



# Casa Nostra

Vol II June 2024

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

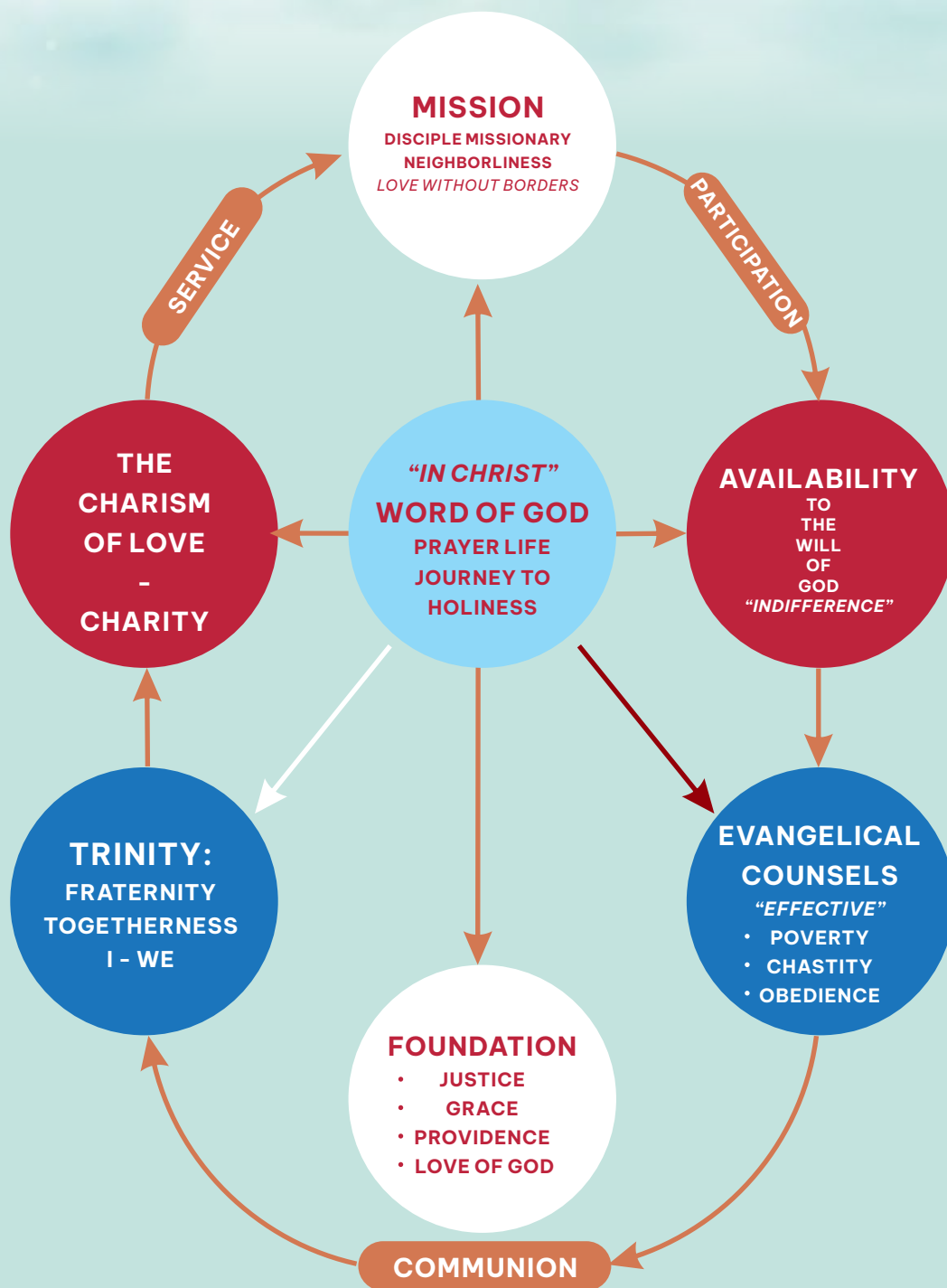
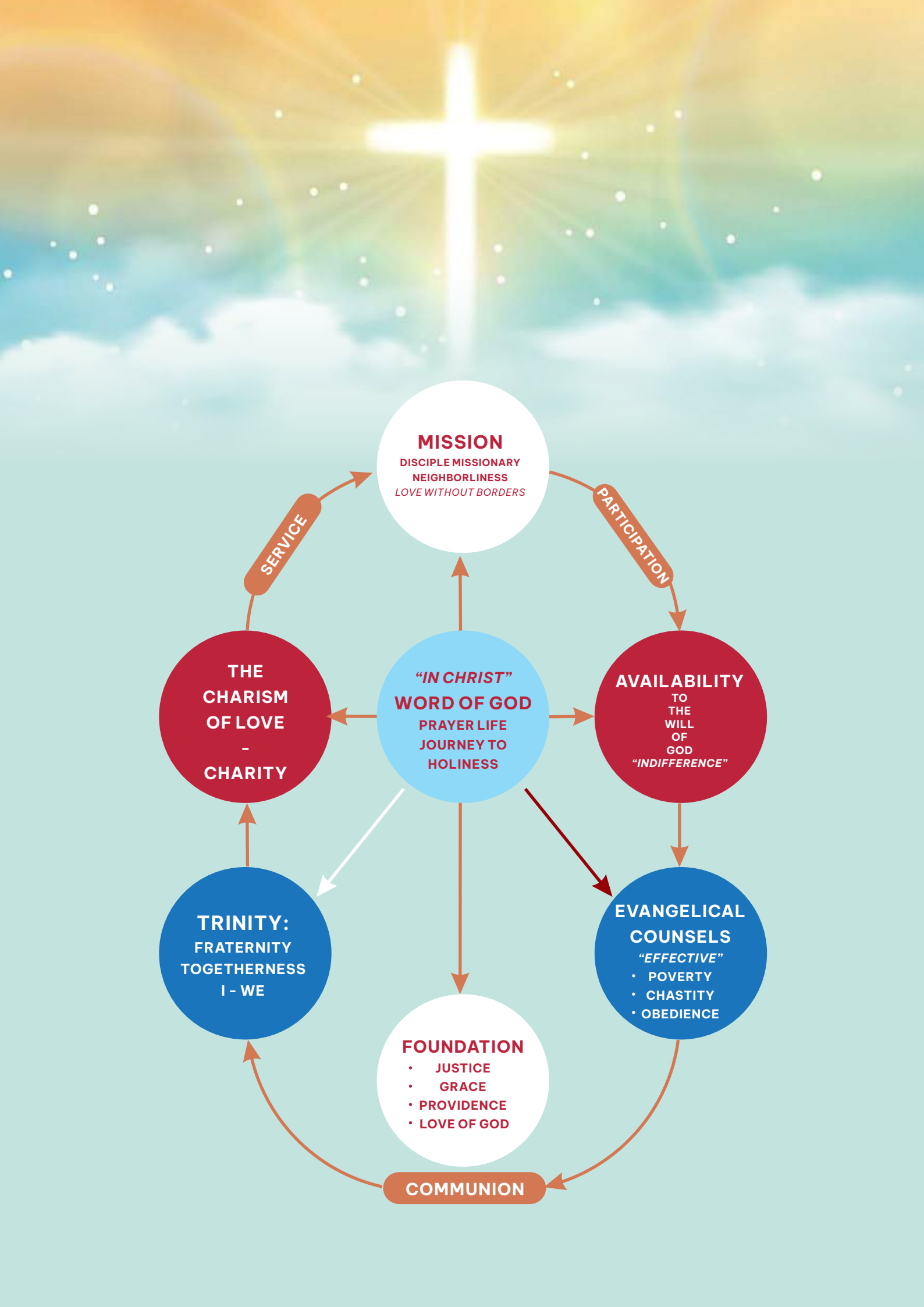
(Formation, Testimonies and Reflections)



## **BLESSED ANTONIO ROSMINI**

(1797 - 1855 )

Founder of the Institute of Charity  
(Rosminians)  
& the Rosminian Sisters of Providence





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# CHIEF EDITOR'S LETTER

Shalom brothers and sisters, and all our esteemed readers of our magazine "Casa Nostra". It is with Easter joy that we again get in touch to share our experiences and knowledge, and with great joy we present to you the thoughts and experiences of our beloved writers who are very much focused on the sanctification of their own souls and sanctification of others.

