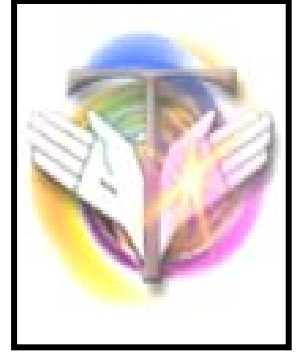


# L-AĦBAR



PROVINĠJA FRANĠISKANA TA' SAN PAWL APPOSTLU, MALTA.

No. 106 1.11.2005

## L-aħwa franġiskani li hađu sehem fis-Sinodu ta' l-Isqfijiet

- Il-Ministru Ġeneral Fra Jose' Rodriguez Carballo, O.F.M.
- Em. T. il-Kardinal Claudio Hummes, O.F.M., Arcisqof ta' Sao Paulo, Brazil
- Mons. Robert Camilleri Azzopardi, O.F.M., Isqof ta' Comayagua, Honduras
- Mons. Luis Sainz Hinojosa, O.F.M., Isqof Awziljarju ta' Cochobamba, Bolivja
- Mons. Hil Kabashi, O.F.M., Amministratur Appostoliku ta' l-Albanija
- Mons. Basil Myron Schott, O.F.M., Arcisqof Metropolita ta' Pittsburg għall-Knisja Orjentali, Amerika
- Fra David Maria Jaeger, O.F.M. Professur fil-Liġi Kanonika



Nhar it-Tlieta, 4 ta' Ottubru 2005, Mons. Robert Camilleri Azzopardi, OFM, f'isem il-Konferenza Episkopali tal-Honduras għamel id-diskors tiegħu fis-Sinodu ta' l-Isqfijiet miġbura fil-Vatikan. Fid-diskors tiegħu, Mons. Robert Camilleri saħaq fuq il-htieġa ta' tqassim aħjar tal-kleru fid-dinja u fuq il-bżonn tat-tagħlim soċjali u kosmoloġika tal-Ewkaristija. F'din il-harġa qed nippublikaw id-diskors sħiħ tiegħu li sar bl-ispanjol u li ġie tradott fil-lingwa Maltija minn Fra Gwann Schranz, OFM.

Mulej,  
Ha tkun imfahhar  
f'Ohtna l-mewt tal-ġisem  
li jaħrab minnha qatt  
ma jista' l-bniedem.

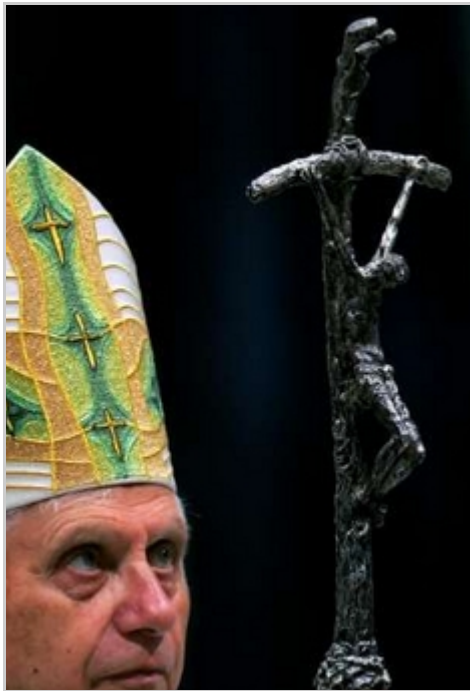
San Franġisk



# **Benedict XVI's Letter on Consecrated Life "Live in Complete Conformity With the Gospel"**

VATICAN CITY, OCT. 18, 2005 *Here is translation of the letter sent to participants in the plenary assembly of the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, held Sept. 26-27.*

To my Venerable Brother  
Archbishop Franc Rodé, C.M.  
Prefect of the Congregation for Institutes of  
Consecrated Life and Societies of Apostolic Life



On the occasion of this Congregation's Plenary Assembly, I very gladly address my cordial greeting to all the participants. In particular, I greet you, the Secretary and all who work in the Dicastery that you head.

With my greetings, I also express my gratitude and joy: gratitude because you share with me attention and service to consecrated persons; joy, because through you I know I am addressing the world of consecrated women and men who follow Christ on the path of the evangelical counsels and of their respective charism, inspired by the Spirit.

The Church's history is marked by interventions of the Holy Spirit, who has not only enriched her with his gifts of wisdom, prophecy and holiness, but has endowed her with ever new forms of evangelical life through the work of the founders and foundresses who have passed on their charism to the family of their spiritual sons and daughters.

This has meant that today, in monasteries and spirituality centers, monks, religious and consecrated persons can offer the faithful oases of contemplation and schools of prayer, education in the faith and of spiritual guidance.

Above all, however, consecrated persons continue the great work of evangelization and witness on all the continents, even on the front lines of the faith, with generosity and often with the sacrifice of their lives, even to the point of martyrdom.

Many of them are totally dedicated to catechesis, education, teaching, the advancement of culture and the ministry of communications. They are close to young people and their families, the poor, the elderly, the sick and lonely people.

There is no human or ecclesial context where they are not present, frequently silent but always effective and creative, a continuation as it were of the presence of Jesus who went about doing good works to all (cf. Acts 10: 38).

The Church is grateful for the witness of fidelity and holiness borne by so many of the members of the Institutes of Consecrated Life, for the ceaseless prayers of praise and intercession raised by their communities, and for their life spent at the service of the People

of God.

Today, the consecrated life, like other sectors of ecclesial life, certainly has no lack of trials and problems. "The great treasure of the gift of God", you recalled at the end of your last Plenary Assembly, "is held in fragile earthen vessels (cf. 2 Corinthians 4:7), and the mystery of evil also threatens those who dedicate their whole lives to God" (Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, "Starting Afresh from Christ," n. 11).

Rather than listing the difficulties that consecrated life encounters today, I would like to confirm to all consecrated men and women the closeness, concern and love for them of the whole Church.

At the beginning of the new millennium, the consecrated life is facing formidable challenges that it can only confront in communion with the whole People of God, their Pastors and all the faithful. The attention of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life fits into this context at your Plenary Assembly, which is addressing three very precise themes.

The first theme concerns the exercise of authority.

To assure an authentically fraternal life in the search for God's will, this is a precious and necessary service. In fact, it is the Risen Lord himself, newly present among the brothers and sisters gathered in his name (cf. "Perfectae Caritatis," n. 15), who points out the path to take.

Only if the Superior himself or herself lives in obedience to Christ and sincerely observes the rule can the community members clearly see not only that their obedience to the Superior is not contrary to the freedom of God's children but that it leads them to maturity in conformity with Christ, obedient to the Father (cf. *ibid.*, n. 14).

The other theme chosen for the Plenary Meeting concerns the criteria for the discernment and approval of new forms of consecrated life.

"Those who have charge over the Church should judge the genuineness and proper use of these gifts through their office", the Dogmatic Constitution "Lumen Gentium" recalls, speaking of charisms in general, "not indeed to extinguish the Spirit, but to test all things and hold fast to what is good" (n. 12).

And this is what you too are seeking to do in these days, not forgetting that you must carry out your precious and delicate work in a context of gratitude to God, who continues still today to enrich his Church with ever new charisms with the creativity and generosity of his Spirit.

The third theme you have addressed concerns monastic life.

Starting with the contingent situations that also require wise and effective practical interventions, you mean to survey the vast horizon of this reality which has been and still is so important in the Church's history. You seek appropriate ways to relaunch in the new millennium the monastic experience of which the Church today stands in so great a need, for she recognizes in it an eloquent witness to the primacy of God, constantly praised, adored, served and loved with the whole heart, the whole soul and the whole mind (cf. Mt 22: 37).

Lastly, I am pleased to note that the Plenary Meeting is taking place within the framework of

the solemn celebration that the Dicastery has organized on the 40th anniversary of the promulgation of the conciliar Decree "Perfectae Caritatis" on the renewal of religious life.

I hope that the fundamental guidelines offered by the Council Fathers at that time for the progress of the consecrated life will also be a source of inspiration today for all who dedicate their lives to the service of the Kingdom of God.

I am referring primarily to what the Decree "Perfectae Caritatis" describes as "vitae religiosae ultima norma," "the final norm of the religious life," that is, the "sequela Christi." A genuine recovery of religious life is impossible without seeking to live in complete conformity with the Gospel, without putting anything before the one Love, but finding in Christ and in his words the essence that is deeper than any Founder's or Foundress' charism.

Another basic directive of the Council was to give oneself generously and creatively to one's brothers and sisters, never giving in to the temptation of withdrawal into self, never being content with past achievement and never indulging in pessimism or weariness.

The flame of love that the Spirit kindles in hearts is an incentive to questioning oneself constantly on humanity's needs and on how to respond to them, knowing well that only those who recognize and live the primacy of God can truly respond to the real needs of men and women, made in the image of God.

I would like to take up yet another of the very important directives presented by the Council Fathers in the Decree Perfectae Caritatis: the consecrated person's constant commitment to cultivate a sincere life of communion (cf. n. 15), not only in the individual communities but with the whole Church, because charisms should always be safeguarded, deepened and constantly developed "in harmony with the Body of Christ continually in the process of growth" ("Mutuae Relationes," n. 11).

These are the thoughts on the themes treated at your Plenary Assembly which I am eager to entrust to you for reflection. I accompany you with my prayers, and as I invoke God's help and the protection of the Most Holy Virgin upon you and your activity, I impart my Blessing to each one of you as a pledge of my affection.

From Castel Gandolfo, Sept. 27, 2005, Memorial of St. Vincent de Paul.



*Żjara tal-Ministru Ġeneral Fra Jose' Rodriguez Carballo, OFM, f' Malta. Fuq mal-Ministru Provinċjal Fra Joe Alessandro, OFM Cap u mal-Provinċjal P. Paul Gatt, O.P. Ritrat tal-ġenb żjara għand hutna l-Klarissi.*

**Rev. P. José RODRÍGUEZ CARBALLO, O.F.M.,  
Ministro Generale dell'Ordine Franciscano dei Frati Minori**

Il mio intervento fa riferimento ai numeri 46-48 del IL, dove viene ribadito “il legame indissolubile tra la Mensa della Parola e quella dell’Eucaristia”, sicché tra loro non sono ammesse “fratture”. Già nel XIII secolo, san Francesco d’Assisi parla di questa unità. Il Cristo che segue così radicalmente è quello che “vede” nel “corpo e nel sangue del Signore” e “nelle sante parole del Signore” (cfr Lettera ai chierici 3).

Questa unità viene chiaramente ribadita dal Concilio Vaticano II, quando nella Dei Verbum afferma: “La Chiesa ha sempre venerato le divine Scritture come ha fatto per il Corpo stesso di Cristo” (21).

