

VOL I



NOSSA

JUNE 2023

A vision of the Rosminian reality from the perspective of the brothers in Porta Latina

(FORMATION, TESTIMONIES AND REFLECTIONS)

Our community

*International House
of Formation - Rome
(2022 - 2023)*





FRANCESCO MATRELLA (ITA)

2' Novitiate



NGUYEN VAN CONG (UK/NZ)

1' Novitiate



ARAVIND PEYYALA (IND)

Inculturation Year



JOANES PHOCUS (EA)

Inculturation Year



FRANCIS ATUSIIMIRE (EA)

Inculturation Year



GERARD TUMWESIGYE (EA)

Inculturation Year



REMI KAWISHE (EA)

Inculturation Year



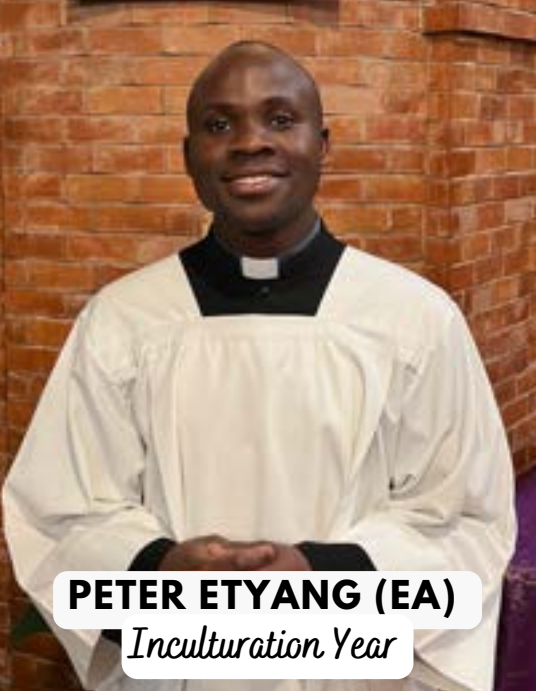
LOWLAND ATWEBEMBERE (EA)

Inculturation Year



DENIS TAYEBWA (EA)

Inculturation Year



PETER ETYANG (EA)
Inculturation Year



PASCHAL BALAMA (EA)
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SAMSON OMODING (EA)
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JOSEPH PHAN VAN SON (UK/NZ)
1' Philosophy- Angelicum



ALDO GRIEGO (VZLA)
1' Philosophy - Laterano



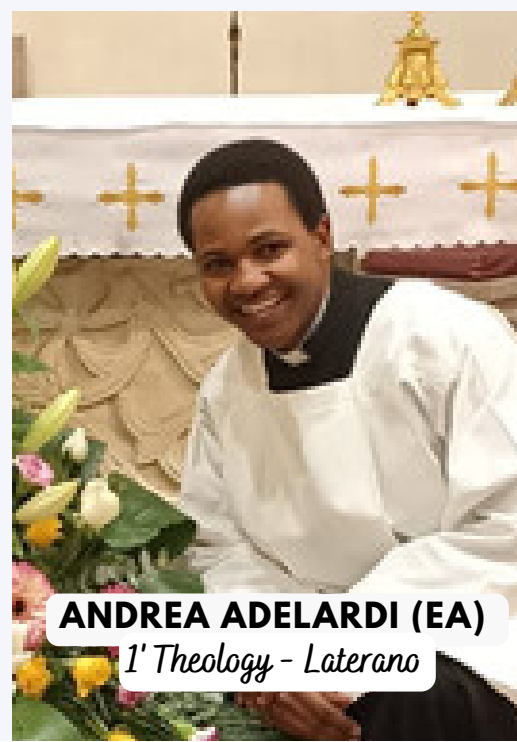
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1' Theology - Laterano



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3' Theology - Angelicum



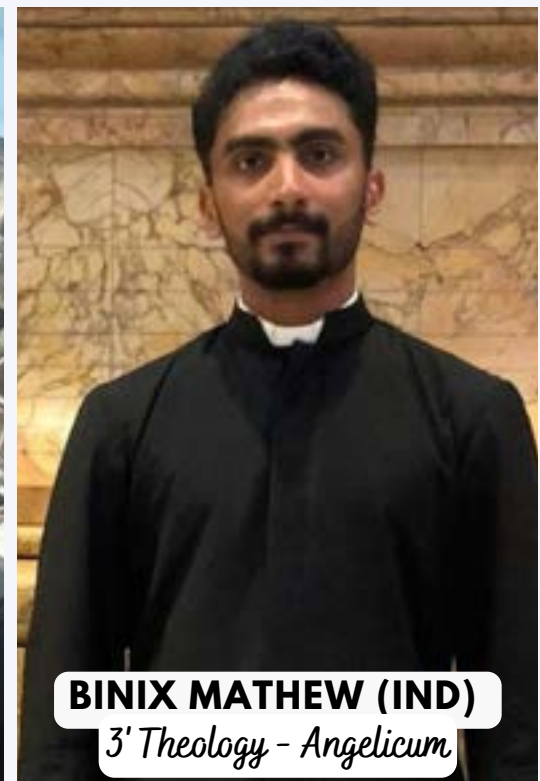
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TABLE OF CONTENTS

EDITOR'S LETTER
REAGAN OTIENO

01

02 **FR. GENERAL'S
REMARKS.**
FR. MARCO TANGHETTI

CALL TO SERVE
FR. ROBIN KURIAN

04

06 **VOTE OF THANKS**
MATHEW BINIX

**THE JOY AND RICHNESS
OF DIVERSITY**
HENRY MUTUNE

08

11 **SELF-AWARENESS AS
THE SECRET OF SUCCESS**
Remi Kawishe Aloyce

**MY FIRST YEAR
EXPERIENCE IN ROME**
PETER ETYANG

12

14 **WHETHER EVERYTHING IS
SUBJECT TO THE DIVINE
PROVIDENCE OF GOD**
MACKENZIE NZAU SIMON

**GRACE AND
NEW LIFE IN CHRIST**
FR. BIJU EDAKKALATHUR

15

TABLE OF CONTENTS

THE RELIGIOUS PERSON
WE SHOULD HAVE IN
THE 21ST CENTURY

VINCENT KAPAGALA

19

VOCATION TO
RELIGIOUS LIFE

GERALD TUMWESIGYE

26

PORTA LATINA HOME TO
THE NEW INTER
PROVINCIAL NOVITIATE.

FR. ANTHONY D. MEREDITH.

27

WHO IS MAN IN THE
SOCIETY?

SAMSON OMODING

29

SPORTS

DENIS TAYEBWA

31

THE MISTERY OF
CONSECRATED LIFE

FRANCIS ATUSIIMIRE

33

A CALL TO HOLINESS

PASCHAL BALAMA

35

COMMUNITY LIFE IS
WORTHWHILE

LOWLAND ATWEBEMBERE

42

NOVITIATE, THE CLASS
OF CRUCIFIXION

PHAN VAN SON

44

TABLE OF CONTENTS

-
- 46** THE POWER OF THE MIND
ANDREA TESHA
-
- THE SPIRITUAL LIFE AND THE PASSIONS OF ANGER AND DESIRE.
JOSEPH TEMBO
-
- 47**
-
- 51** TWO LIFESTYLES
ALDO GRIEGO
-
- PASTORAL IN THE ROSMINIAN HOUSE OF FORMATION
JOANES PHOCU
-
- 52**
-
- 53** A SPECIAL TIME OF GRACE: THE NOVITIATE
KHUONG NGUYEN.
-
- DIVIDED BY NATIONS BUT UNITED BY THE ROSMINIAN SPIRIT
MATHEW BINIX
-
- 56**
-

CHIEF EDITOR'S LETTER

Greetings to each one reading this piece of work. As we come to the end of our academic year, as members of this community, we feel privileged to share with you some of our stories, thoughts that inspire us in our vocation's life and living together. Some of the stories are from experiences we had some years back and some are from our more recent ones. By sharing our stories and thoughts, we walk together and help one another mature in the whole range of aspects of human life, which include the spiritual, social and emotional aspects. Growing in these three aspects is not a one-day job but rather is a continuous process that requires openness, patience with oneself, humility, readiness to accept disappointments, perseverance and, above all, hope that God is with us in every moment of our lives.

I thank every member of our community who shared a story or a thought, I also thank the Editorial Team who we have worked very closely together Fr. Robin, Peter Khuong and Henry. A special thanks to Reinaldo, who helped in putting all these contributions together. The work done is good; be Blessed.

Happy reading.

Reagan Otieno



FR. GENERAL'S REMARKS.

With great joy I salute the publication of the small journal of the international House Of Formation Porta Latina, Rome.



The Words can only be of blessings: I bless the Lord for this renewed initiative, I bless the brothers and fathers of the community so that there will always be a mutual encouragement to persevere, a sign of responsibility and trust in doing good.

Two suggestions come to me from casa nostra, Porta Latina, first as a collegio missionario and secondly its ancient and first name. In the Basilica, an ancient marble is set at the base of the altar which testifies that this place is one of the first 'titles', perhaps twelve, erected in the beginning in the area close to the imperial palace; a place where there was a small natural apse and where Christians of the first century gathered to pray together. This reflection on the first community makes me think with affection of the vocation to holiness that we share with all the baptised; because the formation to the religious life and the priesthood for us is understand always and only in this light, which is far from any form of clericalism.



