

BE THE FIRST TO SERVE

A PUBLICATION OF THE PIARIST FATHERS FORMATION HOUSE - KUMBO CAMEROON

2013-2014 EDITION





INNER VIEW OF THE NOVITIATE CHAPEL

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FORWARD



Fr. Evaristus Akem N. Sch P.

Itell you solemnly, there is no one who has left house, brothers, sisters, father, children or land for my sake and for the sake of the Gospel, who will not be repaid a hundred times over, houses, brothers, sisters, mothers, children, and land-not without persecutions-now in this present time and, in the world to come, eternal life” (Mk 10,28-30; Mt 19, 28-29; Lk 18, 29-30). Those who respond to the call to join a community cannot read this marvellous promise of Christ without being deeply moved by it. In this passage, Christ is proposing a life of detachment from the material and human

things of this world so as to be more attached to him. To be more balanced in our choice to follow Christ in Consecrated life, we must practice every day the spirit of detachment so as to be more attached to Him who is the source of every blessing and goodness.

The call to discipleship is addressed to all men and women at every given moment in the history of salvation. In every age, there have been men and women, who obedient to God’s call and to the prompting of the Spirit have abandoned everything for the sake of the Kingdom of God. They have chosen this special way of following Christ, in order to devote themselves to Him with an “undivided” heart. Like the Apostles, our Holy Founder, Saint Joseph Calasanz, under the inspiration of the Holy Spirit founded a Clerical Institute to foster the Christian education of children and youth in PIETY and LITERACY.

For several decades the inspiration of Calasanz which started in the small Parish of Saint Dorothy in Rome, spread to different parts of the world. The first disciples of Calasanz arrived Cameroon in 1987, and since then, they have been multiplying lives, and working hard to promote the dignity of the young people and the little ones. We are thankful to God for all that our pioneers did and are still doing for the young people and the little ones in our local Church. There have been a lot of changes and our ministry is transforming the lives of many young people. We are also growing in numbers and from one community in 1987, we became a Province in 2013 with about 12 communities. What used to be the “Piarist Fathers” in Futru, Nkwen has now been transformed into the “Piarist Province of Central Africa” with territorial boundaries extending to Equatorial Guinea and Gabon. We also encounter enormous

FORWARD

challenges in the formation process. Seeing the importance of our ministry for the transformation of the society, the opinion of Our Founder is still relevant today : *"Since this matter to which we dedicate ourselves, is so important that it demands persons well endowed with the greatest patience and love, and other virtues, it will be necessary to consider very carefully those who will be admitted to formation for this Institute to share in our apostolate...for if the selection is not performed with great care in the admission of Novices, and*

their formation is not diligently carried out, our Institute, no matter how holy it is, will collapse."

The Novitiate House of Kumbo has as its ultimate goal, the formation of candidates to continue the work that Calasanz began in the Church. Since the canonical erection of the Community in 1999, several generations of our Brothers have been formed here, each leaving its particular imprint in the life of the house and its environs. From every indication, the Novitiate life has proven to be a deep and profound experience of a joyful encounter with the Risen

Christ in the context of a lovely community and apostolic life. The novitiate magazine is a reflection of the major events that have marked the life of the Novitiate community at both the internal and external levels (Human, Spiritual, psychological, physical and ministerial). In this special edition, you will also discover the contributions coming from some of our brothers in other parts of the world, their life experiences and how they still feel part and parcel of this special formation.



INNER VIEW OF THE NOVIATE BUILDING

EDITORIAL

AT THE DAWN OF A NEW ERA

By Fr. Paulinus Abose N. Sch P.



It has not often been the tradition of a formation house, novitiate or pre-novitiate to be précised to enter the enterprise of publication and talk less of publishing “fragments” of thoughts, events, experiences and what have you. Has there been any prohibition over this issue? As far I my memory can bring me back, none is in existence. To some, it isn’t the vocation proper of a formation house, novitiate and pre-novitiate so to say, to give briefings or what is commonly known as reviews and periodics. Possibly we are not making an exception. Nevertheless, it appears meaningful to us to share our works, prayer, experience, life so to say it all, with our fellow brothers and sisters

living on various parts of the globe with whom certainly we will like to remain in communion. For how good it is for brothers to live as one. and *Ipse quam bonum, et quam iucundum, habitare fraters in unum. Ps131,1* This is the service «BE THE FIRST TO SERVE» is proposing to offer. The formation house for the newly created province of Central has a special set up this year, for it regroups both the pre-novitiate and the novitiate and wide range of activities. Its cultural diversity gives us a wide range of views and perspectives making us to think “of the Pious in immature”. This cannot go unnoticed, reason why a paper of this nature can only go a long way to let our fellow brothers and well-wishers have a gist of our experience and encounter with God on the path of Calasanz. At the dawn, of a new era, that of the Pious Schools within the circumference of Central Africa striving for more vitality, each one can is called to cheap his best for

this vitality and certainly we are not exempted in this task of enhancing the vitality of Scholarum Piarum. Africa (central) is awakening and she wants to become a big family of love, where the dream of Calasanz can be written done in the lives of many. For several years, the subject of restructuration or better still revitalization to use the current vocabulary, has been underway with many questions, inquiries and meetings regarding the conditions of possibility. Are the conditions set? Even if the conditions appear difficult to be fully set, the possibility is there. In actual fact, the whistle has gone already, the game is on the team is on the pitch and “name” via its humble contribution can be an element for a good team spirit (if we want to talk sports). We will like in this first number present ourselves, in order not to make you read an anonymous letter. As such, we will be declining gradually to you our identity.

EVENTS

THE INAUGURATION OF THE NOVITIATE HOUSE

By MUNDUYU Gustave (Novice)



After the celebration of the 25th Anniversary of the presence of the Piarist Fathers in Cameroon, the erection of the province of Central Africa, the entire Calasanzian family was gathered in KUMBO for three huge events: The Blessing of the Novitiate House, The Solemn Profession of four brothers and the Diaconate and priestly Ordination.

All started on Wednesday 19th with the arrival of various delegation such as Father Provincial Javier Negro with the members of the provincial curia,

Piarist brothers and fathers and many other family members of those who were to be ordained.

The inauguration of the Novitiate house took place on Friday 20th of the year of grace 2013 by Mgr George Nkuo, bishop of Kumbo diocese. In his homily, he emphasized on the role of the building: the beautiful building that was blessed reflects of the Beauty of the creator and the house is not for leisure but a place which will enable those at the stage of initiation into religious life to find God. The new house as he said is

therefore “a new home to facilitate spirituality”. The new novitiate house of Piarist fathers is a place to discover Jesus, to be closer to him.

Moreover, it was an occasion of thanksgiving as it could be read in the speech of Father Evaristus, the community superior and master of novices who, after recounting the history of the presence of Piarist Fathers in Kumbo Diocese expressed the gratitude of the whole Order to the benefactors in general and to Br Pedro Martinez in particular who realized the project. In his speech, Fr Javier expressed his gratitude and that of the entire Piarist Order of to his Lordship Georges Nkuo for his care, friendship and collaboration. A medal in gold reserved to honour the Piarist who attain 50years of solemn vows was given to him as symbol of that concern for the Order: thus the bishop became the second person out of the Piarist Order to have receive this distinguish medal.



INAUGURATION CEREMONY BY MSGR GEORGE NKUO

EVENTS

ENTRANCE INTO THE POSTULANCY

By TANTO H. A. Kevin (prenovice)

A call from all corners of the earth, a call to serve in truth and love, a call to holiness and above all, a call to HAPPINESS. The 16th of September 2013, witness the solemn arrival of the new to be postulants in ST RAPHAEL THE ARCHANGEL FORMATION HOUSE KUMBO for the 2013/2014 formative year. They were 11 in number coming from three different countries namely Cameroon, Equatorial Guinea and Nigeria. On arrival, the to be postulants were heartily welcome by the formators and novices. The first week was full of introduction in to the various aspects and activities of the community. All to be postulants were very happy to be well accommodated. The following week was the week of holiness. We had a one week retreat animated by Rev Fr Divine Banboye Sch.P under



the theme "Community Life in a Plural Community". At the start, it was surprising since most brothers never had the experience of a retreat. In spite of this, the retreat with its holistic aspects and nature makes all brothers to be happy because during this period, they came to be in the presence of God through adoration of the blessed sacrament, meditating on the mysteries of the rosary, personal

time of meditation and prayers. At the end of the retreat, the to be postulants pronounced with their own lips the entrance right in to the postulancy. During the practice session, Rev Fr Paulinus Abose the master of the to be postulants said "when I call your name, you stand up and say (in a loud voice) PRESENT. What a moment in the life of the brothers; the main statement in the entrance right which caught the attention of the brothers was "I am here to observe". At the end of the day, the 11 to be postulants solemnly pronounced their entrance in to the postulancy and were now called postulants. What a happy moment in the lives of these brothers and couple with their high prospects for the year. Thanks for the gift of life given to us by God Almighty.



RECEPTION OF POSTULANTS

EVENTS

THE ERECTION OF SAINT JOSEPH CALASANZ MISSION STATION INTO A EUCHARIST CENTRE.

