

L-AĦBAR



PROVINĠJA FRANĠISKANA TA' SAN PAWL APPOSTLU, MALTA.

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OFM 2006 EXTRAORDINARY GENERAL CHAPTER
CAPITULO GENERALE STRAORDINARIO
CAPITULO GENERAL EXTRAORDINARIO
CAPITULUM GENERALE EXTRAORDINARIUM
Alvernæ - Portiunculæ (S. Mariæ Angelorum) - 15.IX.2006 - 02.X.2006

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Opening of the General Chapter “LORD, WHAT DO YOU WANT ME TO DO?”

Blessing of relics of Maltese Franciscan

pages 13-15



Opening of the Extraordinary General Chapter (Saint Mary of the Angels, 16/IX/06) Speech by Br. José Rodríguez Carballo, ofm, Minister General

Dear Brother Chapter Members:
May the Lord give you peace!

In the name of our father and brother Francis I receive you all here in the Porziuncola, our mother house and, therefore, the home of all Friars Minor, his sons. Welcome! I hope and desire that we all feel at home and among brothers. May the spirit of family, which brother Francis so ardently wanted to reign among the Friars, reign among us so that each one may manifest his needs to others (cf. 2R 6, 7-8) and be able to work in profound communion and harmony during these days.

I also feel that today, at the beginning of this Extraordinary General Chapter, the Lord is making Himself present in our process – as He made Himself present in the journey of Francis in the distant 1205 - in order to ask us: Friars Minor, where do you want to go? Who can do more good for you? Go back to your land (cf. 3C II, 6).

1. Entering into ourselves in order to listen to the Lord

I believe that we also, like Francis at that time, have to reflect carefully; we have to mull over things within ourselves in order to respond to these questions which, far being from abstract and theoretical, are profoundly existential and very concrete.

We, like Francis, need to retire for a short time and to keep Jesus Christ in [our] inmost self (cf. 1Cel 6). The light comes from within, from the deepest depths, from the heart of hearts. Like Francis, we need to enter into our hearts, guided by the heart of God, and enter into the heart of God by passing through our own hearts.

I feel, dear brother Chapter Members and beloved members of the universal Fraternity, that the Chapter, which we begin today, must be a propitious moment for entering into the cave, as Francis did some 800 years ago, in order to have a profound encounter with our reality and with the Lord. I believe that this Chapter can and should be a powerful moment for entering into the cave and there, “outside the city”, far

from everyday worries, we can allow ourselves “be interiorly embraced by the divine fire” and, “full of fervour”, pray to the Father in the secret of our hearts so that we may manifest His project for the universal Fraternity and for each Friar, and that He may teach us to carry out His holy and true will.

This pause or moratorium could lead us to live a profound and founding experience, could be a real “existential earthquake”, caused by the encounter with the Lord on the basis of our deepest reality as individuals and as a fraternity, without any of this taking away from our efforts and, at the same time, thanks to our constant asking: “Lord, what do you want me to do?” (3C II, 6). And, like Francis, we also, before hearing a direct response to our question, should listen again and again: Who can do more good for you? Go back, be converted... These form the pressing question and fundamental imperative which the Lord puts before us today at the beginning of this Extraordinary General Chapter.

2. Listening to one another

I also believe, dear Brothers, that the Extraordinary General Chapter must be a propitious time for listening to one another, for fraternally sharing the good which the Lord is doing in us and in our brothers, conscious that the Lord also manifests Himself through others; for listening to the Lord and listening to each other so that, in an attitude of serene discernment and free from fears, the light of the Lord may enlighten the profound depths of our mind and heart.

3. Discerning the will of God

Lord, what do you want me to do? Our mind is often disoriented. We wish to see and know the future, to have certainties and firm guide lines, we ask question after question, have thought upon thought. And the struggle between the rising and the setting, between chaos and a new beginning, between intuition and something new which is about to be born, and the disorientation at the time of making options, becomes difficult. Light and darkness seem to embrace, and peace and anxiety seem to fuse. We feel the need to free ourselves from the old bonds of individualism, tiredness, routine and resignation. We yearn for freedom, but we do not know how to go about things. We need to be converted, to be born again. We need to discern the will of God. We need to return to the essential, to discover the



*Logo tal-Kapitlu
Ġenerali Straordinarju*

“origins” of our form of life, to find the “hidden treasure”, the precious pearl of our vocation and mission. Perhaps the time has come, dear Brothers, not so much for doing things, as for allowing each other to do things; not so much for understanding, as for permitting; not so much for being protagonists, as for allowing the Other to be one.

