* and forget the more important act of *building up* something new. These two celebrations are two very concrete moments of building up the visible Kingdom of God. Tracing a further parallel between Abraham and Mary, we can say that Mary also agreed to leave behind her personal plans, full of good intentions, and to accept God's new project: to be completely for God and to become freely available to others. Like Mary we are to set up the tent of God within ourselves, to give our *fiat* to the growth of the Word in our own lives.

Fr. Roberto concluded his homily by suggesting that:

Mary is immaculate because she becomes a fruitful land in which God makes his Word spring forth... Once imbued with God, we are called to give birth to Christ with our witness of faith and life. We are called to be fruitful in our commitment to build a kingdom in which justice, peace, concord, fraternity and, above all, forgiveness reign.

The celebration of both events continued long into the night, with a huge variety of cultural expressions of joy. In the dining room was a large group of dancing Senegalese, the TV room was headquarters for the Melanesians and their Reggae music, and on the roof a predominantly Anglo-Saxon group was sipping whisky and chanting Latin hymns.



The seven Deacons certainly have changed the dynamic of the formation house here in Rome, with their added pressures of preaching and wider liturgical obligations. The formation community of Casa di Maria is very grateful to all of those who helped to make the two events a success.

A MARIST RESPONSE TO THE MIGRANT CRISES

Youm Youssouph Stev

The migrant issue has become a "phenomenon" that undermines our society. The Society is passing from seeing migration as a normal social issue to the marginalization of migrants. The concept changes meaning. The migrant becomes the marginal and can be seen as a threat to the host society. We are witnessing a division of society between rich and poor, rich countries and developing or poor countries. A division and discrimination takes place and thus cause a loss of the human dignity: man in the image of God seems to have no more meaning.

As Marists, when we look at the Virgin Mary our mother, we come in contact with all her maternal qualities like being sensitive to the needs of the poor. Mary is the one who is attentive to the needs of her children and asks for the intervention of her Son. That is why we are called to emulate those virtues of hers in our missions and pastoral work.

It can be noticed that the pastoral care of migrants is not lacking in many parish structures. However, what motivates us here is more a description of the spirit of pastoral activities rather than the establishment of a list of what to do. The goal is to establish the theoretical and spiritual foundations of the pastoral perspective.

This is a call to dedicate ourselves to the realization of another experience of the Church, an alternative Church that remains faithful to the Church that exists. It is a strong call to embrace the realities of this time and to integrate them into the maternal womb of the Church. This integration-communion is based on the mercy of God, the love of neighbor, and the gifts of each member to build a community of brothers and sisters. The commandment of love is therefore at the foundation of this Church "other and same."

What does it mean for Jean Claude Colin and the Marists to found a new Church? This does not mean abolishing the present Church but, of course, renewing it. In our context, this renewal would involve promoting a more maternal Church, showing more mercy towards those in need, such as migrants.

It is in the everyday routine, in the simplicity of the people we meet, in compassion with the sufferings of the poorest, that this way of being Church is expressed. This means that "*the Lord entrusts to the maternal love of the Church every human being forced to leave his own homeland in search of a better future*".

In this understanding of a new church, therefore, pastoral care for the migrants must be reinvented. The aspect of Marist spirituality 'to be an instrument of divine mercy' finds here a concrete ground of realization. We are instruments in the hands of the Lord and, like the Good Samaritan, we are called to perform works of bodily and

spiritual mercy for the most disadvantaged. It is a call to be missionaries of hope as stipulated in the General Chapter of the Society of Mary in November 2017.

Concretely, it is a matter of putting in place means of information on the question of peace, justice and the integrity of creation. These aspects are linked with the search for ministries that focus on the poor, the most abandoned in today's society.

Working in the pastoral care of migrants requires a humble and self-effacing attitude to meet the other who is in distress. Meeting means to be next to; and to be next to excludes any discriminatory consideration or query of identity. We need a holistic human approach in all its dignity.

It is not enough to go out into the street and distribute food and blankets; this is not bad in itself. But one more step could be made in trying to find shelter for them, inviting them to our communities to share some of our activities, helping them to obtain the necessary documentation to live in the host country, by welcoming them as members of an ecclesial community. This step would be more effective if already, upstream, structures were put in place to avoid possible departures.

These spiritual foundations in relation to the spirit of the Society of Mary have also a moral impact. This is not to mean that spirituality and morality are synonymous, but rather to emphasize the fact that living a certain spirituality in the Church also implies a certain responsibility. The fact of bearing the name of Mary thus provokes our responsibility as regards the maternal tenderness vis-à-vis the needs of her children in distress. The reference to responsibility here constitutes the moral aspect of the pastoral care of migrants. Thus, this aspect would make it possible to extend the action, not only to pastoral agents, but also to any person of good will having this awareness of humanitarian responsibility.



DISCERNEMENT ET INTERCULTURALITÉ DANS LA FORMATION MARISTE

Guy Roger

En ce qui concerne le discernement, nous savons que les chargés de vocations et les formateurs dans nos différentes maisons de formation maristes (Davao, Rome et Suva) jouent un rôle central dans le processus de discernement. Face aux défis d'acquiescer la capacité d'avoir une vie interculturelle, ceux qui frappent à nos portes ou qui sont en formation ont besoin de vrais guides et de vrais accompagnateurs qui les aident à discerner leur vocation.

Voyant la réalité de nos maisons de formation qui sont de plus en plus multiculturelles, les formateurs ont une tâche complexe et difficile. Outre assurer les nombreux éléments intégrés dans le processus de formation, les formateurs dans nos maisons de formation maristes sont chargés de guider personnellement les jeunes afin qu'ils accomplissent leur formation intégrale et holistique à la vie interculturelle. Il est donc nécessaire que ceux-ci aient le caractère, la personnalité et l'expérience de vie nécessaires pour remplir cette fonction difficile.