Dear brothers and sisters, in a special way, let us continue making our life "the life of Easter" because every day we live in the risen Christ "Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has power over him. The death he died, he died to sin once for all; but the life he lives, he lives to God" (Romans 6:8-10).

On behalf of the board of Casa Nostra, I sincerely extend my gratitude to all who have contributed in various ways. Thanks to our Rector Fr Robin, for his encouragement in this community project. Also, to Fr Anthony for making a few adjustments to help the text flow. I also take this opportunity to extend my sincere gratitude to the editorial board, Khuong and Lowland for working day and night to make this magazine colourful.

May the peace of the Risen Lord Jesus Christ shine in us always.

**Br. Andrea Adelardi**



## Fr. Marco Tanghetti

I am very pleased with the magazine's publication by the international formation community, it seems to be just a sign of an old style, but it is instead that of intellectual vivacity, which should always distinguish the Rosminian. We want to become "more" person throughout life, which means every day more human, more Christian, and more religious like fresh bread, with the fragrance of the Gospel. Forward, then!

The Porta Latina house is the name by which our house has always been called, almost one with the Aurelian walls that embrace our garden. And the Porta Latina gate almost becomes the door to our house, that door 'Christianised' by the Byzantine general Belisarius when he fortified it in the 3rd century and had the Greek cross carved into the keystone on one side and the chrismón on the other, the X and P initial letters of the name of Christ in Greek, with the alpha and omega on the side.

Writing letters or cards to friends, at a time not too long ago, we would put 'Porta Latina', our home, next to the date!

The International House or the idea of a College in which to prepare brethren for the mission is a proposal that has been around since the very beginnings of our Institute, and the inspirer of it was Father Founder himself, just think of the Novitiate at Sacra di San Michele for French and Italian candidates together and with a single formator for the two groups. We know from the letters of Father Founder that it cost many, starting with the novice master himself, to see the enormous advantages of this orientation. Also notable are the plans for a missionary college to be dedicated to the Twelve Apostles in England to prepare missionaries for the United Kingdom but also for America as the first frontier outside Europe. Antonio Rosmini responded according to his sensitivity and his faith: it is necessary to form and prepare brethren! The history of the Institute then demonstrates this commitment (see for example the letter of G. Gaddo, A Centenary in the United States, Rome 1963).

Thus, we come to the International Houses of Formation and first to the experience begun with such fervour by Father General Bozzetti at Porta Latina.

A few years ago it was decided to recall the missionary vocation of this place by naming the corridors and areas of the house, after the first missionaries of each area in which the Institute is present: Gentili in England and Ireland, Kennedy in East Africa, Costa in the United States, Zantedeschi in Venezuela, Versini in India. A corridor is missing to be dedicated to the first missionary in New Zealand; after my visit to Aotearoa, I would say that everyone would agree to name the corridor after our lay brother John Tedesco. The library, on the other hand, was dedicated to Fr Denis Cleary; begun by him with donations from friends and the Basilica faithful when he was Rector of this house. Fr. Cleary can certainly be described as a missionary of intellectual charity, well deserving of recognition for translating the works of the Fr. Founder into English, together with Fr. Terry Watson, comprehensively and systematically.

Together with these missionaries and many of their companions, there is you, there is us, the present-day missionaries!





**“In spiritual life, what matters is not what I do, but what I allow the Lord to do in and through me.”**



Fr. Robin Kurian

This year we had the privilege of doing our annual retreat during the holy week. It was a great opportunity for me to reflect deeply on the readings of the holy week. The gospel reading of the Palm Sunday struck me very much, Jesus' entry into Jerusalem on a donkey. Why on a donkey?

Our Master and Lord needs a donkey! Mother Teresa considered herself to be a pencil in the hand of the Lord. It is said of saints like Francis of Assisi that they considered themselves to be the donkey of Jesus. St Paul was happy to be known as a fool for Christ. Mary our mother called herself the handmaid, slave- girl of God. All these names have this characteristic humble availability and total disposibility.



When you think of it, wasn't this Jesus' disposition and attitude to his father? He came to earth especially to do the father's will. All through His life He did his father's will. And in death, He just entrusted Himself into the hands of the Father, bringing to glorious fulfillment His mission on Earth of doing God's will. John the Baptist famously declared: "he must increase and I must decrease. I am unworthy even to untie his sandals- straps....."

In spiritual life, what matters is not what I do, but what I allow the Lord to do in and through me. If I can be useful to the Lord as a donkey, I am ready and totally willing to be His donkey. My only concern is to be His best donkey. Blessed James Alberione, the founder of the Pauline family, confessed "If the Lord had found a more despicable and miserable person than I, then he would have been chosen to be the founder. The Lord himself instilled this attitude in His disciples: consider yourself as unworthy servants."

A true disciple of Jesus has no problem being a donkey or being a lion. He or she makes himself or herself available to the master, disposing of herself or himself at the feet of the master.

Our founder Blessed Antonio Rosmini always accepted God's will, even though sometimes it was very difficult. In his book, "The Maxims of Christian Perfection" he explains the principles needed for Christian perfection. He says in the first maxims, as Christians our main goal in life is to desire to please God. In the second Maxim, he says, we are called to direct all our thoughts and actions to the increase, and the glory, of the Church of Jesus Christ. In the fourth maxim, Rosmini invites us to abandon ourselves completely to Divine Providence. The fifth one is to acknowledge profoundly our own nothingness

Rosmini says, "Each one's call is a splendid vocation, since it opens the heart to universal charity, without restrictions, and without limitations. If God calls, He will provide the means. Therefore, we abandon ourselves entirely in the hands of Divine Providence".

I am very happy to see the second volume of the magazine "Casa Nostra". I congratulate the editorial board for their great efforts to produce this magazine and thank everyone for your contributions to the magazine. God Bless.



# MEMBERS OF THE HOUSE

## 1. THE CURIA MEMBERS



Fr. Marco Tanghetti  
(Provost General)



Fr. Laiju Francis  
(Secretary General)



Fr. Geoffrey Feldman  
(Vicar of Intellectual Charity)



Fr. Fulgence Oisso  
(Vicar of Temporal Charity)



Glenda & Reinaldo Vilorio  
(General Coordinators of  
Ascribed Members)

## 2. THE FORMATION TEAM



Fr. Robin Kurian  
(Formator - Rector)



Fr. Aristide  
(Formator - Administrator)



Fr. Anthony Meredith  
(Formator- Novice Master)

## 3. THE ITALIAN PROVINCE



Br. Michel Collu  
(2nd Theology)



Br. Fabrizio  
(2nd Philosophy)



Br. Francesco  
(Novice, 1st Jan 2023-14th Jan 2024)

## 4. THE VENEZUELAN PROVINCE



Br. Aldo  
(2nd Philosophy)



Br. Aravind  
(1st Theology)

# MEMBERS OF THE HOUSE

## 6. THE ENGLISH PROVINCE



Br. Khuong Nguyen  
(2nd Philosophy)



Br. Son Phan  
(1st Philosophy)



Br. Cong Nguyen  
(2nd Novitiate)

## 7. THE AFRICAN PROVINCE



Br. Andrea Adelardi  
(2nd Theology)



Br. Stan  
(1st Theology)



Br. Denis Tayebwa  
(1st Theology)



Br. Lowland  
(1st Theology)



Br. Paschal  
(1st Theology)



Br. Remi  
(1st Theology)



Br. Peter  
(1st Theology)



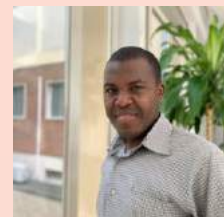
Br. Samson  
(1st Theology)



Br. Francis  
(1st Theology)



Br. Gerard  
(1st Theology)



Br. Vincent  
(2nd Philosophy)



Br. Joanes  
(1st Theology)



Br. Menrad  
(Inculturation Year)



Br. Boniphace  
(Inculturation Year)



Br. Gustaph  
(Inculturation Year)



Br. Evarist  
(Inculturation Year)



Br. Joseph Charles  
(Inculturation Year)



Br. Julius  
(Inculturation Year)





# ACTIVITIES

Let us collectively reflect on the various activities undertaken by our community over the past year. All of which are dedicated to the greater glory of God. These moments encompassed shared joy, mutual support, and a sense of friendship. The retreats provided an environment of peace and tranquility. Through diverse workshops and other activities, we have had valuable opportunities for obtaining knowledge and developing skills

We express gratitude to Divine Providence for bestowing upon us these opportunities to foster mutual assistance and growth, as we strive collectively towards spiritual enlightenment.