4. Going forward

Today we begin the Extraordinary General Chapter. I wish and ask God for it to be a true moment of grace, a *kairós*, for the entire Order. I wish and ask the Lord and you, dear Brother Chapter Members and Friars of the universal Fraternity, that these days may pass in a climate of personal and fraternal prayer, in a climate of mutual listening. Only in this way will we be able to answer the questions which the Lord puts to us and to listen to the responses of the Lord to our questions. Only in this way, if we have the courage to enter into the cave and to listen carefully to each other, will the universal Fraternity, after 800 years of an agitated and, at times, beautiful and great history, be able to enter once again into the maternal bosom (symbolised by the cave), be born again (cf. Jn 3,3) and savour the grace of our origins by giving new splendour to the form of life which Francis lived and transmitted to us.

May the Virgin made Church and the Poverello Francis obtain this grace from God for us.

With these words, I declare the Extraordinary General Chapter of 2006 to be officially open and repeat my cordial and fraternal welcome to you all, my dear Brothers. Peace and Good!

Ritratt: Konċelebrazzjoni mill-Ministru Ġeneral fuq La Verna



Opening of the Extraordinary General Chapter

Go up, Remain a while, Come down

Homily by Fr. José Rodríguez Carballo, ofm, Minister general

(Sanctuary of La Verna, 15th September 2006)

Deut. 5, 2-5; Ps 86; Lk 9, 28-36

Dear Brother Chapter Members,
dear Brothers and Sisters, Dear Friends:
“May the Lord give you peace!”

We begin the Extraordinary General Chapter, through which the Order of Friars Minor is preparing itself for the celebration of the VIII Centenary of its foundation, with this celebration. We begin it here, on Mount La Verna, the place in which the lover Francis was fused in an embrace of profound and total identification with his beloved, Christ; the place in which the “crucified of La Verna” was transformed into a living icon of the Crucified, through whose death on a cross we have all been redeemed.

We have come to this “franciscan Calvary” from all continents and from more than 100 separate countries of different cultures and languages, showing, in this way, the universality of our Order. We have come as pilgrims, aware that we do not have a fixed abode on earth and conscious of the need to feel we are always on a journey, yearning to reach someday, purely through grace, the goal to which we have been called: To live the Gospel of our Lord Jesus Christ. We have come in the awareness that our vocation is that of being seekers of the Absolute, of the “Most High, Almighty and Good Lord” (Cant, 1), whom we confess to be, as Francis did, the “all” in our lives: the “beauty“, before which all other beauty fades; the “richness“, the only one which can satisfy us to sufficiency; the “goodness” and the “mercy“, which alone support our weakness; the “love“, the “charity“, which alone can justify our most radical options; the good, all good, the highest good, to whom we restore all the good which, because of His goodness alone, we can do through our life and words (Cf. PrG). We have come with a question in our hearts, the question of Francis: “Lord, what do you want me to do?” (3C 6), and with the desire to ask ourselves together, like the community of early Christians: “Brothers, what must we do?”

Yes, at the beginning of this Extraordinary General Chapter, we confess to being pilgrims and seekers of God following the route marked out by Francis, convinced that only the search for God will give complete meaning to our lives, so often fragmented, and that this search is the one absolute and unreserved reason which makes any other motive in life, no matter how plausible or determined it may be, into something secondary in comparison to our search for the Mystery which already inhabits us, even before we have discovered Him. We are convinced that the impassioned search for God, the immersion in Him, is the only project in life which does not tolerate anything other than Him. We are convinced that the living desire to seek God, and God alone, assures us a permanent youthfulness in life, and that this insatiable desire alone is the one thing which can give us the strength necessary to begin the process again each morning; the only yearning for which any renunciation whatsoever is acceptable and understandable; the only reason which can fully justify our option for the gospel life in obedience, without

anything of our own and in chastity (cf. 2R 1,1). We are convinced that the only thing that can support, feed and justify our life is the search for God, always and in every circumstance.