By Macmillan Chofor



Piarist as the anniversary of the simple profession of St. Joseph CALASANZ. This day will also go down into hearts and minds of the Christian community of Romajai as the day that Lord came to stay in their midst. For the past months the church building of Romajai mission station

interpreted as an internal desire for a holy and descent Christian life moved Fr Emilio on behalf of the Christian community to address an application letter during the month of November 2013 to the bishop via the parish priest of the cathedral parish requesting Romajai to become a Eucharist centre.

The 19th of March 2014 will not only be remembered by the Christians of Saint Joseph CALASANZ mission station Romajai as the solemnity of Saint Joseph husband of Mary; nor for the

has been undergoing some major renovations. This, thanks to relentless efforts of Fr Emilio and the Romajai Christians and some benefactors within and without. All these external conjugated efforts which could be

This request prompted the bishop to stop by the church building during some of his visits to Romajai to see how prepared the building was. Though it took long for the bishop and his collaborators to respond, the Christians did not relent their efforts.

As it was noticed they did not only focus on the building but they also had some instructions as regards their attitudes in paying reverence to the presence of Christ in their midst.

The application took long to be approved but was finally done so at an Ideal time of the church liturgical cycle. It was on Monday the 3rd March some few days before lent that Fr Emilio received the approval news



BLESSING OF THE TABERNACLE

EVENTS

and later, officially transmitted it to the Christian community that the bishop will be visiting Romajai mission station on the 19th of March to erect it into a Eucharistic centre. With just barely ten days to an urgent meeting was convoked to stir up preparations so as to give the chapel a befitting look and to welcome the bishop as well. On the 19th all was already set for the historical event. During the Eucharistic celebrations attended by Christians from Romajai and some other neighbouring mission stations and parishes. The bishop Mgr George NKOUO being the main celebrant

and the preacher in his homily called on the Christians to acknowledge the presence of the Eucharist in their midst and to pray regularly, to intercede for the world and to trust and adore the presence of Christ in their lives. He equally invited them to always keep in mind the presence of The Lord in the community and to visit Christ regularly as often as they are chanced. Using the example of Saint Joseph humility he invited the Christians to carry out their work in humility like Joseph who was the backbone of the holy family who work discreetly and in simplicity.

Other the mission station chairman, Fr Emilio and Fr Joseph Lukong took turns to thank the bishop not only for accepting to make erect Romajai into Eucharistic centre but also for his availability to be with them for this history making event. They equally urged the Christians to profit from their presence of Christ in their midst to improve on their lives, that of their community and for the world at large by constant visiting of Jesus in the Blessed Sacrament.



EVENTS

OUR FIRST STEPS IN THE FIELD

By AWAMBENG A. Melvin (Prenovice)



First steps in which field? Where? Am sure these questions are re-echoing in your mind, hold your peace and read on. The 12th of February 2014 saw the prenovices, after the feast of the youth day at work and with a lot of excitement in the Saint Augustine's primary school Bamkika-ai. With

vigour and enthusiasm, we set out to concretise and put in practice the so many theories we have been learning, from the classroom to the field; this is the natural order of life. We all answered present at Bamkika-ai, our arrival likened to Jesus' glorious entry into the holy city. One cannot imagine the joy that invaded us at this moment nor withhold the overwhelmed pupils who were eager to learn from us. It is a new family here in school with the problem of familiarisation with learners and environment, normal family misunderstandings, difficulties and triumphs. Our daily program is from "mesa to misa", from table to

school and we evolved from death to life, from grass to grace, from flesh to the spirit, from illusion to reality; reality of the piarist ministry. It is such grace and pleasure which cannot be worded, we are grateful for this opportunity. One cannot stay unmoved by the piety of the pupils who pray at the morning assembly, before classes, at mid day with the sweet angelus, before and after meals, closing; prayer in fact is another subject on its own taught by every body. With love, patience, humility and endurance, we brought the teaching practice to an end and we hope to answer God in the affirmative «yes, when you were willing to learn, I taught you, I did not call you a 'tabula rasa' for you taught me too». Scripture puts it "unless you become like one of these little ones... whoever welcomes these little ones welcomes me". We are glad to have welcomed them and hope to continue so in the order of the pious schools and so continuously pray for "Ad Maius Pietatis Incrementum".



PRENOVICES DURING THE TEACHING PRACTICE

TEACHING PRACTICE

By EDU Desiderio (Prenovivce)

Algunos preguntaran que quiere decir teaching practices?

EMPIEZO: « teaching practices » muchos sabrán lo que significa y otros no, que con ellos estoy;

Pero nada, no es algo misterioso; es la realidad que viven estos jóvenes que asuman tomar

La responsabilidad de san Jose de Calasanz que entrego su vida en educar a los jóvenes sin medios económicos y a los de medios económicos;

No quiero penetrarme mas allá de su historia porque en el mundo florece, sino os quiero hablar lo que realmente significa 'teaching practices':

“Teaching practices” quiere decir la primera experiencia que hacen estos jóvenes que tienen ganas de transmitir conocimientos a los jóvenes del mundo, y su objetivo no solo es transmitir conocimientos intelectuales sino también espirituales, es decir, su formación esta en dos campos ;como profesores y como religiosos,

Pero ahora me toca hablar de lo profesor que ellos



están llevando a cabo el deseo de ser profesores, ya están para culminar dicha formación,

Por eso la cúpula directiva o cuadro de sus formadores han tomado la decisión, para el bien de los estudiantes profesores, para que vayan a experimentar si realmente la formación que aquellos están recibiendo si es efectiva,

Y para confirmarlo no solo debe terminar teóricamente, sino ponerlo en práctica , repetidas veces habéis escuchado esta palabra” terminar”, no quiere decir punto final, sino terminar la primera

parte y empezar la segunda que será la parte final, que está ya en proceso, que será escribir” term paper “ (librito) sobre lo que te gustaría comentar, pero no fuera de la educación, y después de escribirlo, tu presentas el trabajo a los dirigentes, y el último paso será defender tu trabajo en presencia de todos los profesores y otras personalidades, y este libro será como justificante de tu estudio como profesor.

Animo, a los que le pertenece la información y a los le gustaría vivir de cerca esa formación, para salvar a la humanidad, porque educar es liberar las almas y mentes de los jóvenes para que sean buenos ciudadanos el día de mañana.

No quiero terminar de hablar sin pronunciar estos nombres de la generación del dos mil catorce (Desiderio, Daniel, Thiery, Herman, Melvin, Godric, Kevin, Marcelino, Serge, Landry y Cedric que Dios os bendiga).

Gracias por pronunciar estas palabras un punto tienes, hasta otro tiempo.



PRENOVICES DURING THE TEACHING PRACTICE

EVENTS

LENT 2014

By Macmillan Chofor



Lent is always a moment in the church's liturgical cycle where we are called upon to grow and fortify our spiritual life. In our community this year, some dispositions were taken at individual and community level to better live and interiorise this grace-filled moment to spur up our spiritual lives. Amongst some of these activities were the daily Stations of

the Cross said as community every evening, fasting and personal prayers. Beside these, there were two major exercise to better live this period, it was the desert experience and the visit to the Kumbo prison. The desert experience which gave each person a personal time out of the normal house routine to experience a moment in the wilderness to better meditate on the Lord's passion. An experience that most brothers appreciated and said it made them «felt different» With the sum of individual Lenten efforts and other collections, a visit was paid to the Kumbo Central prison as another major event to mark the 2014 Lenten season as a community. These gifts were presented to the

inmates while encouraging them not to lose hope for the fact that they are in prison but they should rather accept it as moment of re-education that would permit their reinsertion in the society. The community also assured them of their prayers and that they should not feel abandoned in their present situation since with Christ there is always a way out. On their part, the warders' in-charge and the inmates thanked the community for thinking of them and creating some time to come and share with them. It was very fruitful lent season and quite an enriching experience since it was the first time for some of the brothers having a desert experience and paying visit to the prison. It was equally a good time of sacrificing and sharing as reiterated by our Holy Father pope Francis on tweet of March 5 saying, «Lent is a good time for sacrificing. Let us deny ourselves something every day to help others».



VISIT TO THE KUMBO PRISON

EVENTS

JUVENILE EASTER 2014

By Macmillan Chofor

Held under the theme Behavioural change and human dignity. The tradition was maintained this year in Romajai as parts of activities to help the young people of Romajai and its environs to live and interiorise the Easter tridum. The focus this year was to make the youths more conscious and identify some of the ills that surrounds them and encouraging them to avoid these ills by a change of attitude and the respect of their dignity as a human person. The main animator during these days was Mr Stephen Verla from the family life office of Kumbo diocese. During his talks he tried to identify the most common societal ills to which the youths are exposed today such a lesbianism, homosexuality, abortion, theft, alcoholism and a host of other deviant attitudes that threatens thier lives and tamper with thier dignity and as a human person, urging them to consider their selves as an image of God not as object to be exploited.