La Parola di Dio proclamata nell’Eucaristia annuncia ciò che il sacramento realizza e rivela alla comunità ecclesiale il significato dell’azione sacramentale. Per questo, la “Mensa della Parola” è fondamentale per accostarsi alla Mensa del “corpo di Cristo”; la comunione con il Corpo e con il Sangue di Cristo esige la comunione con la Parola del Signore, ed è possibile vedere il Signore nelle specie eucaristiche solo se i nostri “occhi” sono illuminati dalla Parola e il nostro cuore “arde” nell’ascoltarla (cfr Lc 24, 13-35). Per “alimentare l’intima unione tra l’annuncio e l’ascolto della Parola e il mistero eucaristico” (Paolo VI) è necessario:

- che i ministri dell’Eucaristia abbiano un’adeguata formazione biblica e liturgica per poter suscitare nel proprio cuore e nel cuore dei fedeli lo stupore per il mistero eucaristico e lo stupore per il mistero della Parola;
- che l’omelia, preparata partendo dai testi sacri, come raccomanda il Concilio Vaticano II (cfr SC 52), metta la Parola di Dio in rapporto anzitutto con la celebrazione sacramentale, vale a dire che sia mistagogica (cfr IL 47);
- che l’insegnamento teologico e l’esercizio del ministero pastorale sottolineino l’importanza della Parola di Dio, invitando i fedeli a una “lettura orante della parola” frequente ed educandoli ad apprezzare e ad amare il pane della Parola, come, per grazia, hanno imparato ad apprezzare e ad amare il pane dell’Eucaristia;
- che qualsiasi progetto di evangelizzazione sia animato dalla Parola, incentrato sulla Parola e orientato all’obbedienza alla Parola di Dio.

Questo Sinodo deve cercare delle vie perché la Parola di Dio si trasformi in “alimento per la vita, per la preghiera e per il cammino quotidiano” (Ripartire da Cristo 24), di modo che, in una società profondamente ferita dalla “dittatura del relativismo” (Benedetto XVI), la Parola celebrata, ascoltata e vissuta possa essere un punto di riferimento solido sul quale edificare la vita della comunità ecclesiale e la vita personale di ogni credente.

**S.Em.R. Card. Cláudio HUMMES, O.F.M.,  
Arcivescovo di São Paulo (BRASILE)**

Secondo le statistiche del Governo brasiliano e le ricerche della Chiesa in Brasile, il numero dei brasiliani che si dichiarano cattolici è diminuito rapidamente, in media dell’1% all’anno. Nel 1991 i brasiliani cattolici erano circa l’83%, oggi secondo nuovi studi, sono appena il 67%. Ci domandiamo con angoscia: fino a quando il Brasile sarà ancora un paese cattolico? In conformità con questa situazione, risulta che in Brasile per ogni sacerdote cattolico ci sono già due pastori protestanti, la maggior parte delle chiese pentecostali.

È importante inoltre evidenziare il fatto che la maggiore evasione di cattolici si registra nelle zone periferiche più povere delle città.

Molte indicazioni mostrano che lo stesso vale quasi per tutta l’America Latina

e anche qui ci domandiamo: fino a quando l'America Latina sarà un continente cattolico?

La Chiesa deve prestare più attenzione nei confronti di questa grave situazione. La risposta della Chiesa in Brasile sono, in primo luogo, le missioni, comprese le visite missionarie domiciliari permanenti. Le parrocchie devono organizzare i loro fedeli e prepararli ad essere missionari.

Una Chiesa missionaria deve essere anche profondamente eucaristica, poiché l'Eucaristia è fonte di missione. L'Eucaristia fa crescere il discepolo, annunciandogli la parola di Dio e portandolo ad un incontro personale e comunitario con Cristo, attraverso la celebrazione della morte e Risurrezione del Signore e attraverso la comunione sacramentale con Lui. Da questo incontro, realizzato nello Spirito Santo, il discepolo viene spinto ad annunciare anche agli altri quello che ha vissuto e sperimentato. Il discepolo diventa, così, missionario. Dall'Eucaristia si parte per la missione. Il Brasile e l'America Latina hanno bisogno urgente di questa azione missionaria alimentata dall'Eucaristia.

### **Mons. Robert Camilleri Azzopardi, O.F.M. Isqof ta' Comayagua, (Honduras)**

In-nuqqas ta' saċerdoti, ministri ta' l-Ewkaristija, jaffetwaw lil fidili ta' rieda tajba li ma jkunux jistgħu jitqarbn u ta' spiss.

Il-realta' u s-soluzzjonijiet possibli għal din il-problema:

1. Jeżisti nuqqas ta' saċerdoti f'hafna pajjiżi tat-tielet dinja.
2. Is-sagrificċji kbar li jagħmlu l-ftit saċerdoti ta' dawn l-artijiet biex jiċcelebraw l-Ewkaristija fil-komunitajiet kollha tal-parroċċi rispettivi tagħhom. Kelmtejn ta' apprezzament u ta' ringrazzjament ta' l-isqof lejn dawn is-saċerdoti fil-pajjiżi tal-missjoni.
3. Is-sagrificċji kbar li jagħmlu l-insara billi jimxu distanzi kbar biex jieħdu sehem fl-Ewkaristija.
4. Għandu jkun hemm distribuzzjoni aħjar tal-kleru. Id-djoċesijiet b'hafna vokazzjonijiet għandhom jgħinu lid-djoċesijiet neqsin minn *personel* saċerdotali.
5. Infittxu mekkaniżmu fil-Knisja biex tinforma lid-djoċesijiet b'hafna saċerdoti dwar il-bżonnijiet tal-knejjes partikulari u jitolbuhom l-għajjnuna li jenħtiegu biex b'hekk jaqsmu magħhom dan id-don ta' Alla.
6. Li tiġi trasmessa kuljum permezz tar-radju f'kull djoċesi, iċ-ċelebrazzjoni tal-quddiesa kantanta bl-omelija. Fil-Honduras jeżistu 23 stazzjon kattoliku u stazzjoni televissiv li jwassal mal-pajjiż kollu. Hafna nies jipparteċipaw għaċ-ċelebrazzjoni għax għandhom devozzjoni kbira lejn l-Ewkaristija. Meta ma jkunux jistgħu jkunu preżenti fiżikament, jikkumentaw ruħhom billi jirċievu b'imħabba 't-tqarbina spiritwali'.
7. Huwa meħtieġ għalhekk hafna talb biex jatkattru l-vokazzjonijiet għas-saċerdozju u nagħtu prijorita' fil-hidmiet pastorali, lil dik fost iż-żgħażaġh u dik vokazzjonali biex b'hekk ma jonqsux is-saċerdoti, il-ministri ta' l-Ewkaristija, halli b'hekk il-poplu tagħna jkollu "ħajja u ħajja bl-abbundanza".

Il-pastorali tat-tfal tgħin fis-suċċess tal-pastorali taż-żgħażaġh u tassigura aktar żgħażaġh jersqu għall-quddiesa tal-Hadd.

1. L-*Istrumentum Laboris* fin-numru 7 jgħid li hawn nuqqas ta' fidi u nuqqas ta' smiġh tal-quddiesa tal-Hadd, speċjalment fost iż-żgħażaġh.
2. Waħda mil hafna soluzzjonijiet possibli għal din il-problema hi li nagħtu każ

**ikompli p. 8**

**S.E.R. Mons. Luis SÁINZ HINOJOSA, O.F.M., Arcivescovo  
titolare di Giunca di Mauritania, Ausiliare di Cochabamba  
(BOLIVIA)**

Parlo a nome della Conferenza episcopale della Bolivia e faccio riferimento ai numeri 53, 55 e 56 dell'Instrumentum Laboris

Cristo risorto non abbandona l'umanità, perpetua l'esperienza della croce, offrendo il suo Corpo e il suo Sangue, si offre a noi come alimento, ci accoglie con lui. Ci unisce nella comunione più piena con la sua vita eterna e con il suo amore infinito (Mane nobiscum Domine, 19).

Rimanere in lui ci dà la vita divina; è la grazia più grande per un discepolo di Gesù (Gv 15, 4-9). Simbolo dell'unità sono il pane, formato da tanti chicchi di grano, e il vino prodotto da tanti acini d'uva. Gesù unico Pane condiviso tra tutti crea comunione piena con lui: fa un solo corpo di tutti quanti credono. L'Eucaristia è data alla Chiesa per mezzo degli Apostoli. Gesù stesso nel miracolo della moltiplicazione dei pani (Mc 6, 37-44) non offre direttamente i pani alla gente, ma invita i Dodici a dar da mangiare. Per la Chiesa questa è un'indicazione fondamentale. Il Signore, Pane di vita, cibo di salvezza, lo incontriamo nella comunità dei credenti, dove gli Apostoli, i vescovi di oggi, perpetuano il mandato di spezzare il Pane per tutto il popolo e di saziarne la fame.

Vengo, come tutti voi, da un paese ricco di cultura; un paese che ha una profonda fede nell'Eucaristia, nella Vergine Maria e in Cristo sofferente. Il culto ai defunti è qualcosa di sacro; la gente non concepisce di seppellire un defunto senza celebrare la Santa Eucaristia; è convinta che sia il modo migliore di affidarlo a Dio. Essa celebra le proprie feste patronali, civili e ogni altro evento importante con l'Eucaristia; poi ci sono il folclore, la danza e il consumo di bevande, a volte esagerati.

Ciò che maggiormente emerge e richiama l'attenzione sono la semplicità, la fede profonda e la fame di Dio del popolo che, a volte, si rivolge agli stessi agenti di pastorale. In base a questa esperienza vorrei sottolineare l'importanza della formazione al sacerdozio e alla vita consacrata, dando priorità alla teologia dell'Eucaristia come fondamento importantissimo della sua spiritualità, alimento indispensabile nella maturazione vocazionale che porta il sacerdote a essere il buon pastore, un missionario che con il suo generoso servizio rende testimonianza alla sua fede.

La spiritualità del cristiano si fonda sull'Eucaristia, in una spiritualità di profonda comunione ecclesiale; in particolare i contadini delle comunità più lontane, dove il sacerdote non arriva e che amano il Santo Padre e i suoi pastori, nel migliore dei casi sono assistiti da un catechista o da una religiosa, cioè rimangono senza Eucaristia per mancanza di sacerdoti... Che fare in futuro? Il popolo aumenta e i sacerdoti diminuiscono, le sette crescono.

Saranno ben accetti orientamenti e suggerimenti pastorali da parte del Sinodo, che ci aiutino a riconoscere l'esperienza di Gesù Cristo risorto come vero Pane che sazia l'uomo e che è l'unico capace di dare la vera vita; suggerimenti che siano la risposta alla cultura vissuta della religiosità del popolo, una risposta che faccia comprendere il vero senso della stessa, partendo dalle "comunità eucaristiche", "che amano e servono in solidarietà".

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*Make no judgements where you have no compassion.*

- Anne McCaffrey

## **S.E.R. Mons. Leo Laba LADJAR, O.F.M., Vescovo di Jayapura (INDONESIA)**

Il mio intervento è volto a sottolineare alcuni punti del IL, al capitolo II e altrove, in cui si parla dell'Eucaristia e della comunione ecclesiale e del ruolo del sacerdote.