The other suggestion refers to the Apostle John. In the Chapel, so-called “del P. General”, there is a statue of St. John, who holds the Holy Eucharist and the Chalice, wearing a chasuble, in the act of celebrating mass. In fact, according to pious tradition, Mary would have lived in John's house, so that he celebrated the Eucharist for her. Perhaps it was interpreted to be the mutual trust of Jesus on the cross (Jn 19:18-30); moreover, John is seen as the one more bound to the Eucharist than any other apostle, the beloved disciple, the one who in the last supper reclined his head on Jesus' breast and the one who remained at the foot of the cross.

Obviously, a reflection of this tradition is the extensive Eucharistic catechesis that we find in his Gospel (Jn 6). It is connected to the Johannine themes with a Eucharistic flavour, such as remaining in love (Jn 15), make a home (Jn 14), unity (Jn 17), service-witness (Jn 13). It is clear that the spiritual analogy that we want to establish between John and the young people forms our international community at porta Latina.

The Holy Father has recalled many times whilst giving his testimony to the seminarians and to the religious that intellectual formation is one of the parts of formation but not the most important. It becomes arid intellectualism without pastoral formation. It is important to note that spiritual formation without human formation is only angelism-sterile; it is necessary a practical theology that is lived in the community and under consideration by the Church on the journey. We also find these convictions, respecting the times and in his own way, in the writings of Antonio Rosmini, in the *Five Wounds of the Holy Church*, in theological language and in many letters.



This journal therefore goes in the direction of a life experience, holistic formation, community building, joyful and faithful witnessing. The initiative has a courageous aspect because times have changed and so have our means of communication. But for us to engage ourselves with writing, with personal reflection, with meaningful content, has a great value of objectification and appreciation as well as testimony for one another, because we are all, always, in formation.

My great wish is that this will be an effective tool for communication and animation, a link between generations, a tool for dialogue, to grow and to journey together. Once, Cardinal Martini (a Jesuit) compared the internal structure of a religious institute to the dynamics of the growth between the different parts of a tree: the harmony between the parts, the connection between the branches, the leaves and the trunk; the new life sustained by the whole in the same way it applies to the different generations in a religious institute. As the Psalmist says:

One generation shall praise their works to another and shall declare thy mighty acts (Ps 145:4). The psalmist expresses the principle of renewal, thanks to the new chain in the community, when he sings: *let these things be written unto another generation (Ps 101:19).*

Courage, from this little seed, a forest!

Marco Tanghetti

"CALL TO SERVE"

"The hope and goal of one's life in the seminary should be to learn to trust Christ and His Church to such an extent as to 'put out into the deep' and one become totally for Christ"

A man's time in the seminary is one of great opportunity, challenge and, above all, grace. For us as Rosminians, it is a time in which one can come closer to God in order to know himself better, to see his life more clearly in the light of God's plan for him, and become prepared to do the work to which the Lord has called him as a religious in the Institute.

We are so fortunate to have two international houses of formation, one in Ngong, Nairobi and another in Porta Latina, Rome. The whole of the life lived in these houses the structure of the day, prayer, academics, community life and apostolic work is directed toward forming the interior freedom of the man such that his exterior actions are authentic and reflective of his relationship with Christ and his call within the Church. The hope and goal of one's life in the seminary should be to learn to trust Christ and His Church to such an extent as to "put out into the deep" and for one to become totally for Christ.





It is the goal of a formation program to provide the optimal structures, practices and opportunities that encourage young people in formation to grow in the evangelical counsels of obedience, poverty and chastity, so that one's motto to become totally for Christ, does not remain a motto, but becomes a way of being. In order for this to occur, our young brethren should be willing to live a life of disciplined prayer and study within a community, be open to new challenges that lead to personal growth, and be provided with varied pastoral opportunities.

It is also important to realise that the structured life of prayer and study in the community is meant to provide the support necessary to develop the habits of prayer and personal motivation that give our young brethren a strong foundation.

In the academic year 2022-23, IHF Porta Latina was fortunate to have the leadership of Fr Geoffrey Feldman with Fr Anthony Meredith and Fr Aristid Shayo. I thank them for the work they did to help our young brethren in their formation.

Personally, it was a very big change to move from a parish set up in New Zealand to the International Formation House in Porta Latina, Rome. When Fr Marco asked me whether I could come to Rome and help in the formation of our young brethren, I, had never imagined that I would be asked to take up such an important responsibility in the Institute. As a formator, I am aware of the great privilege that is mine, to be called to serve in the International House of Formation at Porta Latina.

I am also very excited about the many possibilities that are before us as we continue to offer to the Church dedicated Rosminians who are deeply in love with Christ and who seek to share that love with others as religious.

May God bless us all as we seek to live as a Christian community, seeking His will, and learning to grow daily as His people, loving Him and one another.

Fr. Robin Kurian IC



Vote of Thanks

We Porta Latina community express our gratitude to Fr. Geoffrey

In everything give thanks: for this is God's will for you in Christ Jesus. (1 Thessalonians 5:18.) Expressing our gratitude is one of the best ways to humble ourselves. By acknowledging others words and deeds imply the value of a person in our lives. The idea at the heart of a thanksgiving letter is that we pause to take time to fully appreciate and acknowledge all that is good in our lives. At the end of this academic year, it is our duty to remember and thank the persons who stood with us in our journey throughout this year. The academic year is about to hit the last stop; the number of travelers is stepping down and many new

travel partners are getting in and the journey continues to another destination.

But we can't let this year close without thanking an important person who has helped all of us to start the journey at the beginning of this academic year. And has been helping all of us to make our dreams come true and fruitful.

On behalf of all the members in our community we express our sincere gratitude to Fr. Geoffrey Feldman who has been extending his service as a rector in this community for many months.

It is difficult to express our gratitude in words. Above all he was a brilliant and truly outstanding person and a rector



His rector-ship and vision steered the community from day one. As we know gratitude is the inward feeling of kindness received therefore, we porta Latina community express our gratitude to Fr. Geoffrey for what he has been to this community.



Every drop in the ocean counts, and we will never forget your contributions that helped all of us to sail through difficulties and perseverance in faith, you deserve a portion of our success. Thank you.

Mathew Binix



THE JOY AND RICHNESS OF DIVERSITY

by Henry Mutune

**“THE
FUTURE
HAS COME.”**

These were the words of Cardinal Flores, who is entrusted with our basilica, when the scholastics went to greet him.

WE ARE BLESSED TO HAVE VOCATIONS

The Cardinal saw in them the hope and the future foretellers of our story, the story of our little Institute. It is a story that calls us never to admire it quietly but to live it actively in the unity of diversity. The joy, the happiness and the spirit of community lived throughout this year demonstrates the readiness to be formed, to tell by our lives the story of universal charity, which is the charism of our Institute. The hospitality and liveliness found in our community and in our celebrations show as well how, as a community, we are living the story of our Institute as a sacrament of the moment.

BECOME SAINTS TOGETHER

Our community is beautiful and rich in diversity, for we have been called by God from different continents, nations, languages, cultures and races to discover together our true story, the only true story of love. It is the story in which each one of us discovers his identity, his humanity, an identity that is only found and fulfilled in God. This is what it means to be a Rosminian: to be human; to rediscover together our identity in God; and to become saints together, for no one can be holy without the other. It is living and constantly desiring to grow in Communion, a spirit that is a gift from God, which is nourished and sustained by receiving every day Christ present in the Eucharist and in our daily communal and personal prayer.

It is in this context that I understand Rosmini when he conceives religious life to be a flower that sprouts from deep within the church, its fruits to be the vows that we profess. The church is profoundly founded in Love and a flower is for lovers; and Consequently, too, this state of life is for generous lovers, drawn closer to Jesus, profoundly and constantly seeking their identity through their consecration to Him. Flowers attract and therefore our consecrated life is meant to attract and draw us to God; and only then can we, by our joyful witness and faithfulness to our call, attract others to Him.



MONTE COMPATRI – PROCESSION WITH THE BABY JESUS

It is a summons to testify what it means to be called from the different parts of the world, to respond together to the precious gift of our Vocation. It is a realisation that the basis of our community is not primarily our ideas, projects, works, differences, feelings, our emotions about each other and not even our diversity but the Grace of our common search for God. It is the recognition that God draws us together to share life and joyfully offer a hospitable space where the re-creating power of God can be manifested among us.

This is the beauty of love that opens in us the possibility of awareness, the art of beauty that recreates, that gushes out of the depths of our souls as if from a wound given by Grace. This powerful art of beauty is enhanced by prayer and contemplation that brings us to back to our true being, by offering ourselves back to Jesus, who heals our self, restores our unity and enables us live in communion with God and with one another. The openness to nurture this spirit and understanding determines the health of our flowers and consequently our fruits.