He did not only stop at identifying this ills but he also explored some ways by which the youths can change their attitudes towards all these societal ills. Urging the youths not to be discourage by their past situations since there is no saint without a past and no sinner without a future, they should try to identify the root causes of their problems and seek for help when possible. Beside these talks on behavioural change and human dignity the youths were also explained the signification of the Easter tridum and were encourage to take part in the penitential service so as to better prepare for Easter. Infinite thanks to the Piarists volunteers, the novices and postulants for their active participation and animation.



Mr STEPHEN'S PRESENTAION DURING THE JUVENILE EASTER

MY CHALLENGE OF BEING A LAY PIARIST

By Mr CHIA Alphonse (Lay Piarist)

I first learnt about the Piarist about fifteen years ago or more when the community came to Kumbo diocese. When a new congregation arrives a place, the inhabitants are anxious to know who they are and what their mission is. So as an anxious member of the community too, I went out in search of information about the Piarist fathers. In my search, I gathered that the Piarist are a religious congregation, which was founded by Saint Joseph Calasanz. I also gathered that their charism is Education. This is the little I gathered at that time but as time. When on I acquired more information about the Piarist, through books written about their founder and through conversation with the member of the congregation that I came in contact with. Two years ago, I learnt again that the Piarist congregation encouraged Christian who are interested in their charism to join the congregation as lay Piarists. I immediately fell in love with the idea and quickly enrolled myself in the lay Piarist group that was already in existence in Kumbo. Now as lay Piarist, I have this big challenge ahead of me and I hope it is the challenge of every person who belongs to the Piarist family. What I will present in this discussion as a challenge may look childish and stupid to some readers but to me it is a big challenge. What is this challenge? The charism of the Piarist is education of children especially the poor and the vulnerable. All the pictures of the founder Joseph Calasanz, shows him with children around him, shows him carry a child. From these pictures comes my challenge. As a lay Piarist, living the Piarist charism by following the footsteps of Joseph Calasanz, shall I in the course of my journeys as a Piarist also be like our founder with children around me always. The founder's pictures portray a



good teacher, a good baby sister, a good father and what have you. So this is the challenge, our task is to educate the children in our communities, shall we do it in such a way that children will flock around us like they did around our founder. If it should be as it was with our founder, how can we as lay Piarist go about it? I am a lay Piarist and a teacher by profession does the children I teach see a difference in my method and approach because I am a Piarist? Am I an exemplary teacher that is, do I teach by examples, been a role model for the children I teach? Am I a lay Piarist only in my school or children at home feel free with me? How often do I carry the little ones in my arms

as our founder did? Education begins in the family and so as a lay Piarist that is where your charism of education must start, in your home with your wife and children. If you succeed in your home, then you will succeed in a school setting and in the community at large. In my activities, do I recognize the poor and the vulnerable persons or I shy away from them because they are a burden? These questions are many in my mind and to conduct myself and get the answered in the affirmative is a big challenge to me as a lay Piarist. Those in the group who have reached the level that I am wondering about sees no sense in my discussion. To those who think like me and recognize that these is an uphill task ahead of us we should turn to our founder ask him to pray for us, so that we may have the courage and will to orientate and teach by our good examples, the children of our community in their various setting. We should also ask him to lead us and guide us as we struggle to follow his foot step, so that one day we shall also having children gathering around us and vesting on our arms. Saint Joseph Calasanz our founder and universal patron of catholic schools, pray for us Amen.



SOME LAY PIARISTS OF KUMBO

L'EXPERIENCE RELIGIEUSE DE LA DIASPORA

By Br. Clement M. Tsanga S.ch.p



Je vis depuis 2012 au Sud de l'Espagne, dans la région d'Andalucie et la province de Granada où nous avons deux communautés religieuses et un collège. Ma communauté est formée de quatre religieux et un jeune en année d'expérience communautaire ce que nous appelons généralement postulatat. Cette communauté partage sa mission avec un couple qui fait parti de notre fraternité piariste. De ce fait, nous avons tout en commun: repas, reunions, loisirs et formations. Des reunions nous en avons 2 la semaine. Une avec le couple et l'autre, entre nous religieux. Pour ce qui est de l'organisation de la maison, elle revient à notre charge. Chaque semaine, nous avons une rotation des tâches telles que faire la cuisine, laver le linge, nettoyer la communauté, organiser la bibliothèque, prendre soin l'un l'autre. Toutes ces tâches sont accomplies par chacun de nous. C'est d'après moi un des points forts de mon experience communautaire. Cette unité dans la diversité fait qu'aujourd'hui je puisse dire que Dieu est présent dans nos communautés car il faut le mentionner ni mes confrères ni moi ne sommes pas de Granada mais nous vivons à Granada comme les citoyens de Granada et dans nos différences nous avons un même langage qui est celui de l'amour. C'est très impressionnant de le savoir. Donc si j'ai à partager au sujet de ma communauté, je dirai deux

points principaux qu'il faut noter: d'une part l'unité dans la diversité et d'autre part la corresponsabilité.

La pastorale c'est un point stratégique qui a toute sa raison d'être dans la mesure où il met en relief notre identité piariste. Je puis déjà dire que le travail pastoral, tourne essentiellement autour du collège étant donné que nous n'avons pas pour le moment une paroisse à Granada. De ce fait nous avons d'une part le collège et d'autre part la Fondation Itaka Escolapios. Ces deux entités travaillent en étroite collaboration et l'objectif principal est éduquer en évangélisant. Au niveau de notre Fondation, je suis moniteur des adolescents dont la tranche d'âge est de 12-13 ans. Avec eux, nous avons une série d'activités éducatives centrées sur l'Évangile; la formation humaine, le savoir vivre, etc. Ces activités, nous les menons tous les vendredis de 17h-18h30 et généralement les weekends sont dédiés soit à une sortie lucrative, un weekend en campagne ou juste une excursion dans les montagnes. Nous clôturons ces activités avec le campement d'Été qui dure une semaine. Toujours en ligne avec les activités éducatives, nous avons plusieurs projets au niveau de la Fondation et dans un de ces projets je collabore également. Il consiste à travailler avec les enfants gitans qui résident avec nous dans un des quartiers les plus pauvres de Granada (Almanjazar). Les activités avec eux sont exercées le samedi de 11h-14h. Il faut noter que participent dans ce projet beaucoup de jeunes universitaires qui font leur pratique dans le monde soit de l'éducation soit de la psychologie. Avec eux nous nous réunissons le mardi et le samedi avant le debut de l'activité. Au niveau de la province, je participe aussi à la pastorale de vocation où je suis membre de l'équipe locale de Granada. Nous accueillons, accompagnons et aidons les jeunes à mieux discerner leur vocation et surtout à savoir répondre à leur préoccupation. Je ne vais pas entrer dans le domaine

pastoral proprement dit car ce serait parler d'un autre champs qui ne serait pas vu comme partage de mon vécu. Mais je puis juste dire que la pastorale est très bien organisée et a des étapes. Depuis le primaire jusqu'à l'université, nos élèves sont encadrés et accompagnés par nous et les membres de la fraternité. Sans bien évidemment oublier les professeurs. En Somme la pastorale à Granada se travaille en équipe.

Sur plan académique, depuis 2012 je poursuis mes études de Théologie à l'université de Granada qui a une faculté de théologie pontificale. Le plan d'étude en théologie est de 05 ans. Au terme de ces études, nous faisons une soutenance qui nous donne droit à un master en théologie. Je me suis inscrit directement en 3e année vu que c'était la seule option qui m'était offerte. Je puis dire que cela n'a pas été facile car étant en 3e année, je devais par moment assister aux cours de théologie de 1ere et 2e année. J'avoue que cela a été difficile pour moi mais tout s'est bien passé. En ce moment je suis en 4e année et l'année prochaine si Dieu le veut je terminerai. De cette faculté qui a un programme d'études différents de celles où j'ai été, je note juste beaucoup de lecture et de rigueur de la part des professeurs. Ce qui d'ailleurs me permet d'avoir toujours en esprit la prise au sérieux de ma formation théologique. Donc de façon générale tout va pour le mieux et avec l'aide de ma communauté aussi, je n'accuse pas de gros problèmes ni pour la langue ni pour les études.

Ceci dit voilà en bref ce dont j'ai voulu partager avec toi. Et terminer en te disant que pour moi, la mission piariste serait être au service des tous petits car pour eux j'ai choisi de tout laisser pour être religieux piariste. Vivement que l'éducation que nous donnons à nos enfants et à nos jeunes puissent transformer en vérité notre société et nous transformer nous-même.

LIVING WITH A FOCUS....

By Fr Andrew Berinyuy Sch,p

“A hungry tiger started tracking the scent of a deer. As he followed the deer, he came across the scent of a rabbit..... He turned aside and started after the rabbit..... Then he was distracted by the scent of a mouse and started following the mouse. He finally came to the hole into which the mouse had vanished..... He ended the day hungrier than when he had started the day. This fable illustrates how many spend their lives distracted with this or that and at the end of the day – they have accomplished little.” One of the unhappiest moments in Religious Life is when a brother decides to, or is asked to leave permanently the Religious order. When we journey together, we develop links that we would not like to see disconnected. Even though each vocational history is unique, the withdrawal of a brother in Religious life must incite us to give a thought about our personal vocational journeys. I want to believe that no one finds himself in a Religious house by chance. It is always an indication that, at some point somewhere; we felt a particular desire, a particular call, a particular invitation to be here and not somewhere else. Then we accepted the invitation, we took the challenge even though it may not have been so clear and we started the journey. Then like the hungry tiger in the story, we started chasing the scent of the deer. The Piarist way of life was for us the deer, the big game that could give us full satisfaction. We come here therefore to chase that dream of offering our lives for the service of God’s people.