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# THE ANNUAL RETREAT 2024

Our community retreat takes place yearly; this year we went away in Holy Week for our retreat. We were residents at the retreat center in the house of the Precious Blood Fathers near via Tuscolana. It was comfortable and conducive to enabling us to encounter the Lord.

In these days, we were directed and animated by Sr. Nardia of the Adorers of the Precious Blood. She has just finished her term as Superior General of her congregation.







# SPORTS







# MASS SERVICE

SERVING THE EASTER VIGIL MASS AT THE VATICAN  
PRESIDED OVER BY POPE FRANCIS- 2024





# PASTORAL SERVICE

## At the Caritas Center - Termini

Some of our brothers go there weekly for their pastoral experience, and once a year all our community go together for this pastoral experience



# WORKSHOPS



## ADDICTIONS

During this year we had a workshop on different forms of Addiction.

The following are the topics that we focused on with great emphasis and we established that addiction affects every age and addicts should not be excluded from society but should be shown moral support and care.

1. Social media
2. Technology
3. Pornography
4. Sex
5. Drugs
6. Alcohol



## THE IMPORTANCE OF COUNSELLING

In counselling, we focused on how important it is to reflect on our lives. “Unexamined life is unworthy living”. This prepares us for all situations we will have to face in life, particularly when we find ourselves in various moments of crisis. We learn how to behave when we feel sad or when we feel happy. It is very important to know ourselves, our strengths, and our weaknesses.



## SAFEGUARDING

This year, we had another workshop on Safeguarding. We realized how important it is to understand that everybody can be vulnerable to various common abuses in our current society.

Therefore, we all need sensitization and awareness that abuse of the vulnerable exists in our world and everyone can be a victim. We are called to be collaborators against all forms of human abuse and neglect. This will greatly help all people to growth in our families, communities and in society.



## THE MINISTRIES OF LECTOR AND ACOLYTE

On Good Shepherd Sunday, May 21st, 2024. Don Marco Tangetti gave the ministry of Lector to six brothers and ministry of Acolyte to one brother.





# FIRST VOWS

On Sunday on January 14th, 2024

Don Mario Adobati the Italian Provincial, celebrated the community mass at which he received the first vows of Br. Francesco Matrella. His Father and his sister's family came from Belgirate to support him.





# FINAL VOWS



Rome, November 18th, 2023





# FAMIGLIA ROSMINIANA



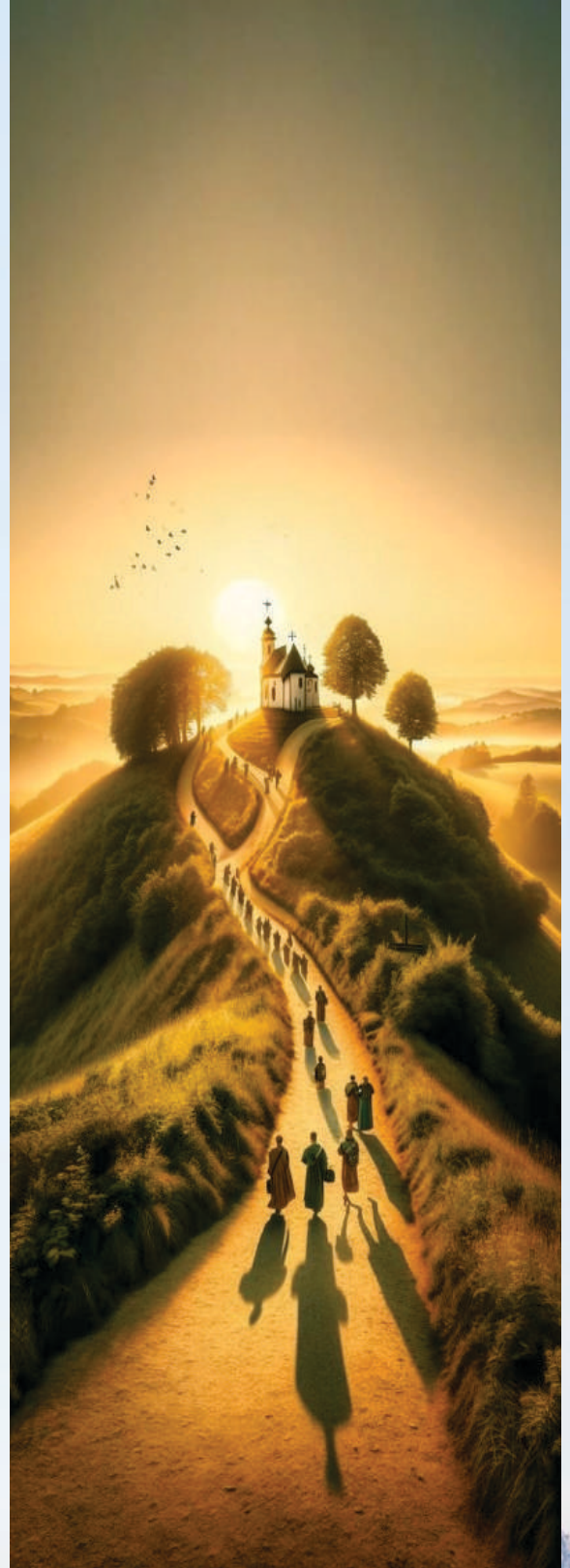
Each month this year we have continued to have our Rosminian Family gathering in Porta Latina. We begin in the early evening with a time in prayer and song animated by our Ascribed co-ordinator Reinaldo and his wife Glenda. We then break into two groups English speakers and Italian speakers. Still in an atmosphere of prayer we read some quotations from our sacred texts sent to us by Sr. Maria Bruna: from the documents of the Church, from Scripture and from the writings of Blessed Antonio Rosmini. Then from the silence of our prayer, we briefly share what we feel the Lord is saying to us. This is followed by our gathering together in the basilica for Vespers and solemn Benediction; and finally we enjoy a time of conviviality and family friendship as we share food together.





# WELCOME TO OUR ASPIRANTS

We have had the opportunity this year of welcoming into our community in Porta Latina, five young men straight from the Vinh diocese in Vietnam. Under the pleasant and wise guidance of Fr. Fulgence, now after several months we can admire them for responding tirelessly to a totally new and challenging life. Immersed in our community they have given much and received much. They have grasped little by little very basic English language skills during this time with help of one of our priests from Ireland Father William Stuart. Father Willie has other commitments, and keeps returning when his programme allows. Br. Khuong and Br. Son also from Vietnam, are here to help them in so many ways. Thanks be to God for planting them in rich soil, and giving them and us increase in Rosminian brotherhood.





**Welcome to our community's article corner! Here, you will find stories, reflections, and experiences shared by our members. These articles are like windows into their lives, offering insights and inspiration. From overcoming challenges to finding joy in everyday moments, there is something for everyone to enjoy.**

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## COMMUNITY LIFE

**“A religious community is where I can feel supported in different ways”**

Br. Samson

Having people who support you in both good and bad times is one of the beautiful parts of religious community life. My community has become a place where I feel loved, accepted and supported. It is also a place where I can experience mutual relationship. Religious community is both interesting and challenging. Since the beginning of creation, God designed humankind to be relational. None of us was intended to live the Christian life alone. Scripture calls us to love one another just as Jesus loves us. It therefore, challenges us to commit ourselves to live together as the People of God, living together as religious community of Christians is one way of following the mind of God. Religious communities are meant to be gifts of God, offering those who enter, the opportunity to live a rich and productive life together. They provide a path for sharing with all people, our common life in Christ



God wishes us to live and enjoy that love. The Father, Son, and Spirit give themselves to us, so that we might love one another as they love one another. Jesus shows us that love continues to lead us. As religious, each one of us expresses that love as we share our common life by living together, praying together and doing different ministries together. Despite our differences and challenges, we strive to grow in holiness through friendship and fraternal charity which calls us to serve the People of God as we support one another. For me, a religious community is where I can feel supported in different ways. Whenever I feel down or I have any kind of struggles in my endeavours, my brothers in the community are always there for me. Life gives us the opportunity to live with people committed to the same mission and charism.