**THE FULLNESS OF OUR IDENTITY
AND ITS MEANING IS FOUND IN
CHRIST THE WORD INCARNATE**

In Him alone can we find the fulness of life and our being. We discover this identity by creating a community where we can hear each other's story in the light of the Gospel, for each one's story is meant to be heard.

It is a community where everyone's call is cherished and we are empowered to embrace and live the universal story of charity with generosity and gratitude. This sustains our faithfulness in our constant search for the meaning of who we are in Christ and our fidelity to nurture, care and love our vocation in the spirit and charism of the Institute.

“I and my father are one”

Gospel of John 10: 30

SELF-AWARENESS AS THE SECRET TO SUCCESS

This 'secret' gives me reflection and motivation to look at my life more deeply, to evaluate and to re-create the new thought and intention of who I really am. It is true that when we deepen ourself the better we know who we are, and we get time to eliminate any confusion in our moral acts. For example, if parents are not responsible for their children the effect will be seen in society as a testimony that they had failed somewhere, so that they cannot stand and say that they are one. The same applies to everyone, for if there is no self-recognition the possibility of losing our identity and moral standing is high.

Christ emphasizes that he knew who he was, yet on the other hand his work and mission revealed more of his identity. Perhaps in our lives we are faced with many confusions that remove or blur our identity.

Your identity is the foundation of your existence. It is the source of your values, the basis for your beliefs and the rationale for the decisions you make; your identity, whom you believe yourself to be, forms your hopes, influences your dreams and establishes your definition of success.

One thing to ask oneself is: do I have a vision of unity? How do I share my talents, gifts, position or work with others that will testify we are one? Jesus already gave us one secret of success. It is our time to re-read our life, so that through our actions we might declare and reveal our real self.



MY FIRST YEAR EXPERIENCE IN ROME

PETER ETYANG

It is my first year in Rome, a new experience and new people from a diversity of cultures, united by one common goal, which our founder Rosmini terms as holiness, the end of our Society. We are to unite all our differences in order to arrive at this common end. In my short experience here, I have observed a strange, positive behaviour almost in everyone, especially during the liturgical celebrations. This has to do with music or, rather, singing.

GOD'S HEART



St. Augustine states that singing well is praying twice. Music reminds us of our past experience, expresses our present situation and also projects our future, reserved hope. In our community it plays a role in expressing our relationship with God. The language may be completely different, but music always finds a way of speaking to a person through the rhythm, the beat or even the general harmony of a song. In the community I have observed three songs that speak a lot to most of the members and all are in Italian, even though the non-Italian members of the community also acknowledge and love them a lot. They include: **TUSEI LA MIA VITA**, which is translated as 'you are my life'. The song acknowledges God as the ultimate source of everything that is in existence. Secondly is **ECCOMI**, translated as 'Here I am'. It is a vocational song that expresses acceptance or obedience to the voice of God's calling. Finally, there is **NOME DOLCISSIMO** translated as 'most sweet name'. It is a Marian hymn that expresses a strong relationship with Mary.

It comes almost automatically that even if one does not know the meaning of the words of these songs, still one would fall in love with them since the heart always has many ways of speaking to us. If well observed, these particular songs have a significance back to the foundation of our holy Institute. It was founded between Our Lady of Sorrows and the Holy cross. Hence it expresses the strong relationship between Mary and the Holy cross of Jesus, who stated that anyone who would follow him should take up his or her own cross and follow Him gladly (Mathew 16,24). Therefore, among many other relational activities of the community, liturgy is key and, through music, there have been strong bonds formed among the members. Music heals, reconciles and also educates; we are all invited to embrace good and passionate singing in the liturgy.

WHETHER EVERYTHING IS SUBJECT TO THE DIVINE PROVIDENCE OF GOD

BY MACKENZIE NZAU SIMON

Saint Thomas Aquinas answers the question whether everything is subject to the Providence of God. Thomas Aquinas wanted to answer this question because some people deny the existence of Providence, maintaining that the world was made by chance. Others taught that only incorruptible things were subject to Providence and corruptible things not in their individual selves. According to Saint Thomas Aquinas, all things are subject to Divine Providence. Every agent acts for an end, the ordering of effects towards that end extends as far as the causality of the first agent exists. Nevertheless, all things that exist in whatsoever manner are necessarily directed by God towards some end. The end is the ultimate goal, which is called Providence. Thus, all things, inasmuch as they participate in existence, must likewise be subject to Divine Providence.

Antonio Rosmini argued that we should abandon ourselves to Divine Providence, since all things in the world, both great and small, rest alike in the hands of Almighty God, and nothing happens except as He disposes.

For example, let us take a situation whereby the vocation director invites candidates for a 'come and see' programme. It may happen that the candidates do not know each other and that their meeting might seem to be by chance. But the Master who invited them had foreseen it.

Nevertheless, if all evil were prevented, much good would be absent from the universe. For instance, if Jesus would not have been delivered to the hands of evil men, who tortured and killed Him, we would not have been saved, simply because God allows some evils for much good to be manifested. Likewise, persecution of Christians, by itself is evil. But God allows it for us to venerate martyrs. We should think about the great gifts and graces which come to us from the terrible moments in our lives. The sufferings and tribulations are necessary to us because they make us who we are. Something good and greater comes from them. Finally, we should submit ourselves in the hands of God and let His will be done unto us. *Not my will, but yours be done* (Luke 22:42).



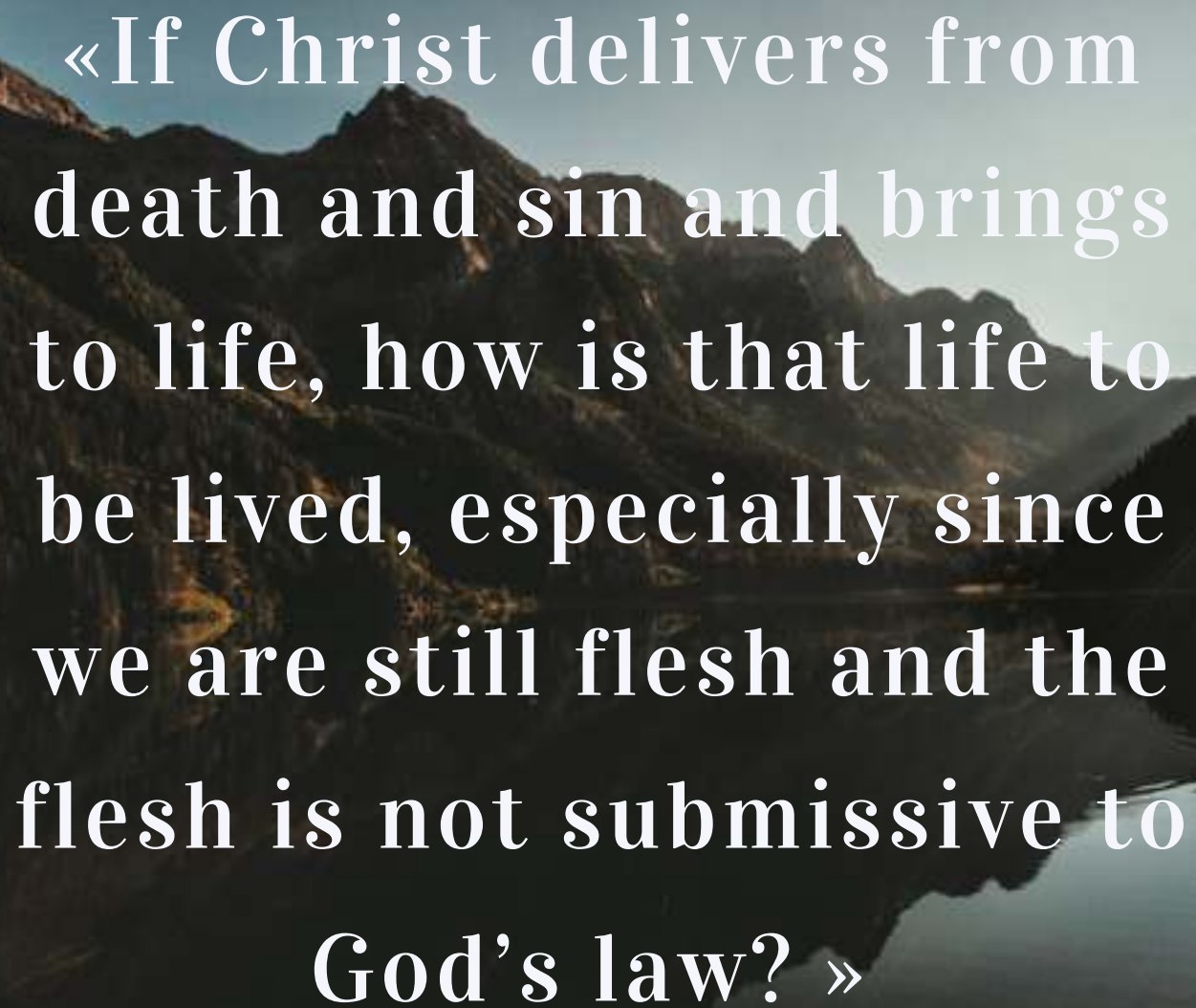
GRACE AND NEW LIFE IN CHRIST

BY FR. BIJU EDAKKALATHUR I.C.