“L'Eucaristia è il cuore della comunione ecclesiale [...]. L'Eucaristia edifica la Chiesa e la Chiesa è il luogo dove si realizza la comunione con Dio e tra gli uomini” (IL 12). Perché il nostro discorso sull'Eucaristia sia rilevante e significativo per la società secolare, esso deve trattare maggiormente della costruzione della comunione. Molti laici sono umanisti che si dedicano alla costruzione della comunione tra la gente. Questo può essere considerato un punto in comune con noi.

La costruzione della comunione con tutti gli esseri umani e con l'intero cosmo inizia nella liturgia dell'Eucaristia. L'intera comunità liturgica svolge un ruolo importante. Il sacerdote non può essere separato dalla comunità. Ho l'impressione che l'IL sia troppo “incentrato sul sacerdote”. Vi sono alcune pratiche e alcune regole che andrebbero discusse, tra cui le seguenti:

- L'autorità del sacerdote di celebrare l'Eucaristia in assenza di un'assemblea di fedeli (la cosiddetta Messa privata);

- La limitazione dello scopo dell'ordinazione alla sola Eucaristia, mettendo in ombra gli altri due munus dei presbiteri;

Aumentare la differenza tra il sacerdozio ministeriale e quello comune, al punto di limitare il ruolo degli accoliti alle semplici situazioni d'emergenza;

- Anche il legame tra l'Eucaristia e la riconciliazione, o penitenza, è visto solo dalla prospettiva del sacerdote. L'importanza della riconciliazione nella comunità e nell'assemblea liturgica viene sottovalutata. Infatti, il significato letterale di alcuni testi biblici come Matteo 18, 15-20 e Luca 17, 3 suggerisce che il potere di assolvere è conferito sia a un fratello, sia alla comunità;

- La mia impressione che la visione del IL sia “centrata sul sacerdote” è rafforzata anche da come viene sottostimata la liturgia della Parola presieduta da un ministro laico. L'IL, al n. 55, la definisce “liturgia in attesa del sacerdote”, e non un ascolto della voce del Signore e una risposta data nella preghiera.

Suggerimenti: dobbiamo incoraggiare i teologi a studiare e a formulare una nuova teologia del sacerdote collegata al triplice munus degli ecclesiastici nella comunità ecclesiale, che tenga conto anche della pratica nei tempi apostolici e nelle Chiese Orientali.

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### ***ikompli minn p. 6***

niformaw u nakkumpanjaw lit-tfal qabel u wara l-Ewwel Tqarbina sa' ma' jircievu s-sagrament tal-konfermazzjoni, b'katekezi kull gimgha u ghajnuna attiva fil-quddiesa tal-Hadd.

3. It-tfulija hija mument f'waqtu ghal bidu ta' relazzjoni personali ta' mhabba mal-Mulej Ġesu' Kristu u nghassu biex din ir-relazzjoni tibqa' tissaħħaħ sa' ma jaslu fiż-żgħożija u tul il-hajja kollha.

4. Jekk nixtiequ li nirbhu għall-Mulej il-qalb taż-żghazugh, l-ewwel huwa ndispensabbli li tkun irbahtlu qalbu meta kien għadu tifel. L-akkumpanjament spiritwali mit-tfulija sa' ma jasal għaž-żgħożija hija *long term mission*, hija trobbija ta' hafna snin.

# Il-Knisja soċjali

**Isqof Malti jinghata prominenza kbira fl-istampa internazzjonali għad-diskors li għamel waqt is-Sinodu ta' l-Isqfijiet.**

**Fra Dijonisju Mintoff, OFM**

OTTUBRU 2004. Il-Papa Ġwanni Pawlu II kien għadu kemm intasab bil-qiegħda biex jiekol. Xi hadd qiegħed quddiemu ktieb oħxon. Kien ilu jistennieh sitt snin. Imma fl-aħħar wasal. Kif qabdu f'idejh qal: "Finalmente" il-ktieb jismu "Il-kompendju tat-tagħlim soċjali tal-Knisja". Il-bniedem li ressaqlu l-ktieb kien il-Kardinal Renato Martino, President tal-Kunsill Pontifiċju tal-Ġustizzja u Paċi. L-uffiċċju tiegħu kien responsabbli biex joħroġ dan il-kompendju.

Kemm il-Papa u kemm il-Kardinal kienu hemm biex jieklu flimkien. Imma l-Papa ma kienx mohħu fl-ikel. Qabad il-ktieb f'idejh u erħilu jqalleb 'l hawn u 'l hinn. Dam hin twil ifittex fil-verrej u jaqra l-paġna jew paġni li jinteressawh l-iktar... Jew referenza wara l-oħra. In-nies l-oħra mistiedna dehrilhom li l-ikel kien qed jiksaħ u l-Kardinal għamel ta' bir-ruħu li ried ifittex fil-ktieb biex jurih xi haġa. Hekk biss seta' jwaqqfu biex ifakkru li kienu hemm biex jieklu. U flok il-ktieb ressaqlu l-platt. Il-Papa teftef xi haġa ta' malajr. U reġa' qabad il-ktieb f'idejh. Ma kellux sabar jiekol.



Meta din suppost kienet ikla spicċat il-Papa nehħa għal waqt wieħed innuċċali tal-qari minn għajnejh u qal lil Kardinal: "Ktieb tassew tajjeb. U bħal issa qed nitkellem ukoll bħala ex-professur tat-Tagħlim soċjali."

## **Dokument Uffiċjali**

Sitt ijiem wara fl-Italja biss inbiegħu 100,000 kopja. Xahar wara ġa kienet saret l-edizzjoni bl-Ingliż. Il-Kardinal Martino mar Londra biex jiftaħ kampanja ta' bejgħ għal dawk il-pajjiżi li jitkellmu bl-Ingliż. Jitkellem b'Ingliż perfett għalkemm it-tempra mediterranja tiegħu tqanqlu biex iċaqlaq kemm jiflaħ idejh

u jgħolli leħnu meta jinsisti fuq xi punt speċjali. Għalkemm għandu 73 sena għadu fuq ruħu u jgorr miegħu 46 sena ta' hidma u esperjenza fil-Vatikan, fit-Tajlandja, Singapore, Laos, Malasja u l-Brunej. Kien ukoll rappreżentant tal-Vatikan fil-Ġnus Magħquda. Jinsisti li dan il-kompendju kien pass 'il quddiem biex jiġu kjarifikati l-pożizzjonijiet tal-Knisja fuq id-Drittijiet tal-Bniedem, ġustizzja ekonomika eċċ. Mis-seklu 19 lil hawn il-Knisja xandret sensiela ta' enċikliċi biex twassal l-impenn soċjali tagħha. Biex hadd ma jistqarr li ma jafx x'tgħid il-Knisja u x'tgħallem il-Kompendju

huwa l-ikbar għodda. Imbagħad l-index tiegħu iħaffef ix-xogħol għas-sacerdot u għal għalliem. Inkitbu mijiet ta' kotba fuq it-tagħlim soċjali imma dan id-dokument huwa uffiċjali. Tajjeb ukoll li jiġi f'idejn nies ta' reliġjonijiet oħra u mhux inqas fl-idejn ta' l-għedewwa tal-Knisja. Mhux sewwa li n-nisrani jduq gidma minn hawn u minn hemm tiegħu. Irid jaqra u jixtarr u jahrat fit-300 paġna tiegħu.

### **Assisi, Ottubru 2005**

Għaddiet sena u għadna ma qlibniex għal nofs Otubru. Mijiet ta' żgħażaġħ immarċjaw f'Assisi għall-Jum il-Paċi - 4 ta' Ottubru. Festa ta' San Frangisk ta' Assisi. Fit-triq inqraw siltiet minn dan il-Kompendju. Bħal kull sena ukoll komun wara l-ieħor minn imissu fl-Italja jofri qolla żejt u jixgħel il-lampa li hemm fil-bażilika ta' San Frangisk t'Assisi. Din is-sena kien imiss lil Emilia Romagna. Għalhekk kien Sergio Cofferati, sindku ta' Bologna li xegħel il-lampa. Mons Carlo Caffara, Arcisqof ta' Bologna tkellem quddiem folla nies mill-Italja kollha. Waqt li xejjer f'idejh il-Kompendju tat-Tagħlim Soċjali tal-Knisja għajjat: "Tajjeb li tkunu tafu u tfakkru lil ħaddieħor. Ma jistax ikun hemm futur jekk ma nitkellmux fuq min għamel il-gid fl-imghoddi. Tajjeb li hawn f'Assisi quddiem reliġjonijiet u razez nitkellmu fuq it-tajjeb ta' kulhadd.

Inwiegħbu bis-serjeta' kull mistoqsija. Ma naħbu xejn jew naqilbu kif jaqbel biex inwahaħlu fit-tolleranza. Nghidu l-verita' li l-irġiel bħal San Frangisk saru rari. Nghidu li qegħdin inrawmu fiż-żgħażaġħ tagħna - fernezija għal gid materjali. Nghidu li meta jiftaħ ħalqu isqof nixluh b'xellugi flok nghidu li wara sena għadna ma qrajniex il-Kompendju tat-Tagħlim Soċjali.

### **Is-Sinodu**

7 ta' Ottubru ukoll. It-tnejn fil-ghodu. Sinodu ta' l-isqfijiet Ruma. Madwar 238 isqof kienu miġbura jisingħu lill-Kardinal Marc Duellat, Arcisqof ta' Quebec u Mons Rino Fisichella, Rettur ta' l-Universita' Lateranense magħżulin mill-Papa biex imexxu s-sinodu. Is-sugġett huwa l-Ewkaristija. "Fuq din jaqbel kulhadd," qal il-Papa "u kulhadd jemmen li hija l-qalb tat-twemmin tagħna." Imma l-Ewkaristija bħall-qawsalla tiġbor fiha ħafna lwien u xi kultant lewn jispikka aktar mill-ieħor.

Taħt dan is-sugġett tkellmu fuq ħafna problemi tal-lum. Min tkellem fuq il-liturgija u l-attwalita' tagħha. Min tkellem fuq is-sacerdozju. Sa tkellmu anki fuq l-ambjent. Tkellmu wkoll fuq it-tagħlim soċjali dwar il-ġustizzja u r-rabta tagħha ma' l-ordni morali. L-Isqfijiet kollha kellhom kopja tal-Kompendju tat-Tagħlim soċjali. Id-

dibattitu kien ħaj u juri impenn kbir. L-attenzjoni ta' ħafna minnhom ingibdet fuq il-problema kbira tan-nuqqas ta' sacerdoti ma jhallix nies jisingħu quddies nhar ta' Ħadd. Mons. Gabriel Penate Rodriguez, Isqof fil-Gwatemala, fisser kif fid-djoċesi tiegħu hemm iktar minn komunita' waħda li trid tistenna mill-inqas tliet xhur biex tara sacerdot. F'dan il-każ għandna għax nerringrazzjaw lil Alla għal-lajċi li jidhlu mhux biss għat-tqarbin, imma biex jgħallmu u biex jiddefendu dan it-tagħlim jekk hemm bżonn anki b'demmhom. Xhieda ħajja kien hemm. U dan jagħti ħafna kredibilita' kemm għas-sacerdoti u kemm għal-lajċi.