Therefore, community becomes a mutual support for us all because we are united as a special family by the blood of Christ and we are rooted and founded in charity. So as a community we are called to be an example of the universal accord given us in Christ. And father founder reminds us how beautiful brothers living together and helping each other to attain the perfection which is the aim of our institute and all these we experience in community life.





# THE GENEROUS PRESENT MOMENT

Br. Andrea

“It is my father’s will that whoever sees the son and believes in him should have eternal life”. When I think of the last three things Death Judgement and Resurrection, one question resounds in my ears what is life, where does it start, and where does it end? Jesus tells us whoever sees the Son and believes in him has eternal life, You, and I, have seen him, and we believe in him, do we have eternal life? we have eternal life because it is not only, that we have seen him, but we are his temple, and he dwells in us. Eternal life It is a perfect union with God, we are called to this perfect union with God, perfect communion with God.

St Paul In his Letter to the Romans, asks who can separate us from the love of God? (in the present life). St. Augustine said Lord you were in me, and I was looking for you outside, late have I known you. We already have this eternal life in us, we already have this union with God because deep down in every one of us there is God. The letter to the Hebrews tells us, that the wall which separated man from God was broken by the death of Christ. There Is no more separation between us and God.



## (Find God in the present moment)

Many times, we separate God from ourselves, when Jesus died on the Cross, Scriptures says, that the curtain of the temple was torn into two pieces to indicate there is no more separation between man and God. We are one thing with the Lord because we share in his divinity, because we are in communion with him, and this is eternal life.

Are we still waiting for eternal life? Are we still waiting for heaven? Eternal life is found in the Present moment. In the present moment we can find the possibility of everything. In the present moment there is power where we find God, because in God there is no future there is no Past. When we think of heaven, we must ask ourselves what it means to live in heaven. How much energy do we use living in the past, how much energy do we use living in the future and we leave God in the moment?

Create your heaven in the present moment and live in it. The more we can understand these words whoever sees the Son and believes in him should have eternal life, we will grow in our relationship with God. Our way of praying will change because we will not pray to God who is far away in heaven, but we will find God close within us. How many times do we pray to God thinking that God is far away from us? We separate ourselves from God.

Whatever you are looking for is in you, everything you need is in you.

# THE CONSECRATED LIFE

## A gift to the church

Br. Julius Tete

Consecrated life starts with looking at Jesus, recognizing him and falling in love with him. Religious life is a precious gift of inestimable value in the Church because of its uniqueness, indeed, it is a treasure enriching the Church. Thus, by its various charisms and in its apostolates, the kingdom of God is made alive, visible, and present in our world today. As Jesus was offered in the temple, consecrated people offer themselves to God and the church as a self-giving sacrifice. In a general sense, all Christians are consecrated to God by their baptism.

Consecrated life is not the life of survival, it is not about preparing ourselves to die well. It is not a matter of crying every day, it is not living in fear, this is the temptation of our days in the face of declining vocations. Rather it is a new life full of happiness and joy. It is a living encounter with the Lord in his people, it is a call to faithful obedience in our daily life. It is a vision of what we need to embrace to experience joy.

Encountering and welcoming everyone, solidarity and fraternity, are what make our consecration truly HUMAN. Being servants of communion, of encountering Christ in others, this is our spirit. Consecrated life is all about having an everlasting dialogue between Man and God, it is about having a personal relationship with Jesus. Just as a candle cannot burn without fire, and Men cannot live without spiritual life, this is to say when I do good things I feel good, when I do bad things I feel bad and that's Religion.





# MICROCOSMOS

Br. Denis



A Human being is graced with the highest level of God's love. This is that unfathomed and infinite love that God has for man, to whom he imparted his image. It is a reality that God created the world we see, but there is another boundless world within us that affirms immense power within man; he is a microcosmos, but the extension of this world is beyond terminology.

That world has gone through several changes based on man's desires, feelings, and influences. From the inner world, Man has the power to influence others to meet their spiritual, economic, and social needs. There are so many gifts that are put into exhibitions to express the immensity of this inner world. However, there has been some misuse of these gifts through self-isolation, servitude, combat, dominance etc; Our egos have taken the helm. Let us think of the wars in the present world; People marry, create jobs, make money, and grow stronger at the expense of victims. Let us think of corruption, let us think of infidelity, of the twist in nature. All these show how much man can be ungrateful to a bountiful God.

Gospel has been available to us for generations, but still, the situation has got worse. I ask myself What kind of seed has been planted within man that makes him ungrateful? However, there is that great hope that persists; This hope sustains our confidence that there is a merciful Father, who is all good, who unceasingly sends forth His spirit to renew the earth.

This affirms the fact that there is still that sweet voice within this world that calls for order. There is that sweet voice that never allows the goodness declared by God during creation to disappear (Gen 1:31). This voice of the Spirit that reorder this inner world. Once the inner world is in order, we can never again experience these clamorous experience in the present world.



# MIRACULOUS DOMODOSSOLA

Br. Menrad Majungu

A few months ago, I lived in mysterious nature, and I remember marvelling at the high and great mountains around the small town of northern Italy - Domodossola. I found myself excited amid such a beautiful town then, having long before laxed the tradition of observing nature that I was raised in. And yet even in my confounding mind, there was a majesty about the mysterious mountains and dead-like trees (because of winter) that demanded wonder. The same mountains that all of humanity has stared at for thousands of years, probed at the deepest human questions. When we see God's work, it's hard to miss Him calling us.

From the best vantage point of Monte Calvario, I would get outside of the house and view the whole town. Don Vito, I and Br Boniface could not hesitate to have some walks after lunch or supper to enjoy nature. It was from that place Blessed Antonio Rosmini found it best fitting to write the Constitutions of the Institute of Charity. It reminded me of my first philosophy classes while digesting Aquinas's ideas about the order of the universe. People of Domodossola have their kind of town fencing, and they call them tunnels, deep down the mountains. When we see God's work in the universe, it's hard to miss Him calling us.

My mind immediately reminded me of St. John Paul II who beatified a woman who originated from Sudan. She was kidnapped by Islamic slave traders, and sold, throughout her life, into brutal conditions at the hands of her captors. Never remembering her family or her name, she was given the name Bakhita, Arabic for "fortune", a mockery of her circumstances. Though she knew nothing of the Christian God, the night skies proclaimed His glory to her in the way that the Scriptures call to mind: "Lift your eyes and look to the heavens: Who created all these? He who brings out the starry hosts one by one and calls forth each of them by name. Because of this great power and mighty strength, not one of them is missing, and "the heavens declare the glory of God; the skies proclaim the work in his hands" "Is 40:26". When we see God's work in the universe, it's



She found her hope there, and a longing that would be fulfilled upon being saved from her slavery years later and brought to Italy where she would discover the Catholic faith. Upon hearing about her reflection of the heavens, it reminded me that all creation is calling us towards Him who made all things. When we see things as we should, and when we let our guard down to see God's work in the universe, it's hard to miss Him calling us. St. Josephine Bakhita, pray for us and those who still experience the barbarism and cruelty of slavery today.



# THE DIVINE PURPOSE

Br. Evarist

Divine purpose being our umbrella in this case, it's a special time for you to take a moment out of your busy life to think about why you are here on earth. What spiritual contribution were you created to contribute to the lives of others and the world? Again, what incredible gifts have you been given that you could use to uplift, empower, enliven, and enrich the lives of others.

Regardless of what you are doing for humanity could you be doing more? I guarantee you that you still have divine potential that you have not even begun to tap into and that you still have not utilized your full capabilities. Something interesting to ask yourself is that, once you leave this earth how will people know you were here? What impactful legacy will you leave and how will your dreams continue to live on? Your divine purpose is your life's design, in other words, it is why God has you here on earth. Therefore, when you discover and dedicate yourself to living a purposeful life it can be extremely empowering.

