

## SAMSON KEN'S CHRONICLE, (CSMA)

I first entered the congregation and became a candidate in 2018 when I was successfully accepted to do the POSTULENCY PROGRAM at the Formation House in Mt. Hagen, Western Highlands Province. Having been in the outside world for so long, I feared how long I was going to cope with the religious community. I thought at first that all the religious communities have the same strict spirituality and the same way of formation, but I was wrong. Not all have the same kind of formation program in terms of the four pillars of the Formation. Yes, they do have similar programs as the other religious communities, but the Michaelite Formation program is quite unique because there is one significant flavor someone would hardly resist; FEELING AT HOME & FEELING PART OF WHAT IT IS nourished by the rich SPIRITUALITY, and it becomes a true home for a stranger like me. In a priestly formation, this is the most significant thing a person or the candidate needs. Like Carroll J. said; "Priests are not sent from heaven but made, and as a human person, they require this significant flavor to form what is expected of them."

BEING IN THE MICHAELITE FORMATION IS BETTER THAN ANY OTHER, AS I WOULD COMMENT, AND A SINGLE DAY IN THE FORMATION IS THE BEST YOU EVER HAD THAN A THOUSAND DAYS ELSEWHERE.

There are certain events and scheduled activities in the community that make it a better place and that makes you forget about everything and to really focus on the fundamental reason of being in the formation. Like for example, when a person first passes the entry exam, his first and only intention and desire is to become a better priest, and this singular desire and intention is to be maintained; however, if such potential seed is planted in an uncondusive environment, how can it bear a better priest?

Someone must guide and nurture it (the seed) with care and love and help to nourish it with prayer and work to maintain the same spirit.

As human beings, a person naturally requires love and care from those whom the person or a certain candidate is entrusted to be looked after. This love and care makes the person, or the candidate feel welcome and part of what he first chose to be with. It is out of LOVE that the Lord came to die that we might live; and it is also out of love that a person freely chooses to follow Christ; and such persons are to be looked after with much love and care.

If there are some such places, then I don't know, but the only place that I have known and the best place as I always comment is the MICHAELITES FORMATION. It is not a rich Congregation that makes it a better place, and neither it is a big congregation. But the only thing that attracts and beautifies it is the communal life with love and care nourished by its rich spirituality that makes it a best place for someone to discern his true vocation (Priesthood)

LIVING AND SHARING AS ONE FAMILY FOR ONE COMMON GOOD AND TO RECEIVE ONE COMMON GOAL.

There are many things we do in the community that intimately unites us as one happy family. We do things like: working together, praying together, and sharing things together; no individual community member owns anything, but belongs to the community; everything and anything that belongs to the community belongs to the member of the community; eating together is another communal gathering; always work for the good and benefit of the community and never for self-satisfaction and many others that makes us more than just a immediate family richly sealed with love and care in all its richness.

One of the most significant communal things the community does that always touches me is that of "SHARING THE SAME DISH"; in the community we have priests, seminarians, cleaner, cooks, security or housekeeper, etc.... and when it comes to meal time, there are no differences among us. But all are as one. We sit on the table and share food from the same dish.

Furthermore, the Congregation (CSMA) is a Polish Congregation and the founder is a Polish priest and currently canonized Blessed (Bl Bronislaw Markiewicz) whose greatest desire was to up-build the young ones, especially the orphans, the poor, the needy, and those who are in desperate need. He gave the best fatherly love and care ever experienced that made them feel welcomed and belonging to the community of the Blessed Father.

This fatherly affection of the Blessed Father was explicitly seen by the children in their communal work and the common sharing of things and food that does not and never has any form of difference within them. One significant thing among the many they initiated was the common sharing of food as one, including the Blessed Father in which they shared one dish on one table.

The Blessed Father gave his life and himself wholly for the betterment of his children, and the children in return depended entirely on the Blessed Father and trusted him with their lives, firmly knowing that they will certainly come to know and reach their true vocation through the communal work and the Christian principles of the Blessed Father.