We are not religious simply because, one day, we professed to observe the Rule and life of the Friars Minor. Nor is it what we do that makes us into religious. What really makes our life religious is the untiring search for



God, and what makes our activity religious is the same “never enough” search for God. Called as we have been to maintain the fire and to add to the flames in a world which seems to be dying of the cold; called to be lamps which illuminate the night through which humanity is passing; called to preserve life, for our generation and for the generations which will follow us, the voice of God..., we have to keep alive the search for God. Without a constantly renewed commitment to this search, we will not enkindle any fire, we will not illuminate any situation needing light, we will not be true Friars Minor.

Francis is presented to us as a model of this search and this sacred mountain is a privileged witness to such a search. Francis often came to La Verna to revive the never diminished flame in his heart for the seeking of God. All of us, who like Francis, ardently wish to meet the Lord, come to La Verna. La Verna is a goal for the seekers of God, because it is a place of meeting. And, at the time of being a goal, it is also a beginning, because it is always a place of meeting. One comes to La Verna in order to return, one goes up in order to go down and one goes down in order to go up again in a constant desire to meet with the love which is not loved, as the Poverello cried out. Such is the need which lies in the heart of the pilgrim and which moves him to progress at all times.

To go up, remain a while and go down, three inseparable moments in the life of every pilgrim, of every seeker of God, of every Apostle, just as we heard in the Gospel proclaimed during this liturgy.

The process of the search for God begins with going up. And to go up, it is necessary to overcome laziness, tiredness, resignation, it is necessary to go further. To go up, it is necessary to lighten one’s equipment, to free oneself from so many useless and superfluous things, to keep to the essentials, otherwise there is the risk of growing faint before reaching the goal. To go up, it is necessary to have the heart placed on the summit. Teachers of Zen tell us of an old woman who went on pilgrimage to a sanctuary on a very high summit during the height of the rainy season. On the way she stopped at an inn to pass the night. The following morning, the innkeeper said to her: You will not be able to climb through the slippery mud of the mountain in this weather. It is impossible. The old woman replied: It will be very easy. My heart has already been there for many years. Now it is only a question of bring my body up.

One goes up to remain a while. To remain a while alone with Him, without hurry, without worries which distract our uneasy heart, in order to rest in Him; without barriers which would prevent us presenting ourselves as we are before Him. To remain a while alone with Him, to feed ourselves for the journey which awaits us. To remain a while alone with Him, in order to be able to illuminate our path and the path of whoever is on pilgrimage with us. To remain a while with Him, to satisfy our thirst for the absolute and for plenitude.

To remain a while and then come down. It is not enough to have met Him, as it is not enough for us to continue to seek Him in solitude. It is, therefore, necessary to come down. To come down, in order to go out to meet the many men and women in need of Him, with Whom we have been and Whom we continue to seek. To come down, in order to bring the world to God and to put God at the heart of the world. To come down, in order that others may go up, remain a while and come down again.

This, my dear Brother Chapter Members, is the journey we wish to make during these days of the Chapter gathering. We have been summoned to seek the Lord together in order to know and fulfil His holy and true will. We are thirsty for life and life in abundance. Therefore, open to the action of the Spirit and letting ourselves be pushed by Its power, we have set out on a process, disposed to climbing to the summit, like Elias, who went up



Mount Horeb to meet the Lord (cf. 1K 19, 1ss) or like Moses on the top of Mount Zion in order to know His will (cf. Ex 24, 12ff) and to act as an intermediary between the Lord and the people (cf. Dt 5, 5). We have come up to be with Him, who came down to meet us first, and to listen to Him (cf. Lk 9, 38). Go up, remain a while and then come down, like the disciples after the transfiguration, and thus to become good news for men and women in all the “forgotten and abandoned cloisters”, there where the man and woman in need of hope, light and love are met. But to do this we should feel the urgency to “be born again” (Jn 3, 3), to feel the need to be converted and to return to the essential of our spirituality. We should feel the need to be alone with Him, to allow His word to burn within us, as happened to the disciples of Emmaus (cf. Lk 24, 32), and His light to enlighten our minds and hearts; we should feel the need for He Himself to transform us into His icons, as He did with Francis, our brother and father. Only in this way will we be able to renew the covenant which the Lord made with each one of us (cf. Dt 5, 3) and to which we said “YES” on the day of our profession. Only in this way will we also be able to sing: “All find their home in you” (cf. Ps 87, 7).

On beginning our Extraordinary General Chapter, let us pray:

Come Holy Spirit, enlighten the darkness of our heart.