Living a purposeful life can also give you that joyful energy that you desire. I tend to define joyful energy as a deep level of happiness from within that only emerges when you are being who you were created to be, and doing what you were created to do. Here is often a sacred secret "Your divine purpose is not just about what you do, but it's also about who you are" (THE CORE ESSENCE OF BEING) Therefore, you should feel renewed and rejuvenated spiritually. However, you should feel awakened in your soul and connected to your inner self in a very powerful way. So, no more trying to figure out what you are called to do again, no doing what other people think of you. No more struggling with why God created you. Believe that you were created with a divine purpose.

It's time to say no to the things that no longer serve you in life, and yes to the new, authentic and purposeful life. It's your moment to manifest all the things that are on the other side of your being in purposeful alignment and to live a life full of joy, peace and satisfaction.

It's time to let your heart dance in a way that says, "I was made for this". Make a decision to invest in unleashing your divine purpose and maximizing your potential.





# VOCATIONAL PRAYER

Br. Gerald

Oh God, Father of all mercies, provider of a bountiful harvest, send your graces upon those you have called to gather the fruits of your labour, preserve, and strengthen them in their lifelong service for.

Open the hearts of your children so that they may discern your holy will; inspire in them a love and a desire to surrender themselves to serving others in the name of your son, Jesus Christ. Bless our congregation and strengthen its members to serve you wholeheartedly by increasing their zeal to serve you according to the spirit and the charism of our founder.

Teach all of us your faithful, to follow the respective paths in life guided by your divine word and truth. Through the intercession of the most blessed virgin Mary the queen of vocations, all the angels and saints, humbly hear our prayers and grant your Church's needs, through Christ our Lord. AMEN.



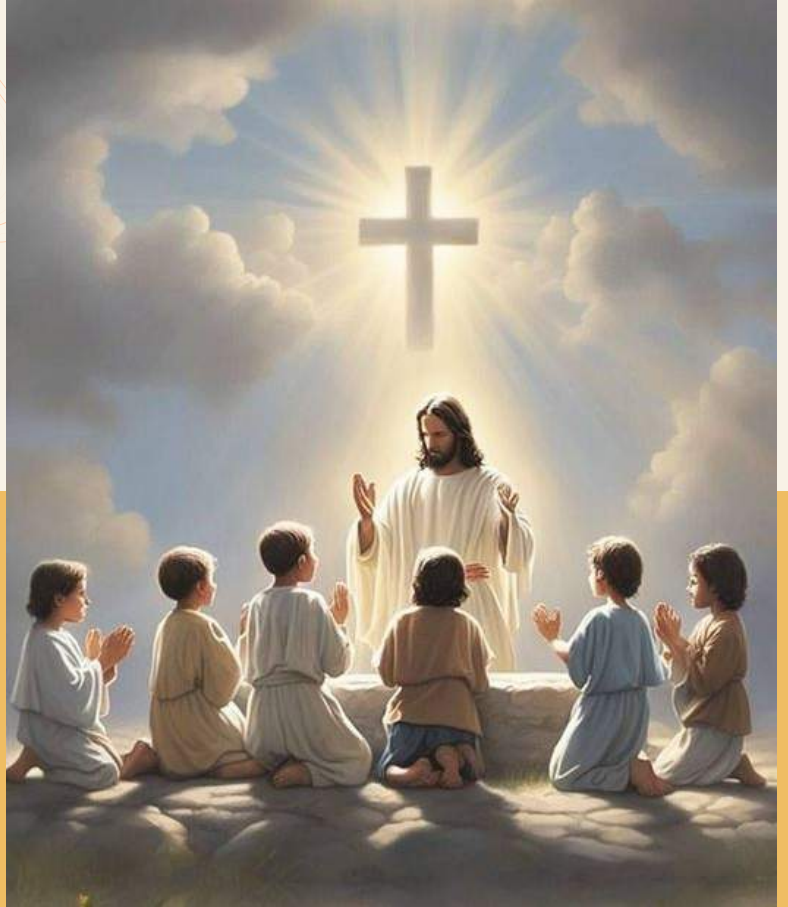
# THE GOD'S IMAGE IN US

Br. Nyanda

St. Thomas Aquinas held that the diversity and multiplicity of entities that comprise the universe's order can only be attributed to the intelligence of the initial agent, God. God, the only one who can be held originally accountable for the creation of all things, created them with a very specific purpose in mind. This purpose might serve only to demonstrate His benevolence. The variety and differentiation of created things are due to divine wisdom itself, insofar as that goodness is better reflected by many beings than it would be by any one creation alone (Summa Theologiae 1a, 47.2).

Our creation depends on God's love for us, the love that was without limits in such a way that even though we disobeyed him, he still loved us and sent his beloved son so that whoever believes in him shall not perish but have everlasting life (John 3:16). From this perspective, we can acknowledge that when we think of God, we can easily attribute Him as Almighty, Good, Loving, Faithful, Merciful, Holy, Just, All-knowing, and Eternal. These attributes are the images that represent God in the mind of someone who has experienced Him as such. We can ask ourselves: What is the experience of God in me? How have I experienced God in my life? What image do I have of God?

All in all, the primary aim of God has been to bring life into the earth, not to destroy it, ever since creation.



Because God is Eternal, Almighty, and Omniscient, we may all acknowledge that we cannot completely be like Him, but at least we can share some of His attributes, such as goodness, love, faithfulness, mercy, justice, and so on. Therefore, those attributes we can share with Him should be our images for others. In other words, when our relatives, neighbours, and friends see or think of us, they may see images that relate to some of the attributes of God. Let us also ask ourselves: What is my image to others?

However, because humans strive to possess good and inflict suffering on others, the world in which we exist is chaotic. These selfish behaviours do not present God's characteristics of love, mercy, justice, and goodness. And therefore, they make us lose that image of God in us.

Let us pray that we may have ideas that at least represent our similarity to God and acknowledge that we were made in His image and likeness. Those ideas are meant to infuse vitality into His church, our societies, and our local communities. The ideas that are contrary to God's plans will drive us away from Him and are the root of all forms of hatred, conflict, devastation, division, and even death.

May almighty God grant us the capacity to conceive thoughts that exalt Him, which primarily intend well for us and those around us.

# RESURRECTION AT THE VERY HEART OF FAITH

Br. Lowland

It is hard to imagine what our faith would have been like had Jesus Christ not risen from the dead. Our faith would be empty and ungrounded. Although the resurrection was a historical event that could be verified by the empty tomb, and by the reality of the Apostle's encounter with the risen Christ, still it remains at the very heart of the mystery of our Faith in the Triune God.

Without the resurrection, Jesus' death would have gone without divine interpretation and endorsement. With resurrection Jesus conquered death and reigns as Lord of all; Romans 1:4. The resurrection amounts to the Father's clear signal that Jesus is the powerful son of God. Jesus' death was inscribed in the salvation plan of God.

Without the resurrection, none of Jesus' promises would be trustworthy. Jesus would have been branded the greatest deceiver of all time. Thomas the apostle needed to see and feel the wounds to affirm that Jesus had resurrected as he had promised.

Without resurrection, there would be no Apostolic foundation for the church; Mathew 16:18. The resurrection of Jesus turned the scattered deserters back into faithful followers. Thanks to Mary Magdalene and the other Mary who first discovered the empty tomb and passed on this good news about the resurrection. It was a breath of new hope to the faithful who had dispersed confident that Jesus' death had marked the end of any business they had with Jesus.

It is worth noting that Jesus' resurrection is our model of sacrificial living. It is a clear signal that we do not live for ourselves, but we live for others. We begin to fully realise our own being when we put to death our selfish interests. How nice it is when we die to the old life and rise to new life hinged on Jesus' resurrection!

With the resurrection of our Lord, we have all the reasons to keep our burning zeal for the proclamation of God's kingdom to the ends of the earth.





# LIFE IN THE COMMUNITY

Br. Peter Etyang

**Do you believe that community life can continue to be a sign and a focus of attraction for young people?**

I think it is evident, yes, now as long as the life of fraternity is true. When you live hypocritically, then no. Then it becomes more than a sign, an anti-sign. Let's never fall into living hypocritically in community life.

For example, I think about Sr. Genevieve. She is the little sister of Jesus from France. She has more than 50 years of religious life. For 47 years she's been living in a trailer in Luna Park, in Ostia near Rome, with two other sisters. They are a community of three sisters living among the poor.

