

E-BULLETIN #73

"Let the holiness of God shine forth" (cf. Mt 5, 16)

item 138

the challenge of COLLABORATION!

Erected in 2008, the Holy Trinity Region has 132 members from both Cameroon and Nigeria. Currently it includes 68 members of perpetual consecration, 51 students in formation and 13 novices. This is a good number which suggests the ongoing realization of Pallotti's prophetic words before his death: *"The Congregation will develop and be blessed by God. You will see. I say this not because I have trust, but because I am sure of it"*. However, numbers alone are not enough. Those counted have to reflect the spirit of their Founder, in other words to conform, imitate and be transformed into Christ, Apostle of the Father. Collaboration as desired and lived by Pallotti, and transmitted to us as our inheritance, is a necessary pre-condition for the spiritual and apostolic fruitfulness of our Region.



In my opinion, the essence of that vital challenge can be found in the following four points: love of the Holy Trinity, love of prayer, knowledge and love of the founder, and acknowledgement of the Cenacle image as the foundation of Pallottine community and apostolic life:

1 For Pallotti, Trinitarian life is the model of community life: unity in action, being, living and doing together, without confusion or fusion. The intra-Trinitarian love makes us enter into the mystery of the divine life. The life of the Father, transmitted by the Spirit, invites us to conform ourselves to the Son and to transform our lives into obedience to the Father. Diversity of national or ethnic origin should never be reason for exclusion or division. The same rule should be applied to differences of opinion, language or personality. Rather diversity should create richness, strength and grace to bring forth the gifts received from God, and to bear witness to fraternal life. This love can transform us. In fact, *"If we really are animated by the spirit of charity, we treat all with charity, we look at all with charity and we talk about all with charity"* (OCC III. 338). Hence the need for an Easter journey of transformation, to live and work for love, in love and by love. With this in mind we can now understand the importance of prayer.

2 Prayer for one's spiritual life is like air for organic life. It is all about a place to meet Jesus our Saviour who wants to give himself in tenderness and love. Truly prayer constitutes the soul and life of the apostle of the eternal Father. Therefore, imitating Pallotti, we are invited to enter into the school of prayer that makes an apostle ready for community service, open and flexible in fraternal life.

Practiced with love, prayer becomes an expression of communion and the visible sign of the great commandment of God. Ideally a Pallottine is one who puts prayer at the centre of life, through daily meditation on the word of God, adoration of the Blessed Sacrament, the Rosary, confession, and above all in the Eucharist. As our founder said: *"For the love of our Lord Jesus Christ, we must live always committed to a life of prayer, retreat, and works of sacred evangelical ministry for the greater glory of God and for our sanctification, and for the sanctification of souls"* (OCC III .76). That is why our holy Founder should be our model.

3 We cannot witness the life of Christ according to the example of Pallotti without knowing his life, his spirituality and his charism, all of which have become the heritage and legacy for us his followers. His life is summarised in the words of his friend Gaspar del Buffalo for whom Pallotti was a man of God, a priest of Jesus, an evangelical worker for the Church, full of God, a soul who aspired with zeal to make Jesus known and loved, devoted to the Immaculate Mother of God, with a heart burning with divine charity, in a continuous motion of affections and works to bring all in God's love, always burning with thirst for the salvation of souls. His is a life to imitate, a witness to follow. His followers are invited to know him through his writings, to love him and make him known to others – to be 'Pallottine' not only in their words but also in their apostolic works. In parishes, schools, and houses of formation, in either Cameroon or Nigeria, we are invited to experience the five maxims proposed by our Founder: *"Our only aim is the glory of God; the only evil is Sin; the only good is paradise; the only example is the life of Jesus Christ; helping our neighbour in his spiritual and temporal needs is the safest way to obtain mercy"* (OCC IV, 46). It is fundamental to recognize that the credibility of Pallotti's testimony in conforming himself to Christ came from his spirituality of the Cenacle.

4 In the history of Pallottine spirituality the Cenacle, with its multidimensional richness, is the fundamental element. It should be a place of departure and arrival for every Pallottine life. Moving out from the Cenacle means acting out of a conviction of the gift of the Holy Spirit, as did the Virgin Mary united to the Apostles, and reaching out with courage in one's everyday life of mission and witness. Coming back to the Cenacle means knowing, as our Lady did, how to give thanks to God. Being in the Cenacle means waiting humbly in prayer, like our Lady, for the Spirit. It also means knowing how to wait as a family for the promised gift, sharing joy and suffering, supporting each other, knowing how to trust in the maternal intercession of our Lady because *"through her intercession and sublime example of all her life, we are driven to follow our Lord Jesus and to imitate him in faith with deep and trusting love"*. Therefore a Pallottine is invited into a real devotion to our Lady, Queen of the Apostles, and to the prayer of the Rosary, because the Rosary concentrates in itself the depth of the Gospel message. It is its compendium.



Overall, within this framework, collaboration remains a fundamental requirement of our life. To put it in other words, in our Region there will always be the ongoing challenge of forming Pallottines who are open to universality and to diversity, capable of integrating themselves into a new reality of life because, with St Vincent Pallotti, there are no more Nigerians or Cameroonians but all are Pallottines driven by the love of Christ, inspired by the models of our Lady and our Founder, and supported by their prayers.

This would be the best way for the Pallottines of the Holy Trinity Region of Cameroon-Nigeria.

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item 139

From: hillen peter jakob <hillenpjsac@yahoo.com>

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On the 11th of February 2013 five of our young confreres professed for the first time, to the Society of the Catholic Apostolate (Pallottines) and to its superiors: chastity, poverty, obedience, perseverance, a life in the sharing of resources and in a spirit of serving with the love of Christ.



Vincent **Obi**, Henry **Chiafor**, Stanley **Ezesoludo**, Jude **Nebuife** and Emmanuel Lawrence **Ivoke** all declared, in the presence of their confreres and friends, that they surrender, give and offer their whole selves to the omnipotent God, and resolve to follow Jesus Christ in the Society of the Catholic Apostolate.

Rev Fr Bruno Ateba sac, the Regional Superior of the Cameroon-Nigeria Region of the Holy Trinity, accepted their promise. He welcomed them into the Society by handing out the Habit, and the Law of the same Society.

Congratulations and God's blessing upon all of you.

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on #72

Thanks and God bless.

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