However, the reality is that, in the course of chasing our dreams, we come across distractions. The fable above helps us to be conscious of the fact that, the challenge that awaits a hungry tiger on the way of chasing the deer is the scent of a rabbit and the scent of a mouse. Distractions from the ideal stand along the way of seeking to live an authentic Piarist style of Religious Life. It is therefore important



for us to be aware of some of these distractions that could take us away from the ideal. Notice that when we are taken away from the ideal, our life becomes a disorder with no meaning because we are divided in ourselves. In other words, the smell of the rabbit and the mouse become so strong to the point that we get confused, and like the hungry tiger, we may end the day with nothing. What could some of these distractions be? There are no absolutes here. It holds that “one man’s meat is another man’s poison”. We may all face the same temptations but our responses to them will be different. Some of these distractions could come from within or without ourselves. In a well-known pastoral letter to his priests at the dawn of the year 2000, the late Cardinal Joseph Albert Malula, then Archbishop of Kinshasa in the DR Congo (central Africa) expounded on the profile of priests for the year 2000. In that pastoral letter, the Cardinal outlined a few qualities which make the young priests of today either good or bad priests. This is what he said inter alia: “A true priest, a disciple of Christ, must live with his people, sharing their joys and sorrows, their agonies and hopes while always avoiding to identify himself with the world”. On the other hand, he outlined three main dangers that await, young priests in our struggle to serve GOD.

These dangers are what could be considered distractions in the process of living one’s vocation. He groups them under three main headings:

1. The excessive pursuit of money, comfort and an easy life. The money demon is very crafty. He can infiltrate himself even into the use of holy things.
2. The thirst for power at all cost. This unfortunate thirst for power is like alcohol. If it is not borne with a humble heart it opens the way to all kinds of ills, deceit, intrigue, half-truths, backbiting, jealousy, hypocrisy etc.
3. The excessive pursuit of the companionship of women and girls. This desire does not sometimes go without the desire for possession, and the expression of intimate affection, the exchange of gifts that may not allow the priest to be free to serve other people. In another dimension, Fr. Basile Cole in a well-known book titled “The Hidden enemies of the Priesthood” shows how the seven capital sins: Anger, Envy, Lust, Pride, Gluttony, Sloth and Covetousness, go along with the hidden enemies of the priesthood which are: the excessive quest for vainglory, personal ambitions at the expense of others, avarice and self-centeredness without care for others, and an over-reliance on one’s own intellect to the detriment of growth in faith. Ignorance of them and the subtle ways in which they can eat away at the moral fiber of priests can prove disastrous for the individuals and for the Church they have vowed to serve. The teachings of the church provide invaluable insights into how to recognize and confront these vices when they raise their ugly heads. Fr. Cole wants to help priests and seminarians reckon with them in a healthy and faith-filled way so that they will not be taken aback by the trials these hidden enemies bring about. Formation at all levels enables us to confront these enemies or distractions. What do we need to do in order to remain faithful and focused on our vocational journey?

1. Constant Awareness
Even though it was the Master's day of silence, a traveler begged for a word of wisdom that would guide him through life's journey. The Master nodded pleasantly, took a sheet of paper and wrote a single word on it: "Awareness". The visitor was perplexed. "That's too brief. Would you please expand on it a bit?" The Master took the paper back and wrote: "Awareness, awareness, awareness". "But what do these words mean?" said the stranger helplessly. The Master reached out for the paper and wrote: "Awareness, awareness, awareness means AWARENESS"(Anthony de Mello). As we journey in our Religious vocation, it is necessary to be constantly aware of who we are, what we want and where we are going to in life. It is important to revisit one's vocation history in order to see how the hand of God has guided us from the beginning. Why did I decide at one point in my life to be here and not somewhere else? Was it my choice or that of somebody else? As we make efforts to be aware of what brought us here to Religious life, we need as well to be aware of the distractions that do stand our way as we strive to answer to that call. Being aware of what brought us here and the distractions that await us is very important.

In my humble view therefore, formation: initial or on going, is a period of constant awareness. Awareness of the deer that we are chasing, awareness that there could be rabbits and mice that will come out to distract u; awareness of the purpose of life, awareness of what we are called to be and not to be. Awareness and awareness and awareness. Living our lives with a focus is a daily challenge we must face. Living with a focus is seeking to answer the question, "Where am I going to?" We are all born for a purpose and it seems to be that, until we discover the purpose for which we are created, we may never be at peace with ourselves and with others. To know where we are going to implies we know where we are coming from.

2. Learning to listen to the heart



PROFESSION OF 2013 BATCH OF NOVICES

John Neafsey in his book "A sacred voice is calling" brings forth some thought provoking questions that could help us in our struggle to be faithful and focused in our vocational journey. "What does it mean to find and follow a personal calling? How do we know what we are meant to do with our precious time and talents and treasure during our short lives here on this earth? How exactly, do we "hear" calls anyway? What happens if we miss our calling – maybe because we fail to hear it or don't have the courage to follow it? Is there any reliable way to tell the difference between the "still, small voice" of our authentic calling and all of the other distracting, competing, counterfeit voices in our culture and in ourselves that tend to get us on the wrong track? With all these interrogations, he believes that, Vocation is very much a matter of listening to the heart. People need to learn to listen to their hearts for clues about which life directions hold the promise and potential for greater emotional and spiritual health. Calls come first of all by way of the heart, and careful attention to the movements and inclinations of our hearts is one of the primary tools we have for hearing the "inner voice" that calls us to our destiny. Sometimes careful listening reveals that our true calling is not to more work, or better work, or different work but to a reordering of

our priorities and a more balanced life. A Maryknoll sister Ita Ford paid a price of her life in El Salvador in 1980. The armed forces labeled Ita and her fellow sisters traitors for their work among refugees. Shortly before she and three companions were raped and killed, Ita wrote to her young niece, Jennifer, in the United States: "I hope you come to find that which gives life a deep meaning for you. Something worth living for – maybe even worth dying for – something that energizes you, enthuses you, enables you to keep moving ahead. I can't tell you what it might be. That's for you to find, to choose to love. Listening to our hearts enables us to discover the way God has traced for us for our happiness. Once this way has been discovered, we are ready to give up everything, even our lives, for it. And so, "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field. Again the kingdom of heaven is like a merchant in search of fine pearls, who on finding one pearl of great value, went and sold all that he had and bought it. (Matt.13:44-45). When we discover our vocation, something clicks. We have found what we were born for. "The place God calls you to is the place where your deep gladness and the world's deep hunger meet" (Frederick Buechner).

SHARING

FOLLOWING CHRIST IN THE FOOTSTEPS OF SAINT JOSEPH CALASANZ IN THE ORDER OF THE PIOUS SCHOOLS.

By NGUELLA T. Marcellin



The objective of any Christian is to move towards holiness. The way used by one person is not surely the same used by the other. We can be layperson; a religious or priest. We cannot say that one way is better than the other. In religious life we can choose to be a Capuchin, a Marist, a Piarist, etc. But if we want to follow Calasanz we have to choose Religious life or laity in the Order of the Pious Schools.

Saint Joseph Calasanz's life was based on two pillars: Prayer and service. The prayer had an important place in the life of the saint. While still young, in Estadilla,

he used to say his prayers before going to class, and he continued with this same spirit till his old age. Calasanz had a special devotion to the Blessed Virgin Mary and this inspired him to write a prayer to her: the crown of the twelve stars. Since faith without action is vain, the whole life of Calasanz was also a life of service especially in the field of education. He wanted to serve people who were unable to reward him back (poor children). He loved this work so much in such a way that he affirmed: "I have found the way to serve God in these poor children; nothing in this world will make me leave this service." Calasanz' service did not limit itself in the domain of education; he used to be a servant even for his brothers in the community as he said himself: "For many years, I did the lowest and the most shameful jobs in the house."

With this, we can say that

there are many ways to follow Christ and if we want to choose the same as Calasanz, we need to prepare ourselves to Evangelize through education both children and young in particular the poor. We have to clarify very well the position that the children have in our lives, because we cannot work with children if we do not know and love them very well. We have to prepare ourselves to be both teachers and religious. Teaching is a very good and noble profession and vocation as Saint Joseph Calasanz said: "The teaching profession is truly the most excellent, the most noble, the most meritorious, the most necessary, the most natural, the most worthy of thanks, the most agreeable, and the most glorious." Follow Calasanz in the Order of the Pious schools is following these steps: Christian-Religious-Priest-Teacher or Christian-lay Piarist.

APPELÉ À SUIVRE JÉSUS DANS LA VIE RELIGIEUSE : UNE LECTURE DE MC 3,13-15

By Fr. Jean de Dieu Tagne Sch P.



Comment saisir le sens profond de la suite de Jésus dans la vie religieuse ? Où trouver une grille de lecture, une clé d'interprétation de cette irruption de Dieu dans la vie d'une personne ? L'abondante littérature produite au fil des années de la longue histoire de la vie religieuse apporte des réponses nombreuses et variées. Certaines réponses semblent plus convaincantes que d'autres. La fantaisie et l'imagination fertile se mêlent souvent aux tâtonnements plus ou moins réussis. C'est cela en fait le propre de tout sujet complexe. Personnellement, c'est dans l'Evangile de Marc, que j'ai trouvé ce petit texte qui s'est révélé au fil de ma méditation comme un précieux trésor pour la compréhension de ma vie à la suite de Jésus : « 13 Jésus monte dans la montagne et il appelle ceux qu'il voulait. Ils vinrent à lui 14 et il en établit douze pour être avec lui et pour les envoyer prêcher avec pouvoir de chasser les démons. »

Ouvrons ensemble le coffret !

La beauté de ce texte se trouve dans sa précision. Marc est sobre et bref : en trois versets, l'essentiel est dit; chaque mot

et expression compte. Il faut cependant prendre le temps nécessaire pour bien ruminer et en tirer les leçons utiles. Nous nous mettons immédiatement à l'œuvre. Jésus monte dans la montagne : la montagne, dans l'univers biblique, est le lieu par excellence de la présence de Dieu. L'Ancien Testament présente la montagne, en plusieurs occasions, comme le lieu de la rencontre avec le Seigneur. Les chapitres 19 à 24 du livre de l'Exode, qui constituent un noyau important de la révélation divine au peuple d'Israël dans sa marche dans le désert après la sortie d'Egypte, ont pour contexte géographique la montagne du Sinaï. Dans le Nouveau Testament, Jésus lui-même choisit le contexte de la montagne pour présenter à ses disciples le point central de son enseignement, la Charte du Royaume (Mt 5 - 7). On comprend donc le choix du contexte de la montagne pour l'institution des douze. Le sérieux de l'appel à la suite de Jésus requiert cette atmosphère imprégnée du divin.

Jésus appelle ceux qu'il voulait : tout d'abord, il convient de souligner que l'initiative de l'appel vient de Jésus. On ne se fait pas appeler à suivre Jésus, mais plutôt, on est appelé à suivre Jésus. Les évangiles offrent des exemples des volontaires à la suite de Jésus, mais semble-t-il, Jésus ouvre de nouveaux horizons (Mt 8,18-22, Mc 10,17-22). Par la suite, on pourrait s'arrêter à deux éléments forts qui caractérisent l'appel que Jésus adresse à ceux qu'il veut. L'appel à suivre Jésus est libre et gratuit. Le caractère libre de l'appel se découvre dans le fait que Jésus n'est ni forcé, ni conditionné au moment de l'appel. C'est en toute liberté qu'il fait son choix et cette souveraineté le conduit à appeler chacun par son nom... même Judas Iscariote « celui-là même qui le livra ». Le caractère gratuit de l'appel se manifeste dans l'absence de référence aux mérites des appelés. L'auteur ne dit pas que Jésus appelle les plus méritants (intelligence, compétences techniques, rectitude morale, etc.). L'appel est totalement





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gratuit, mais pas moins cher, rappelons-le ! Il est gratuit pour la simple raison que personne ne pourrait en payer le prix. Ceux que Jésus appela vinrent à lui : comme tout appel, celui à suivre Jésus attend une réponse. Cette réponse pour être sincère, doit, elle-aussi, épouser les contours de l'appel : la réponse à l'appel de Jésus doit être libre et gratuite. Nul ne peut se mettre à la suite de Jésus par contrainte physique ou morale. Pour suivre Jésus, il faut être libre. Nul ne peut non plus se mettre à la suite de Jésus par calcul mesquin d'un quelconque profit personnel ou familial. La suite de Jésus doit être engagée dans un esprit de gratuité. Liberté et gratuité sont l'humus sur lequel l'amour peut germer, grandir, fleurir et porter du fruit en abondance. La suite de Jésus comme résultat croisé d'un appel et d'une réponse se joue sur le délicat terrain de l'amour et non sur les sentiers tortueux de la logique calculatrice. Jésus en établit douze pour être avec lui : le but premier de l'appel à la suite de Jésus est de partager son intimité et ce faisant, de former avec d'autres appelés une communauté de disciples. Être avec Jésus signifie, d'une part, entrer dans l'intimité de celui qui offre son amour librement et gratuitement. Cela se traduit par le partage de ses sentiments, de

ses joies, de ses peines, bref de sa vie. Ceux que Jésus appelle sont invités à le connaître non par oui-dire, mais plutôt à vivre une expérience personnelle avec lui. Être avec Jésus signifie, d'autre part, partager l'expérience de la communauté de ceux qu'il a appelés. La communauté des disciples est le lieu de rencontre et de partage de la vie avec d'autres personnes que nous ne choisissons pas nous-mêmes, mais que nous savons qu'eux aussi ont été choisis librement et gratuitement par Jésus, tout comme nous aussi avons été choisis librement et gratuitement. La communauté est un mystère à vivre dans la foi en celui qui nous appelle chacun par son nom. La somme de nos différences est toujours inférieure à la grandeur du don gratuit qui a rendu possible le croisement de nos sentiers. Jésus en établit douze pour les envoyer prêcher : la prédication des disciples de Jésus est avant tout témoignage ; ce que les disciples doivent prêcher est, en effet, la conséquence ou mieux le fruit de leur « être avec Jésus ». Bien compris, le contenu de la prédication de ceux qui sont appelés par Jésus est l'expérience de leur rencontre avec cette personne qui a changé leur vie. Le récit de la Samaritaine au puits de Sychar en Jean 4 illustre bien ce propos : « venez voir un homme qui m'a

dit tout ce que j'ai fait. Ne serait-il pas le Christ ? » Jean 4,29. La prédication chrétienne n'est pas une idéologie qui brillerait par la logique et la cohérence interne du discours. Sans se moquer de la logique et de la cohérence, la prédication chrétienne est l'annonce de la personne de Jésus qui bouleverse et transforme la vie de ceux qui se laissent toucher par sa présence. De ce fait, la pertinence de la question à poser au prédicateur ne se situerait pas sur la forme du discours ; en contexte chrétien, le critère d'authenticité de la prédication serait une question existentielle : « ce Jésus que tu prêches, a-t-il touché ta vie ? » L'épisode des disciples d'Emmaüs est assez parlant à ce sujet : « notre cœur n'était-il pas tout brûlant au-dedans de nous, quand ils nous parlaient en chemin, quand il nous expliquait les Ecritures ? » Luc 24,32. Voilà ce que la méditation de ce texte m'a suggéré au sujet de la suite de Jésus dans la vie religieuse. Chacun peut se faire sa propre idée. L'essentiel est de rencontrer Jésus, de vivre en lui et par lui et de devenir pour ceux que l'on rencontre, le témoin d'une espérance nouvelle. Ne serait-ce pas cela le sens profond de l'invitation à porter au monde entier la joie de l'Évangile ?

THE NOVITIATE: A LIFE IN PROGRESS.

By MUHKANG Kelvin (Novice)

The novitiate as stipulated by canon law is a stage which marks the beginning of life in an institute. The novitiate gives the candidate an understanding of his vocation and his vocation to the institute canon 646.

The novitiate is a year of desert experience where one is supposed to live united with Christ and to grow in his love. On the 25th of august 2013 I was welcomed as a novice in the Order of the Pious schools. This marked a new page in my life. But the major problem was how am I going to spend 365days in the same place in Kumbo with the same people. I started by counting one minute and it went from minutes to hours days and later on months. But later on I came to discover that life in the novitiate is not all about the number of days or months spent but to live in the joy of Christ and to build a firm foundation for the religious life he is striving for a time for one to count the many blessings God is pouring on us, a time to learn to love and forgive. All these prepare us for our future religious life. The way we live our novitiate determines our future religious life. This year was quite



interesting but filled with many challenges which turn out to be a burden to ones spiritual growth. These include forgiveness; as I was striving to see how to grow spiritually, I was in the battle of learning to forgive which was a great challenge on my part. With this I strived every day I prayed to God, asked for advice from my formators which he told me the only key way to learn to forgive is in St. Pauls letter to the Philippians 2:1-8. This became a great virtue for me so this virtue of humility; I tried to make it a daily anthem and finally I came to forgive and learn how to ask for forgiveness.