Les chargés de recrutement et tous les acteurs de la formation sont appelés à être des personnes ayant la



capacité d'écouter, d'engager un dialogue et de chercher à comprendre l'autre. Ils doivent être des personnes capables d'apprendre de leurs propres expériences et de celles des autres ; et ils doivent avoir envers ceux qui sont à leur charge des attitudes d'ouverture, de respect et d'amour qui permettent le dialogue. Dans notre monde actuel, il est urgent de comprendre qu'on ne résout pas les problèmes simplement en interdisant de faire ceci ou cela. Il faut tant de dialogue et parfois la confrontation est nécessaire. Le dialogue doit être sérieux, sans peur, sincère. La formation est une œuvre artisanale, pas policière. Nous devons former le cœur. Autrement, nous formons des petits monstres. Et ensuite, ces petits monstres forment le peuple de Dieu. Ça, ça me donne vraiment la chair de poule.¹

Les animateurs vocationnels et même les formateurs doivent avoir la sagesse et la sensibilité ceci dans le but d'être capable de faire la distinction entre la personne qui vit une phase de croissance en compétences



interculturelles et celle qui se sert des différences culturelles comme prétexte pour ne pas changer un comportement qui pourrait être préoccupant. Ils sont appelés à être très vigilant car sont appelés à aider à discerner si une personne a les attitudes nécessaires, la capacité intellectuelle, la spiritualité ou les compétences pour la vie et la mission interculturelles surtout en ce moment où la Société de Marie opte pour les missions internationales. Parfois nous sommes tentés de laisser que les belles qualités d'un candidat (par ex. une grande capacité intellectuelle et autres) l'emportent sur ses incapacités à vivre et travailler de façon interculturelle. Il est clair que si nous laissons passer cela, nous serons sans doute dans le futur, confrontés à des problèmes au sein de nos communauté qui sont de plus en plus multiculturelles. Il est clair à cet effet que nous aurons des personnes incapables de travailler dans un autre contexte culturel différent du leur.

¹ Antonio Spadaro S.J., "Réveille le monde : conversation avec le pape François sur la vie religieuse. La Civiltà Cattolica 2014 I 3-17, pp. 8-9



COMMUNITY COMPOST PROJECT

Ben D'souza

Here at Casa Di Maria we have twenty Marists from eleven different countries which means a great diversity of food when we cook on Sundays. What is convenient for us and our friends, is that we live close to the centre of Rome, so it is easy for guests to come over to try our cooking. Recently, one of them commented that the lettuce we had was very fresh, and assumed that the market we went to has a good supplier. She was greatly surprised when I said that it was from our terrace garden. "I never thought you could go organic in an apartment" was her comment.

Our garden, the initiative of Fr Donato Kivi sm as a part of his doctoral thesis, has grown significantly over the years. But it is more than just a garden. It is a part of our common work and one of our responsibilities. It is also an attempt, by the Community at Casa di Maria to be greener, as one expression of our vow of poverty, fighting the throw away culture that is rampant today.

At the heart of the garden is the Compost box. This humble box is fed with leftovers from the kitchen. No cooked food, meat or citrus peels is allowed, but most other organic matter is. We don't have a large yard for grass trimmings or leaves, so we use cardboard boxes from food and Amazon deliveries. The compost does seem to prefer the cardboard from Moretti boxes (our local beer) so we try to give the compost what it likes.



After a couple of months, depending on the climate, the nutrient rich compost is ready, and goes into pots when needed. My favourite part is what I call gardening roulette. The seeds of the plants that go into our compost, go dormant and spontaneously sprout when they are in a pot. Last year for example, without planting any seeds, we had 3 or 4 different varieties of tomatoes, eggplant, zucchini, pumpkin, rockmelon, lettuce, mint, a peach sapling and a large variety of weeds spontaneously sprout from the compost.

We do buy a few seeds and saplings. We have many flowers and other decorative items but a sunflower plant, which is still growing, is the most distinctive. We did plant a few lettuce seeds and tomatoes. They tend to grow



bigger as they are first generation, but are not as hardy as the 'compost tomatoes'

In the spicy section I found a fiery *Orange Habanero* chilli plant for a couple of Euro which has thrived over the summer but it has nothing on our Carolina Reapers. Yes even the name sounds scary and it should, they are the spiciest chillies in the world with up to a hellish 2.2 million on the Scoville heat scale (SHU). The humble Jalapeno tops out at 8,000 SHU, to give an indication of how hot this chilli is. There have been a few members of the community who have been brave enough to try this raw, but most prefer it after it is cooked in a nice tomato, garlic and onion base.

It's great to have a community project to keep us grounded as we go through various aspects of theology. Our humble compost heap is not just something that we feed and maintain, it also feeds us and shows us the ways that a compost heap can turn kitchen waste into tasty food, the grace of God can do so much more with our weakness, sin and vices.



Photos Page I



← Mass at the Cemetery with the Superior General.

Br. Ben leading a retreat at San Giovanni Evangelista. →



← Fr. Christmas (Tony) handing out presents.

Br. Gabriel biking for the Marist Mission Centre. →



← Some of the community on an outing to Viterbo

Photos Page II



Preparing an item for Christmas at the General House.

A snapshot of an average class at the Gregorian University



Is there a Koala in that nativity scene?

Floyd, Christian and Charles after breaking the Piñata

Fr. Larry celebrates his birthday.