Nhar it-Tnejn fil-ghodu għall-ewwel darba 238 isqof ivvutaw b'mod speċjali u modern ħafna. Ivvutaw biex jagħzlu il-membri tal-Kummissjoni billi użaw it-telecomando elettroniku. Il-votazzjoni ma ħolqot l-ebda problema. Il-votazzjoni elektronika ukoll iċċensurat biex isqof ma jivvutax iktar min darba.

### **Isqof Malti**

F'din l-għodwa tkellmu fost l-oħrajn il-Kardinal Juan Sandoral u l-Kardinal Adrianus Johannes Simonis, Arcisqof ta' Utrecht fl-Olanda. Insistew fuq it-tagħlim sod fuq l-Ewkaristija. Imma l-gurnali Kattoliċi ta' nhar l-Erbgħa 5 ta' Ottubru taw

prominenza kbira lil Mons Robert Camilleri Azzopardi tal-patrijiet frangiskani Minuri, Isqof ta' Comayagua fil-Honduras. Sahaq fuq żewġ affarijiet:

1. Ried iressaq proposta fuq it-tqassim aħjar tal-kleru fid-dinja. "Fid-djoċesi tiegħi" qal "hemm saċerdot kull 13,500 nistrani waqt li fil-pajjiżi ta' l-ewwel dinja

hemm saċerdot għal inqas minn 4000.

2. Tkellem ukoll fuq il-bżonn tat-tagħlim soċjali u kosmoloġika tal-Ewkaristija. Is-sinjali katastrofiċi tal-kriżi ekoloġika u tat-tibdiliet klimatiċi jolqtu l-aktar lill-foqra. Il-klima saret theddida serja għall-paċi fid-dinja. Għad m'għandniex kuxjenza

ekoloġika.

X'hin rajt ritratt tiegħu fl-istampa ta' paġna 14 ta' l-Avvenire ta' nhar l-Erbgħa bil-qiegħda fl-ewwel ringiela tal-isqfijiet reġa fakkarni meta kien student tiegħi fil-Lyceum fl-ewwel ringiela tal-klassi u kien ġie l-ewwel fil-klassi fir-religjon u fit-tagħlim soċjali.

**It-Torċa, 16.10.05**



5 ta' Ottubru 2005

Da monsignor **Roberto Camilleri Azzopardi**, vescovo di Comayagua in Honduras, è stata invece rilanciata la proposta di «una migliore distribuzione del clero nel mondo». «Nel nostro Paese - ha detto il presule - c'è un sacerdote ogni 13.500 fedeli e nella mia diocesi si superano le 18mila anime, mentre in molte zone del primo mondo si ha una media di 4mila persone per ogni sacerdote».

## “Under 10” Commission

The Minister Provincial Br. Paul Galea, presented my name to be a member of the preparatory commission of the Chapter of the young friars that will meet in the Holy Land in 2007.

The Commission is made up of various young friars from different linguistic Conferences of our Order. I was appointed by the General Minister to represent the English speaking Conference. In selecting the members, the General Definitory choosed friars that are living near to each other with the purpose that the meetings taking place from time to time in Rome at the General Curia, could be attended by all concerned. As a matter of fact, the members master the italian language and most of them are actually studying in Rome with the exception of myself, living in Malta and Br. Jose' Juan Lopez who comes from Spain. At a late date, Br. Marcus Laibach will join us from Germany.

The Commission has already met three times and will meet again on the 10th and 11th of November. Right from the start the Minister General made it clear that in programming the days of the Chapter, time is to be allocated to listen the voice of God and to listen to each other: two salient points that characterized from the begining the Chapter of mats. As a result time will be set for speeches and for discussions in small groups. The General Minister wants to pay attention to what the young friars have to say to the Order, meanwhile he himself will discuss the present situation of so many young friars who are leaving the Order shortly after the Solemn Profession.

The last Chapter for young friars "under 10" took place in Canide'. For the next Chapter that will be held in the Holy Land, it is requested that two friars from each entity of the Order, professed no longer than 10 years will take part.

*Br. Anton Farrugia, OFM*

# The hurricane in Central America and the earthquake in Pakistan

To all Friars

Dear brothers: May the Lord give you Peace!

Once more the media has informed us about the disastrous effects left by the hurricane “Stan” in Central America and also gave us details of the tragic situation in Pakistan, after the earthquake. Deaths, destruction, poverty, tears and mourning are directly in front of us being the result of these natural disasters.

In front of these circumstances we feel “helpless”. We would have wanted to do our utmost to save all the lives involved in the situation and defend the belongings of everyone; we would have wanted to be near all those who suffered in order to wipe their tears and console them. But in reality, we could not stop all what has tragically happened; neither can we manage to be there at this delicate moment of trial.

At the same time, even if it is impossible for many of us to go there personally, through this letter, I would like to express to our brothers in Central America and Pakistan my personal solidarity and that of all the friars of the Order. Through the friars present in Central America and Pakistan, I would also like to express our solidarity to the populations who are living these tragic events.



This solidarity is also present through our intense prayers for the victims and for all those who are suffering physically and spiritually. Solidarity has also to be put into practice; and so, I invite all the friars of the Order to send donations, here at the General Curia, specifically in aid to the victims of the hurricane in Central America and the people that are suffering in Pakistan. This will enable the friars, present among the populations involved in these natural disasters, to sustain the emergency projects in act.

I ask our friars that are present in Central America and Pakistan to be very close to the people that are greatly suffering in these difficult moments, reflecting also on the sufferings and the passion of our Lord Jesus Christ. Let us remember what the Lord has said to us : “In truth I tell you, in so far as you did this to one of the least of these brothers of mine, you did it to me.” Mt 25:40

May the blessing of our Seraphic Father be with you together with my fraternal affection

Prot. 096189

Rome, 11th October 2005

Memorial of Blessed John XXIII

Fr. José Rodríguez Carballo, OFM

Minister general

# OFM VIII cent. Vigil in Assisi

*Prayer vigil for the official beginning of the celebrations of the VIII centenary of the foundation of the Order (Basilica of St. Clare – Assisi, 28th October 2005) - message by Br. José Rodríguez Carballo, ofm (Minister General).*

Dear Poor Clare Sisters: “Health and peace” (LtErm 1). In you, I greet all the Poor Clare Sisters throughout the world. My first words in this night of grace wish to express my thanksgiving for what you are in the Church and in the Franciscan Family; for your sisterly love for us, the Friars Minor, your brothers. I know how much you pray and makes sacrifices for the Church, for the Friars Minor and, in particular, for me. Thanks for everything. Your prayer is the best manifestation of your great love. Continue to be faithful to your vocation in the Church and in the Franciscan Family: support the weak members of the Body of the ineffable Christ (cf. 3LtAg).

Dear Brothers: “May the Lord give you peace!”. I greet and embrace you all as I thank you for your presence in this Basilica which jealously guards two treasures: the venerable remains of “the little plant of the most holy father Francis” (Rule of St.Cl 1,3) and the Crucifix before which St. Francis used to pray at the beginning of his conversion. In you, dear Ministers, I greet all the Ministers and servants of the different Provincial Fraternities and all the Friars entrusted to you. I greet in a special way the Novice Masters and, through them, all formators of the Order, whom I thank for their service, and all those in formation.

Today we begin the journey which will lead us to the celebration of the grace of our origins, to the celebration, in 2009, of the VIII Centenary of the Foundation of our Order. In this context, I feel the need to call on the Poor Clare Sisters and all Friars Minor: Let us walk together! We need each other in order to

be faithful to our vocation. If Francis and Clare are two names which cannot be separated, as the venerable Pope John Paul II justly said, we and you, in the same way, cannot walk separately. Our vocations and missions are complementary: “complementariness between the preaching of the Gospel, carried out by Francis and his Friars, and the contemplative life in poverty and penance, embraced by Clare and her Sisters” (John Paul II). Only by walking together will we be faithful to the will of Francis and Clare.

As we well know, during the year 2006 we will allow ourselves to be guided by the question “Lord, what do You want me to do?”, or, to be precise, by the theme of discernment. I think that this question and this attitude must be very much present in our life as Friars Minor and Poor Clares. No one - neither you or us - must remove herself or himself from the effort to rediscover the “divine legend” of Francis and Clare (John Paul II); of discerning and seeking what corresponds best to that which “our Blessed Father Francis, His true lover and imitator, has shown and taught us by word and example” (TestCl 5); of making decisions to have the heart constantly turned to the Lord; of putting our mind, our heart and our soul in the Lord (cf. 3LtAg 12-13).

“Lord, what do You want me to do?” Dear Sisters, dear Brothers, during this year of grace, which we inaugurate officially tomorrow, let us remember our resolution (cf. 2LtAg 11), so that, “with swift pace and light step” (2LtAg 12) we “may walk more securely in the way of the commands of the Lord” (cf. 2LtAg 15).

The image which our eyes are contemplating, the famous “Christ of San Damiano”, is testimony to the prolonged prayer of Francis and Clare. We do not have direct testimony to the prayer of Clare before this Crucifix, but she certainly must have contemplated it

many times, just as she herself asked Agnes to do: "In the depths of this same mirror, contemplate the ineffable charity which led Him to suffer on the wood of the cross" (4LtAg 23). From this contemplation would have been born her transformation into Him, from it she would have drawn the necessary strength to keep faithful to her resolution to follow the poor Christ and, thanks to this, she was able to bear the cross of infirmity which she had to bear for many years. Of Francis, on the contrary, we not only have knowledge of his frequent prayer before this crucifix, but we have also received the text used by the Poverello in

his moments of seeking the will of the Lord. It was around the year 1206 and the young Francis was going through a real "dark night of the soul". In that situation he prayed unceasingly:

"Most high, glorious God, enlighten the darkness of my heart and give me, Lord, a correct faith, a certain hope, and a perfect charity, sense and knowledge, so that I may carry out Your holy and true command". (PrCr).

In that moment of darkness, the search of Francis was transformed into prayer because the Lord enlightened his night, manifested His will to him and gave him the strength to fulfil it.

Dear Brothers and Sisters, during this first year of the jubilee itinerary, we also are invited to place ourselves before the Crucifix in a climate of prayer and openness of heart; we are invited to allow ourselves to be gazed upon by its great and luminous eyes, to listen to its sweet and questioning voice, which today repeats, as in yesteryear: "Go, repair my Church...". Let us permit Christ to open the eyes of our heart during this year of grace as He did for

the man born blind and for the young Francis, so that we may know and, with His grace, may fulfil, His "holy and true command" at all times.

As we dispose ourselves to receive all this and following the example of Francis, let us pray:

"Most High, glorious God", may our hearts be always turned towards You in order to walk according to Your commands and to fulfil Your holy will at all times.

"Almighty, Most Holy, Most High and Supreme God", give us a wise and intelligent heart in order not to wander from the right path and to distinguish good from evil.