Come Holy Spirit, move our weak will with your power.

Come Holy Spirit, transform our mediocrity through your grace.

Come Holy Spirit, change our fear and make us courageous witnesses of the Gospel.

Father Francis, watch over us, your sons, constantly.

Laqgħat tal-Ministru Provinċjal f'Assisi u Ruma

Għaddew l-ewwel filgħaxija saret velja ta' għaxar t'jiem tiegħi talb flimkien mal-ġenituri f'Assisi u Ruma. Mill-1 sal tagħhom mibnija fuq it-5 ta' Settembru jiena tema li s-sejha qabel xejn għaddejt l-aħhar jiem tan-hija don ta' Alla. Mexxa l-novizzjat ta' Walter u Mastru Fra Ambrogio.

Joseph, flimkien magħhom f'San Damjan.

Bħas-soltu kont milqugħ bl-akbar sens ta' fraternita' frangiskana. L-esperjenza ta' novizzi Maltin kienet ottimista għal kollox u kienu lesti li jerggħu jilqgħu novizzi oħrajn Maltin. Għalihom Walter u Joseph kienu maturi hafna u jidhru li gejjin minn familji bi prinċipji nsara. In-novizzi xewqa li jkomplu l-istudju magħhom.

Il-Hadd filghodu mexxa il-professjoni l-Ministru Provinċjal Fra Massimo Reschiglian, OFM, li bena l-messaġġ tiegħu fuq it-tema tal-konverzjoni tal-qalb. Iċ-ċelebrazzjoni saret għal

beraħ fil-pjazzetta ta' quddiem is-Santwarju. Miskin min kien fix-xemx! Fl-aħhar il-Provinċjal Joseph, kif ukoll lili bħala l-Ministru Provinċjal Is-Sibt tagħhom. Hawnhekk jiena

għamilt kelmtejn ta' radd il-ħajr fisem il-Provinċja. Meta stedintom għal żjara f'Malta, kulhadd qam bilwieqfa jċapċap. Wara ċ-ċerimonja, ġejna milqugħa fir-refitorju flimkien mal-familjari tagħhom. Kien hemm *ogni ben di Dio*. Wara nofs in-nhar kull novizz mar mal-familja tiegħu għal ftit jiem ta' vaganzi.

Hawnhekk kien hawn daqxejn ta' atmosfera ta' qsim il-qalb għax kulhadd kien dahra lil xulxin. Anke Walter u Joseph hassew il-firda ta' shabhom. Jidher li għal professjoni ta' Walter u Joseph aktarx jinzlu Malta



Fir-ritratt jidhru l-Ministru Ġeneral, il-Ministru Provinċjal Fra Paul Galea, Mons. Sylvester Magro u Mons. Giovanni Martinelli

il-Gwardjan tal-fraternita' u l-Mastru. Bit-tmiem ta' novizzjat ta' għaxar novizzi waqa' bħal donnu skiet kbir fost il-fraternita'. It-Tnejn flimkien ma' Walter u Joseph għamilna l-aħħar żjarat fis-Santwarji ta' Assisi u l-Porziuncola. It-Tlieta filgħodu qbadna it-



train tas-6.30 a.m. Fid-9.30 am. konna l-airport fejn ma kellna l-ebda problema minhabba l-piż żejjed. Sellimna lil xulxin u jiena qbadt it-triq lejn il-Kurja Ġeneralizja.

F'Ruma mal-ewwel ħadt l-okkazjoni biex inżur lil huna Fra Pierre li diġa' jinsab l-Antonianum għaddej bil-kors tat-Taljan. Ħadt gost nara lil Pierre li diġa' jidher li dahal fl-ambjent ta' l-Antonianum. Il-Ġimgħa filgħodu bdejna l-laqgħa tal-Vigarjati Frangiskani b'quddiesa konċelebrata mmexxija mill-Ministru Ġeneral. Barra d-Definitorju Ġenerali, ħadu sehem 13 Isqof, 7 Provincjali u sitta ohra mistiedna. Il-Vigarjati huma postijiet tal-missjoni kollha afdati direttament lill-Ordni. Ilkoll stqarrew li f'dawn l-aħħar snin ħassew nuqqas ta'

attenzjoni minn naħa tat-tmexxija ta' l-Ordni. Il-moderatur tal-missjonijiet, stqarr li l-ispirtu missjunarju fl-Ordni dejjem qed jonqos. Il-Ministru Ġeneral ikkonferma li 'l quddiem ser jipubblika ittra fejn juri li l-Vigarjati huma parti importanti fil-proġetti missjunarji ta' l-Ordni.