Baptism enables the person to participate in the death and resurrection of Christ. The Christian has been endowed with a new life through Christ. Paul describes the reality of this new life as the reign of grace in a new humanity with Christ as its head (Rom 5: 21). Our new life is patterned on Christ, and we become a new creature in Christ Jesus. «For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his» (Rom 6: 5). This is the Christological foundation for the truth that is set forth about the new Christian life. His death is how men are able to apprehend themselves in God; they apprehend His increase in their decrease, His strength in their weakness, and His life in their death. It is the occasion by which we know ourselves to be in God. It reminds us of the invisible fellowship with God.

The Spirit is the result of what Christ has done and all human beings can now live in the 'new way of the Spirit'.

It is not the law that provides the basis for Christian life but the Spirit. Christians are dead to the Law, not because they have decided to ignore it but because they have died with Christ. Paul affirms that «Anyone who does not have the Spirit of Christ does not belong to him» (Rom 8: 9); and that newness of life comes from him who raised Christ from the dead: «If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you» (Rom 8: 11). The Christian is reminded that he still lives in an imperfect world where sin has its influence and where temptation and persecution are a present reality, even for those in Christ. The Spirit is his power and assurance. It gives him the power to overcome temptations (Cf. Rom 8: 1-11).

A scenic landscape featuring a river flowing through a valley, with mountains in the background. The text is overlaid on this image.

«If Christ delivers from death and sin and brings to life, how is that life to be lived, especially since we are still flesh and the flesh is not submissive to God's law? »

R. E. BROWN, AN INTRODUCTION TO THE NEW TESTAMENT, 569

Christians are no longer debtors to the law of sin or to the law of death because they are freed from all these bondages, this vivifying Spirit dwells in each one's life. By the Spirit we must mortify the evil deeds of our body because life emerges at the point of mortification. The flesh is mortified by its relation to the Spirit and by this alone, precisely in order that it may be thrust by this death into the light of hope and life. Reymond E. Brown asks a question: «If Christ delivers from death and sin and brings to life, how is that life to be lived, especially since we are still flesh and the flesh is not submissive to God's law? » (R. E. BROWN, An Introduction to the New Testament, 569). Paul's answer is that we are to live not according to the flesh but according to the Spirit of God who raised Christ from the dead. We are dead to the old life of the flesh and now we are alive in the Spirit (Rom 8: 13-17). The Spirit is the source of adoption and sonship, whereby justified human beings are enabled to call upon God as 'Abba Father'. In response to the Spirit's movement in his heart, the believer recognises his new standing with God and with that freedom, he calls God 'Abba Father'.



Faith is only a gift of God. Faith is the experience by which a human being responds to God's saving deed in Christ Jesus; apprehending the effects of the Christ-event is *pistis* (Faith). It is not just listening to the word of God or merely an intellectual assent to the proposition – 'Jesus is Lord'. But it is also a vital and personal dedication of the whole person to God in Christ in all his or her relations with God, with other human beings and with the world. Fitzmyer says: "Faith is not just a vague attitude of trustfulness or a response without a specific object; it is rather a conviction about the difference that God and the lordship of Christ have made in human history, a confidence in the promise of God and his assisting grace, and a trust upon which Christian hope is built. Christians must manifest such faith in conduct or through deeds of love" (J.A. Fitzmyer, *Romans - A New Translation with Introduction and Commentary*, 479). Christian living is not something that flows automatically from faith and baptism, but requires cooperation with God's Spirit. The indwelling Spirit is thus the driving force and the source of new vitality for Christian life. Thus, Christian life is always one that is indebted; but that debt is no longer owed to flesh but owed to God and His Spirit. «For by grace, you have been saved through faith, and this is not your own doing; it is the gift of God – not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life» (Eph 2: 8-10).

Words of Wisdom

Are ever discouraged in your prayer life, that your prayers are not answered? Do not be discouraged – and here is why.

A group of young people went to their Parish Priest on his priestly anniversary to celebrate with him and offer him gifts. He was a joyous, elderly priest and with a good sense of humour. One of the young people asked him: ‘Father, did you know at any moment of your priestly life that God had answered your prayers?’

The old man, with a smile on his face, replied: ‘Yes, Yes! I asked for strength and God gave me difficulties to make me strong, I asked for wisdom and God gave me problems to solve, I asked for courage and God gave me dangers to overcome, I asked for love and God gave me troubled people to help: my prayers were answered.’

Author anonymous.



THE RELIGIOUS PERSON WE SHOULD HAVE IN THE 21ST CENTURY.

The Religious state is one way of experiencing a "more intimate" consecration, rooted in Baptism, and dedicated totally to God.

In the consecrated life, Christ's faithful, moved by the Holy Spirit, propose to follow Christ more nearly, to give themselves to God who is loved above all and, pursuing the perfection of charity in the service of the Kingdom, to signify and proclaim in the Church the glory of the world to come. (CCC, 916)

Ten qualities of a 21st century religious person.

I. One who prays for the sanctification of himself and that of those he/she serves. Prayers enable a person to be near his creator, especially for a religious person.



II. One who practises patience. We need a religious person who is patient in his mission all the time and who tolerates those who he works with, not just seeing their shortcomings, but through their shortcomings, he/she should learn to be close to God.



III. Who heals the wounds. Jesus told them a parable, can one blind person guide another? Surely both will fall into a pit (Lk 6:39). A religious who lives as if he/she is wounded cannot heal the wounds of his/her believers who need healing.



TEN QUALITIES OF A 21ST CENTURY RELIGIOUS PERSON.

IV. One who prioritises mission. It is a shame for a religious who thinks all the time about entrepreneurship and forgets the motive of his/her calling. We need to detach ourselves from material things and to serve God all the days of our life with justice. We need a religious who is ready at any time to do a mission anywhere. Most of us believe that without our presence in our place of mission things will not go well. That is superstition and relying on your will without putting your trust in God: who are you? Shame to me! shame on you! Look back and look at the one who called you.



V. Who loves his/her vocation. The religious person of the 21st century should always love his/her vocation more than anything for the kingdom of God. It is surprising and embarrassing to hear almost every day a religious who complains that he/she does not feel good, as if he/she was forced to live that vocation.



Ten qualities of a 21st century religious person.

VI. One who lives the vows faithfully and relies on God's Providence. As a religious you cannot live by your own strength, you need to be with God always, hope in God who called you from afar and He will help you.



VII. Who inspires many young people to enter religious life. A religious person of the 21st century, wherever he/she lives, should be like Jesus, who on the mountain preached is the people the eight beatitudes, so that many young people might be attracted and follow Jesus in the vocation of consecrated life.

VIII. A religious who unites people instead of taking sides. One who is there for all people, avoids creating groups of people in the mission, for example those who are rich or poor. if you have been sent for mission, all people belong to you, regardless of their status in society.





Ten qualities of a 21st century religious person.

IX. A religious who leaves a mark in people's hearts. Wherever you are, serve people with all your heart and all your strength and do not serve people for your personal interest. Remember you have been taken from people for people.

X. Joy by being joyful! Show everyone that you follow Christ and put his Gospel into practice, filling your heart with happiness. Impact those who are near you with this joy and then many people will ask you for the reason and will feel the desire to share with you for it your splendid and enthusing Gospel adventure. (Message of His Holiness Pope Francis for the opening of the year of consecrated life, Sunday, 30 November, 2014).

This is my perspective about the 21st century religious person. I got my ideas from my experience of community life. Do these and you will live.

Kapagala R. Vincent



Feast
of Pentecost
2023





VOCATION TO RELIGIOUS LIFE

DISCERNMENT OF VOCATION A CALL OF GOD

Discernment can be defined as a form of prayerful reflection that seeks to know more fully what path in life God wants me or you to follow for the rest of my /your life. One listens to God intently in prayer. Through discernment one listens and discovers that inner calling of God in himself/herself.

In 1 kings 3:9-11, Solomon eagerly prayed, "So give your servant a heart that listens to you to understand how to govern your people, how to discern between good and evil. For how could one otherwise govern such a great people as yours?" it pleased Yahweh that Solomon should have asked for this. Since you have asked for this, God said, and not asked for a long life for yourself or riches or the lives of your enemies, but have asked for discernment in judgement for yourself, I will do as you ask. Since a tender age I have learnt that discernment gives me deep introspection and enlightens me with great hope for my future as a religious.

In short, discernment is the mother of all virtues; we all need it to guide the lives of others or to direct and reform his/ her own life. Therefore, everyone needs to examine his own life daily. As Socrates, the philosopher, noted, an "unexamined life is unworthy to live".

Discernment is a sole teacher of religious life. Discern well to be where God wants you to be in life. For any kind of life that he/she desires to be in future, he /she must embrace discernment. Embrace discernment to achieve your true dreams.

Porta Latina home to the new inter provincial novitiate.



"We are at home in this community"

January 26th this year, on the Feast of the Conversion of St. Paul the Apostle, Don Marco erected a new novitiate here in Porta Latina.

As the first novice master of this Interprovincial novitiate for Europe, I began with some trepidation but with conviction that this is the will of God, which leads to His peace. We started with three novices. One is Phan Van Son, who had been a postulant in Palmerston North, New Zealand before he started his novitiate in Monte Calvario, Domodossola. Four months after arriving in Rome, Son completed his novitiate and made his first vows on 16th April 2023 in our Basilica. With Son came two companions, Francesco and Cong. Francesco Matrella comes from Belgirate, on Lago Maggiore. He began his second year of novitiate shortly before arriving in Rome.

The third novice, Nguyen Van Cong from Vietnam, completed his postulancy and started his novitiate in Calvario. Cong is now in his second year.

We are at home in this community. We have our own life, dedicated space, timetable, and our prayer, work and study time. We are included in the community work force, both and in inside the house and outside in the grounds; community, with its dynamic prayer and liturgical life. We are also part of the house domestic arrangements and eat together.

OUR COMMUNITY LIFE

It has been a blessing for us to live alongside this community, growing stronger by its constant efforts to be attentive to and incarnate the Word of God, and to soak in our Rosminian Charism. We listen to God and to one another in the praying of the liturgical hours and the Eucharistic celebrations: the daily offering of the Sacrifice of the Mass, the weekly Eucharistic Adoration, the monthly half day of adoration dedicated to vocations, as well as the monthly retreat days.

Porta Latina is the home of our Father General Don Marco, a very charismatic, caring Father to all areas of the Institute, including the novitiate. The community is led by Father Robin Kurian of the Indian Province, who spent several years in New Zealand as Postulant Master and assistant priest in Palmerston North. I am grateful to Father Robin and Father Fulgence, who assist me in the novitiate.

My overall impression is one of realising that at all levels everyone here, from the novices to the Father General, is of importance, and called to be an encouragement to the others, aiming to become the best version of themselves. This mutual encouragement manifests itself in a genuine love and concern for one another and is the fruit of our communal striving to a felt experience of God's love. There is no glamour in the role of leadership in the Church today. It is a necessary role of service, not given to volunteers, but laid on the shoulders of those prepared to accept this task as given by God. Here I experience with the novices that kind of unity for which Jesus prayed: *That they all may be one, as We are one, so that the world may believe it was you who sent me.* Jn 17: 21.

Reflecting on Don Marco's accepting of his vocation as Father General, I see the cost to him and indeed to all in leadership - the inevitable trials. One of these is the challenge of losing one's own identity and gradually finding a new one, accepting the call to be Father and knowing one's own voice is an important one among many who are being led by the Holy Spirit. Our new Rector, Father Robin after a sort time with us, is like Don Marco, bringing a wealth of experience, facilitating each person to use his unique gifts and creativity, while being open to innovation and finding the balance between undue individuality, and constrictive uniformity. Thanks be to God, to Don Marco to Father Robin and to the whole community.

Fr. Anthony D. Meredith.

Who is man in the society?

Who is man? Man is a person having the ability of understanding what is right and wrong and has the freedom to choose either or the opposite. Being a man, how does this philosophy help me to identify myself and live well in the society with my fellow brothers? Because it is said that man gives meaning to the society. And I understand that 'society' implies some sort of 'belonging together', some sense of what I shall presently describe as community. It involves the recognition of something that is common to its members. Thus the nucleus of the society is man. We may ask, 'why should I be in the society'? This is one of the challenging questions that has been raised about human as social beings. All the human activities that are happening in our societies should be geared towards promoting the common good of all the people.

And this is the call of our Father Founder when he talked about the end of the Institute, that we should help each other to achieve that perfect end, which is the common goal as people living together in community.

I have the role to define and give essence to the society that I am living in. Thus the society is a dynamic organization of purposive individuals. For us human beings to live in society in harmony we need the inner principles that will help us to bring the unifying factor that will help to govern this society, as we know the society is an accident that requires substance to support it. This means that both society and man need each other, society cannot exist without man and man cannot exist without the society.

*THE PRESENCE OF MAN
IN THE SOCIETY BRINGS INTERDEPENDENCE
AND IS WHAT MAKES ESSENCE TO ALL
ACTIVITIES IN THE SOCIETY.*

We all belong to a society and therefore it is most important to be informed regarding what the community is all about.



My duty in society

I have an obligation of taking responsibilities in all activities that take place in our society and discussing those issues that affect others in the society. In as much as the community has the aim of protecting each member, I have also a big role to play to bring all people together as one family. Everyone has to take his or her responsibilities seriously and perform them to their best in order to allow the society to move forward and to achieve its end point, which is the common good. Performing one's duty in the society gives the person an opportunity to take an active part in the activities of the society, which in turn contributes growth based on each follower in that community.



Human roles and responsibilities

I have a vital role in promoting the universal idea that humans have roles and responsibilities in their respective communities and in the society as a whole. Even though we exercise a certain degree of freedom in the community, our freedom is not absolute, because freedom entails duties and responsibility. I have to do always things in a mature way, without always waiting to be reminded what I am supposed to do and it has the characteristics making choices and decisions in life. I have to be prudent when making choices and decisions in my life in order to promote harmony in the community.

Samson Omoding

SPORTS

BY DENIS TAYEBWA
SPORTS CAPTAIN

Naturally man is a social being whose inclinations are always directed toward the good. Man seeks to find good in any activity he does. He makes an extension of himself to the rest of world through these activities. He seeks to be with other people to achieve something in life and one of these activities, sport, is not exceptional. In idea and reality, sport is an activity that anticipates a certain community or group of people. When we talk of training, competition, entertainment, winning and celebration, we indirectly imply a presence of more than one person.

Different from antiquity, sport today has gained another dimension in the modern world. It has gone through several transitions and today is an activity of employment. Many other activities, such as broadcasting, betting, taxation, coaching, scouting and others have developed or come into existence as a result of sports. In this case, different kinds of sports are sources of income to people.



People like different kinds of sports and some idolise teams, players, or a league, and they feel satisfied by participation, contact, or team success. However, there is an innermost characteristic from which we religiously embrace sports and make them fit in our intention to exercise charity. In sport there is an exercising of charity towards oneself and the neighbour. Charity towards the self is exercised through sports when one does so to keep oneself fit in totality and it is exercised towards the neighbour when one does so for the joy and well-being of their neighbours.

In our community at Porta Latina, sports have provided wonderful activities that transcend competition and recreation.

SPORTS AMONG RELIGIOUS

They are activities that bring us together, especially as young people, and helps us to recognise and appreciate the presence of each one of us in the community. It is in sports that we have fun among ourselves and learn to give up our egos for the sake of the community; this is shown when one feels like not going for sports but for the joy and love for the community, decide to participate or cheer those in action. Such an act in reality is a real sacrifice, which one offers without even noticing its importance.

We have different kinds of sporting activities, such as, playing football, volleyball, table tennis, table football, jogging and rope skipping. All these activities give pleasure to the community. They strengthen the spirit of fraternity when they are done with the spirit of brotherhood. We enjoy ourselves, having in the back of our minds that we are not playing competitions. "I do not have to sweep my brother to the ground and I must take care of his health and emotions as well."

As a Rosminian community, we do not confine this kind of charity to ourselves alone. At suitable times and with the guidance of Providence and the will to follow it, we play friendly matches with outside communities, especially religious brothers. Last year we managed to have a match (football) with the Brothers of Charity and enjoyed some meals with them. It was a beautiful time with them. We intend to continue with this spirit and build stronger bonds with other communities through this activity.



THIS IS THE DRIVING SPIRIT THAT DRAWS THE LINE OF DIFFERENCE BETWEEN SPORTS IN THE WORLD AND SPORTS AMONG RELIGIOUS.

MAY GOD BLESS US AND INCREASE IN US THE SPIRIT OF LOVE AS WE STRIVE TO PERFECT OURSELVES UNDER THE GUIDANCE OF OUR FOUNDER, BLESSED ANTONIO ROSMINI.



THE MYSTERY OF CONSECRATED LIFE

BY FRANCIS ATUSIIMIRE

Religious life is one of the gifts of the Lord which He endowed on his servants such that they can entirely be dedicated to Him and serve his flock passionately. However, many people have a limited understanding of the term 'consecrated life' as is mostly used in the Catholic Church. Therefore, i seek to explain briefly what this term means, its origin, when it was first used in the Church, what it really entails and the main importance of consecration. Permit me to set the ball rolling.



The term consecrated life originates from the Latin word “santifico” which means to consecrate, to make something holy, to dedicate, to make sacred or to confirm. During consecration, the person is set apart from worldly things like money, personal ownership of cars, land and pleasures, like marrying. A person is thus set for a special mission, meant for the glorification of God and the salvation of souls.

This type of life came into existence in the Church in the first century immediately after the foundation of the Church. Many men and women set out to follow Jesus more closely; and they became hermits, nuns, religious priests and brothers. These founded numerous religious families and started living according to their religious counsels, living in communities as well as sharing everything in common.

In religious life, there is a basic call to detachment. Members are called upon to detach themselves from their families, friends and luxuries. This is practically observed through the profession of the evangelical counsels.

The evangelical counsels that are professed are chastity, obedience and poverty. Members are called to live a celibate life for the sake of the heavenly kingdom (Mathew 19:12). Canon Law number 915 makes it clear that members are supposed to profess these vows within a permanent state or recognized Church. These portray very well to us the life that our master, Jesus Christ, lived here on earth.

This year, on 16th April, as a Rosminian family, our new inter novitiate house of Porta Latina Rome, we witnessed collectively the first fruit of the inter novitiate. Br. Jos Phan Van Son of the English Province, a Vietnamese, made his first vows in the presence of his Provincial Superior, Rev. Fr Christopher Fuse. It was really a very joyful experience for the entire Porta Latina family, especially his novice master, Fr. Anthony and his fellow novices, Francesco and Cong

A CALL TO HOLINESS

By Paschal Balama



Holiness is the call of God to all people

(Matthew 5:48).

To live a holy life is to live in conformity to the teachings of the Holy Scriptures and morality. The followers of Christ are called by God to be holy, not because of their works but according to his own purpose and grace. God created a human person in His own image and likeness and has a purpose for each one of us. He does not want anyone to perish but, instead, to attain eternal life. Our God is very holy, and He cannot be contaminated with something unclean; and that is why He is calling us to be holy like Him so that when we finish our pilgrimage in this world, we may be worthy of inheriting eternal life in heaven, where we shall be with him forever

The five tools that help us in the persuasion of holiness.

01.

WISDOM



Wisdom is the ability of doing the right thing at the right place and the right time.

Every day of our lives, we make decisions, we choose one thing and leave the other. We decide our way of life for instance, how to behave, what to eat, what to study. The person I am today is the result of the decision I made in the past. Wisdom helps us to choose the better things so that we can live happily in our life without regret. Living a holy life is a matter of choice whereby a person decides by himself to live the life that impresses God and is helpful to himself and his neighbour.

***The five tools that help us in
the persuasion of holiness.***

02.

PRAYER

Prayer unites us with God, it is through prayer that we make contact with God. A human being in himself is very weak and so he needs the grace of God to live a holy life. These graces cannot be obtained anywhere apart from prayers. Prayer can be made in many ways, such as through meditation, adoration, reading the Word of God, verbal prayer, etc. The Catholic Church teaches that the Holy Mass is the greatest form of prayer. Prayer is the best tool in the persuasion of holiness, because through it we obtain the grace and strength doing other things.



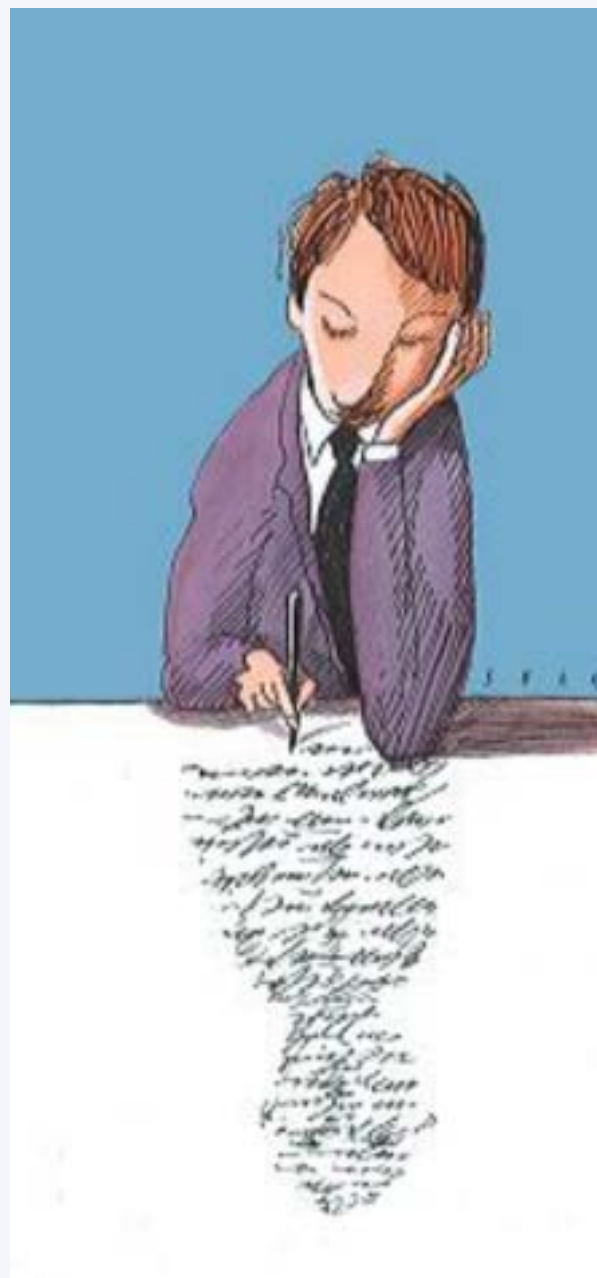
*The five tools that help us in
the persuasion of holiness.*

03.

SELF INTROSPECTION

A philosopher, by name Socrates, said, “Unexamined life is not a worth living”. We have to examine our lives each day because this will help us to recognise whether we are progressing in doing good or not. Self-examination is never a simple task. Many people fear to do it. A human being does not like to scrutinise his shortcomings or vices, in other words he does not want to move out from his comfort zone. Because self-examination is not easy, many people prefer to examine the life of others.

We can spend a lot of time discussing the vices of someone else, yet we often cannot spend even half an hour reflecting about our own life. Do we give time to meditate upon our Spiritual progress? Are we faithful to the resolutions we make about our spiritual life? Do we give time to reflect about the things that come from our hearts? (Mat 15:18). Self-introspection helps us to be virtuous.





Without self-introspection, we end up condemning others, because we expect them to be perfect in everything yet we have many imperfections on our side and we do not want to look at them too closely. Self-introspection is very useful in the persuasion of holiness because it helps me to recognize my own vices and not those of others.

When I know and admit my vices then it is easier for me to change them from vices to virtues. In self-introspection, I learn that I should not expect love, justice, trust and care from others, but rather these virtues should spring from me to others.

The five tools that help us in the persuasion of holiness.

04.



DIVINE PROVIDENCE

In the prayer of Our Father, there is the phrase that says, “your will be done, on earth as it is in heaven”. Jesus is teaching us to accept the will of God, whether it is active or passive before our eyes. Acceptance of the will of God has always been a challenge to many Christians. We, as human beings, have our own 'wills' and we normally present these before God during our prayers. How do we feel when our prayers are not fulfilled as we want? Some people have stopped praying simply because their prayers were not fulfilled as they wanted.

Our understanding is limited. Sometimes we fail to understand some things that happen in our life, hence we need faith. God is a loving father and cannot wish bad things for His children, hence, we need to accept His will happily and with gratitude. If we have faith in God, we shall feel His presence even if we are passing through difficult moments. Challenges are part and parcel of human life. Do we see the presence of God in our sufferings and challenges?

We need to understand that God is the one who leads us, and not vice versa. When we accept the will of God, we live at peace and in hope.

*The five tools that help us in
the persuasion of holiness.*

05.



ORDINARY LIFE

Mother Teresa of Calcuta once said, “Not all of us can do great things, but we can do small things in with great love”.

Our lives are tools for reaching holiness. God is calling us to be holy in whatever kind of life that we have. God is calling us to serve the people with love and joy, in our families, our places of work and other places we find ourselves. God is calling us to be responsible for the tasks that are given to us. There are many people who are in need of our attention, of our closeness and listening ear; let us go out and quench their thirst.

God created us with a purpose. The book of Ecclesiastes (12:13b) tell us fear God and keep his commandments, for this is the duty of all mankind. All that we do should be for the great glory of God and sanctification of our own souls.

COMMUNITY LIFE IS WORTHWHILE

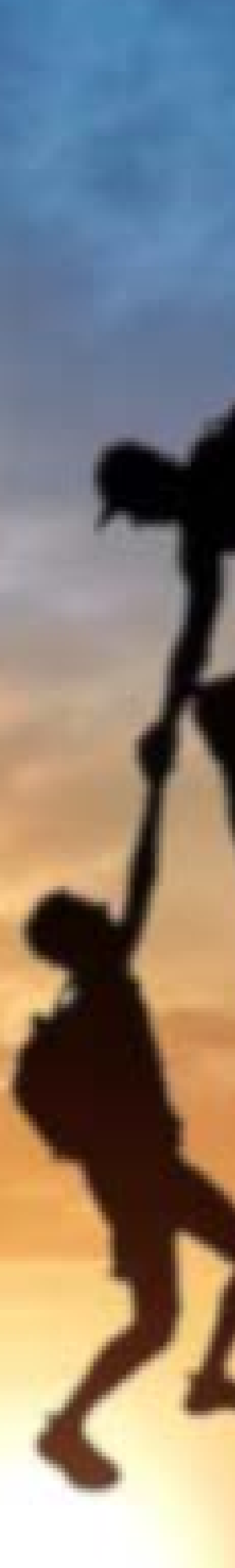
Dear Brothers and Sisters in Christ, with utmost humility, let me take this honour to share with you a thought or two on the worthiness of community life. It is my hope that this written piece will enrich our wellbeing.

By Lowland Atwebembere

A community attracts the Holy Spirit, Mt.18:20. A great example of this is the early church of Acts, which made a habit of meeting together, eating together and worshipping together. The idea of community comes from the sense of responsibility we have for each other, God encourages us to take care of our brothers and sisters, whether friends or enemies. It is imperative that we remember the importance of maintaining the connection with each other and focusing on building a community of love in words and actions. St. Paul says in his first letter to the Thessalonians, 5:1 “...And we urge you brothers and sisters, warn those who are idle and disruptive, encourage the disheartened, help the weak, be patient with everyone.” This can be a hallmark for our communal wellbeing.

The community should not be a jungle where the brilliant Thomas Hobbes would say there is a “*Bellum omnium contra omnes*”, a Latin phrase meaning a constant war of all against all. It is absurd to find oneself in a scenario where every individual is fearful that another will kill him or her. This would be the exact opposite of what community life is and ought to be.

To my brothers and sisters in Christ scattered in different parts of the world, there is a need to change our way of life, especially when things are not going well with our fellow brothers and sisters. Albert Einstein would say “Insanity is doing the same thing over and over and expecting different outcomes”. We ought to opt for a quality of life that is only geared towards forming a friendly community.



A LIFE LIVED WITH OTHERS IS A LIFE WELL LIVED

It is no secret that at Porta Latina, Rome, we are an international Rosminian family where we strive to make community life our bread and butter. The values of solidarity, liberty and fraternity are some of the fruits of community life at Porta Latina.

Above all else, praying together is the core value that is embraced by our international Rosminian community at Porta Latina.

It would take me a century of years to forget the axiom that a community that prays together stays together. I should not dare to not forget that prayer is a weapon needed to defeat a fully armed devil. The devil is dedicated to a battle that aims at dismantling a united community; and prayer is the remedy for keeping it intact. Let us strive to embrace the joy of being a human community founded on the Divine law amidst the demands associated with it.



NOVITIATE, THE CLASS OF CRUCIFIXION

by Phan Van Son

The consecrated life is a divine gift that the Church received from God and preserves by His grace. With the desire to follow Jesus the Good Shepherd and to become His disciples, a religious needs to undergo a long and continuous training process. The novitiate is the most important and fundamental step for that training. I myself had to experience these two years of novitiate as well in the Institute of Charity. In this article, I would like to share some of the experiences that I went through during this precious period.



The novitiate is an environment where students start learning about the religious life. Obviously, to become a religious, I had to learn many things from the beginning, such as prayer, community life, serving others, the contemplative life, charism and mission. These helped me to discover my true vocation by living out the programme and requirements of the novitiate. I could now practice living the true requirements of a religious. I was trained in how to contemplate the mystery of salvation, how to read and meditate on Sacred Scripture; I was instructed in the charism and spirit, purpose and discipline, history and life of the Institute.



With two other novices in Calvario, I imagined the three of us were like the disciples who went up to Mount Tabor with Jesus for his Transfiguration. Faced with many novelties, we had to change ourselves to adapt to the new environment. We had been given many favorable conditions by our superiors and especially the two Novice Masters with love, enthusiastic guidance and encouragement. In particular the Congregation created their a favorable environment for us, with the time needed to go up the mountain with God to stay with him in our prayer life. Over the years in the novitiate I have felt deeply from God an unchanging and unconditional love, from which I could adjust from the selfish love in myself to the new horizon, "to love as I have loved".

Of course, there is no change without going through pain and hardship. Indeed, it was not easy for me to change my old habits that were no longer relevant in the religious environment. However, having faced these challenges, I became stronger and more mature for the journey ahead. In addition, the novitiate period is not only the time during which the disciples of Christ (novices) admire "the glory of the Master on Mount Tabor" but also involves the journey down the mountain. There I also met Christ with many different faces when living in the community with brothers, with everyone, while learning to live the meaning of the Three Vows.

It is during this spiritual path, thanks to God's help and the merits of cultivation and shaping, that the Congregation has constantly nurtured my vocation, with the help of many people and my own constant efforts, may my vocation grow green even on arid and rocky lands and bear abundant fruit for the Church and for society, today and tomorrow.

With my young experience and my own weakness, I have not always been able to understand the noble values in all the aspects that the novitiate period has brought me. I can only try my best at every moment of my life.

THE POWER OF THE MIND

Your mind can heal you and the same mind can make you sick. Many people consider life as a battle; rather, life is not a battle but a game, with laws and rules to be observed and these are the laws of nature.



Once you learn these laws you will understand how to play the game of life and you will be the master of your own life, for there is no free man who is not the master of his own life.

One of the famous laws of nature is the law of attraction, which states that the things you focus on in your life are what you will attract into your life. If you are a negative person, who always focuses on how things can go wrong, you will attract people who are also pessimistic and unwilling to look on the bright side. The mind always attracts what you profoundly focus on, and this is what is called the power of the mind.

Everything starts with the mind. Mental sickness, happiness, sadness or any kind of feelings are the language of the body commanded by the mind. Therefore, it is what you think that causes you to feel the way you feel. The input (what you listen to, what you look at, what you read, what you imagine, what you watch, what you talk about) determines the output. What you think and imagine in your mind, early or late, manifests in your physical world and this is the law of manifestation.

Many people suffer because they are the victims of their own minds; the mind has the power to cure and create incurable diseases at the same time. A woman I know considered herself ill and was living as a BP patient when she was not. Later she was diagnosed with BP. Her mind created what she was thinking of, and she died a victim of her own mind.

Your mind can heal you and can make you sick.

Andrea Tesha



THE SPIRITUAL LIFE AND THE PASSIONS OF ANGER AND DESIRE.

BY JOSEPH TEMBO

Humans are moved by emotional responses to things. We should express these responses rather than repress them. It basically refers to our ability to become agitated over certain things and charge into situations. In order to fit into a particular situation of life, we often learn to suppress our emotions, especially those that we perceive as negative, like anger and desire. This is a bad idea because we cannot solve a problem by assuming it does not exist. And because we are not prepared to let anger and desire go, it is quite harmful for our spiritual lives. For instance, in my culture, Tanzanian, when a child cries, you typically witness a mother shooing the youngster away while she is still unaware of the cause of the screaming. The act of shooing has an impact on the child. Children are taught that they should not be heard, but rather seen. The only way to manage the children's rage and desire is in this way.



EMOTIONS CAN BE GOOD OR TERRIBLE

So we need assistance in learning how to deal with emotions in a healthy way rather than learning to bury our suffering deep inside. Here, the problem is how we respond to them. Knowing and accepting your feelings is the greatest approach to processing them. For instance, if you are upset with someone, you are the problem because you will be affected in your life and your anger will interfere with your spiritual life. The same applies to what we desire, because both good and evil things can be desired. For instance, wanting to help others is a good desire, whereas wanting to kill someone is a negative desire. Another illustration of managing emotions in a healthy way in our spiritual lives is when we go to confession rather than assuming that nothing went wrong when we break one of God's laws. Rather than hiding ourselves, this shows maturity in our faith. By confessing our sins to God, the act of confession aids in the renewal of our relationships with both God and our neighbour.



FOR THE SAKE OF SPIRITUAL DEVELOPMENT,

We cannot learn to entirely subdue the passions of anger and desire because these emotions are essential to this process. For instance, it is not bad if I feel I want to go to confession after sinning because I am mad at myself. Get angry about sin, focus your rage on temptations, and fight sin. Instead of trying to hide from God's love, we need to confess in order to be forgiven. By suppressing my own suffering, it will resurface with stronger pressures, discomforts, and illnesses. It does not work when people try to cover up their rage and desire with literature, music, or other things. We must communicate certain things in order to get relief from them.

SINCE IT IS A NORMAL PART OF LIFE

I do not suppress my passions of rage and want. I act out my rage and wish to get rid of it. For instance, if I have a problem with someone, I talk to them in person to resolve the issue, since it is unhealthy to carry dislike of someone inside. For me, suppressing emotions is detrimental to my spiritual growth, since it prevents me from developing mentally, physically, and spiritually. For instance, as a Christian Catholic, I am aware that harboring resentment toward someone is wrong since Jesus made it abundantly plain that we must always provide pardon to those who transgress against us. Be friendly to one another, be tender hearted, and forgiving, urges St. Paul in Ephesians. For anger limits forgiveness and is a factor in my inability to have positive relationships with God and my neighbours, we must learn to let go of our anger in order to forgive. We still need to moderate our passions, but we should not suppress them out of fear. Passions can still cause us many of issues. It is healthy to feel furious with yourself in order to grow spiritually, but it is wrong to harbour resentment toward other people. It implies that we should become enraged at sin, which means that we should focus our rage on temptation.

DESIRING AS A MAN

Language used to describe states of neediness includes "wanting", "wishing", "longing", and "craving". Desiring as a man would require food, drink, love, and joy. To want well for my own spiritual life is a positive thing. For instance, we want good things for our neighbours, or a pleasant life filled with the communion with God. When we want bad things, desire is bad. For instance, we might want to murder someone in order to increase our wealth. Instead of wanting things from this world, we need to want something better. They are entitled to an independent existence. If you suppress them, a revolution will occur. Because of original sin, our passions can occasionally get out of control. We must give out in order to develop moral virtue. Passion is excellent for moral virtue. In other words, it is crucial for us to work on our inner healing in order to acknowledge that our impulses for rage and want are a natural part of who we are. I believe that our feelings of rage, guilt, grief, thirst and joy are all a part of who we are. And in order to release it, I must properly articulate it.