"O Lord, the one God, who does marvels", may Your breath blow on us to make us capable of daring in the name of Jesus; stretch Your right hand over us and guide us with power and mercy

along the gospel path which You revealed to Francis; be our strength and salvation so that we may walk in fidelity, justice and righteousness of heart.

"Almighty God, merciful Lord", increase our faith, hope and charity and, in order to receive Your promises, grant us the power to love and fulfil Your "holy and true commands".

"Most High, Almighty, good Lord", in this night of grace we present all the friars of the Order to You: those that joyfully live the Franciscan vocation so that You may confirm them in the path undertaken; those who are tempted to look back so that they may feel Your closeness; the old so that they may not diminish in their faith; the adults so that they do not weaken in their hope and in their love for You and, through You, for all men and women, our sisters and brothers; the young so that they may place their mind, soul and heart consolation in You.

Lord, stay with us, now and for ever. Fiat, Fiat. Amen.

*during this first year of the jubilee itinerary, we also are invited to place ourselves before the Crucifix in a climate of prayer and openness of heart*

**FR. JOSÉ RODRÍGUEZ CARBALLO, OFM**

.....  
**TOTIUS ORDINIS FRATRUM MINORUM MINISTER GENERALIS  
ET HUMILIS IN DOMINO SERVUS**

## **Ratification**


In the Provincial Chapter of the Franciscan Province of the "St. PAUL" in Malta, canonically celebrated at the House of Valletta, under the presidency of the Provincial Minister, Br. PAUL GALEA, on the 6<sup>th</sup> June 2005, the following friars were elected:


**Provincial Definitors:** MICALLEF, Fr. MARCELLINO  
GHIRLANDO, Fr. MARCELLO  
COLEIRO, Fr. MARTIN  
MAGRO, Fr. STEPHEN.

The General Definitorium in its session of the 1<sup>st</sup> October 2005 attentively examined these elections and approved them.

Therefore in virtue of this document  
**WE DECLARE THE ABOVE MENTIONED ELECTIONS  
VALID AND RATIFIED**  
in accordance with art. 165 §1  
of the General Statutes  
of the Order.

Given in Rome, at the General Curia of the Order  
On the 5<sup>th</sup> October 2005.

  
Br. Sandro Overend Rigillo, ofm  
Secretary General

  
Br. Jose Rodriguez Carballo, ofm  
Minister General

Prot. 096019

*FR. JOSÉ RODRÍGUEZ CARBALLO*

.....  
TOTIUS ORDINIS FRATRUM MINORUM MINISTER GENERALIS  
ET HUMILIS IN DOMINO SERVUS

## **Ratification**


In the Capitular Congress of the Franciscan Province "St. Paul" in Malta, canonically celebrated at the House of Valletta, under the presidency of the Provincial Minister, Br. PAUL GALEA, on the 5<sup>th</sup> June 2005,

the elections of **GUARDIANS, VICARS AND BURSARS** of Houses and other **OFFICE-HOLDERS** were duly carried out.

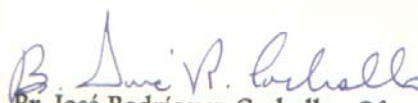
The General Definitorium in its session of the 1<sup>st</sup> October 2005 attentively examined the ACTS of these elections and approved them.

Therefore, in virtue of this **DECREE**,  
**WE DECLARE THE ABOVE MENTIONED ELECTIONS**  
**VALID AND RATIFIED**  
in accordance with the prescriptions of art. 165 §1 of the  
General Statutes of the Order.

Given in Rome, at the General Curia of the Order  
on the 5<sup>th</sup> October 2005.

  
Br. Sandro Overend Rigillo, Ofm  
Secretary General



  
Br. José Rodríguez Carballo, Ofm  
Ministro General

Prot. 096020

# Commission of Justice and Peace

Franciscan Fathers  
291, St. Paul Street  
Valletta – VLT07  
Malta.

Tel. 0356-21238218 Fax 0356-21231266  
Email- [provofm@vol.net.mt](mailto:provofm@vol.net.mt)

Prot. 05010\118

25<sup>th</sup> October, 2005.

Commonwealth Secretariat  
Marborough House  
Pall Mall  
London SW1Y-5HX  
United Kingdom.

Don Mc Kinnon  
Commonwealth Secretary General

We are men who are committed to the ideals of St. Francis. As Franciscans we believe that all God's creatures are called to live as brothers and sisters. Our father St. Francis addressed the social leaders of his time with the challenge of peace and today we are called to engage world leaders for the work of peace. The Franciscan Order is a non Governmental Organization at the United Nations.

We are following with great interest the preparations for the Commonwealth Conference in Malta next month. This event grant us the occasion to bring for your awareness the real challenges which affect the poor with whom day in day out we share life.

We are very concerned about human rights issue in Commonwealth countries some of which affect Malta too through the flow of refugees and economic emigrants that they generate. We are concerned about the avoidable suffering in commonwealth countries; this in turn triggers violence, exploitation and refugee flows intensifying many hardships.

These problems have been discussed for decades and they are still with us. We therefore appeal to all Heads of Commonwealth to highlight it in your agenda of works in Malta.

This issue may not be as exciting as other international pressures but investing time, energy and money to tackle this urgent problem of refugees will be a credit to your efforts in the process of an end to discrimination.

# PROGRAMM TAŻ-ŻJARA FRANĠISKANA FIŻ-ŻEJTUN

4 - 13 ta' Novembru 2005

Il-Ġimgħa, 4 ta' Novembru

Il-franġiskani iqarru fil-parroċċa bhala thejjija għas-Sagrament tal-Grizma ta' l-Isqof.

Is-Sibt, 5 ta' Novembru

Ċelebrazzjoni tas-Sagrament tal-Maħfra fil-parroċċa, fil-knisja ta' San Girgor u f'Ġebel San Martin.

Il-Hadd, 6 ta' Novembru

Ċelebrazzjoni tas-Sagrament tal-Grizma ta' l-Isqof, fejn is-simbolu tas-salib TAU se jingħata lit-tfal li se jirċievu l-Grizma ta' l-Isqof.

6.30 p.m. Fil-Quddiesa jingħata bidu għaz-Zjara Franġiskana.

It-Tnejn, 7 - 11 ta' Novembru

Zjajjar lit-tfal u zgħazagh ta' l-Iskola Sekondarja tal-Bniet Carlo Diacono u t-tfal ta' l-Iskejjel Primarji A u B u filgħaxija zjajjar lill-familji f'Ġebel San Martin u Hal Tmiem.

Adorazzjoni Ewkaristika u Servizz tal-Qrar

It-Tnejn: Knisja Parrokjali 7.00 - 9.00 p.m.

It-Tlieta: Kappella Madonna tal-Hniena 6.00 - 8.30 p.m.

L-Erbgħa: Knisja San Girgor 7.00 - 9.00 p.m.

Il-Hamis: Ġebel San Martin 6.30 - 8.30 p.m.

Il-Ġimgħa: Kappella Salvatur u dik ta' S. Marija 6.00 - 8.00 p.m.

Kuljum fil-Knisja ta' l-Ispirtu s-Santu mis-7.30 - 9.30 a.m., 3.15 - 5.30 p.m.

Quddiesa u Zjara lill-Anzjani l-Hamis, 10 ta' Novembru

Għeluq, il-Hadd, 13 ta' Novembru fil-Knisja ta' San Girgor, b'quddiesa animata miz-Zgħazagh Franġiskani



# L-Evangelji mill-Art Imqaddsa

**Marthese Brincat**

**Ghall-ewwel darba fl-istorja tax-xandir religjuż, iċ-ĊAM Productions International, taħt id-direzzjoni ta' Fr. Louis Mallia, MSSP u Marthese Brincat, fil-programm soċjo-religjuż 'Sejjahtli' li qed jixxandar live fuq Super 1 Television kull nhar ta' Sibt fil-5.35 p.m. U waqt il-programm li wkoll jixxandar live fuq Net Television 'Haddiehor' kull nhar ta' Hadd minn 12.00 p.m. Sas-1.30 p.m., it-telespettaturi qed ikollhom l-opportunita' li jzuru l-Art Imqaddsa, flimkien matim li mar jiġbed għal 15 il-gurnata proprju fejn tweled, ghex, miet u qam Ġesu' Kristu.**

Qed tkun esperjenza sabiħa, unika u spiritwali din il-mawra jew pellegrinagg, li qed nuru kull nhar ta' Sibt u Hadd fuq Super 1 u Net TV.

L-ewwel morna Nazaret, fejn kienet toqgħod il-Madonna u fejn l-Anglu dehrilha biex iħabbriha li kienet ser tkun omm Ġesu'. Fil-viċin ukoll għad hemm il-fdalijiet ta' dik li kienet id-dar ta' San Ġużepp li wkoll ser jinqara l-Vangelu minn hemm. Kienet emozzjoni spiritwali qawwija meta rrealizzajna li f'dan il-post qaddis il-Madonna laqgħet fil-guf tagħha lil Ġesu'.

Betlem, raħal ftit 'il

bogħod minn Ġerusalem, b'bażilika kbira li jagħmlu minnha l-Griegi, l-Armeni u l-Insara. Taħt din il-bażilika għadek issib l-għar fejn il-Madonna welldet lil binha Ġesu'.

In-nies devoti li rajna jqimu din ir-rokna importanti kienet xi haġa li timpresjonak. Daqs tefgħa ta' ġebbla 'l bogħod issib il-post fejn il-Madonna qiegħdet lil Ġesu' f'maxtura. Għalkemm il-post mudlam imma l-qima hija kbira. Meta tidhol hemm ġew wiehed ma jkunx irid jinqala' malajr.

Zorna Għajn Karem fejn Santa Elizabetta kienet toqgħod meta Marija marret iżzurha u wkoll fejn tweled Ġwanni. Huwa post ftit 'il barra minn Ġerusalem, post sabiħ u arjus.

Xi siegħa u nofs 'il barra minn Nazaret insibu Kafarnahum. Post li mhemmx nies joqogħdu fih, għajr kunvent tal-patrijiet Frangiskani.

Kafarnahum kienet il-belt fejn Ġesu' għallem u wettaq mirakli, kien post fejn kien joqgħod San Pietru, fil-fatt għad hemm il-fdalijiet ta' dik li kienet id-dar tiegħu. Illum għadek issib fdalijiet tarraħal tal-qedem, huwa post mal-baħar jew l-għadira tal-Galilija li madwarha hemm il-Golan Heights, is-Sirja u l-

Ġordan. Għalkemm jgħidulha għadira jien inqisu aktar baħar għax it-tul u l-wisa' tiegħu huwa daqs Malta. Biex qsamna minn naha għall-oħra hadna siegħa. F'din l-għadira Ġesu' wkoll wettaq il-miraklu tal-ħut, u naqraw ukoll il-ġrajja tat-tempesta. Tlajna fuq il-muntanja Tabor, li għalkemm mhijiex fil-veru sens tal-kelma muntanja, hija għolja kbira, fejn Ġesu' kien ha lil xi dixxipli u fejn narawh mibdul u fejn nisimgħu lil Alla nnifsu jitkellem dwar Ibnu l-għaziż.

Għolja oħra jgħidulha l-Beatitudnijiet, huwa post b'panorama li ma tantx tinsieha malajr. Huwa post fejn Ġesu' tana l-famużi Beatitudnijiet, li aħna nqisuhom bħala pass 'il quddiem mill-kmandamenti ta' Mose'.

Fost sħana u xemx taqli, morna b'minibus li kienet għad-dispozizzjoni tagħna, Ġeriko, Betanja fejn kienu joqogħdu Lażżru, Marta u Marija, Betfaġe, minn fejn Ġesu' daħal Ġerusalem bin-nies ixejru l-palm, Banjas fejn Ġesu' għamel lil San Pietru bħala kap tal-Knisja.

Interessanti hafna kienet il-mawra tagħna f'monasteru tal-Griegi li qiegħed imħaffer fil-blat fuq l-għolja ta' Ġeriko, fejn qabel kien deżert, u fejn

Kellna nitilgħu bil-*cable car* u wara hafna taraġ biex nilhqu dan il-monasteru fejn għad hemm il-ġebbla fejn Ġesu' talab u għamel 40 ġurnata jsum.

Żorna wkoll Ċesarija Marittima u Ċesarija ta' Filippu, żewġ postijiet impressjonanti fejn ukoll inqraw xi evanġelji tal-Ħdud. Ma nixtieqx ninsa nsemmi li żorna Kana, l-aktar post qrib Nażaret, fejn Ġesu' għamel l-ewwel miraklu tiegħu bl-inisstenza tal-Madonna.

Dawn il-postijiet kollha żorniehom fl-ewwel ġimgħa, fejn barra li Fr. Louis Mallia u Marthese Brincat qraw l-evanġelji ta' xi Ħdud tas-sena liturgika, Fr. Marcello Ghirlando, OFM, u Fr. Twanny Chircop, OFM, taw l-ispjega ta' l-evanġelju u dettalji ta' l-istorja tal-post. Fr. Louis li kien ukoll il-cameraman, qagħad attent hafna biex jiġbed l-aħjar u l-isbaħ xeni ta' kull rokna u post li żorna.

It-tieni ġimgħa qgħadna Ġerusalem u hemm mill-hotel li konna qegħdin fiha kellna xena indeskrivibbli. Il-ħajt ta' Ġerusalem il-qadima bil-wied li jifred in-naħa ta' fejn konna aħna u Ġerusalem.

Kienu ilhom jgħiduli

li l-patrijiet li Ġerusalem se timpresjonani aktar mill-postijiet l-oħra kollha, pero' jien ma emmint-homx. Mill-ewwel biddilt l-opinjoni għax verament Hija belt unika. It-toroq dojoq, it-turġien, il-ħwienet, in-nies ta' kull nazzjonalita' li tara, is-suldati Lhud ma' kull kantuniera, il-kwantita' kbira ta' frott sabiħ fuq *it-trays* barra l-ħwienet tal-merċa, kollox jindika li din hija belt bieżla u traffikuża.

Bizżejjed ngħidu l-mijiet ta' nies li jżuru dak li jissejjah il-wailing wall, fejn darba rajna l-Papa Ġwanni Pawlu II ibus u jqiegħed ittra, imma żgur l-aktar impressjonanti u spiritwalment thallik taħseb u timmedita huwa l-qabar ta' Kristu u l-Golgota. Dawn it-tnejn flimkien ftit 'il bogħod minn xulxin jinsabu taht bażilika enormi. Għalina l-insara dawn il-postijiet huma l-qofol tat-twemmin tagħna, għalina ma jfissrux biss siti arkeoloġiċi imma jfissru għaqda spiritwali ma' Alla u ma' Ġesu' Kristu. Konna ixxurtjati li fil-hin li morna nżuru l-qabar ta' Kristu ma kien hemmx hafna nies, allura stajna nifilmjaw u nispjegaw l-evanġelju bil-kumdata' u t-trankwilita li wiehed ikollu bżonn.

Għall-ewwel darba f'ħajti ma xtaqtx nitlaq minn dan il-post għażiż u qaddis.

Għażiż ukoll kien il-post fejn għad hemm il-fdalijiet tal-qabar tal-Madonna. Huwa post fejn jieħdu ħsiebu l-Griegi-Ortodossi, morna lejliet Santa Marija, għalhekk kien imzejjen b'ħafna fjuri, kandelabri u xemgħat. Żgur ma nistax ninsa ċ-ċenaklu fejn Ġesu' għamel l-aħħar ċena u waqqaf l-Ewkaristija.

Nista' nibqa' nirrakkonta hafna aktar fuq dawn il-postijiet fl-Art Imqaddsa biex it-tele spettaturi jibqgħalhom x'jaraw. Żgur li din l-esperjenza sabiħa li għaddejna minna jiena, Fr. Louis Mallia, MSSP, Fr. Marcello Ghirlando, OFM, u Fr. Twanny Chircop, OFM, flimkien ma' Joe Borg li ha ħsieb is-*sound*, ser tibqa' magħna għal dejjem. Żgur ukoll li dak li qed nuru permezz tal-programmi *Sejjaħtli* fuq *Super 1* u *Haddieħor* fuq *Net TV* ser tkun esperjenza sabiħa u interessanti għat-tele spettaturi kollha. Bejn il-filmati sbieħ, bejn il-kummentarji tal-Vanġeli u tal-post, dawn il-programmi għandhom iħallu toghma tajba u aktar lil kull min jarahom. *lehen is-sewwa, is-sibt, 08.10.05*



## Vatican offers swap deal to regain site of Last Supper

FROM RICHARD OWEN IN ROME

THE Vatican is hoping to regain control of the Room of the Last Supper in Jerusalem, one of the most sacred sites in Christianity.

It will, in exchange, hand over to the Jewish community the historic synagogue at Toledo in Spain, at present a Catholic church.

The proposals, contained in a draft agreement between the Israeli Government and the Vatican, come on the eve of a state visit to the Vatican next month by President Katzav. Final details on a long-delayed accord on the status of Roman Catholic properties in the Holy Land are expected to be agreed during the visit, marking a new era of reconciliation between Christians and Jews after centuries of hostility.

The Upper Room, where the Last Supper is said to have taken place, is held by Christians to be the place where Jesus broke bread and drank wine with the disciples on the eve of his Crucifixion and also where the Holy Spirit descended on the disciples at Pentecost.

The Last Supper has become an iconic Christian image, painted most famously by Leonardo. The Room of the Last Supper is the fourth most holy place in Christendom after the Holy Sepulchre in Jerusalem, built over

Christ's tomb, the Basilica of the Annunciation in Nazareth, where the Virgin Mary was told by an angel she was to give birth, and the Basilica of the Nativity in Bethlehem, where the birth took place.

The present Gothic-arched room is not the original but was built by the Crusaders in the 14th century. It was taken over in 1342 by the Franciscans, the Catholic custodians of Christian sites in the Holy Land.

Along with the rest of Jerusalem, it fell to the Ottoman Turks in the 16th century and was transformed into a mosque, whose Arabic inscriptions are still visible. Since the foundation of Israel the area has served as the site of Jewish yeshivas, or religious schools, since Jews believe that the Tomb of King David lies beneath the spot.

Il Messaggero, the Rome daily, said possible reciprocal gestures include the return to Jewish control of the 12th-century synagogue in Toledo, which, after the suppression of Judaism in Spain in the 15th century, became the Church of Santa María La Blanca.

A synod of bishops in the Vatican, the first to be held by Pope Benedict, is currently discussing issues related to the Eucharist, or Holy Communion.

The renewed Christian-Jewish dialogue comes on the 40th anniversary of Nostra Aetate, the Second Vatican Council document which condemned anti-Semitism and paved the way for the establishment of diplomatic relations between Israel and the Vatican in 1993.

The German-born Pope has reached out to Jews as well as Muslims since his election in April, and in August visited the Cologne synagogue.

### THE ROOM

- \* The Upper Room is in a building outside the Dormition Abbey behind the Franciscan house on Mount Zion in Jerusalem
- \* King David's Tomb is believed to be at the base of the building
- \* It is thought to also be the scene of Jesus' appearance before the Apostles after the Resurrection and the descent of the Holy Spirit upon them at Pentecost
- \* The building was the seat of the Mother Church of Jerusalem for many years, and was a Franciscan medieval friary until 1561
- \* The room was later turned into a mosque, as shown by the mihrab (niche set in the wall indicating the direction of Mecca) and Arabic inscription forbidding public prayer at the site

# Medieval Malta in the Vatican archives

Louis J. Scerri

**GEORGE AQUILINA and STANLEY FIORINI (eds): *Documentary Sources of Maltese History, Part IV Documents at the Vatican; No. 2 Archivio Segreto Vaticano: Cancellaria Apostolica and Camera Apostolica and related sources at the Bibliotheca Apostolica Vaticana 416-1479, Malta 2005, lxxviii+329 pp., ISBN99909-45-37-3.***

THE series of publications entitled *Documentary Sources of Maltese History* has by now established as an unparalleled collection of documents in various local and foreign archives which are almost impossible for normal researchers to access. It is indeed a monumental contribution to Maltese historiography.

Having such documents, transcribed for easy consultation, at one's disposal is a boon that facilitates all future research work on local political, social, economic, and ecclesiastic subjects. All present and future historians must continuously render thanks to all those involved in this huge and ambitious project, which is truly one that could be pushed forward for EU funding.

Fr George Aquilina and Professor Stanley Fiorini have in the past collaborated on many joint research projects, including volumes in this present series. Indeed Fiorini has contributed to all the

six previous volumes, four of which by Fiorini himself. Fr Aquilina, on his part, had collaborated with Fiorini on the definitive edition of the Dusina report, one of the seminal sources of our history.

The present volume is fundamental to the study of the Church in Malta from the fifth century to almost the end of the 15th century. And, keeping in mind the great influence the Church had in all aspects of Maltese life, this volume also serves to continue to throw much needed light on our dark period.

## **A thousand years**

The documents thus cover a thousand years, centuries in which the Church too evolved into a highly efficient organisation. The Vatican Secret Archives are a unique repository of official documents stretching back to the dawn of the establishment of Christianity, valid not only for the history of the Church but of European history. The Gregorian reform of the 11th century had reorganised the college of cardinals, the *Camera Apostolica*, with its financial administration, and the *Cancellaria Apostolica*.

The earliest document that refers to Malta does not specifically

mention it. It is dated March 19, 416 and it is a letter by Pope Innocent I to the bishop of Gubbio entrusting him with the task of standardising practices within the Roman Church. The Maltese Islands must be "the islands that lie between Africa and Sicily", which know its foundation to apostolic evangelisation.

This, of course, the earliest known official documented 'confirmation' of the apostolic foundation of the local Church, although the earliest Christian catacombs do not antedate the fourth century.

The next reference is dated to the late fifth or early sixth century. In the *Liber Pontificalis*, a source which, however, includes several 'facts' of dubious historical consistency, reference is made to 'Marigaulum' which is authoritatively accepted to be a reference to the Maltese archipelago, which is also referred to in other contemporary sources as Melitegaudos or Gaudomelite. The 'Massa Amalon' in Mengaulum then contributed 222 *solidi* to the baptistry of the Lateran, traditionally attributed to Constantine in AD 317, which makes it contemporaneous with the aforementioned archaeological evidence.

## **Names of Malta**

Indeed one of the main problems facing researchers is the various names

given to the archipelago. The editors give a very succinct overview of the situation that can often prove to be most confusing. The name 'Malta' is first met in the fourth-century *Itinerarium Antonianum*, but there are indeed a plethora of appellations for both major islands, which invite the utmost care on the part of the researcher. Thus there can be confusion with the Latin forms of the island of Meleda in Dalmatia, the sees of Mileto and of Malvito in Calabria, and even with the see of Milevium in Numidia (where two councils were held in the fourth and attributed to our islands by some historians). Indeed the editors suggest the idea that such confusion may have led to the eventual use of Milevitana for the see of Malta.

Thus, while there has to be care with the name of Melitensis in 12th- and 13th century documents, the use of Malten-sis is a clear and distinct reference to Malta.

One of the many controversial aspects of Maltese medieval ecclesiastical history is the list of bishops who administered the see, especially in the light of the many well-intentioned interferences by later historians, keen above all else to establish an uninterrupted succession from the times of the apostles.

Aquilina and Fiorini try to navigate through this morass of sources and interpretations in a section of their introduction for which many schol-

ars will be truly grateful.

One positive identification, however, is that of *Joannes episcopus Melitensis*, whose signature on the 1113 Bull of Paschal II has in the past given rise to some doubts by iconoclastic historians as being a fake meant to boost Malta's Christian image. The editors' discovery of a copy of a 14th-century copy (hence copied in times above suspicion, well before Malta was ever a twinkle in the eyes of the Order) in the Madrid Archives also bears his signature.

Sweeping aside the cobwebs, a more definitive list of bishops can be built, especially for the period pre-1300. So, for example, it can be established that the see of Malta was already erected by 1156, and, though not impossible, a much earlier erection is unlikely. Moreover, Malta remained mostly populated by Muslims well into the 13th century, explaining why the bishop of Malta preferred to live in more Christianised Sicily.

As for the post-1300 sequence of bishops, the documents presented help to flesh out the known information. Many details, for example, can be gleaned for the term of office of Jacobus, who succeeded to the see in 1346. Among the many rights he collected, there was one which enabled him to say Mass in pontifical robes in Syracuse where he usually resided, even though this was actually far from the site of his see. He also served

as envoy for Sicilians at the papal court of Avignon.

### **Absentee clergy**

The question of local benefices being seized by absentee clergy was, of course, a *leit-motif* of the period. The earliest solid information about local benefices is only found as late as 1436 in Bishop de Mello's famous *rollo*, which shows a good number of benefices having been founded locally.

The first bishop who chose to be with his flock was most probably the Augustinian Hilarius (1356-70), a former bishop of Bethlehem, and shared with them the perils of the plague. He, too, was most concerned with how his income had suffered thanks to those who must have made considerable hay while the bishops were away.

The picture improves much from the 15th century onwards. The Vatican documents now present editors hazard a learned supposition that it may have been Hilarius who erected the first parishes. More information about the parishes of Birkirkara, Zejtun, and Naxxar can be teased from these documents. A collegiate for Gozo One particular reference is bound to fuel a degree of historical controversy. A document dated December 22, 1463 issued at the Vatican refers to the granting of tithes prebend of the Collegiate *Ecclesie*

*Beate Marie Terre Gaudisii.* The signal importance of this reference is that the church of St Mary within the castle of Rabat is referred to as a collegiate church a couple of centuries earlier than hitherto known.

Certainly such a reference in an official document must be treated with all respect and cannot be easily argued away. Yet, as the editors make expressly clear and every historian is taught or soon learns, these documents must be handled carefully as they might prove inexact.

The editors, for example, mention that, in 1143, Nilos Doxopatos mentioned that the metropolitan see of Sicily had 17 suffragan bishops, including those of Gozo and of Malta! Duzina too refers to Mosta as a parish in 1575, 33 years before its official erection. Moreover the letter of erection of the Mosta parish of September 16, 1608 says that the vil-

lage is about three miles distant from Naxxar, while a letter written by the *Mostin* themselves on July 23, 1610 asking for the delayed erection of the parish to be affected says that the village is *two* miles away!

This is not to gainsay the importance of this Vatican document that cannot simply be ignored as it can rewrite Church history in Gozo. As in the case of all documents, there is the obvious need of constant further research to confirm or deny it.

#### **Medieval *mappa mundi***

The documents presented in this publication fail to illuminate the reasons why the religious orders came relatively so late to the island, although some welcome new details are to be found. The Benedictine *Frater Henricus de Malta* reported the the Pope on the excesses of Abbot Henry of Cluny as early as 1274, although it is pointed out that de Malta is an ambivalent term that does

not necessarily mean Malta-born.

Another document concerning the Franciscan Tertiaries seems to confirm the editors' earliest suggestions in another book regarding benefices concerning the hospital of St. Francis at Rabat.

Two other most fascinating documents presented in this collection are a *mappa mundi* of the eight or ninth century and a fifty-century description of the world attributed to Paulus Orosius which are both found in the Bibliotheca Apostolica. It is interesting that while there is no mention of *Insula Melita*, yet in both there is mention of an *Insula Calypso*, facing the Syrtes, within Africa.

Although the book is very neatly printed, there seems to be a recurring flaw in the layout of the series with the inside margin being too narrow making it impossible to read words inside on the even pages without ill-treatment.

***The Sunday Times,*  
16.10.05**

### ***Tifkira ta' hutna li telqu qabilna u qed jistrieħu fis-sliem***

- **Il-Ħamis, 3 ta' Novembru 2005**
- **Ħin: 10.30 a.m.**
- **Kappella tal-Provinċja fiċ-ċimiterju Marija Addolorata**

### ***Sitt xhur mill-Kapitlu Provinċjali: rapporti u diskussjoni dwar il-ħajja ta' talb u l-ħajja fraterna ta' kull komunita'***

#### **Laqgħa tad-Definitorju Provinċjali u l-Gwardjani**

- **Il-Ħamis, 30 ta' Novembru 2005**
- **Ħin: 10.00 a.m.**
- **Kunvent Sant' Antnin, Mgarr - Ghawdex**

## Patri Alessju Galea, O.F.M.

**Kan. John Ciarlo'**

Patri Alessju Galea magħruf għal-ħidma u l-imħabba kbira tiegħu għal persuni bla dawl, tweled il-Belt fis-7 ta' Jannar ta' 1922. Ta' erbatax-il sena daħal mal-Patrijiet Frangiskani Minuri u wara li għamel l-istudji tiegħu, huwa gie ordnat sacerdot fis-6 ta' April 1946 fl-eta' ta' 24 sena. Ftit xhur wara l-ordinazzjoni tiegħu, huwa gie mibgħut biex jagħmel xogħol pastorali ġewwa Cardiff, Wales, f'parroċċa fqira fejn il-biċċa l-kbira tal-familji kienu haddiema tal-faħam. Huwa hadem kemm felaħ fost tant familji fil-bżonn u bil-karattru helu tiegħu kien jiġbed in-nies mhux lejħ biss biex jgħin hom f'dak kollu li kellhom bżonn, iżda wkoll biex iferraħhom bil-karattru ferrieħi tiegħu. Huwa qatta l-ewwel snin tas-sacerdozju tiegħu f'din il-ħidma missjunarja tiegħu mbiegħed minn pajjiżu.

Meta gie lura Malta, matul il-bqija tal-ħajja reliġjuża ta' patri frangiskan huwa kien jaqdi diversi ufficċji fil-provincja frangiskana, u kien hemm żmien ukoll meta kien ukoll Definitur Provincjali ta' l-Ordni Frangiskan Minuri.

Wieħed mill-ufficċji li Patri Alessju kellu tant għal qalbu, ufficċju li nistgħu ngħidu li kien jaqdi bl-akbar

dedikazzjoni, imħabba u entuzjażmu, kien dak ta' Kummissarju Nazzjonali ta' l-Ordni Frangiskan Sekulari. Huwa kien jiddedika tant ħin u energija, sejjer minn post għall-ieħor biex jagħti formazzjoni spiritwali meħtieġa lit-Terzjarji Frangiskani. L-ghaxxa tiegħu kien li jagħti l-konferenza tax-xahar lit-Terzjarji biex bl-akbar semplicita' u heġġa jwassal fin-naħat kollha ta' Malta u Ghawdex il-messaġġ frangiskan ta' paċi u ġid lil kulhadd.

Hidma ohra li kienet tant għal qalb Patri Alessju kienu l-pellegrinaggi, kemm f'Malta kif ukoll barra minn Malta. Wieħed jista' jgħid li m'hawnx santwarju wieħed fil-gzejjer tagħna li Patri Alessju matul is-snin tal-ħajja reliġjuża tiegħu ma kienx ikaxkar miegħu tant devoti minn kull naħa ta' Malta u Ghawdex, biex jeħodhom mhux biss iżuru, iżda wkoll biex jitolbu u jirriflettu fid-diversi santwarji li hawn mxerrdin madwar il-gzejjer tagħna, b'mod speċjali fis-santwarji marjani tal-Madonna ta' Pinu ġewwa Ghawdex, u dak tas-santwarju tal-Madonna tal-Mellieħa. Għalih dawn kienu okkazjonijiet sbieħ li kien jinqeda bihom biex ihegġeg lid-devoti u jqanqal fihom imħabba

lejn il-Madonna li tant kien ihobb.

Izda żgur li Patri Alessju Galea jibqa' jissemma għall-imħabba kbira li kellu lejn persuni neqsin mid-dawl. Nistgħu ngħidu li kien hu l-ewwel wieħed f'Malta li wera tant imħabba u heġġa biex lil persuni neqsin mid-dawl itaffilhom it-tbatija kbira li jkollhom jgħaddu minnha. Kien hu l-ewwel wieħed li ħaseb fihom, u wara ħafna taħbit irnexxielu jwaqqaf l-hekk imsejħa "*St. Francis Guild for the Blind*". Permezz ta' din l-ghaqda, huwa ta' spiss jorganizza laqgħat għal persuni neqsin mid-dawl, mhux biss laqgħat reliġjużi iżda wkoll soċjo-rikkreattivi. Megħjun minn għadd ta' *helpers*, huwa kien jagħtihom kull għajnuna f'kull ma kien ikollhom bżonn.

Patri Alessju dejjem hadem fil-moħbi u mingħajr daqq ta' trombi u bl-akbar semplicita' u umilta'. Kull min jersq lejħ dejjem sab fih frangiskan twajjeb, dhuli, ċajtjer, dejjem lest biex jagħder u jahfer u jagħti l-għajnuna tiegħu lil min kien l-aktar jeħtieġa. Huwa kien kbir ħafna fid-daqs imma qalbu kienet wisq akbar, ghax fiha kien hemm post għal kulhadd.

Bil-ħsieb li jkun ta' għajnuna għat-tfal ta' familji numerużi f'qar,

***ikompli p.***

**ikompli minn p.**

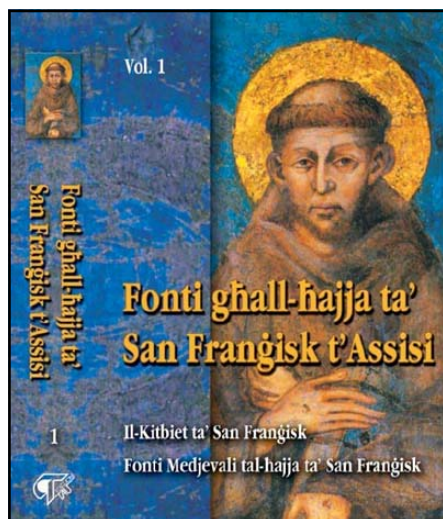
fqar, Patri Alessju Galea waqqaf ukoll is-”*St. Elizabeth Society for needy children.*” L-ghaxxa tiegħu kien li jorganizza ħarġiet fil-kampanja għat-tfal ta’ familji foqra u numerużi, jehodhom jilagħbu, jagħtihom xi rigal ċkejken biex iferraħhom u jirrakkontalhom xi fatti biex jgħallimhom. Huwa kien ukoll id-Direttur Spiritwali tal-”*Piccola Famiglia Francescana*”, għaqda ta’ xebbiet li jgħixu l-ispirtwalita’ frangiskana waqt li jibqgħu jgħixu fi djarhom. Patri Alessju miet fit-23 ta’ Marzu ta’ l-1980 fl-eta’ ta’ 58 sena. L-aħħar ħidma tiegħu kienet li jieħu għadd ta’ persuni neqsin mid-dawl iżuru s-santwarju ta’ San Ġużepp Inkurunat fir-Rabat ta’ l-Imdina li tiegħu kien tant devot.

**Lehen is-Sewwa, 02.07.05**

## **JGHALLEM FIL-FRANCISCAN STUDY CENTRE, CANTERBURY**

Bhal snin oħrajn, din is-sena wkoll Fra Noel jinsab għal perjodu ta’ 4 ġimgħat fil-Franciscan International Study Centre ta’ Canterbury, biex jagħti sensiela ta’ 30 lecture dwar il-Fonti Frangiskani. L-istudenti huma reliġjużi irġiel u nisa Frangiskani, flimkien ma’ membri ta’ l-OFS u wkoll xi membri tal-moviment Frangiskan fi ħdan il-Komunjoni Anglikana, li huma ġejjin minn postijiet li huma “English-speaking”. Il-kors jitratta temi bħalma huma l-“Franciscan Question”, il-bijografiji ta’ Celano, Julian of Speyer, S. Bonaventura, Three Companions, Assisi Compilation, Speculum Perfectionis, Actus-Fioretti, u Sacrum Commercium, flimkien ma’ Fonti oħrajn bħalma huma Jacques de Vitry, Dokumenti Papali, Ubertino da Casale u Angelo Clareno, Jacopone da Todi, Dante u l-affreski ta’ Giotto fil-bazilka ta’ Assisi.

**informazzjoni**



### **FONTI GĦALL-HAJJA TA' SAN FRANGISK T'ASSISI**

Kemm is-*Sunday Times* tal-Ħadd 23 ta’ Ottubru, kif ukoll *Il-Lehen is-Sewwa* tal-ġurnata ta’ qabel deħru żewġ artikli ta’ Fra Ġorġ Aquilina, OFM dwar il-Fonti għall-ħajja ta’ San Frangisk ta’ Assisi.

Ta’ min ifakkar li dawn il-volumi li ġew issussidjati mill-Provincja Frangiskana Maltija jistgħu jinxtraw direttament mingħand Fra Ġorġ, fil-kunvent tal-Belt (Tel. 21251131) bi prezz ta’ Lm15 biss.



*Compassion will cure more sins than condemnation.*

- Henry Ward Beecher

*Gratitude makes sense of our past, brings peace for today, and creates a vision for tomorrow.*

- Melody Beattle



*Domineus dei tibi pacem!*

Roma, 30 / 09 / 05

M. R. Ministro Provinciale  
P. Paul Galea  
MALTA

M. Rev. Padre Provinciale,

con la presente vengo a Lei per esprimere, anche anome dei miei confratelli Penitenzieri, un sincero ringraziamento per la prestazione del P. ALBERT MICALLEF nel servizio di confessionale durante i mesi estivi. Il suo aiuto è stato, come l'anno scorso, veramente prezioso. La riconoscenza nostra va anche alla generosità di tutta la Provincia di Malta. (*Ancora perdura nel mio palato spirituale il buon sapore dei giorni che ho trascorso a Malta, vostro ospite, l'anno scorso. Molti ringraziamenti anche per il vostro squisito senso di ospitalità.*)

E' da aggiungere anche l'apprezzamento per il contributo di vita in Fraternità che il P. Albert ci ha apportato nel suo convivere con noi la quotidianità di famiglia francescana.

Che il Serafico Padre San Francesco vi ricompensi con la sua tenerezza e che trascorriate gioiosa la sua Festa.

Ci auguriamo che anche nei prossimi anni vi sia possibile prestarci questo aiuto di supplenza ai Penitenzieri, durante i mesi estivi. Grazie!



*Antonio Giacomello, Ofm*  
P. Antonio Giacomello, Ofm.  
Guardiano Collegio Penitenz. Lateran.

**FRATI PENITENZIERI LATERANENSI**  
PIAZZA SAN GIOVANNI IN LATERANO, 4 - 00120 CITTA' DEL VATICANO (Italy) - TEL. 06 / 69.88.64.26 - FAX 06 / 69.88.64.85



BASILICA PATRIARCALE  
E PROTOCOLLA TO DELLA PORZIUNCOLA

15 Ottobre 2005

Il P. Custode

Carissimo P. Charles,


a nome dell'intera fraternità della Porziuncola sento il desiderio di ringraziarla vivamente per il prezioso servizio svolto in questi mesi nel nostro Santuario e per lo stile semplice e fraterno con cui si è inserito in questa fraternità da vero gentiluomo. Il suo solerte impegno, lo zelo, la precisione, la puntualità e la discrezione di cui ha dato buona testimonianza nel suo ministero sono state le doti qualificanti che le sono valse la stima, l'apprezzamento e la simpatia da parte di tanti fedeli che l'hanno incontrata e di tutti i confratelli, all'unanimità.

Nel salutarla con profonda gratitudine, la preghiamo di portare il nostro sincero grazie anche al suo Ministro provinciale: gli dica che ci prenotiamo fin d'ora per il prossimo anno e sarebbe una vera grazia se, insieme a lei, potesse venire anche qualche altro suo e nostro confratello che abbia, come lei, il desiderio e lo zelo di servire il Regno nel rendere presente ai fedeli l'amore misericordioso di Dio Padre.

A rivederci il prossimo anno, P. Charles, adjuvante Deo! Noi continueremo ad accompagnarla con la nostra preghiera, mentre ora la salutiamo con fraterno affetto e sincera gratitudine.

*Fr. Alfredo Bucaioni*  
Fr. Alfredo Bucaioni ofm  
(Custode)

*Ittri ta' ringrazzjament lil Fra Charles Wickman u Fra Albert Micallef għas-servizz li offrew matul is-sajf kemm f'Assisi, kemm fil-Lateran rispettivament.*



**KALENDARJU  
FRANĠISKAN  
2006**

*Patrijiet Franġiskani, 291 Triq San Pawl, Valletta VLT 07*

## LAQGĦAT TA' SPIRITWALITA' FRANĠISKANA

Il-voluntiera żgħażaġh Youth Alive qed joffru sett ta' inizjattivi bil-ghan li jippromwovu l-ispirtwalita' franġiskana fost kulhadd, b'mod partikulari fost iż-żgħażaġh. Dawn il-laqgħat li bdew fis-7 ta' Ottubru qegħdin isiru f'Porziuncola Retreat House, Baħar iċ-Ċaġhaq.

Dawn l-inizjattivi tal-Youth Alive huma twegiba għall-istedina tal-Knisja, kif wiehed isib f'no 43 tad-dokument sinodali "Adolexxenti u Żgħażaġh".

Programm shiħ għal sena ta' attivitajiet li ppublikat fi brochure apposta. F'Jannar se jsir kors ta' 11 il-laqgħa dwar il-Kitbiet ta' San Franġisk, eżercizzi għaż-żgħażaġh fir-Randan, irtiri, pellegrinagg għal Assisi f'Awissu 2006, u attivitajiet oħra. Kull min hu interessat jikkuntatja lil Fra Mark Ciantar, OFM, Tel. No. 21386676 jew 21274222.

## RIKOVERAT L-ISPTAR

**Fra Charles Wickman, OFM, jinsab rikoverat fl-isptar Ġenerali ta' Għawdex wara li soffra minn strok. Nitolbu għalih.**



## SE JIEHU SEHEM FIL-LAQGHA TA' L-UFME

Il-Ministru Provincjal Fra Paul Galea, OFM, se jiehu sehem fis-VII Assemblea ta' l-UFME (Unio Fratrum Minorum Europae) li se ssir f'Kalwaria Zebrydowska, il-Polonja, bejn 21 - 26 ta' Novembru 2005.

It-tema ta' l-assemblea hija "*Franciscans and Evangelisation in Europe Today*". Fost il-kelliema se jkun hemm ex-Ministri Ġenerali Fra Giacomo Bini, OFM u Fra Herman Schaluck, OFM, kif ukoll il-Ministru Ġeneral Fra Jose' Rodriguez Carballo, OFM.

11 Fra Martin Coleiro  
15 Fra Albert Micallef  
26 Fra Leo M. Ciantar

10 Fra Lorrie Zerafa  
25 Fra Noel Muscat  
26 Fra Stephen Sciberras  
26 Fra Stephen Magro  
27 Fra Ġwann Schranz  
31 Mons. Sylvester Magro

## FESTI U BIRTHDAYS

### NOVEMBRU

01 Fra Stephen Sciberras  
09 Fra Martin Coleiro  
14 Fra Julian Sammut  
17 Fra Christopher Farrugia  
18 Fra Victor Camilleri  
19 Fra Ivo Tonna  
28 Fra Ġwann Schranz

### DIĊEMBRU

1 Fra Alfred Sciberras  
3 Fra Noel Muscat  
4 Fra Marcellino Micallef  
11 Fra Ġwann Micallef  
17 Fra Charles Tonna  
17 Fra Ray Scicluna  
19 Fra Godfrey Micallef  
29 Fra Pietru Pawl Meilak  
31 Fra Sebastian Camilleri

## Awguri u Xewqat Sbieh!

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## L-AHBAR

### EDITUR

fra marcellino micallef ofm  
provofm@vol.net.mt

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

Tel. 21238218 Fax. 21231266