Għalina bħala Provincja ta' Malta, giet iċċarata aktar il-missjoni tal-Libja bħala missjoni fraterna tal-Vigarju Ġenerali flimkien mal-moderatur tas-sena 2005, huma għandhom ideja sew tas-sitwazzjoni fil-Libja.

Ġie propost li fl-aħħar jiem ta' Frar li ġej, issir laqgħa fil-Libja biex il-missjoni tal-Libja kemm jista' jkun timxi wkoll fuq l-istess passi tal-missjonijiet ta' l-Ordni u jiġu mġedda l-atti ta' konvenzjoni bejn l-Ordni u l-Vigarjati u l-Ordni u l-Provincja ta' Malta. Għal lum se nieqaf hawn. Jiena għada t-Tlieta niltaqa' mal-Provincjali tal-Konferenza Inġliża u naqbd u t-triq lejn Assisi għal laqgħa tal-Konferenza u wara l-Kapitlu Ġenerali.

Fil-Kapitlu Ġenerali Straordinarju qed jiehdu sehem Fra Paul Galea, Ministru Provincjal, Fra Sandro Overend, Segretarju ta' l-Ordni, kif ukoll Fra Ġwann Abela, Segretarju Komunikkazzjonijiet.

taljani, 2 spanjoli, 2 ħajja tal-lum. Bħala *bible* inglizi, 1 portugiz, 1 *sharing* kellna s-silta Gw franciż, i germaniż, 1 4,1-26. Is-Segretarju tal-pollakk u 1 kroat). Il-Kapitlu talabna biex ġurnata kienet tkun nitolbu għal novizz mill-imqassma hekk: 7.00am Peru li jidher li għereq fix-talb ta' filgħodu u xmara. Il-Ħamis, 21 ta' quddiesa, 8.00 breakfast, Settembru kien jum ta' u mid-9 sa' nofsinhar riflessjoni dwar ir-regola konferenza u laqgħat fi Fost l-avviżi tal-ġurnata s-gruppi. Fis-1.00pm l-ikel Segretarju tal-kapitlu u nerggħu niltaqgħu mit-awgura lilna l-Maltin għal 3.30 sas-7.00 pm u fit-8 Jum l-Indipendenza u ċena. Jiena kont fit-tieni għadda kumment pożittiv grupp ingliz u l-grupp kien dwar kemm il-provinċja ta' iffurmat minn dawn il-Malta kienet minn dejjem pajjiżi: Amerika, Ingilterra, numeruża (rispett il-Irlanda, Indja, Pakistan, perċentwal tal-Afrika, Singapore u popolazzjoni). Bħala Filippini. Hija xi ħaġa konferenzier kellna lil Fr. nteressanti li tisma' l-Corenelius Bohl dwar ir-esperjenzi differenti u fl-regola bħala proposta tal-istess ħin l-istess vanġelu fid-dinja tal-lum. problemi. Haġa li Wara kellna ħin ta' ntogħgħbot ħafna f'dan il-riflessjoni personali u fi kapitlu kien li kellna gruppi. Filgħaxija kellna ħafna ħin għad-ħin ta' talb flimkien fis-diskussjoni fi gruppi u santwarju ta' San Damjan. *bible sharing*.

It-Tnejn kellimna l-professur tal-filosofija Dario Antiseri dwar il-ħsieb tal-filosofija frangiškana il-bierah u lllum. Bħala *bible sharing* kellna Luqa 7,1-10. It-Tlieta bħala konferenza ngliza kellna l-quddiesa fil-kappella tal-Porziuncola fis-7.30am. Kellmittna s-superjura ġenerali tas-sorijiet il-bojod, Sr. Christiana Megabene, ġurnata ddedikata għad-diskors tal-Ministru fraternali. Bħala *bible sharing* kellna 1Kor 12, 31. L-Erbgħa bħala konferenzier kellna l-professur Vjetnamiz Peter Phan li kellimna dwar il-ħtieġa tad-djalogu bejn ir-religjonijiet differenti fil-

Art Imqaddsa magħmul bl-għanjuna tal-Antonjani ta' Bologna. