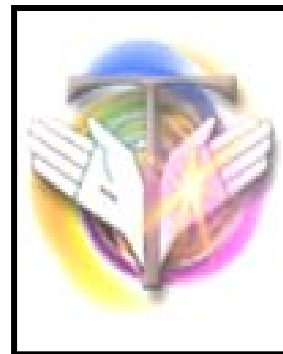


# L-AĦBAR



PROVINĊJA FRANĠISKANA TA' SAN PAWL APPOSTLU, MALTA.

No. 107 8.12.2005

...through him was life,  
and this life was the light  
of the human race;  
the light shines  
in the darkness  
and the darkness  
has not overcome it...



*the franciscans*

## **Il-Milied it-Tajjeb!**

## Prince of Peace

I have come to bring you peace.  
Not the peace of the season, for it is too fleeting.  
Not the peace of the carol, for it is nostalgic.  
Not the peace of the greeting card, for it is too slick.  
Not the peace of the crib, for it is too wistful

Rather, I have come to bring you peace,  
Peace of the ordinary, the daily, the homely,  
Peace for the worker, the driver, the student,  
Peace in the office, the kitchen, the farm.

I have come to bring you peace,  
The peace of accepting yourself as I fashioned you,  
The peace of knowing yourself as I know you,  
The peace of loving yourself as I love you,  
The peace of being yourself as I am who I am.



I have come to bring you peace,  
The peace that warms you at the completion of a task,  
The peace that invades you at the close of the day,  
The peace that sustains you at the beginning of the day,  
The peace that reinforces you when you reconcile with another,  
The peace that touches you when your family is in order.

Without peace, my coming is unfulfilled.  
Without peace, my birth is forgettable.  
Without peace, Christmas is a contradiction.  
I have come to bring you peace.



*Nawgurawlek  
Milied hieni u qaddis  
u s-Sena 2006 tkun waħda  
ta' paçi u ġid.*

*L-Editur*

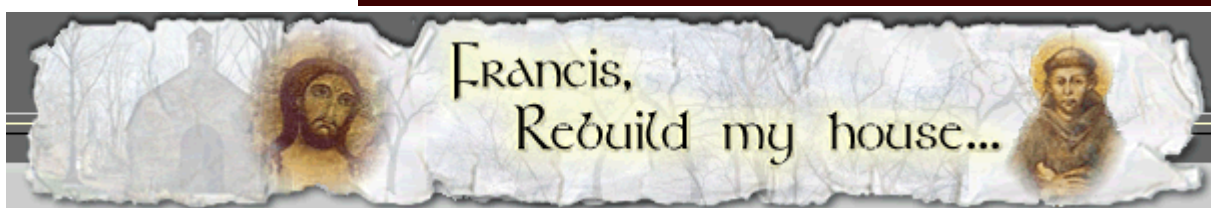


*Dicembru 2005*

Motu Propju tal-Papa Benedittu XVI	4
Definitorju Ġenerali	6
At the School of Blessed John Duns Scotus	9
Fraternitas	11
The Extraordinary Ministers of the Eucharist in the early Church and in our times	15
Too big for their boots	17
Żjara Frangiskana fiz-Żejtun	19
Hidma mal-Baħħara	21
Jingħata l-Premju Patri Martin Caruana	23
Aħbarijiet u nformazzjoni	24
Festafrangiskana fil-Ħamrun	26
Kalendarju	27

**No. 107**

**01.12.05**



# Motu proprio Benedict XVI

Rome - Vatican City 19.11.2005

*With the "Motu proprio" entitled "De Basilicis Sancti Francisci et Sanctae Mariae Angelorum," Benedict XVI has established new norms concerning the Basilica of St. Francis in Assisi, Italy, which is run by the Order of Friars Minor Conventual, and the Basilica of St. Mary of the Angels in the same city, which is in the hands of the Order of Friars Minor.*

## **LETTERA APOSTOLICA MOTU PROPRIO CONTENENTE NUOVE DISPOSIZIONI CIRCA LE BASILICHE DI SAN FRANCESCO E DI SANTA MARIA DEGLI ANGELI IN ASSISI**

Da tutto il mondo si guarda con speciale considerazione alla Basilica di San Francesco in Assisi che conserva e custodisce le spoglie mortali del Serafico Santo e alla Basilica di Santa Maria degli Angeli, che racchiude in sé la insigne chiesetta della Porziuncola: la prima è affidata all'Ordine dei Frati Minori Francescani Conventuali e la seconda all'Ordine Francescano dei Frati Minori.

I Romani Pontefici, da parte loro, hanno sempre avuto singolari vincoli e speciale sollecitudine per questi due Templi Maggiori francescani propter eorum praestantiam atque dignitatem e li hanno voluti finora soggetti direttamente alla loro giurisdizione. Lungo i secoli i Frati Conventuali ed i Frati Minori con la loro sollecita opera e la loro testimonianza hanno tenuto vivo lo spirito ed il carisma di San Francesco, diffondendo nel mondo intero il suo messaggio evangelico di pace, di fraternità e di bene.

Considerata l'esigenza di realizzare una più efficace intesa tra le attività che si svolgono sia nella Basilica di San Francesco (con annesso Sacro Convento), sia nella Basilica di Santa Maria degli Angeli (ed unito Convento) e la pastorale della Diocesi di Assisi - Nocera Umbra - Gualdo Tadino, e anche con la pastorale promossa a livello regionale e nazionale dalle rispettive Conferenze episcopali, ci è parso utile modificare l'attuale disciplina giuridica, così come regolata dal nostro venerato Predecessore, Papa Paolo VI di f. m. mediante il M. p. "Inclita toto", dell'8 agosto 1969, per quanto riguarda la Basilica di San Francesco (con annesso Sacro Convento), e mediante la Decisione ex Audientia, del 12 maggio 1966, per quanto attiene alla Basilica di Santa Maria degli Angeli (ed unito Convento), aggiornandone le norme alle odierne necessità.

Disponiamo e stabiliamo pertanto quanto segue:

I. Alla Basilica di San Francesco e all'annesso Sacro Convento, come anche alla Basilica di Santa Maria degli Angeli, assegniamo come Nostro Legato un Cardinale di S.R.C., il quale, pur non godendo di giurisdizione, avrà il compito di perpetuare con la sua autorità morale gli stretti vincoli di comunione tra i luoghi sacri alla memoria del Poverello e questa Sede Apostolica. Egli potrà impartire la Benedizione Papale nelle celebrazioni che presiederà in occasione delle maggiori solennità liturgiche.

II. Il Vescovo di Assisi - Nocera Umbra - Gualdo Tadino d'ora innanzi avrà la giurisdizione prevista dal diritto sulle chiese e sulle case religiose per quanto

riguarda tutte le attività pastorali svolte dai Padri Conventuali della Basilica di San Francesco e dai Frati Minori di Santa Maria degli Angeli.

III. I Padri Francescani, Conventuali e Minori, per tutte le iniziative che hanno risvolti pastorali, dovranno pertanto chiedere ed ottenere il consenso del Vescovo di Assisi - Nocera Umbra - Gualdo Tadino. Questi, poi, sentirà il parere del Presidente della Conferenza Episcopale Umbra per le iniziative che hanno riflessi sulla Regione umbra o della Presidenza della Conferenza Episcopale Italiana per le quelle a più ampio raggio.

IV. Quanto alla celebrazione dei sacramenti nelle Basiliche suddette valgono le norme del Codice di diritto canonico e quelle vigenti nella Diocesi di Assisi - Nocera Umbra - Gualdo Tadino.

Esorto quindi i Figli di San Francesco, cui sono affidate le due menzionate Basiliche, ad attenersi con generosa disponibilità alle norme esposte in questo Motu proprio in spirito di sincera comunione con il Vescovo di Assisi - Nocera Umbra - Gualdo Tadino e, per suo tramite, con la Conferenza episcopale regionale e con quella nazionale.

Nonostante qualunque cosa in contrario.

Dato a Roma, presso S. Pietro il 9 novembre 2005, anniversario della Dedicazione della Basilica Lateranense, primo anno del Nostro Pontificato.

BENEDICTUS PP. XVI

## **Communication from the Order of Friars Minor**

Regarding the [“Motu proprio” of the Holy Father Benedict XVI](#) of the 9th November 2005 for the Basilicas of St. Francis and St. Mary of the Angels in Assisi as Authorities and Custodes of the Sanctuary of the Porziuncola and of the Basilica of St. Mary of the Angels in Assisi – entrusted by the Church to our pastoral service and animation – we wish to communicate officially our position regarding the recent “Motu proprio” of Pope Benedict XVI relating to the juridical and pastoral reorganisation of the above mentioned Sanctuary.

As “Friars Minor” we have at heart, before all else, the annunciation of the Gospel to present-day mankind and the reception of the many pilgrims who frequent the Basilica of St. Mary of the Angels and we are sure that the Church, in its wisdom and through its activity, proposes to protect and make known the richness of the charism of St. Francis and St. Clare, authentic witnesses – even today – to a renewed life in love, peace and reconciliation among all men and women.

The experience of recent years leads us to give testimony to the existing good and fruitful collaboration between the Authorities of the Patriarchal Basilica of St. Mary of the Angels and the Diocesan Bishop of Assisi, Nocera Umbra and Gualdo Tadino, Msgr. Sergio Goretti. Therefore, the new juridical disposition with its special modalities of collaboration, prescribed by the “Motu proprio”, between the Sanctuary and our Pastors, find us fully in favour of and desirous to continue such collaboration. We are confident that the measures quoted will permit an even more profitable pastoral cooperation and efficacious ecclesial communion between the Friars working in the Sanctuary and the diocesan and universal Church.

We also wish to reaffirm our filial obedience to and communion with the Holy Father and the new Diocesan Bishop assigned by him – Msgr. Domenico Sorrentino – for the good of the Church itself and of the People of God.

Br. Massimo Reschiglian  
Minister Provincial OFM of Umbria

## ***General Definitory - November 2005***

# **INFORMATION FROM THE DEFINITORY**

*The General Definitory held its “tempo forte” corresponding to this month from the 7th to 11th November. Among the matters dealt with were the following:*

**1. Communication.** As in every “tempo forte”, the members of the Definitory gave plenty of time to sharing on all that was done since the previous “tempo forte”: visits, work of animation, impressions. They shared their impressions of the following visits: The Minister General shared his experience during the Synod of Bishops and in the plenary of the Congregation for the Consecrated Life; the Vicar General spoke of his participation in the Symposium held in the Vatican to celebrate the 40 years of Perfectae Caritatis and of the meeting of the Latin American Study Centres, in which he participated along with Br. Luis Cabrera; The Minister General, Br. Jacob Varnai and Br. Mario Favretto, gave their impressions of the fraternal visit to the Province of St. Joseph, in Belgium, and to that of Holy Cross, in Germany; Br. Finian McGinn spoke of the meeting of the English-speaking Conference and of his participation in the autumn meeting of the Service for Dialogue, in which he participated with Br. Miguel Vallecillo; Br. Sime Samac presented the activity carried out in Croatia on the occasion of the opening of the VIII Centenary of the Foundation of the Order, the work of the South Slave Conference and he shared his impressions of the visit he made to all the houses of formation in Croatia together with the Moderator of Missions, Br. Vincenzo Brocanelli; Br. Miguel Vallecillo shared his impressions of the work during the autumn meeting of the CONFRES Conference and of the meeting on the mission in Morocco; Br. Ignacio Muro presented the work of the Commission that is preparing the Chapter of the Young OFM Friars; Br. Amaral spoke of his fraternal visits to the inter-provincial house of formation in Lusaka (Zambia) and to the Custody of Zimbabwe and of his participation in the meeting of the Secretaries for Evangelisation of the African Conference; Br. Luis Cabrera spoke of his participation in the International Committee of JPIC, of the meeting of the Mexico/Central America Conference and of his participation in the Congress of the Franciscan Family of Mexico, in which he participated along with Br. Ignacio Muro; Br. Mario Favretto presented what was dealt with in the COMPI Meeting and of the meeting of the COMPI and COTAF Conferences, in which he participated along with Br. Jacob Varnai; Br. Ambrose Van Si spoke about his visit to the Foundation of Sri Lanka and about the work of the “Forma Vitae” Commission, which is preparing the next General Chapter, in which he participated with the Vicar General; Br. Miguel Vallecillo and Br. Jacob Varnai spoke about the meeting of the COTAF Conference.

**2. Reports on Canonical Visitations.** The Definitory carefully examined and approved the reports of the Canonical Visitations carried out during recent months to the Provinces of The Sacred Heart, in the USA, and of St. Anthony, in Bolivia.

**3. Extraordinary General Chapter 2006.** The following matters related to the General Chapter of 2006 were dealt:

The examination of the responses received to the Questionnaire, sent to the Provinces and the Custodies, on the document “The vocation of the Order today”. 50% of the Entities, approximately, responded. The responses will be taken into account at the time of drawing up the Instrumentum Laboris of the Chapter.

- The Definitory carefully examined and approved definitively the agenda of the

Chapter.

- The Definitory analysed the results of the “Forma Vitae” Commission in relation to the Instrumentum Laboris. It is expected that the General Definitory will be able to study and approve the Instrumentum in the month of January and that it will be ready to send to all the Chapter Members after Easter.
- The proposal that the biblical icon for the Chapter should be that of the disciples of Emmaus and that the texts of reference should be the Gospel and the Rule was approved.

**4. VII Centenary.** In relation to the VIII Centenary, the following was dealt with:

- The Definitory evaluated the opening of the first year of preparation for the VIII Centenary of the Foundation of the Order, celebrated in Assisi on the 28th and 29th October. The Definitory made a very positive evaluation of the acts, underlining, among other things, three aspects: the climate of prayer, the dimension of universality with the participation of all the Novice Masters of the Order and the numerous participation of Friars in the acts.
- The Definitory approved a project to make our historical, spiritual and cultural patrimony known during these four years through items that will appear on the internet.
- The celebration of various exhibitions in Rome of a cultural nature during these years was approved.

It was decided to make a DVD about the Order today, taking into account the 800 years of its history.

- It was decided to ask the Congregation for permission to organise a Formation Congress for the Presidents of the Federations of our Contemplative Sisters as a way for them to participate in the acts organised by the Order on the occasion of the 800 years of our foundation.

**5. Bursar General’s Office.** During this “tempo forte” the following topics in relation to finances, among others, were dealt with:

- The presentation, on the part of the Bursar General, of the budgets for the Curia and other Houses dependent on the Minister General, for 2006.
- The budget for Studies, which will complete the twice yearly review of the financial administration of the Houses dependent on the Minister General, was approved.
- An increase in the “pro capite” tax assessment to the General Curia was approved.

**6. Justice, Peace and the Integrity of Creation.** The Definitory approved the programme for the International Congress of Justice, Peace and Integrity of Creation, which will be held in Uberlandia (Brazil) next year.

**7. The Congress of Novice Masters.** The Definitory, together with the Secretary General for Formation and Studies, carried out an evaluation of the Congress of Novice Masters, held in La Verna and Assisi, last October. The evaluation, in general terms, was very positive. The Definitory gave its consent for the letter to the Ministers Provincial and Custodes, written by the Masters at the end of the Congress, to be sent out to the Order.

**8. The African Conference.** Accepting the desire expressed by the Secretaries for Evangelisation of the African Conference, the Definitory reflected on the self-financing of the Entities of Africa and on the steps to be taken for this to be possible in the future. The Definitory proposed that, for the moment, this topic should be dealt with on the level of the Conference of Ministers Provincial.

**9. Franciscans International.** The Definitory reflected on Franciscans International on the basis of the information offered by our representative on the “Executive Council” of the said NGO, Br. Markus Heinze, ofm.

**10. The Meeting of the new Ministers Provincial.** The Definitory drew up and approved the agenda for the meeting of the new Ministers Provincial which will be held in Rome next January.

**11. The Chapter of Mats of the “Young OFM Friars”.** The Definitory drew up and approved the agenda for the III Chapter of Mats of the “Young OFM Friars” which will be held in the Holy Land during July 2007.

**12. Collaboration in financial aid.** The Definitory was informed, in detail, of the meeting held in the General Curia on the 5th of the month between representatives of the General Curia, The Franciscan Central Mission (Germany and Vienna) and our Secretariat for Missions in the USA. It is sought, through these meetings, to find a way for greater collaboration between the different organisations and for greater transparency. The Definitory approved the procedure to follow in asking for financial help.