Unconditional love

became a tug of war as one has lived in a secularised world where love in all aspects boils down to conditional for example loving one because he speaks the same language with me, loving because I expect something in return; it was a capital wrong as far as religious life is concerned. One would ask if it is necessary to love but the scripture has a better answer in the Gospel of John 15:12. This is my commandment, love one another. With this Christ is teaching us that love is not only a necessity but a command. Love is a process of giving and most pertinent example is that of Mary who out of love gave herself to bring the Messiah of the world; Christ, whom even in pain mounted the wood of the cross to forgive our sins. This also should be our daily struggle in religious life to give ourselves out of love to God through the brother we live with, in the community. For one who is not able to love the brother he lives with, in the community will not be able to love God whom he does not see. Conditional love is an ill which man has to do away with. Conditional love is the source of pride, jealousy, and gluttony, which are capital sins that tend to eat up a human being and strain our relationship with God, making us window spies. Unconditional love on the other hand impacts in us the virtues of respect, kindness, holiness and opens in us a new man who lives in the spirit of God. One who loves unconditionally is like a lamp in the community that will show the way for others and will lead the community to higher heights. Let us then strive to imitate Christ through his spirit of forgiveness which he even at the point of death at Calvary did forgive his enemies as he says "father forgive them for they do not know what they are doing".



NOVICES AND PRENOVICES DURING LABOUR

CALASANZ LIVES ON IN ROMA JAAY

By TCHATIEN S. Brandon (Novice)

Have you ever being to a nursery school; better still, a playing ground being utilized by lasses and lads at the moment of your observation? What about trying to organize and orientate children from about a few months old to 13yrs of age. Excruciating right? Could it be like swimming with a load on your back? Actually, assumptions affect observations. Observation breeds conviction. Conviction produces experience. Experience generates behavior, which in turn confirms assumptions. Consequently, by going through this précis of what is to be said in this domain, you will begin to notice your premonition being meticulously coined into a firm predilection. Now, for those who view this from a different perspective, I'll just say each experience is unique and therefore worth perusing. Our activity commences each Sunday at about 7:20am where we



begin by ensuring the classroom environment is ready to properly accommodate the children. And behold, there they come, either alone or lingering around an older sibling or parent from where they get directly under our guidance. Believe me, all goes approximately in line with what Rule no 133 of the Order of the pious schools stipulates, "Catecheses must be carried out in celebrations of the Word of God, Reconciliation and the Eucharist, where the liturgical symbols, ministries and a festive character are of the most importance..."

The last clause (festive character) in this case inspires

the first activity, which consists in some sort of animation mostly with Christian songs of praise, however not excluding little games and why not exercises. We proceed with prayer, mostly led by the children themselves after which we delve into the reading of the day's gospel (twice) closely followed by some commentaries (novices) which are, borrowing the words of Calasanz fine tuned to a "simple, efficient and if possible, brief method", in other words it is mostly objective (allowing collective participation by the children) rather than subjective. Thereafter, the children are led in two lines quietly to the church entrance where they calmly dwell in anticipation for their turn to go up for offertory. Those who are communicants and are prepared (in addition must not have been late for the Sunday school) go for the sacrament. All things being equal, all these aforementioned points are

SHARING



ANIMATION AND GAMES WITH THE LITTLE FRIENDS OF CALASANZ

executed under the dual auspices of piarist volunteers and novices. Furthermore, “piarist must be very concerned about educating our children to enjoy their leisure time in a useful way...., they will generously give of their time to the children and youth and progressively lead them to apostolic commitment”.

As they say, to be fully human is to be fully spiritual. Oh! The mass is ended. The children are blessed with some leisure time. Nonetheless, as Rule no 127 expressly stipulates above, this should not be overlooked or unguided. Sure, it is the moment for the creative expression of talents on their part. Hence, they

sing, dance, roll, jump, run and you name the rest all accompanied by tactful mind development. Actually, the mind is the citadel of the soul. Consequently, they work on diverse facets such as their will power, reasoning capacity, emotions, imagination, and consciences and of course fully utilizing their five senses not forgetting the sixth sense. This is judiciously orchestrated in the competitive as well as educative games which bring out the best in them always with an integral character. Therefore, there’s pretty much amidst the squeaks and squeals than what meets the eye.

Watch out though! All’s not a bed of roses. The kids can

sporadically sway out of control; can be tremendously enervating, gently but steadily squeezing life out of you. Then you come to discover that by so doing, they are replenishing you, harshly though, they are spurring you to proceed towards the right path always conscious of the fact that he who called you to this mission will bring it to completion. Softly and gently, we return home, and dispersed but steadily, they move at our side narrating or questioning till we arrive at that crossroad where they ecstatically hop to give us a touch of farewell and then do we remember; wow! They are indeed “little friends of Calasanz”.

REFLECTION

CARITAS KRISTI ORGET NOS

By EKUMA C. Michael (Novivce)

True charity is one which does not need to identify with or be familiar with the client or beneficiary. Love is good (pleasant) when shown to friends and acquaintances but it is exceedingly pleasant when shown to those not known to us or whom we have not seen and perhaps may never see. Untold and inestimable is the treasure that lies behind love shown to those who we are aware do not like us and who either do not wish us well or even seek our downfall (assail us). Such a treasure is hidden to be discovered by only the meek of heart and the merciful who are dispassionately kind. Thomas believed because he saw, but blessed, Jesus declared, is he who believes without seeing. (Jn. 20:29). In fact this is the kernel of Pope Francis' first encyclical "The Light of Faith". It is the reversal of the common notion that: "seeing is believing" to a new orientation in which "believing is seeing". Could it be that the world is still waiting to see before believing in Christ's gospel of self-giving (kenosis). Surely, this is why, you would say, the world needs another new evangelization in which we must proceed from



believing to arrive at seeing.

Personally, in the here and now, I would like to think or reason, speak and act conscious that the next person who may or may not be in sight or who is yet to come into existence will be affected by (or depend for well-being on) what and how I think now, what I say now, what I do or fail to do now to survive at the time and place I may or may even no longer be there. Therefore I must think, speak and act charitably for the sake of others known and unknown. That is my gift to them; the legacy for posterity.

I enjoy the many things accessible today, here and now only because someone I may know or may not and never know thought or reasoned, spoke and acted in a way that made the things and conditions possible and available. I was born into this world only because my parents acted responsibly as husband and wife. I was raised as much as I am only because these man and wife acted responsibly and undertook the challenges of child upbringing. Think of the man Jesus and the mission for which he was born on earth. His success depended to a large extent on the free cooperation of the man Joseph and the woman called Virgin Mary. Despite all odds and challenges, they put in everything they had to, including their lives (sacrificing their personal goals and aspirations) to raise the child and prepare him so well.

Looking at the history of the Church, we see that many people struggled with several strong forces opposed to the spread of Christianity and faith at their own times and places. Some even offered the supreme sacrifice of their lives (martyrdom) in defense of what they believed in, which they had not as yet seen physically but only by the light of faith. Today, I claim to have faith, faith which could have been exterminated and the light extinguished long ago by opposing forces but for the favorable decisions and sacrifices made by certain persons I never saw to sustain it and spread it to get to me. Now it can be seen by them, perhaps from the great beyond who knows, and I who am here, the essence of their struggle and sacrifice. So it is in a sense a matter of the choice I make as a rational being to put into consideration all things surrounding me and my existence (environment, people, things living and non-living) in



VISIT TO THE ORPHANAGE AT SHISONG

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view of preserving them for my good and that of others, presently and in the future. It is awesome to recall a handful of people in the past who sought to see by first believing. However, I invite all and sundry to this new orientation to act in faith and dispassionate goodwill and all who do so shall unfailingly see the faithfulness of God.

Anyone as doubtful even as Thomas would still appreciate the undaunted effort of God to recreate and renew this recalcitrant human world despite the outrageous human rebuffs that unabatingly depletes the dynamic providence. Think of the innumerable possibilities of saviours whose scientific, economic, political, religious and cultural inventions and innovations could have

changed the face of the earth for the better had they been spared to live, but were wished away by dint of the brutal, anonymous choices like abortion, religious and political imperialisms like limiting birth polices, socio-cultural distortion and chauvinistic values ravaging the family landscape like the same-sex issue, and wars of various persuasions raging as though inexorable in many parts of the world, threatening an eclipse of human hope. Is there anyone else who cares? Let him/her emerge from the comic relief of wishful thinking. The changes and chances of this ephemeral life promises no sure Eldorado. We can create one only by taking a chance – the choice of a dispassionate impersonal

love. This is a debt we owe, for actually it is God who loves us, ours is only to appreciate it. Suffice it for all as St. Paul prayed (Eph.3:14) that: “the inner man be illuminated and empowered, (ie. Reason, Conscience and Will) with the light and strength which alone arises from faith in Christ’s presence in one’s life”. For, faith sets hope as means and target or goal and according to the Holy Father “shedding light on the path to be taken,” i.e. making clear “how” to attain this goal. Thus shall our choices become positively kinetic. As long as this Christ’s love beckons, to me it is “never say die”. And what about you?

THE WORD OF GOD!!!

It’s like the light showing you the way
or your guide preventing you from going astray
in your life it’s like the dawning of a new day a
new beginning one may say

It scares away thoughts of immorality enkindles
in you the virtue of hospitality
takes to another level your spirituality
thereby helping your soul gain immortality

It opened my eyes to see
that with God I can be what I have to be
no matter how tough the world turns out to be
I can conquer it by just being me.

Sometimes it’s bright, sometimes tight
sometimes frustration seems to be right
but since we never cease to fight
by God’s grace all turns out to be alright.

Whether we are many or few
whether each person has his or her own view
one thing will always be new
God’s Word is ever true.

We’ve got have a heart that never hardens
a face that never saddens
a smile that always gladdens
a speech that always enlightens

Don’t let these words go in vain
let them repeat in your heart again and again
whether in joy or in pain
let the Word in your heart forever remain.

By SEKUNA Brandon (Novice)

ESPIRITUALIDAD ESCOLAPIA

By Fr Jose P. Burgues Sch P.



Las Escuelas Pías, siguiendo la inspiración de Calasanz, ha cultivado lo que podríamos llamar “espiritualidad de la educación”, con algunos rasgos específicos, como la dedicación a los pobres, y el centrarse en la escuela primaria y media. Durante los primeros siglos de nuestra historia hubo pocos cambios con respecto al “estilo” inventado por Calasanz, y pocas diferencias entre unas casas y otras, unas provincias y otras (todas europeas). Pero el panorama de la Orden ha cambiado mucho en los últimos decenios, abriéndose a nuevos continentes, nuevas culturas, y nuevas maneras de entender nuestro ministerio. Y, naturalmente, al cambiar el ministerio cambia también la espiritualidad que lo sustenta: en Calasanz lo primero fue la escuela; después vino la Orden Religiosa. Voy a presentar sucintamente algunos de los cambios en nuestro ser y hacer escolapio que me parecen más significativos para llegar a hacernos una imagen provisional de la identidad de nuestra espiritualidad escolapia hoy.

APERTURA A OTROS APOSTOLADOS

Las Escuelas Pías constituyeron durante siglos una

especie de bloque de acción, con incluso un «método uniforme» de enseñanza. En nuestras escuelas se enseñaba igual, con incluso el mismo tipo de caligrafía, la letra escolapia, y en nuestras comunidades se vivía del mismo modo, con las mismas reglas y ritos, aplicación concreta de las mismas Constituciones. La acción escolar, con internados en la mayoría de los colegios, era nuestra actividad común y casi exclusiva. Pero hacia mediados del siglo XX surgieron necesidades especiales: en algunos casos, por motivos políticos, ya que nuestros religiosos se vieron impedidos de enseñar y tuvieron que dedicarse al servicio parroquial, con la nostalgia de la escuela siempre como trasfondo. En otros casos, por necesidades pastorales, ya que hubo obispos tanto en Europa como en otros continentes, que nos pidieron que asumiéramos el ministerio parroquial. Algunos escolapios descubrieron los niños de la calle, y crearon instituciones para servirles. Otros se vieron impulsados a abrir una universidad, lo que tampoco entraba en nuestro ministerio original. Algunos se hicieron misioneros, en el puro sentido de la palabra. Otros vieron la necesidad de dedicarse a la educación no formal... Y así nuestro ministerio se ha ido enriqueciendo, y con él nuestra espiritualidad. Porque el Espíritu va desarrollando en nosotros las cualidades espirituales para poder dar respuesta a estas nuevas necesidades. Y de este modo crecemos con la Iglesia, y la Iglesia crece con nosotros.

FEMINIZACIÓN DE LA ESCUELA

Nuestro fundador pensó una escuela para niños, no para niñas. Los maestros de las Escuelas Pías fueron durante siglos los mismos religiosos escolapios, y

excepcionalmente algún maestro seglar que colaboraba con ellos. Sin embargo la sociedad ha cambiado, y nuestras escuelas, a ritmos diferentes, se han ido «feminizando». En primer lugar, porque en la mayoría de ellas se ofrece la coeducación de niñas y niños; en segundo lugar, porque cada vez son más las maestras que trabajan con nosotros. La naturaleza actual de nuestras escuelas era inimaginable, al menos en España, hace medio siglo. Y sin embargo ahora nos parece lo más normal del mundo. Sin duda este cambio ha hecho también crecer nuestra espiritualidad, considerando con ojos nuevos el otro sexo. Y no quiero que se malinterprete: considero que cada cambio importante, como este, es para bien de las Escuelas Pías, para nuestro crecimiento. Considero la feminización de nuestras escuelas como un gran regalo que el Espíritu nos ha hecho a los escolapios. Ahora podemos comprender mejor, en nuestras propias escuelas, los dos lados del rostro de Dios: el masculino y el femenino. Según los datos de la Relatio Annua a finales del año 2012 había en la Orden un total de 8.191 enseñantes. De ellos eran religiosos escolapios 274, lo que representa solamente el 3,3% del total. Había 5.125 profesoras, es decir, el 62.5 del total del profesorado. Según la misma fuente, a finales del año 2012 se formaban en nuestras escuelas (no contamos otro tipo de actividades educativas) un total de 118.837 alumnos, de los que aproximadamente 53.300, es decir, en torno al 46%, eran muchachas.

MUNDIALIZACIÓN

Las Escuelas Pías nacieron y se desarrollaron en Europa. Con el paso del tiempo alcanzaron su máximo auge en naciones como Italia, España y Hungría.



CONGRESO INTERNACIONAL DE ESPIRITUALIDAD CALASANCIA

22 AL 26 DE ABRIL DE 2014

BOGOTÁ D.C - COLOMBIA

Hasta mediados del siglo XIX no cruzaron el océano Atlántico, para establecerse en Cuba, y luego en otros países americanos. Pero es sólo a partir de la mitad del siglo XX cuando la Orden se extiende mucho más en América, y luego en otros continentes, Asia y África. En nuestros días nuestra presencia está disminuyendo (en lo que se refiere a número de religiosos) en los países europeos, mientras se desarrolla especialmente en los continentes de reciente implantación, hasta el punto de que la mayoría de nuestros jóvenes en formación se encuentran ya en Asia y África. Nuestro futuro, pues, está en el sur. Una muestra del rápido cambio que se está produciendo en la Orden es el cambio de la Circunscripciones. Antes de 2003 había tres circunscripciones europeas y una americana; las misiones de África y Asia estaban bajo la responsabilidad del Asistente General por España. En 2003 se creó la circunscripción África-Asia; la Congregación General ha manifestado ya su deseo de establecer una circunscripción por continente en el próximo Capítulo General de 2015. Esta nueva distribución de la Orden significa que en la Iglesia y ante el mundo tenemos una imagen más «católica» o universal. Esto es un nuevo enriquecimiento de nuestra espiritualidad, que

se va liberando de ataduras culturales locales. En el proceso de reestructuración-revitalización que estamos viviendo cada uno de nosotros se siente invitado a ver nuestra realidad actual con ojos nuevos. Especialmente cuando somos enviados a ejercer nuestro ministerio a una tierra diferente de la que nos vio nacer. Nos abrimos a nuevas culturas, a nuevas maneras de entender y vivir la fe. Los escolapios de principios del siglo XXI tenemos ante nosotros oportunidades impensadas por nuestros mayores. Tenemos ante nosotros el desafío de “inculturar” nuestra fe. Los Papas posteriores al Concilio Vaticano II han entendido muy bien el desafío de la inculturación de la fe; recientemente decía el Papa Francisco en su Exhortación Apostólica Evangelii Gaudium: “Es imperiosa la necesidad de evangelizar las culturas para inculturar el Evangelio”.

A nosotros, escolapios, nos corresponde “inculturar” nuestro carisma, es decir, adaptarlo a las nuevas culturas, y esto significa un salto importante, a veces en el tiempo, a veces en el espacio y a veces en los dos. Se trata, además de un proceso interminable: los relojes del mundo no se detienen nunca, o al menos no se detienen todos a la vez. Este proceso exige de todos y

cada uno de nosotros un esfuerzo permanente para adaptarnos a las nuevas situaciones. Y se trata de una adaptación “multi-recíproca”: todos nos tenemos que adaptar a todos. Esto se puede conseguir con los encuentros que a todo nivel se pueden realizar, ya físicamente (cada vez es más fácil viajar), ya virtualmente, sirviéndonos de los medios de comunicación que nos ofrecen las nuevas tecnologías. Esta apertura al mundo significa por otro lado un matiz misionero, que aunque no es nuevo en la historia de la Orden (Calasanz envió “misioneros” a lo que hoy es la República Checa en parte para convertir a los entonces denominados herejes, y estaba en continua comunicación con la Congregación de Propaganda Fide para informarles sobre los logros obtenidos), sí ha estado bastante dormido hasta que a mediados del siglo XX, con el envío de los primeros escolapios a Japón, se vuelve a hablar oficialmente de misiones. Hoy día creo que se puede decir que cuando hablamos de expansión de la Orden lo hacemos pensando en categorías “misioneras”: no se nos ocurre hacer una nueva fundación en España o en Italia, sino que queremos ir a países donde no estamos aún presentes y los católicos son minoría. Pensamos en África y Asia, sobre todo. Lo

cual nos permite también hablar de un nuevo elemento enriquecedor de nuestra espiritualidad escolapia, la “espiritualidad misionera”. Es cierto que en estos momentos la Orden está aún servida-gestionada mayoritariamente por religiosos europeos, pero las cosas van a cambiar, sin duda, en los años inmediatos que vienen. Y entonces, a medida que nuestros hermanos con otros trasfondos culturales nos vayan liderando, iremos enriqueciendo nuestra espiritualidad común con aportaciones nuevas.

INTEGRACIÓN LAICAL

El Concilio Vaticano II devolvió al laicado parte de su importancia como miembros activos de la Iglesia. Fue algo así como la señal para que las congregaciones religiosas (especialmente las que no tenían la experiencia de «órdenes terceras», como la nuestra) abrieran sus puertas a los laicos, compartiendo con ellos su carisma. Creo que este es el cambio más importante que se está produciendo en la Orden en nuestros días. Más importante incluso que la reestructuración, porque tendrá consecuencias de mayor alcance. El Capítulo General de 1997 definió las diferentes modalidades de integración de los laicos en las Escuelas Pías, y desde entonces (en algunos lugares ya antes) vamos caminando en esa dirección, con ritmos diferentes pero de manera irreversible. La integración de los laicos en la Orden nos aporta un nuevo enriquecimiento de nuestra espiritualidad. Nos permite tener una imagen más justa de nuestro propio ser como religiosos, una imagen que había sido notablemente desfigurada por la espiritualidad derivada del Concilio de Trento. Los laicos no quitan nada a nuestro ser de religiosos; al contrario, enriquecen notablemente nuestra espiritualidad calasancia con su

particular manera de responder a los impulsos del Espíritu. Los laicos son una bendición para la Orden, como lo son la feminización de nuestro ministerio, la apertura a otros continentes y a otros ministerios. El Espíritu Santo está detrás de todo ello.

REESTRUCTURACIÓN

En la historia de la Orden la tradición “provincial” (con frecuencia asociada a la idea de nacionalidad) ha sido muy fuerte. Quizás fue favorecida por el nacimiento de nuestra Orden en una Italia fragmentada en muchos Estados; sin duda influyó más tarde el despotismo ilustrado de los monarcas europeos en el siglo XVIII, y otras circunstancias políticas en las que no voy a detenerme. El caso es que hemos tenido, hasta finales del siglo XX, una imagen fragmentada de la Orden, en la que cada provincia gozaba de una autonomía casi total. Y así, por ejemplo, el crecimiento de la Orden se producía por medio de iniciativas provinciales. A principios del siglo actual se ha ido desarrollando poco a poco otra imagen más global de la Orden, motivada en parte por la necesidad (provincias que ven disminuir sus efectivos), pero en parte también por la convicción de que debemos reestructurarnos para revitalizar la Orden. Y así hemos llegado a principios de 2013 a una configuración de la Orden bien diferente a la de hace sólo una decena de años. Aparte de las ventajas organizativas que este cambio pueda tener, hay otros cambios que se van produciendo como consecuencia de este proceso: uno, que la expansión de la Orden a países nuevos no se concibe solamente desde una provincia, sino desde la organización central de la Orden. Dos, que todas las provincias son más solidarias que antes en la aportación de recursos económicos, lo cual nos permite plantearnos objetivos

de expansión más ambiciosos. Este cambio, como todos los demás, afecta también a nuestra espiritualidad, aunque no lo veamos inmediatamente. Atarnos a nuestros orígenes culturales y nacionales nos permite arraigar en lo concreto, es cierto; pero por otro lado puede impedirnos abrirnos a una realidad más rica y plural. Creo que el lema “piensa global, actúa local) podría servirnos también para orientar el desarrollo de nuestra espiritualidad. Quizás el hecho de ver que cambian algunas cosas que nos parecían eternas (como “mi” provincia, con varios siglos de tradición), y se abren posibilidades nuevas de servicio en lugares en los que antes ni imaginaba, nos estimulen también a cambiar nuestra manera de pensar (y de ser, y de relacionarnos con los demás, y de actuar, y de orar), para descubrir también en este terreno posibilidades totalmente inéditas. Permitidme usar la palabra del título de este apartado con un significado nuevo y un tanto provocativo: la reestructuración de la Orden es una ocasión para reestructurar también nuestra espiritualidad personal, e institucional. En fin, estos algunos elementos que caracterizan nuestra vida escolapia hoy, y que la caracterizarán posiblemente todavía más en los años que vienen. A medida que los vayamos integrando en nuestra manera de pensar, de ser y de vivir, irán transformando nuestra relación con Dios y con los demás; nuestra espiritualidad. Tarea nuestra es que lo hagan de una manera armónica, para gloria de los demás y bien de los demás y nuestro.

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RESPONSIBILITY IN THE ORDER OF THE PIOUS SCHOOL

By LIBENDZE BOB Stevy (Novirce)

From the beginning of the world, nations have been structured in such a way that responsibility was given to each one according to one's duty. It is the example of the different kingdoms, empires or republics where hierarchy goes from the highest stage to the lowest one. But how can we be able to know our responsibility in the set up we are called by the Lord Jesus Christ?

Coming from the verb respond, responsibility is the state of being responsible. In other words, it is being able to carry out important duties for which one is responsible. In the Gospel we have heard several times Jesus called people to be responsible in actions, words etc.

However, how can a Piarist religious be responsible to the order he has chosen to follow Christ in order to follow Christ through the footsteps of his founder? Coming back on one of the parables of Jesus? Matthew 25, 14 " it will be as when a man was going on a journey called in his



servants and entrusted his possession to them....-since you were faithful in small matters, I will give you great responsibilities" *Matthew 25,21*

In fact, when we listen to those words of the Lord, on one hand, Jesus shows us that since these servants have been entrusted to carry out some tasks or mission; they have to be confident with themselves in order to develop their talents so that those works become fruitful at the end. In this regard, many people have responded to the mission given to them. This is the same we can see in the first part of that Gospel in which Jesus identifies himself as that king who goes on journey or who has left us to continue his work

through the Holy Spirit. This trust is the reconnaissance of ability to serve in a particular relation with he who has accepted to play this great role. And so Jesus has given us through the work of the Holy Spirit a special way to respond to his call: the Pious school whose ministry is to evangelize through educating children and youth, particularly the most poor. As piarists, we should not be anxious to walk alone; instead we should ask the Holy Spirit through advice, love faith and humility of our brothers and sisters to strengthen us so much so that we can enjoy our responsibility. Moreover, responsibility is a positive answer to the call of Christ. It requires two aspects: trust and faithfulness in the one who is open to accept with a free heart the service for his neighbor. It is total confidence to oneself. And this same image is seen in the response of the master towards his faithful servant, "since you were faithful in small matters, I will give you great responsibilities". Yes, that

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servant is rewarded thanks to his faithfulness in small matters, this is what responsibility consists in. unless we become confident and faithful in small matters, great responsibilities will never be entrusted to us. The same attitude can be found in any community of the order of the pious school where a fully professed religious is reminded to live his



SOME STAFF MEMBERS AND THE COMMUNITY

canonical vows remembering the one linked to that of obedience, I mean education. It is another way to respond with joy and an unconditional love to the needs of the congregation no matter the place he finds himself. St Therese of the child Jesus had quickly understood the notion of faithfulness in small matters when she said: “doing a small matter is a small matter but faithfulness to small matters is a great matter”, it is true that if we want to feel or to touch the Lord we should live with faith what we are supposed to accomplish. In other words, I should develop with passion the talents the lord entrusted me in the church in general and particularly in the pious school. A piarist religious who is not

faithful to the order nor is he faithful to the mission of Christ for the two are bound through obedience. He looks like a stranger in his own community and will meet a lot of difficulties to carry out his personal project. Our founder Calasanz has encouraged us to be co-operators with the truth and that truth is very significance in working hand in hand with people who have become sensitive to the success of the children. He was a great defender of the human rights in children; we too should continue the work that is still starting with the new era for this twenty-first century.

Dear religious of the pious schools in general and especially in central Africa, let us remember this:

“ he who vows to teach, also vows to Learn”, things have changed with a lot of challenges, therefore let us commit totally ourselves to the work of the people of God without forgetting the God of people for it is up to us to know that our legs should be on the right way as a sign of obedience to God.

Being responsible in the order of the pious schools is accepting to carry out the ministry of the order in service, love, faith, obedience, self-denial or humility, trust and confidence. When we have done so, we will be happy to hear the words of the Lord with gladness: “whatever you did for one of these least brothers of mine, you did it to me” (Matthew 25, 40).



VISIT OF THE GOVERNOR OF THE NORTH WEST REGION TO THE COMMUNITY



NOVICES DURING A COOKERY SESSION WITH SOME LAY PIARIST FROM SPAIN



ORDER OF THE PIOUS SCHOOLS
PROVINCE OF CENTRAL AFRICA
SAINT RAPHAEL THE ARCHANGEL
FORMATION HOUSE KUMBO
2013- 2014 PROMOTION



FR. EVARISTUS A. NDI



FR. EMILIO CALCENA



FR. PAULINUS ABOSE



BR. GEORGE N. NDIM



MACMILLAN CHOFOR



EKEMA MICHEAL



MUNDUYU GUSTAVE



LIBENDZE B. STEVY



SOFI MATHIAS



MEYA M. FERDINAND



MUH K. KELVIN



CHEBEU N. THERTULIEN



LIYVER DIVINE



GHASSIT. GILDAS



TCHATIEN N. BRANDON