They live there. They fixed the trailer, and right there, they have a bedroom, a small kitchen, and a little chapel with the Blessed sacrament... everything is there. Everyone loves them, they love her and her community. Do not touch the little sisters! It is the artists, the gypsies and the fairgoers who love them. That community life is really a testimony. Congregations such as this, inspired by the life of Charles de Foucauld, who live with intensity and joy their vocation as consecrated persons are able, without doubt, to spread the joy of living in community. I give you this example but there are many others.



**On several occasions, you have spoken against murmuring as “terrorism” in community life. How can we live this fraternity in a better way?**



**“Let us embrace and live with joy, as we bear witness to Christ through community life.”**

I think it is evident, yes, now as long as the life of fraternity is true. When you live hypocritically, then no. Then it becomes more than a sign, an anti-sign. Let's never fall into living hypocritically in community life.

I think it's very necessary to bite your tongue. To me, this is ascetic advice, one of the most fruitful for community life. Before speaking badly of a brother or a sister, bite your tongue. If you must correct a brother, or if there is something you don't agree with, go and tell him. And if you are not capable of telling him, tell it with discretion to anyone who can put a remedy to it; tell it to a competent authority, like a superior. And to nobody else. But don't go around muttering against the brothers.

# OUR COMMON LANGUAGE

Br. Son Phan

In a world of cultural and linguistic diversity like today, finding a common language for communication and understanding within a diverse cultural community is a significant challenge.

In our journey of religious vocation, from distant lands to a shared community, Porta Latina in Rome, each of us brings our own unique language, such as English, Italian, Spanish, Swahili, Malayalam, and Vietnamese. Each language carries its own values and perspectives, creating a diverse and rich community. Therefore, the search for a common language is crucial.

The journey of each individual begins with facing the challenge of language. Every member must undergo language courses to communicate effectively. For us, especially those from different cultural backgrounds, learning a new language is not just a task but also a journey of integration into a new community or a new country. Initially, there may be difficulties, but over time a new language becomes a powerful tool for connection and understanding.

Therefore, the question arises, which language should be chosen as the common language in the community? The mother tongue could be the first answer and choice for each member because it is associated with childhood, family, and cultural heritage. While there are many languages spoken in the community, the most common language is not a specific language but the “language of love.” This is not only a means of communication; it is also our way of living. It is the spiritual language that Jesus, King of Love gave us through His Gospel.

Also, it includes practical actions based on the spirit of charity outlined by the founder, Blessed Antonio Rosmini, through three-dimensional charity: spiritual, intellectual, and material. It is about kindness, listening, and forgiving. Every day, everyone in the community uses the “language of love” to create a caring space, like a family. It is where everyone feels accepted and loved, regardless of where we come from or who we are. “Language of love” helps us understand each other deeply, making peace and trust for everyone.

Similarly to mastering specific languages, the “language of love” requires daily practice in various environments. However, unlike linguistic skills which entail reading, writing, speaking, and listening, the “language of love” demands a deeper understanding of spiritual teachings such as the Word of God, His Commandments, and the inner promptings of our hearts. It involves embodying virtues such as compassion, forgiveness, and empathy in our interactions with others. Just as language learners immerse themselves in their chosen tongues, we must immerse ourselves in acts of kindness, service, and selflessness to improve the language of love. By consistently applying these principles in our daily lives, we not only strengthen our bonds with others but also deepen our connection with God, the Master of Love.

In the Rosminian family, “the language of love” is our strength, it connects us and drives us towards unity. Love is present in every interaction, creating a space of peace. It is not just communication but our mission and purpose in this vocation. With the language of love, we connect deeply with each other and with God, transcending boundaries and uniting hearts worldwide.

**GOD IS LOVE**



# THE SALT AND LIGHT OF THE WORLD

Br. Aldo

What a joy we have to be considered by the master as salt of the earth and light of the world. How much responsibility does he place in our life, Jesus does not say that we will be, but he says we are already salt and light, and we are because we are part of his kingdom and our life must be associated with him, his values must be our values. So, the taste (salt) and the knowledge (light) become a fundamental dualism in the journey of life, because living is above all finding meaning that is finding light and taste (salt) in life.

**In other words, one must learn to live with knowledge and taste.**

1. If we can find meaning in our lives but find no pleasure, we will live densely, as people who have coherent and deep thoughts with interesting conversations that make a person's thinking ultimately sad.

2. If we live with pleasure, but without finding deep meaning, we will have fun but no real satisfaction.

To live with knowledge is to live with meaning, and to know why we live. Living with taste is living with pleasure, discovering how to live.

Rosmini speaks in his maxims of perfection of two images that in my opinion can be related to this evangelical passage: the first is being simple as doves, the Christian must be simple, humble and good at heart but he immediately says the second image he must be as cunning as a snake; that is, he must have intellectual honesty to know how to guide his inner life and the inner life of others and thus not fall into do-gooders and naivety.

We ask the Spirit of God in this adoration for his gift of wisdom, the only one of his seven gifts that has so much relation with intelligence and with will, that it is He who moves our soul to love and to the knowledge of the truth.



A priest is a man called by God to serve Christ and the Church through the reception of the sacrament of Holy Orders. This is the dream of all seminarians who are in ongoing formation, that one day they will be ordained to the priesthood. I want to share a few things with you before you become a priest. My title is the question: should I become a priest? The answer is yes, Jesus the high priest is waiting for you, and he needs you

Before you become a priest, there are stages you need to pass through like gold which is tested in the fire. Before you become a priest you need to be purified. The following are the stages.

Being a human: should I become a priest? Yes, be a human, it is important to be a human before you become a priest, because it is the foundation of all, you can become a priest but if you are not "human" you will find a lot of difficulties in your ministry. The catholic church teaches that of all visible creatures only human beings can know and love their creator. He is the only creature on earth that God has willed for its own sake, and he alone is called to share, by knowledge and love, in God's own life. It is for this end that he was created, and this is the fundamental reason for his dignity: therefore before you become a priest, be a human who cares and sees the image of God in others. Humanity is the higher level of sharing God's love with others. We ask God to help us to be truly human before we become a priest. Let us ask God to take from us the heart of stone and give us a new heart and a new spirit, and to remove a heart of flesh.

The second thing required to become a good priest is to become a good Christian: Should I become a priest? Yes, but be a Christian, Catholics define a Christian as any person who is baptized and who has faith in Jesus Christ. So, if you have this communion with Jesus we expect that you are following what Jesus taught, you cannot be a priest unless you are a Christian, you can be a priest who lives in his own ways, a priests who has his own rules. The faithful people of God will not feel the presence of Christ in you if they do not see the image and likeness of God in you. You must be a Christian before you become a priest. Lastly, be a priest, in persona Christi Capitis' After being in those stages, this stage now you have to be in the person of Christ, which means to do what Jesus did, and wished his disciples to do, after his ascension into heaven,

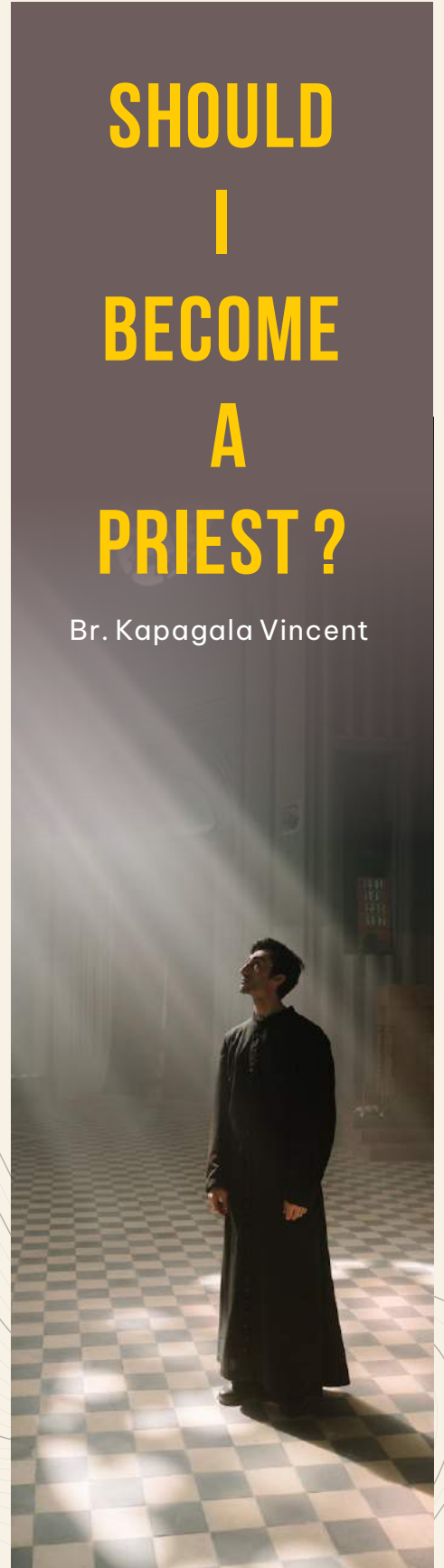
A Priest is the bridge between earth and heaven do not put a thorn in that bridge help people to go to meet their creator, I am sure if you are human and Christian you will have a good chance of becoming a good and faithful priest.