TWO LIFESTYLES

LAZARO AND THE RICH DIVES



Lazaro and the rich Dives, two antagonistic characters. two lives, two circumstances, two hearts and two different eternal outcomes. One with money, friends and all the means necessary not to deprive himself of anything. In front of him a poor person lacking everything: marginalized, without friends, without bread and who would be satisfied with the leftovers that they removed from the rich man's table, but nobody gave them to him.

The rich man in the parable does not curse God or exploit the poor, the page of the gospel does not record any direct negative action of the rich man against Lazarus. What stands out is his total ignorance of who is living at the door of his mansion. His sin consists in the pride that leads him to ignore God and his neighbour: it is, above all, a grave sin of omission.

But, if a poor man looks with covetousness and envy at the goods he does not possess, he is no better than the rich man who has them, because in both the hearts are far from God: "where your treasure is, there is your heart also". The heart must be centred on God.

It is a serious parable: it highlights the economic differences between classes and, even more, the difference in hearts. It is emphasized that riches tend to harden, make the heart insensitive, close it to the needs of the brothers and the rights of God.

We can think, where would I be if I were one of the two protagonists in the parable? Our society constantly reminds us that we have to live well, with comfort and well-being, enjoying ourselves and be without worries. Live for oneself, without taking care of others, or worrying just enough to make our conscience clear, but not out of a sense of justice.

We are presented with the need to listen to God in this life, to become it and take advantage of the time that He gives us. God calls for accounts.

And he concludes the story with an important affirmation: it is not wonders that engender the act of faith, but the dispositions of the heart. Faith is the response to God who has spoken through Jesus Christ.

BY ALDO GRIEGO

PASTORAL IN THE ROSMINIAN HOUSE OF FORMATION

by Joanes Phocus



These are two scholastics (the one on the left is Tanzanian and the one on the right is Indian), in Stresa for pastoral experience; the one in the middle is Don Mario Natale.

Pastoral work is an essential part in the formation of young religious (scholastics) who are preparing to be religious for the rest of their lives. Pastoral work enables the scholastics to undertake a variety of work that equips them with experiences for when they are on mission.

For example, in the International House of Formation, Rome, we scholastics do pastoral work in various places in the form of serving the elderly, homeless, youth and in teaching catechism to children in some parishes. We also have pastoral experience in our communities here in Italy. One of the communities in Italy where we often work is in Stresa, where elderly members of the Italian Province live and are cared for live.



A special time of grace

The Novitiate

I am a member of the English Welsh New Zealand Province of the Institute, but I know God is a God of surprises! It was during the Lenten season, precisely on Holy Thursday, that I was called to do my novitiate in India.

I still remember the question Fr. Robin asked me: "Khuong, what do you think of doing your Novitiate in India?!" I took a deep breath and said "Yes". And that Yes meant a lot of changes in my life. At St Mary's, Fr. Robin, Fr. Manoj and I had developed a kind of cucina (cuisine) vietnamita-indiana, but I had never even dreamt of living in India!

I arrived in India on 23rd September 2019. New Zealand had been a culture shock and now I was having another one! I was there for two and a half years, mostly living in Coimbatore, where the Novitiate is placed, and sometimes in Bangalore, the Scholasticate House.

Well, being in a completely different environment from anything I had ever experienced before was a good experience but also very challenging for me! I found it very hard to adjust to India in the beginning. I had to face a lot of cultural differences: food, language, people, weather, ways of thinking and so on. And I thought of giving up after a few weeks. However, the great light had appeared and shone upon me when I started to pray and trust. I was slowly opening my mind and starting to adopt pieces of the Indian way of perceiving things. I realized that the obstacle was me, not a culture or a system.

I started my Novitiate formally on the 15th October 2019. I was the only foreigner living in the community, without any Vietnamese fellowship and friends. Needless to say, I was the only Vietnamese cook!

The novitiate is the essential first period for those on the journey to Religious Life. It focuses mainly on three things: prayer, study and work. And it is the time to immerse myself in the spirit or charism of the Order. I was formed and guided not only for my spiritual life but also for my daily activities in the community, where people of different personalities, interests and so on all live together as one community.

For Blessed Antonio Rosmini, the point of us living in community is simply that we help each other to grow deeper in the love of Christ and through him our love of all people. Together and united we can work more deeply for the Lord.

I knew that it will be a "test", but I also knew that it is a very important part of my journey, and I believed that the Novitiate is truly a place and the community where I can learn deeply about God, about others and about myself. I was also reminded by older brethren that the Novitiate does not last forever, so I tried to make the most of it while I was there, even though I have a lot of shortcomings and weaknesses.



WE MUST BE HUMBLE AND MODEST IN OUR THINKING

There were six of us as novices. Since we were almost all the same age, we came to know and understand one another quite well, making fun together and laughing while also being competitive during sports! Our novitiate has land, around 23 hectares, so outdoor works were always there to welcome us. We cultivated mainly coconut, banana and rice, and while we were working we used to sometimes sing "Fruit of the earth and work of our hand", so starvation was never on our minds!

I became an expert at looking after the animals, peeling coconuts, and making oil. Soon my nickname became: Coconut King, Man of Agriculture! Well, our founder Blessed Antonio Rosmini insisted in his spirituality that we must be humble and modest in our thinking. He did not want us to grab the biggest and best works of charity. He wanted us to take whatever God put in our path. He wanted us to take whatever is in front of us. So, I embraced the coconut plantation and was happy with my nickname!

The two years passed very quickly: a Vietnamese making his English-Welsh-Kiwi novitiate in India. Two very different years, with so many new experiences in a new culture, with new insights and knowledge that I have gained.

COCONUT KING, MAN OF AGRICULTURE

FIRST PROFESSION

At last, my first profession arrived. It was on December 8th 2021. I was delighted to make my first vows on the Feast of the Immaculate Conception. I prayed that the Mother of God will bless and guide me, as well as give me many special graces for my journey to follow in the footsteps of Blessed Antonio Rosmini.



I love being a Rosminian. A charism is never fully understood because we are always seeing new angles in how to be who we are; but from what I know so far, I love the charism of the Institute.

We are a small religious congregation, so we come to know each other very well. We are a humble family, responding to the needs of others.

Khuong Nguyen.

DIVIDED BY NATIONS BUT UNITED BY THE ROSMINIAN SPIRIT

BY MATHEW BINIX

How good, how delightful it is to live as brothers all together (Psalm 133). This bible passage always encourages my community life. And I always experience this brotherhood in my Rosminian community. Rosminian community spirit helps all of us to live as brothers in a house. We often hear people say, "if there is unity in the community then we will experience heaven but if there is no unity, we will experience hell". Therefore it is necessary to live the experience of heaven in our community life. For me personally my community always gives the atmosphere of a family. It is in fact a difficult task to live for all of us under an umbrella. But the virtue of community spirit helps all to live peacefully and with joy

How do we experience a perfect community life? What makes all of us to be united? These are some questions to be reflected personally, because no book teaches us how to live but we are invited to create a perfect community life in spite of our differences. According to Pope Francis, "It is a new way of walking' with different people who have come to live with us" with the Rosminian community spirit. As the Pope continues, "walking together, with Christ and in the spirit, constitutes the essence of Christian religious life, it also helps us to imprint a style of communion and participation marked by spirit".





We Rosminians learn this communion from the teaching of our Father Founder, Blessed Antonio Rosmini. He helped us to imitate the life of the disciples and the apostles. Formation period is a most beautiful time of experiencing of community life. And if we fail to experience and learn about community life then our religious life is incomplete. Pope Francis emphasizes that "formation is a work of art, not a police action. We must form their hearts; otherwise we are creating little monsters." If we are able to create a perfect heart with humility and all the other necessary virtues we will be able to experience a perfect community life.





We Rosminians are invited to experience this joy of community life. For us it is very necessary to be attached to a community in our religious life. Community members are behind the success of a Rosminian religious. If we are a failure in our community life we will not be able to live the real experience of Rosminian religious life. My Rosminian community life has always helped me to grow in my prayer life, religious life and my personal life too. By uniting in the spirit of Rosminian life let us break the boundaries of nations, culture, colour and all other social evils and we will experience the heavenly community experience in our communities. Let us be united to give the light of the Gospel to others, let nothing hinder us to unite in the Rosminian family.



Sacerdotal Ordination

June 10th 2023

Camille Témon-Lengueu



Anselmo Elman Mammador



Sacerdotal Ordination June 18th 2023

William Milanesio





"All Christians, that is, all disciples of Jesus Christ, are called to perfection, no matter what their state or condition may be; for all are called to the Gospel, which is a law of perfection; and to all alike was said by our Divine Master, «You must be perfect, as your heavenly Father is perfect» (Mt. 5, 48)."

JUNE 2023

PORTA LATINA

Casa Nostra



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