**13. Financial Help.** The General Definitory, after a careful examination of the requests received, approved various financial bequests to needy Entities of the Order.

**14. Other Matters.** The Definitory dealt with some 50 matters, on which it had to express an opinion, since the last “tempo forte”.

**15. Meetings.** During this “Tempo forte”, some members of the Definitory participated in the Acts in Honour of Blessed John Duns Scotus on the occasion of the liturgical feast and in the festive meeting with the fraternity of St. John Latern on the occasion of the feast of the Dedication of the Basilica. The Definitory participated in the meeting with the new Visitators General held in the General Curia from the 14th to 19th of the month.

Br. Sandro Overend, ofm  
*Secretary General*



**OFM VIII cent.**

**The opening  
Eucharist  
at the  
Porziuncola**

**29.10.2005**

# At the School of Blessed John Duns Scotus

**The Minister General Br. José Rodríguez Carballo. OFM**  
**PUA 8th November 2005**

Dear Brothers and Sisters who give a service to the Pontifical University Antonianum, academic authorities and staff, dearest professors and students, May the Lord give you His peace!

I thank professor Antiseri who, with his majestic lecture, guided us along the path of a positive recovery of contingency. This, in fact, marks in various ways, but amply, the culture, the feeling and the society of our times. We see, however, that there is a positive way to travel it and that, as we have just heard, St. Bonaventure had already outlined one. The *Itinerarium mentis in Deum*, is literally a “way”, an itinerary, a path along the contingency of the cosmos and of man, of the limitations outside and within us, which is positively made into access to the Absolute, to God. We are before the Bonaventure translation of the human and spiritual event of Brother Francis who knew how to discover, listen and contemplate the *Most High, Almighty, good Lord* in creatures and through creatures, and also there where, to the eyes of most, it seems to have been negated. Calling every creature and the most humble things, the realities in which the limitations are most evident, brother and sister, St. Francis affirms the manifestation of the sovereignty and lovable paternity of God in them. He, in this way, recognised and praised the Absolute in the contingent: in the “creature world”, in “our sister, mother earth”, in the grass “sprouting and flowering in the morning, withered and dry before dusk” (Ps. 90,6), in all animals, even the smallest and insignificant, like the bees and the worms (cf. *1Cel* 80ff), in sister ashes, eloquent symbol of the transience and temporality of our reality. But the limitations of man are also made a motive of praise: in the extreme fragility of brother body, in the

“brothers Christian lepers”, in “our sister bodily death”, in sisters suffering and sickness. Not even moral poverty, indeed, is subtracted from this logic, because Francis knows how to transform it into praise: for the brothers brigands, for brother wolf, for the “poor priests of this world” and also for the rich who live in luxury.

Thus, in the footprints of St. Francis, Blessed John Duns Scotus, during whose liturgical memorial we wished to hold the Inaugural Lecture for the opening of the new academic year of our University, is shown to have been very attentive to the intrinsic value of contingency and of the finite. He, in his famous doctrine of the disjunctive transcendental, by affirming that every existing thing must be considered, by ontological necessity, as finite or infinite, raised the finiteness of the passing man to the dignity of a transcendental predicate and since, as Scotus shows in *De Primo Principio*, God is the only infinite being, then the finite, the possible and the contingent, are nothing other, in a certain sense, than the most proper aspect of all that is not God, of the world and of man. In contrast to the itinerary of St. Bonaventure, which is based on the image and likeness of the world and of man to God, the way of Scotus to God is based precisely on the radical difference and otherness of the world and of man, contingents, to God, who is infinite and necessary.

From Bonaventure to Scotus there had only passed one generation, but time flew even then and, in the arch of that generation, the way of thinking and facing up to reality had changed radically. Augustine had passed, Aristotle had already been imposed, but the Friars Minor, with Francis, had continued

to state that the world and man, no matter how they are conceived, *take their meaning from You, O Most High*. To reach God, Scotus seems to tell us that the common features between the Absolute and the contingent must not be sought, but rather the essential and irremovable differences and otherness that exist between the Infinite and the finite. This is the “new” way of Scotus, who, opening up to the “laicising” and “secularising” vision of Aristotle, knew how to inscribe it in a Christian view of the world, of man and of history, which is the Franciscan view.

Blessed John Duns Scotus reminds us, in that way, that in the area of knowledge, culture and studies also, the possible and the contingent can construct the condition of openness to the Necessary and the Absolute. Rather than being a “powerful thought”, which runs the risk of wishing to guarantee the existence of the Absolute – as if it was the power of human thought that assured the existence of God and not, on the contrary, His infinity and absoluteness – Scotus proposed a humble, poor, “Franciscan” thought, which became an invocation and a vocation, a prayer and pilgrimage, on the way to the Absolute. We include, in this setting, the particular traditional attention which, in the Franciscan tradition, was always reserved for the freedom and historicity of man, for his truths, poor and yet always truth.

The century which we have just put behind us, the twentieth of the Christian era, linked to a twofold mandate with rationalism and the unlimited faith in the capacity of reason, was the century of the self-styled “powerful” thoughts, of ideologies, of ambitiously all-encompassing world views and, therefore, of violent tendencies, of two great world wars and other numerous conflicts. The teaching of Duns Scotus presents to us, on the contrary, a conscious argument for limitations and essential adhesion to contingency and

which is, therefore, attentive to the truth of others. Such teaching today indicates, for men of good will intent on constructing a better world, a privileged path on which to walk in wisdom and love. Paul VI, of venerated memory, presented, back in 1966, the Scotus doctrine in this light: “Against rationalism – the Pope wrote – [John Duns Scotus] highlighted the limitations of reason in the knowledge of revealed truth and the need for the latter in order to reach the ultimate end, to which man is destined” (Paul VI, *Alma parens*, n. 18).

“In processu generationis humanae semper crevit notitia veritatis”, “The knowledge of truth always grew in the progress of the human race” (*Ordinatio* IV, d. 1, q. 3, n. 8): Scotus showed a profound hermeneutical sensitivity which makes him a man of our times rather than a medieval one. Almost echoing the Seraphic Doctor, who taught how “nothing in this life can be known fully” (“nihil in hac vita scitur plenarie” *Quaestiones disputatae de scientia Christi*, q. IV, ad 22), Scotus seems to invite us to a care for and a listening to the other, to the different. He seems, on the path of the progress of man, to invite us to a pacific intellectual acceptance of whoever does not think like us, but who shares our limitations, contingency, historicity with us and, probably, the same thirst for the Absolute. In my letter *The Flavour of the Word* on the *intellectual vocation of the Friar Minor today*, written on the occasion of the elevation of our Antonianum to a Pontifical University, I exhorted the Friars, and especially those engaged in studies and dialogue with cultures, to take on attitudes of respectful listening and careful hermeneutics, attitudes that are necessary in order to accept others and the totally Other: “The search for the Life, the Truth and the Good, a limitless ocean of unending light, requires an impassioned, careful and respectful intelligence since, given that the manifestation of the truth is never immediate, the search can only be

***ikompli p. 20***

# **The Extraordinary Ministers of the Eucharist in the early Church and in our times**

**Sebastian Camilleri, OFM**

By way of information, according to the latest Pontifical Document: "*Repetitionis Sacramentum*" is not allowed to say anymore "Extraordinary or Special Minister of the Eucharist, but Extraordinary Minister of Holy Communion". In order to detail the aim of this article, I wrote the usual words: "Extraordinary Minister of the Eucharist" for the time being.

The extraordinary Minister of the Eucharist is an acolyte or any other of Christ's faithful, approved by the parish priest, according to the norms of Canon Law.

In times of necessity, on account of the shortage of priest, the lay Ministers, men and women, may give Holy Communion to the congregation during weekly and Sunday Masses and to the sick persons, hostels or housebound, on account of their inability to go to church to receive the Sacraments.

The laity, recommended to perform with dignity this sacred task, are called Extraordinary or Special Ministers of the Eucharist, because in accordance with Canon Law 909, the Ordinary Minister of Holy Communion is a Bishop, a priest or a deacon.

In our times, it is a common sight to see the priest, after Holy Communion, handling little silver or gold-plates pyxes containing consecrated Hosts to the Special Ministers of the Eucharist to carry them to give Holy Communion to the sick, as our mediaval catholic ancestors did carry the Blessed Sacrament to the sick in a "Chrismal" made of a cloth, like a folded Corporal, as used at Mass.

St. Columbanus (550-625) prescribed penalties for dropping the chrismal, accidentally or leaving it behind through negligence. The Special Minister of the Eucharist has a remarkable and entailing task that, historically, goes back to the command of Our Lord who

told the twelve apostles to "heal the sick", St. Matthew (X.8). In the Catechism of the Church, Pope John Paul II tells us "The Church believes in the life-giving presence of Christ, the physician of souls and bodies. This presence is particularly active through the Eucharist, the bread that gives eternal life and that St. Paul suggests, is connected with bodily health" (1 Cor. 11,30).

Indeed the ordinary minister of the Sacraments is a priest who also administers Holy Communion to the sick of the parish in their homes, hospitals and hostels. St. Justin, martyr, (100-165) in his description of Christian Beliefs to the Emperor Antoninus Pius (140 AD), says "that the deacons give communion to each of those present and carry away the consecrated bread and wine and water for those unable to attend" (Apology, I, 65).

In the early centuries of persecutions, when it became impossible for christians to meet at Mass or congregate in public without endangering their lives, it was normal for lay people, men and women, to take the consecrated bread at Mass, to give themselves Holy Communion at their homes. "The early christian received Holy Communion under both species, bread and wine. To those who could not be present at the meeting because of sickness or infirmity, it was carried by the deacons. Christians were permitted to keep the Blessed Sacrament in their homes, or to carry it with them on journeys" (The Story of the Church. By Reverends G. Johnson & J. Hannan. Tan Books & Publishers, Inc. Illinois, USA. P.49).

Writing at Carthage in 192 AD, Tertullian (166-220 AD) refers to this practice saying that reception of the Blessed Sacrament seems to have been

frequent in the early Church when a woman would receive the Eucharist, at home, in secret, before taking any food (A Uxorem 115, Patres Latini. Migne 1 Col 1296).

The young acolyte, St. Tarcisius was stoned to death, murdered, because he was found carrying the Blessed Sacrament to christian prisoners. His death, in 175 AD, in Rome, rather than surrender the Sacrament to profanation in the hands of a hostile mob, is first mentioned by Pope Damasus (304-384 AD) in his Epigramata, who said "brave Tarcisius died carrying about hom the Sacrament of the Body of the Lord" (Elogium 15 Romae, 1942 pp. 117-119).

Eusebius of Caesarea (260-340) speaks of a dying christian man who sent for a priest to give him Holy Communion and the Blessed Sacrament, which must have been preserved in the Church, was taken to him (Ecclesiastical History VI 44).

St. Paulinus of Nola (333-431) witnessed St. Ambose, Bishop of Milan (330-397), receiving Holy Viaticum in his own residence while close to death. (Vita Sancti Ambrosii by Paulinus of Nola XLVII). Though rarely, this seems to have been permitted to celebrate Mass in the home of a sick person. As a matter of fact, Paulinus of Nola had an altar in his chamber so that he could offer Mass up until his death (431 AD).

At the time, the formula used for adminstering Holy Communion to the sick, in an ancient Ambrosian Ordo Missae, states: "Corpus Domini Nostri Jesu Christi, Sanguino Suo inlittum intinctum, mundat te ab omni peccato, i.e., May the Body of Our Lord Jesus Christ dipped and annoited in his Blood, cleanse you form every sin."

During the time of persecution (64-313), when to be a christian was considered to be a "criminal offence" against Rome, the box in which the Blessed Sacrament was carried to the homes of the christians,, was called "arca". The "pyx" was also used but could mean the "tabernacle", which

today we have in our churches. It is presumed that the pyx was left at the home, so that the sick and other christians present, could receive Holy Communion.

With the cessation of the persecutions and people could openly profess their faith, sadly, abuses crept in .Some heretics pretended to take Holy Communion, but privately took the Sacred Hosts away for various unworthy purposes. (Council of Caesarangustiana-Saragossa 380 AD. Can.III, Council of Toledo 4090 AD. Can.XIV).

This profonation of the consacrated Hosts, was condemned by two Councils in 380 and 400. St. Cyprian, Bishop of Carthage, in 251 AD., speaks of a woman who tried "with unworthy hands to open the pyx in which the Body of the Lord was kept and she was deterred by a fire rising up out of it. (De Lapsis CXXXII).

Such abuses led to prohibitions of leaving the Blessed Sacrament in homes. The Council of Caesaran-gustiana (380 AD) declared anathema anyone who only pretended to take Holy Communion, after receiving the Sacred Host at Mass. A priest chronicler, Reginon, (915) wrote: "that the sacred Oblation be reseved in the church, only, for the Viaticum for persons in danger of death (De disciplinis Ecclesiasticis, I, 70).

While abuses led to restrictions to lay persons to keep consacrated species in their homes, after the Edict of Milan (315 AD), the practice of taking Holy Communion to the sick and dying has continued unabated as from the beginnings of our faith until the present day. The Viaticum that sustained our ancestors in the faith will be brought to us when the end of our lives is near. Bede the Venerable describes how the famous Saxon Christian monk-poet, Caedmon, who died in 680, received "the heavenly viaticum in his hand on his death-bed" (Historia Ecclesiastica, IV, 24).

At the Council of Nicea in 325, was agreed that none of the baptised, even if

they lapsed, should be denied Holy Viaticum be brought to them at the moment of death. This practice was extended to apostates, even if at the time of their death, had not yet completed the penance imposed, though if they would recover they were obliged to continue their penance. Cardinal Giovanni Bona (1609-1674) describes this as the practice of the Church accepted everywhere (Rerum Litterarum I.C.XXI, # 2).

During the upheaval of the Reformation in England, it is worth noting that Pope St. Pius V had allowed Mary Queen of Scots—who was imprisoned on May 16, 1568, for twenty years by her cousin Queen Elizabeth - to give herself Holy Communion which she did until she was executed on February 1587. (Charles-Rene Billuart 1685-1757, De Eucharistia diss. VII a.8). It is thus assumed that a number of consecrated hosts were brought to her, periodically,

by Special Ministers of the Eucharist or a priest, all the years she spent in prison.

The time-honoured custom of carrying the body of Christ to the sick, which is a daily practice in our church today, is a dear remembrance of Christ's compassion for the sick; this is their perennial hope of eternal life. As Charlemagne, crowned by the Pope Leo III, on Christmas Day 800, as first Holy Roman Emperor in St. Peter's Basilica, said: "This Eucharist Mystery is sometimes called Viaticum, because if anyone enjoys it on the way, he will arrive at that life which he already has within himself." (Liber VII,101).

Thus the Church in her mercy, from the beginning and through the centuries, has provided all possibilities that the infirm faithful could receive the Body of Christ in Holy Communion in danger of death, either by priests or extraordinary ministers of the Eucharist.

## **Too big for their boots**

**Dionysius Mintoff, OFM**

In my youth, children were seen and not heard. They spoke when they were spoken to. They asked leave to take an apple. They expected to clear up the messes made in their own play. They were small fry and knew it.

They knew because adults made plain to them their unimportance in life. Privileges, they were told, would come "when you earn your own living". Or, perhaps, "when you are married". Freedom came to those who paid their own way. For children, dependent on the work of others for everything, life followed a proper path of education, of training and of discipline. They were oppressed poor things. Their individual development was stultified. Their egos were frustrated, their free expression was inhibited.

They were so downtrodden, poor little dears, that they never had a chance in life. Yet, they won two world wars. In adult life they showed initiative, originality and individuality that is rarely found in youngsters today.

Just think over the list of those whose full development was "frustrated" through the "repression" of old-fashioned upbringing: Churchill, Scott, Irvine and Mallory, Lawrence, Russell, Wallace, Allcock and Brown, Munnings... Downtrodden? Fiddlesticks! Behind the great men followed the cohorts of competent administrators and workmen. They civilised half the world. They brought the nation to its highest peak of prosperity. A people, who understood clearly that children are seen and not heard, did all this.

No one section of the people was responsible for the establishment and maintenance of the inferior place of children. It was the established order of things and reflected the general climate of public opinion. All adults treated all children in the accepted way.

Parents (perhaps I should say most parents) taught their children to respect the head teacher and the priest. The teacher taught children to respect their parents and, in Church schools, the priest or sister. The clergy taught children to respect their parents, their teachers, their eldest and their betters.

My impression is that this upbringing fostered initiative, individuality and the spirit of adventure, rather than suppressed it. Mischief and devilment were, if I remember rightly, more evident then than now.

Naturally enough, for a firm and proper discipline encourages any worthwhile child to express his individuality in rebellion. I am sorry for our present generation of children. From the age of two upwards they are allowed to do very much as they like. Freedom has been handed to them on a plate. Like most free gifts, it is not appreciated.

What youngster now looks forward to "the key of the door" at 21? Most of them have a copy cut when they are 15, leave it at home and wake up father to let them in at midnight.

Denied a proper discipline in life, our present-day children have nothing to rebel against. I believe that unearned freedom saps initiative, destroys individuality and "encourages living soft" instead of living "adventurously". So having had unearned freedom thrust upon them as children, they find no responsibilities in freedom as adults.

This is the new established order. Again, no one section of the people can be held responsible. Parents teach children their "rights" including the right to sue a teacher for assault. Teachers have their work cut out to teach children to respect teachers, let alone anyone else. Priests... well, how many children now come under the influence of a priest at all? I can only record that the influence of the churches has declined; and the nation is poorer for it.

Although, the whole community shares responsibility for the present situation, the educated minority must bear the major share. It was not the working man who started his children down the slippery slope from proper discipline to silly freedom. He rebelled against it, unthinkingly of course. But the discipline that was good enough for his dad, was good enough for him and so good enough for his children too.

It has taken the "enlightened" thinking minority about 50 years to alter "working class" thoughts about the upbringing of children. The better educated parents are the more "enlightened" they seem to become and the worse their children seem to be brought up. The "ordinary" parent has not been given a chance. He has seen the children of educated people brought up as twins to the family cat and dog. He has been told by inspectors, by sentimental social workers, by juvenile courts and by some teachers that discipline is bad. It has taken 50 years but it has worked. The children of all social levels are now equally spoiled by excess freedom.

If things are to be changed, the lead must come once again from the top, from the educated people. Even if there is a lead, it may take another 50 years to restore a proper attitude to children.

Luckily, there are signs that the proper place of discipline in education is still understood by some people. Even more welcome is evidence that influential official opinion is beginning to wonder whether freedom has been overdone.

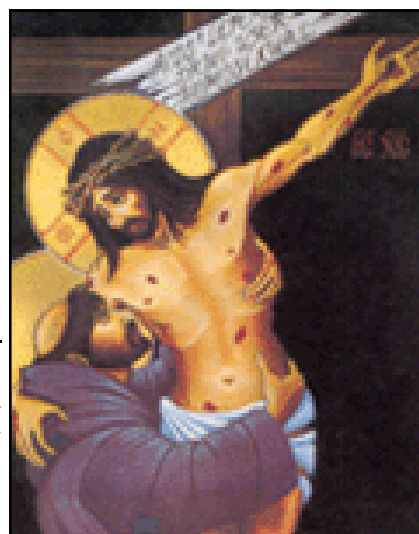
The educational system must bear its share of blame for the uselessness of many of today's youngsters. Schools have rightly set out to develop fully the individual potentialities of every child. Unfortunately, a fault has crept into the reasoning between the end to be achieved and the means of achieving it. A child does not develop his full individuality through being given life on a plate, to use as he chooses.

He will develop as an individual only through being given something to struggle against. Schools exist to keep children struggling against work which they can only just do, against discipline imposed for their own good and against the weight of adult superiority.

The young human animal is a contrary creature. Give it freedom and it will become an aimless street corner lounge. Give it discipline and a lowly place in life and it will rebel by developing into an individual. Children do not change. They are still small fry today as they were 40 years ago. Today, though, no one dares tell them so. Inevitably they have become too big for their boots.

**THE TIMES, 26.11.05**

## **ŻJARA FRANĠISKANA FIŻ-ŻEJTUN 4-13 ta' Novembru 2005 *Evalwazzjoni***



**Marcello Ghirlando, OFM**

Din iż-Żjara kienet esperjenza pożittiva hafna, anke jekk ma konniex numru daqshekk kbir. Hadu sehem fiha, ftit jew hafna l-ahwa: Paul Galea, Albert Micallef, Marcello Ghirlando, John Muscat, Twanny Chircop, Leo Ciantar, Joseph Benedict Xuereb, Joseph Magro, Dijonisju Mintoff, Martin Coleiro, Għorġ Aquilina, Karlu Tonna, Marcellino Micallef, Pierre Farrugia, Alex Borg u Sebastian Camilleri. Magħna issieħbet fil-Home-Visiting Sr. Carmelina Pace FMM. L-OFS tal-Hamrun issieħbu magħna fil-Quddiesa tal-ftuh u mexxew l-Adorazzjoni Ewkaristika ta' l-Erbgħa filgħaxija, fil-Knisja ta' San Girgor. Il-GIFRA tal-Hamrun u tar-Rabat animaw il-Quddiesa ta' l-għeluq, il-Hadd filgħaxija. Din kienet it-tieni darba li membri tal-familja franġiskana ssieħbu aktar magħna fl-esperjenza taż-Żjara Franġiskana u tkompli tiftaħ orizzonti għall-kollaborazzjoni li tagħti l-frott.

Din iż-Żjara kellha tlett karatteristiċi partikulari li impenjawna: is-siġhat twal ta' amministrazzjoni tas-Sagrament tal-Qrar u *counselling* fid-diversi knejjes taż-Żejtun, imsieħba ma' l-esposizzjoni ewkaristika. Kull fejn konna għad-disposizzjoni tal-Qrar ġew in-nies. Forsi l-unika eċċezzjoni, fejn ġew ftit, kienu fiż-żona ta' Ġebel San Martin. Il-Home-Visiting impenjana hafna wkoll. Maż-żewġ zoni li kellna nżuru (tlett blokkijiet ta' flats f'Ġebel San Martin, Hal Tmiem) żidna wkoll il-Flats ta' Ganza u d-djar f'Triq il-Bies u Triq Siniskalk. Kullimkien ġejna milqugħa tajjeb hafna. L-unika eċċezzjoni kienu diversi flats f'wieħed mill-blokkijiet ta' Ġebel San Martin. Esperjenza oħra li impenjatna filgħodijiet u wara nofsinhar kienu ż-zjajjar f'kull klassi, f'siegha sħiħa tar-religjon) fil-Junior Lyceum tal-bniet, Carlo Diacono. Żorna erbgħin klassi u 975 studenta, barra li offerjna ż-żmien biex xi studenti jigu jkellmuna personalment. Esperjenza sabiħa għax tkellimna fuq l-attwalita' ta' San Franġisk għaž-żgħazagħ tallum, lill-istudenti li ftit li xejn kienu jafu min kien San Franġisk. F'dan għen hafna l-brochure l-ġdid li stampajna fuq l-attwalita' ta' San Franġisk għaž-żgħazagħ. Żorna wkoll iż-żewġ skejjel primarji fir-raħal.

Il-programm taż-Żjara tana wkoll iċ-ċans li niltaqgħu mal-grupp ta' l-abbatini, u l-adoloxxenti bniet u subien li jiltaqgħu fiċ-Ċentru Nazju Falzon.

Kull Żjara tirnexxi jekk hija ssupportjata mill-Kappillan u l-Kleru. Sibna akkoljenza u kollaborazzjoni ottima fl-Arcipriet, Dun Eric Overend, u l-kleru kollu taż-Żejtun, li lkoll tawna eżempju mill-isbaħ ta' kollaborazzjoni saċerdotali u pastorali.

Fis-17 ta' Novembru fit-8.00pm kelli laqgħa ta' evalwazzjoni taż-Żjara ma' l-Arcipriet Dun Eric Overend u l-Viċi Dun Victor Scicluna: urew l-apprezzament sħiħ tagħhom għall-ħidma kollha matul iż-Żjara. Iddiskutejt magħhom it-tlett karatteristiċi prinċipali ta' din iż-Żjara, kif miktub hawn fuq. Huma apprezzaw il-preżenza 'frangiskana' ta' matul iż-Żjara u x-xhieda ta' semplicità u ta' ħidma flimkien li tajna. Iż-Żjara dehret bħala tħaddim tal-kariżma frangiskana għall-ġid ta' Knisja partikulari, dik taż-Żejtun.

Flimkien fittixna mod kif nagħmlu *follow-up* taż-Żjara u pproponejna li f'xi *weekend*, forsi dak marbut maċ-ċelebrazzjoni ta' l-Ewwel Tqarbina, nerġgħu mmorru grupp minna u nagħmlu *weekend* ta' katekeżi fuq is-Sagrament tar-Rikonċiljazzjoni flimkien mad-disponibilità li noffru l-ħin tagħna għaċ-ċelebrazzjoni ta' dan is-Sagrament. Dan il-*follow-up* jista' jkun it-twettiq tal-proposta li ġieli iddiskutejna flimkien rigward 'mini-Żjara' li tiegħu aspett strettament kateketiku u ċelebrattiv.

Nikkonkludi din l-evalwazzjoni qasira bit-tama li dalwaqt niltaqgħu biex niddiskutuha flimkien u nippjanaw għall-futur. Bħal dan iż-żmien sena ilu konna ergajna bdejna l-esperjenza taż-Żjara Frangiskana fil-Parroċċa ta' Bormla. Ma' din il-parroċċa żorna wkoll iż-Żurrieq u ż-Żejtun. Nesprimi f'isimkom il-gratitudni kbira lejn il-Missier tagħna tas-sema u lejn xulxin għal din l-esperjenza li kienet għalina lkoll ta' ġid u ta' barka.

---

### ***ikompli minn p.10***

a ceaseless hermeneutics or interpretation" (*The Flavour of the Word*, 3.1).

I hope that the passion to seek the "Way, the Truth and the Life" can inflame the minds, as well as the hearts, of all who approach Franciscan thought in general and, in particular, that of Blessed John Duns Scotus. I would especially like to remember the Friars who work humbly, hidden, but with great love, in the International Scotus Commission. The thanks of the entire Order goes to them for all they have done up to now and because they are giving us the work of a Friar, who, through his thought, has profoundly marked our way of being Friars. I hope that all, while we prepare to celebrate the VIII Centenary of the birth of our charism, may learn from Blessed John Duns Scotus how to live it in fidelity, knowing creatively, however, how to make it significant for our times.

- 
- *Unjust criticism is often a disguised compliment. It often means that you have aroused jealousy and envy. Remember that no one ever kicks a dead dog.*
  - *Do the very best you can; and then put up your old umbrella and keep the rain of criticism from running down the back of your neck.*

# Hidma mal-Baħħara

**Paul Attard, OFM**

## L-APOSTOLAT FIL-MILLENJU L-ĠDID

F'Diċembru tas-sena 2004. gie Malta l-Arcisqof Agostino Marchetto, is-Segretarju tal-Kunsill Pontifiċju biex jipprezenta d-Dokument "Erga Migrantes Caritas Christi". Dan is-seminar gie mtella' f'Dar l-Emigrant il-belt Valletta u fuq stedina ta' Mons. Philip Calleja attendew bosta membri li jah dmu fl-Apostolat tal-Baħar. Il-Papa Ġwanni Pawlu II fid-diskorsi tiegħu semma ħafna drabi l-problemi umani, soċjali u religjużi ta' l-emigranti. Huwa Papa li ddefenda kemm felah id-drittijiet umani.

L-Arcidjoċesi ta' Malta għaddiet dan l-Apostolat tal-Baħar fidejn il-Frangiskani fl-1961 u diversi patrijiet ħutna taw farag' lill-baħħara li żaru Malta. Dawn huma l-patrijiet li ħadmu bħala Kappillani tal-Port : Fra Ġuzepp Scalpello li hu l-fundatur ta' l-Apostolat f'Malta, fra Ġustinu Sciortino, fra Eddie Pace, fra Alfred Tabone, fra Mark Enriquez, fra Alex Borg, fra John Muscat u preżentement fra Paul Attard ).

Filmkien ma' Fra Paul Attard hemm ukoll l-Assistent Kappilan Fr. Steno de Raffaele S.J. li ilu madwar 7 snin f'dan l-Apostolat. Ta' min isemmi l-bosta patrijiet ta' ordnijiet differenti li matul dawn is-snin taw l-

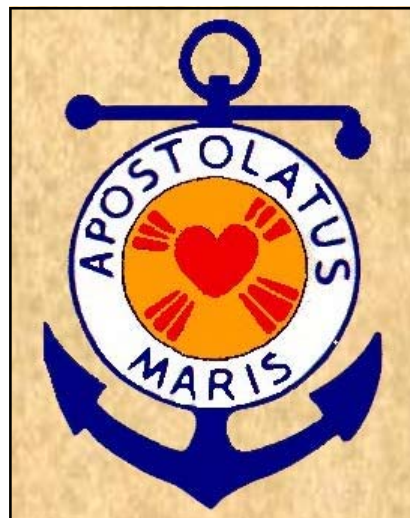
ghajnuna u s-sehem tagħhom ukoll.

## IL-HIDMA TAL-MEMBRI

Mall-kappillan tal-port hemm jahdmu id fid miegħu bosta lajċi voluntiera li jagħtu servizz ta' siegħat twal fejn iżuru l-bastimenti u jitolbu lil Kaptani biex issir l-Ewkaristija abbord għall-ekwipaġġ. Xemx u xita, ġimgħa wara ġimgħa kull nhar ta' Sibt u lejliet il-festi kmandati jiddedikaw nofs ta' nhar iżuru l-Malta Dry-Docks, Deep Water Quay, is-Silo, ir-Rinella, il-Menqa u l-Free Port biex iwettqu b'Impenn din il-ħidma ta' Evangelizzazzjoni. Kemm il-darba jkollhom djalogu ma' ħutna ta' denominazzjonijiet oħra b'mod speċjali daww Musulmani.

Kull weekend dawn il-membri iżuru madwar 8 bastimenti u jsiru kuntatti ma' xi 40 baħħar. Ta min ighid ukoll li fil-maġġoranza tal-baħħara ikunu ilhom sitt xhur jew iżjed ma jattendu għal quddiesa. Dan minhabba n-natura tax-xogħol tagħhom. Kien hemm drabi fejn ma' stajniex niċċelebraw l-ewkaristija fuq xi vapuri minħabba n-nuqqas tas-saċerdoti. Kemm-il darba s-saċerdot ikollu jquddes bejn tlieta jew erba' quddisiet fil-weekend.

L-Evangelizzazzjoni li ssir mill-membri tikkonsisti filli



ixerrdu d-devozzjoni u jingħataw kuruni tar-Rużarju, jittqassmu santi, letteratura tajba b'diversi ilsna b'mod speċjali l-Bibbja (ukoll bl-ilsien Għarbi). Din is-sena qas-samna wkoll CD bl-Vangelu bl-ilsien Għarbi kif ukoll pamphlets bl-istampi tal-Misteri tar-Rużarju bil-lingwa Ċiniża. Fir-Randan tqassmu wkoll DVD's tal-Film "The Passion of the Christ". Kien hemm drabi li in-ġiebu Malta katavri ta' baħrin li mietu abbord fejn il-Kappillan gie mitlub jicċelebra l-funeral tagħhom.

## IL-FORMAZZJONI TAL-MEMBRI

Bla dubju, il-lajċi mpenjati f'dan l-Apostolat għandhom rwol importanti ħafna minħabba l-kuntatti li huma jagħmlu. F'din l-aħħar sena nibtet relazzjoni sabiħa bejnhom u s-saċerdoti. Ta kull xahar jiltaqgħu u u jaqsmu l-esperjenzi tagħ

hom, jinqraw il-minuti tal-laqgha ta' qabel u jagħmlu s-suġġerimenti tagħhom. Dan l-aħħar kellna żewġ membri godda u li b'kollox issa hemm għaxar membri. Okkażjonalment saru ħargiet f'xi ristoranti bħala rikonoxximent tax-xogħol volontarju. Barra minn hekk qed isir ukoll xogħol ta' żebgħa u manutenzjoni fil-kamra fl-



ewwel sular tad-dar konnessa mal-knisja ta' Liesse li hija l-Headquarters ta' l-Apostolat. Inxtraw ukoll is-siġġijiet għal dan il-ghan. Hemm relazzjoni tajba ma Fr. Alfred Vella, id-direttur tal-Kummissjoni Emigranti, u ma' Mons. Philip Calleja, delegat ta' l-Arcisqof kif ukoll mal-Provinċjal Fra Pawl Galea ofm, li ġew mistiedna bosta drabi għal laqgħat.

#### SEMINAR

Il-Ħamis, 31 ta' Marzu, 2005 kellna laqgħa speċjali fid-dar ta' l-Irtiri "Manresa" ġewwa Għawdex. Organizzajna seminar ta' ġurnata fuq l-Islam u r-religjon Musulmana. Il-kelliemi kien Fr. Steno De Raffaele S.J. li hu istruwit hafna fuq dan is-suġġett minhabba l-fatt li għex għal żmien twil ġewwa l-Indja fejn kien għalliem ukoll.

#### L-IMPENN TAL-MEMBRI

Il-membri jgeddu l-impenn tagħhom fil-Festa tal-Madonna ta' Liesse. Wieħed mill-membri jagħti tagħrif ġenerali dwar l-Apostolat

wara l-omelija, imbagħad jissejthu l-membri kollha quddiem iċ-ċelebrant u jgeddu l-wegħda tagħhom. B'hekk il-komunita' tagħraf tapprezza aktar din il-idma.

#### TIFKIRA TAL-KONVOY TA' SANTA MARIJA

Kull sena, il-membri ta' l-Apostolat tal-Baħar jorganizza t-tifkira tad-daħla tal-Konvoy ta' Santa Marija fil-Port ta' Malta. Huwa servizz ekumeniku li jsir fix-Xatt tad-Dwana. Hija tradizzjoni li ilha ssir għal hafna snin u għaliha jiġu mistiedna diversi assoċjazzjonijiet u ex-serviceman. Hija okkażjoni fejn isir talb għal dawn l-eroj li taw ħajjithom għal pajjizna.

#### PINTO WHARF U L-KAPPELLA TAL-ĦARBA TA' L-EĠITTU

F'Diċembru li għadda, Fra Paul Attard ġie avviciinat mill-Uffiċjali tal-VISET li f'idejhom il-proġett ta' Pinto Wharf fejn urew ix-xewqa li l-Kappella ddedikata lil Ħarba ta' l-Eġittu tgħaddi f'idejn l-Apostolat tal-Baħar. Flimkien

mal-Mons. Philip Calleja iltaqgħu u bosta drabi ma' uffiċjali għolja u ġie diskuss il-possibilita' ta' dan is-servizz. Sar ftehim li s-servizz f'din il-kappella jibda f'Ġunju 2005 meta jiġi inawgurat l-ewwel fażi ta' dan il-kumpless.

#### GĦELUQ

Dan ir-rapport fih gabra ta' esperjenzi li għaddej minn-hom matul din is-sena li ilni kappillan tal-port. Kienet sena mimlija barkiet. Lil Alla rajtu f'ahwa ta' nazzjonalitajiet diversi. Ma nistax ma' nroddx ħajr lil Alla u lil ommna Marija ta dan. Kelma ta' radd il-ħajr tmur ukoll lil Kummissjoni ta' l-Emigranti li taħthom jaqa' l-Apostolat tal-Baħar. Lil Mons Philip Calleja u Fr. Alfred Vella ta' l-għajjnuna finanzjarja ta' kull xahar. Mingħajrha żgur ma' jkunx possibli li jinx tara u jitqassam dan il-materjal li hu ta ġid spiritwali għal hutna l-baħħara. Ahna grati hafna wkoll lejn l-awtoritajiet ċivili tal-koperazzjoni tagħhom kif ukoll lejn il-Provinċja Franġiskana li fdat f'idejna dan l-Apostolat.

## Jinghata l-Premju Patri Martin Caruana



F'cerimonja fil-knisja ta' San Martin fil-Bahrija, Fra Dijonisju Mintoff, OFM, inghata l-Premju Patri Martin Caruana għas-sena 2005.

Il-premju mogħti mill-Fondazzjoni Patri Martin Caruana f'għeluq il-ħames snin mill-mewt tiegħu, jinghata bhala rikonixximent lil saċerdot, religjuż jew religjuża, għall-impenn tagħhom ta' hidma fis-soċjeta' Maltija jew fil-missjoni.

Fra Dijonisju Mintoff iddedika ħajtu għall-ħidma ma' l-emarġinati fis-soċjeta' bit-twaqqif tal-Laboratorju tal-Paċi, hidma fost ir-refuġjati u b'diversi kitbiet u xogħolijiet letterarji.

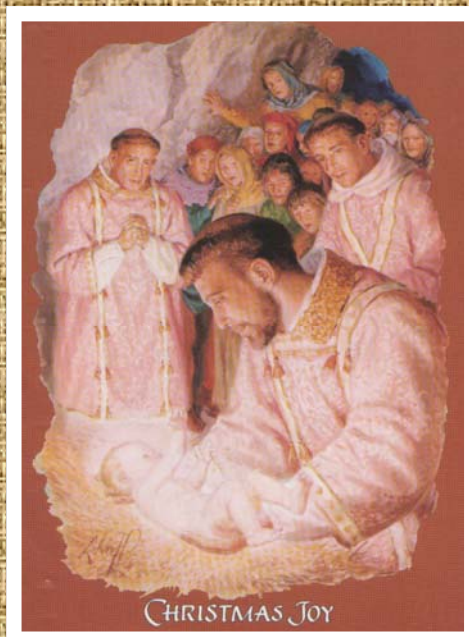
## Flimkien naqsmu l-ferħ tal-Milied

**Is-Sibt, 17 ta' Dicembru 2005**

**Għall-Ahwa tal-Provincja  
Kunvent Santa Marija ta' Gesu',  
Valletta  
10.30 a.m.**

**Il-Gimgha, 30 ta' Dicembru 2005**

**Għall-Genituri u l-Qraba ta' l-Ahwa  
Porziuncola Retreat House,  
Bahar ic-Ċagħaq  
6.00 p.m.**



## Maintenance works at Sliema Sanctuary

HSBC Cares for Malta's Heritage Fund has presented a donation to Guardian Brother Stephen Magro OFM, towards the maintenance works being carried out on the internal stonework and walls of the sanctuary dedicated to Our Lady of the Sacred Heart in Sliema.

Our Lady of the Sacred Heart Sanctuary, better known as the Sacre Coeur church, was built in 1877 in Romanesque style. The sanctuary was the result of hard work by Fr Paul Vella to meet the spiritual needs of the growing population of Sliema. Extension works began in 1934 and took two years to finish and the sanctuary now carries a Baroque style.

During the last war, the sanctuary was heavily damaged. The friary was completely destroyed but the friars remained in their parish to attend to the needs of the people.

The sanctuary also houses some works of art by famous painters including Calabrese painter Mattia Preti (1613-1699) and the greatest modern Maltese painter, Giuseppe Cali (1846-1930). In fact, church visitors may admire the Saint Jerome altar painting which art critics consider as his masterpiece. The Martyrdom of St Lawrence also shows Cali at his best.

The sanctuary is also adorned with a set of 13 Bohemian cut glass chandeliers and the wall is covered with fine red damask tapestry. The statue of Our Lady of the Sacred Heart is the work of the Maltese sculptor Jerome Darmanin and is considered to be one of the finest statues of the Virgin and Child on the Island.



*Lorna Farrugia from HSBC's Heritage Fund presenting the sponsorship to Bro. Stephen Magro OFM in the presence of Fr George Bugeja OFM, parish priest of Our Lady of the Sacred Heart Sanctuary and Tania Bonello, HSBC Sliema branch manager, in front of the masterpiece, Saint Jerome by Cali.*

### JINSABU RIKOVERATI

Fra Charles Wickman, OFM jinsab rikoverat fl-isptar Zammit Clapp, San Giljan. Wara l-perjodu f'dan l-isptar huwa se jkun il-Little Sisters of the Poor, il-Hamrun.

Fra Raymond Camilleri, OFM jinsab rikoverat fl-isptar San Luqa M5. Inheggu lill-Ahwa biex jitolbu ghalihom u jzuruhom.

### SERVIZZ IL-LIBYA

Fra Gustino Sciortino, OFM fil-granet li gejgin sejjer jaghti s-servizz tieghu matul l-istagun tal-festi tal-Milied f'Benghazi, il-Libya.

### SERVIZZ IT-TERRA SANTA

Fra John Muscat, OFM jinsab l-Art Imqaddsa biex jaghti s-servizz tieghu fis-Santwarju ta' Nazaret.

### GĦALL-VAGANZI F'MALTA

Fra Raymond Falzon, OFM li qed jagħmel l-istudji dwar id-Djologu Inter-Religjuż, fl-Islamolo;ija u l-Għarbi fl-Egittu għandu jasal Malta għal ftit granet matul il-vaganzi tal-Milied.

### OPERATI

Riċentement Fra Kerubin Galea, Fra Ġwann Micallef u Fra Raymond Scicluna ġew operati. Nawgurawlhom il-koll fejqan ta' malajr.



## TIFKIRA SOLENNI TAL-FRANĠISKANI MEJTN

Nhar il-Ħamis, 3 ta' Novembru numru ta' patrijiet iltaqgħu fil-kappella tač-čimiterju ta' Marija Addolorata biex ičcelebraw l-Ewkaristija għar-ruħ l-aħwa mejtin. Il-quddiesa kienet immexxija mill-Ministru Provinčjal Fra Paul Galea, OFM, fejn fit-tmiem il-quddiesa bierek l-oqbra.

Anke l-oqbra ta' l-aħwa midfunin f'Għawdex ġew imberkin, wara ič-čelebrazzjoni ta' l-Ewkaristija mill-fraternita' ta' Għawdex.



## Vocations New Web Site

The Vocations Centre has lately launched its new web Site. [www.ofmvok.org](http://www.ofmvok.org) is the new address to access this site. It is still being created but all the news related to the work of the Vocations centre will be online and will be updated continuously.

The site will mainly be divided into four sections. To Whom is the Centre addressed and its activities, latest news, where we live and also all one has to do to join and who to contact. So, visit the site to know what's happening and join in with your presence in the various activities that are organised during the year.



## AWGURI U RINGRAZZJAMENT

Il-Ministru Provinčjal Fra Paul Galea, OFM, f'isem il-Provinčja kiteb ittra ta' awgurju lil lill-isqof elett ta' Għawdex Mons. Mario Grech u ittra ta' ringrazzjament lill-Mons. Nikol Cauchi li se jtemm l-impenn tiegħu ta' ragħaj tad-djočesi ta' Għawdex wara 33 sena.

# festafrangiskana fil-fraternita' tal-Hamrun

Nhar it-Tlieta, 29 ta' Novembru, il-fraternita' frangiskana tal-Hamrun organizzat festafrangiskana għall-aħwa frangiskani fil-Hamrun. Ta' min jgħid li fi Triq Villambrosa, il-Hamrun, hemm tliet fraternitajiet, jigiġfieri s-Sorijiet Frangiskani tal-Qalb ta' Ġesu' (Fra Diegu), is-Sorijiet tal-Qalb Bla Tebġha ta' Marija (magħrufin ukoll ta' l-Egittu) u l-aħwa l-patrijiet.

26 patrijiet u sorijiet iltaqgħu għall-Għasar Solenni fejn il-Ministru Provincjal għamel riflessjoni. Wara giet organizzata pasta night. Kemm il-refitorju u anke fil-kunvent inħoloq ambjent sabiħ. Kien mument fejn l-aħwa saru jafu lil xulxin, kif ukoll mument, kif jgħid is-salmista: "kemm hi haġa sabiħa u ħelwa li l-aħwa jgħammru flimkien... Hemm il-Mulej jagħti l-barka, hemm hu jagħti l-ħajja ta' dejjem." (Salm 133) Ilkoll urew l-apprezzament tagħhom, u wrew ix-xewqa li haġa bħal din tigi organizzata minn żmien għal żmien



# D I Ċ E M B R U 2 0 0 5

IT-TNEJN	IT-TLIETA	L-ERBCHA	IL-HAMIS	IL-ĠIMGHA	IS-SIBT	IL-HADD
						
5	6	7	8	9	10	11
			L-Immakulata tal-Madonna		Festa ta' Fra Lorrie	III HADD AVVENT
12	13	14	15	16	17	18
	Festa Publika		NOVENA 15	NOVENA 16	NOVENA 17 Party tal-Milied għall-Ahwa Kunvent - Belt	NOVENA 18 IV HADD AVVENT
NOVENA 19	NOVENA 20	NOVENA 21	NOVENA 22	NOVENA 23	24	25
						IT-TWELID TA' SIDNA ĠESU' KRISTU
26	27	28	29	30	31	
			Festa tal-Familja Mgaddsa Party għall-familjari Porziuncola	Te Deum	Laudamus Festa ta' Mons. S. Magro	



Riċentement Mons. Robert Camilleri, OFM, ikkonsagra l-kappella tal-*Convento San Francesco*, li l-Provinċja ta' l-Immakulata Kuncizzjoni (USA) għandha f'Ruma.



## FESTI U BIRTHDAYS

### DIĊEMBRU

10 Fra Lorrie Zerafa	1 Fra Alfred Sciberras
25 Fra Noel Muscat	3 Fra Noel Muscat
26 Fra Stephen Sciberras	4 Fra Marcellino Micallef
26 Fra Stephen Magro	11 Fra Ġwann Micallef
27 Fra Ġwann Schranz	17 Fra Charles Tonna
31 Mons. Sylvester Magro	17 Fra Ray Scicluna
	19 Fra Godfrey Micallef
	29 Fra Pietru Pawl Meilak
	31 Fra Sebastian Camilleri

### JANNAR

7 Fra Karlu Tonna	7 Fra Kerubin Galea
8 Fra Arturu Azzopardi	8 Fra Adrian J. Cachia
16 Fra Marcello Ghirlando	Fra Mark Ciantar
20 Fra Sebastian Camilleri	9 Fra Charles Grech
27 Fra Julian Sammut	15 Fra Kamillu Aquilina
	31 Fra Sandro Overend

## Awguri u Xewqat Sbieħ!

### Librerija Bernard Bartolo OFM

Nhar il-Ħadd 27 ta' Novembru 2005, l-Ewwel Ħadd ta' l-Avvent, ġiet inawgurata librerija ta' kotba spiritwali għall-użu tan-nies li jiffrekwentaw iċ-Ċentru Pastorali Ġesu' l-Ħabib. Din il-Librerija ġiet imsemmija *Librerija P. Bernard Bartolo ofm*, b'tifkira ta' P. Bernard li ħadem bis-sħiħ għal bosta snin u kien ukoll strumentali biex inbniet fis-sena 1993. Kien xieraq li b'tifkira għażiża tiegħu din il-librerija tiġi ddedikata għalih.

Il-librerija hija magħmula minn mitejn u ħamsa u sebghin ktieb li jvarjaw minn kotba dwar Alla, Ġesu' Kristu u l-Ewkaristija, il-Madonna, il-Knisja, is-Sagramenti u d-Duttrina Soċjali tal-Knisja. Kotba dwar ħajjiet tal-qaddisin u kitbiet tagħhom. Kotba ta' meditazzjonijiet u spiritwalita' kif ukoll dwar il-Bibbja. Hemm ukoll rokna għat-tfal. Għal dan il-proġett ħadmu bis-sħiħ għal aktar minn xahrejn sħaħ is-sinjuri Josephine Libreri, Marcell Chetcuti Navarro u Victor Grech. Sejra tkun miftuħa darbtejn fil-ġimgħa, nhar ta' Tnejn filgħodu mill-10.00am sal-11.00am u nhar ta' Ħamis wara nofs inhar mill-4.45pm sal-5.45pm. Numru kbir ieħor ta' kotba għadhom deħlin minn żmien għal żmien u jinsabu fil-proċess ta' l-għażla u l-katalogar.

L-AĦBAR DIĊEMBRU 2005

## L-AĦBAR

### EDITUR

*fra marcellino micallef ofm*  
*provofm@vol.net.mt*

**Kunvent Tal-Frangiskani**  
**291, Triq San Pawl,**  
**Valletta VLT 07**

**Tel. 21238218 Fax. 21231266**