**Should I become a priest?**

**Yes, be a human, be a Christian, be a priest.**

# SHOULD I BECOME A PRIEST ?

Br. Kapagala Vincent







# LIFE IN GENERAL

Br. Gustaph

We live in a more stressful world, a world that always leads us to do things to be loved by people, to be seen to be better than others, to want power and positions etc. We always like to hear good things about ourselves. It's a good thing to hear because even Jesus sometimes needed to hear what people were saying about him... Luke 9, 18 Who do the crowds say that I am? But what do we do after hearing a lot of good or bad things said about us? In our daily life, we need fortitude and courage, our master and teacher Jesus Christ did not want to run from the cross, he carried it to Calvary even when it was too heavy for him, and he persevered.

When one of the thieves told him to save himself from the cross and save them, he did not listen to him. Let us live by believing that we are greater than the problems that come into our lives, let's avoid living in a past that hurts us. Even those who are wise and intelligent make mistakes, but they realized they are greater than their mistakes. Let's focus on being good persons and bringing the best out of others.



# THEOLOGY OF THE CROSS

Br. Paschal Balama



In our world today, this is the kind of Theology which many people do not want to hear. Many Christians today prefer to hear the gospel of prosperity rather than the theology of the Cross. It is true that the life of many people in 21st century has become very hard, and people want solutions to their problems (social, economic and academic). The vacuum of a hard life has created many preachers of the gospel of prosperity whereby people are promised good things and an easy life within a short period of time. The preachers of the gospel of prosperity promise to heal every kind of disease, make people rich, and solve all hardship of life. This is not the Theology of Jesus. For Jesus, the cross is the means to reach the salvation for all people. He fell down three times, but he didn't give up, he stood up and continued with the journey. He accepted all the sufferings and carried his cross up to the end (at Golgotha).

Jesus was very determined on his goal (salvation of people). He knew that he would pass through passion and cross, yet he didn't find alternative way to diverge from them. Sometimes Jesus differed with those who wanted to prevent him from the passion and cross.

a) He asked Simon Peter to get behind him, because he was a hinderance for his passion and death Matthew 16:23 b) He didn't listen the crowd of people who asked him if you are truly son of God, come down of the cross and then they would believe in him (Matthew 27:40).

The Passion and the cross are compulsory knowledge for every Christian. Jesus passed through his passion and cross, and he calls his followers to do the same Luke 9:24. He assures us the challenges and sufferings which we are passing through will not last forever. Jesus is calling us to carry our cross faithfully: my cross can be my brother, my relative, a tentative situation, a health challenge, or economic or social challenge. Jesus is asking us to persevere with faith in all the hard moments we pass through in our daily lives. Challenges and passions are part and parcel of the life of a human being from birth to death. We should not look for shortcuts to solve our problems, that is not the real message of Jesus. Jesus is calling us to take courage especially when we pass through hard moments (we should have great hearts). May our crosses and passions help us to strengthen our faith and our humanity, may they help us to reach the everlasting banquet in heaven.



# DOES A PRIEST NEED PHILOSOPHY?

Br. Francis



Philosophy has its origins long time ago with the Ancient Greek thinkers such as Thales, Anaximander and Anaximenes and it came to be useful to many people, especially the Romans. During the mediaeval period, the church in accepting knowledge by reason and revelation, observed that both are from God.

Philosophy therefore became a handmaid to faith. Faith uses philosophical terms in explaining revealed truths. Coming back to the point of discussion, does a priest needs philosophy,

## **The answer is yes:**

First for his organized and logical reasoning and secondly, to help him identify irrelevant teachings and issues that may affect the church. Philosophy is thus an important tool as far as the proper judgement of a priest is concerned.

Philosophical tools are needed in interpreting the scriptures for good understanding. As we have seen, knowledge through reason comes from God. For a priest to respond adequately to the needs of his time, he has an indispensable need for philosophical knowledge and truth.

Do priests need philosophy in order to exercise their ministry? Or does it mean that philosophy is a requirement for one to be ordained a priest? sometimes, I ask myself about the relationship between the bible and philosophy. Does a priest really require philosophy to extend God's word to the Christians?

What would happen if one were ordained without doing philosophy? I believe many people have been asking the same question just in the same manner. In order to understand this clearly, we need to know what philosophy entails. The word philosophy comes from the two Greek words *philia* and *Sofia*. *Philia* means love and *Sofia* means wisdom. In simple terms, philosophy is the love of wisdom.

We cannot deny the contribution of philosophy in preparing young men for life. It is an important requirement especially in the present day due to many discoveries arising. However, philosophy alone is not enough, philosophy and theology go hand in hand for they come from the same source who is God. It is not surprising that Pope John Paul II in his encyclical published on 14th September 1998 considered faith and reason as a bird with two wings, or as two sides of a coin. This is where philosophy stops, it's where theology commences. If philosophy knows that it knows and if it knows that it knows that it doesn't know that it knows, it employs the theological knowledge which is higher than that of its own.



# WHAT IS PRAYER ?

Br. Aravind

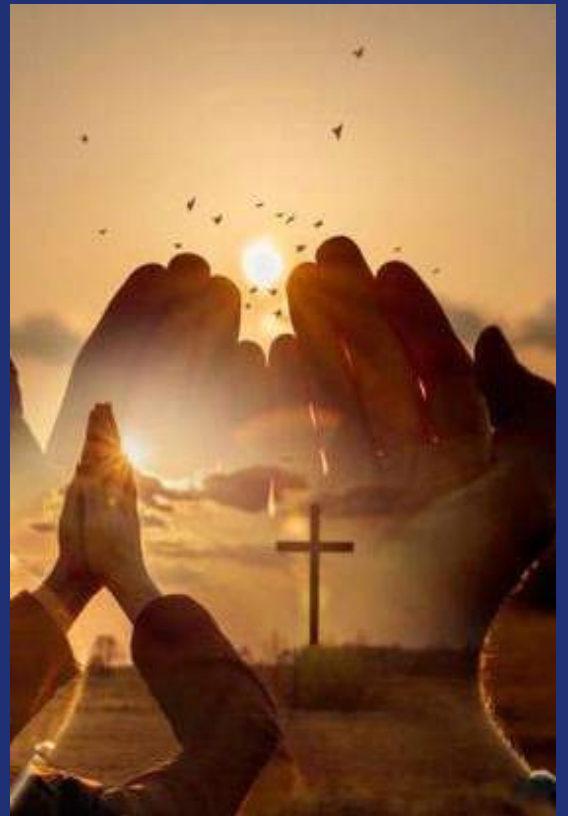
To understand the concept of prayer let's look at some verses in the bible. Abraham prayed and waited a 100 years for the promise. Was God answering his prayers at this time? Sarah prayed and waited for 90 years before having a child. Was God hearing her prayers?

David after taking Uria's wife to himself, bore child God sent Nathan to tell him of his sin> David repented but God told him that the child would die. The Bible says he prayed and fasted, but on the seventh day, the child died. Now something very interesting happens. 1sam 12:20 "Then David got up from the floor, washed himself, put lotions on, and changed his clothes. Then he went into the Lord's house to worship. After that, he went home and asked for something to eat. His servants gave him some food, and he ate." Did God answer his prayer?

One day I met a woman outside near the wall, and we talked a bit. I made a casual remark that on Sunday she come and pray with us in our basilica. She looked at me without saying anything like 10 seconds then she started crying, I kept silence. She looked at me and say I don't want to pray because two years ago my sister was sick I asked God to heal her, I prayed day in and day out but God did not hear my prayer and my sister died. She said to me, I don't want to hear anything about God.

Prayer is not about asking and receiving it is about a relationship, ("with a person who changes life" Deus Caritas Est) a conversation (heart to heart), I speak he listens and when he speaks, I listen. It is a dialogue, and this is what it means to pray in the present moment where I pray only with the mind, but I pray with my heart (with my whole being). What is the secret of prayer? Any two days in prayer should never be the same, so that you may make daily improvements, the way you prayed yesterday should not resemble your pray today.

Pray every hour, every minute, every second. Pray always





## THE IDEA OF BEING AS THE FIRST TRUTH IN THE PHILOSOPHY OF ANTONIO ROSMINI

Br. Boniface



Rosmini as a philosopher and being one of the rationalists holds that we are conceived with the idea of being which is an innate thought that we are born with, this is the idea from which all other ideas develop. This idea is the “ultimate reason” which cannot be divided and there is no other idea which can exist without it. It is the only innate idea in the human mind which is found neither in sensations nor in reflections. It is innate in the human spirit and was put there by God at conception.

This idea is the mother of all ideas, it is also the light which helps us to acquire knowledge, it can be compared to the light of the sun which enlightens everything in the universe without it being the sun itself.

According to Fr Founder Antonio Rosmini is that we are bound to truth by the bowels from the moment of conception, therefore Truth as the exemplar of things is the idea of being which is the mother of all ideas and the ultimate reason of any proposition, it is not man made for it comes to us from without and is the light that enlightens every person.



# HOLY SILENCE

Br. Cong Nguyen



Holy silence is what helps the soul acquire the strength necessary to bear the presence of the all pure God. There are moments when God relates to us in silence. As strange as it might sound, even His silence is a sign of God's personal dimension. He is free to speak, and He is free to withhold His word. His silence is an expression of His personal sovereignty and freedom.

I feel that silence is the opportune moment to get into communion with God, to move far away from the noisy world and have a beautiful encounter with God. Creating time for silence is the perfect moment to make a personal examination of conscience, returning into the heart where God's presence is experienced. The return to personal consciousness is the real encounter between God and Man. Listening to that inner voice of truth inside one's self is the best moment in which intimate relationship between God and man is realized. There is heart to heart conversation in a silent moment.

Holy silence is a period of discernment. It is a wonderful situation in which one is better prepared to speak out words of truth, Justice, charity, and love. In this encounter with God, He gives man the right words for consoling his people, promoting peace, and preaching against injustice, and all forms of evil that have ravaged our world. This discernment is also the capacity to know what to speak and when to speak to other people, to know when to remain silent and wait for God's words. Speaking and silence can be medicine or poison.

In our silence, we ought to make sure love is the motive. St. Augustine taught, be "silent out of love" and "speak out of love" always. Another tip on how to benefit from silence and tranquillity of heart is to be found in Socrates who advised, "if what you want to say is neither true, nor good or kind, nor useful or necessary, please don't say anything at all."



Christian silence is therefore not about seeking a sense of emptiness or nothingness, but is about presence. It is an encounter with Jesus true God and true Man. Let us not be afraid of being silent for a moment, listening to God's voice in our hearts.



## THE VALUE OF WORKSHOPS IN FORMATION HOUSES

Br. Remi

It is marvelous to ponder on the centrality of the workshops I have attended and participated in actively throughout my seven years of religious life. They have transformed me and left a lasting mark on my life. These workshops have aided the growth of my spiritual, human, and psychological aspects among others. They are moments in which man's growth evolves. They become relational moments by the very fact that a modern man or woman lives in a cultural context that is truly modern. We cannot negate the element of culture especially for a Religious but also for any human person.

There is no Religious who lives outside a community and religious life is shaped by living and relishing the concept of an international culture, feeling it, tasting it and being transformed by it. Then obviously one would be well prepared for the ministry Christ wants us to undertake, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (Matt 28:19).

This mission of reaching out to the people of God who live in a cultural contest is for all the Baptized people of God. We cannot surely relegate the importance of social aspect if we are to bring more people closer to God.



The ideas acquired from the various workshops I have been involved in can only be important when they touch my heart and the hearts of others. Human growth is a theme that is very dear to me. To become a better Religious, one has to become a better human person first. This is true even for any other human being. God wants a human person to evolve and be better day by day. That is what we should all strive to be. It is a challenge for every one, to realize his full potential of being a better human being. With the input from various workshops, I have a reason to say that there is progress in my growth as a human person. My experience with different personalities who facilitate such workshops is an opportunity for me to be open minded in this world of diversity.

## A JOURNEY TO CALVARIO, OUR MOTHER HOUSE

Br. Khuong Nguyen

Calvario had been constructed at the top of the hill overlooking Domodossola and the valley below. As our spiritual homeland, it is a community and place that welcomes not just Rosminians but thousands of pilgrims and visitors year after year, to pray to reflect to enjoy and to visit the grounds and the chapels and even the Cell in which Rosmini spent hours in thought, and in writing hundreds of letters, and in writing the Constitutions of the Order.

My heart overflowed with peace and amazement as I beheld the surroundings of the house and the sanctuary with the welcoming statue of Blessed Antonio Rosmini. The tranquility and beauty took my breath away. I was blessed with a deep experience of feeling 'at home', united with all my Rosminian brothers and sisters around the world.

When I arrived, I immediately made my way to the Cell where Rosmini wrote the Constitutions, the book which sets out our charism and the purpose of our life of universal charity. The room was strikingly simple, furnished with only a bed, a table, a chair, a pen, and a collection of books. The spirit of simplicity that permeated the space struck me, and I hope will accompany me and strengthen me to be ready to accept any call to charity.

Additionally, I was fortunate to visit the Stresa communities. There I had the opportunity to pay homage to Rosmini at his tomb and to visit the house where he spent his final days on Earth. I am filled with gratitude for the opportunity to visit these sacred places and to behold and offer prayers at the tomb of Blessed Antonio Rosmini. One aspect of my pilgrimage that particularly resonated with me was seeing the statue of Rosmini prominently displayed holding a Bible, in the Church of the Most Holy Crucifix which forms part of the Collegio in Stresa.



Notwithstanding being a man of outstanding intellect, and author of many books on numerous subject, he always held a Bible in his hand, exemplifying his inspiring humility and indicating his source of wisdom: the Word of God.

I have written this at Calvario. I am really grateful to be here. Most of my time has been spent in silent contemplation and prayer, helping me to go deeper in my understanding of Rosmini's life and the Charism of the Institute. I am very thankful to Father Gianni Picenardi, the Rector of Calvario, and the entire community for welcoming me, as well as to Don Vito Nardin, who generously shared stories and insights into Rosmini's works, and graciously guided me throughout this meaningful visit.

It took a while to get here! But the joy and sense of belonging will remain.





## LET US PRAY FOR VOCATIONS

Jesus Christ, Lord of the Church, you know those whom you call: accompany them, prepare them, send them to your harvest!

We wish to feel your compassion and prepare our hearts and our communities to receive brothers and sisters who respond to your voice.

Through the intercession of Blessed Antonio Rosmini, enrich the Church with people who live the charism of charity: ascribed laity and men and women religious who put into practice universal love in their lives, who respond to the call of a greater love in the priesthood, in the consecrated life, and in marriage.

God our Father, enable us to work in the Church today, involve the Rosminian family in your will: send out labourers for the harvest!

Enable us to offer always and to everyone neighbourliness, friendship, and fraternity.

Loving Father, grant us all to grow, bearing fruits of charity and witness for your Kingdom of truth, justice, and peace.

Holy Spirit, enlarge our hearts like the immaculate heart of Mary when, at the foot of the cross, she received us as sons and daughters; enlarge the heart of our communities as we welcome and feel compassion towards others; enlarge the heart of our family to serve you in our brothers and sisters, that they may see you in their lives and recognize that they are infinitely loved by You.

Amen.

***...laborers for his harvest!***





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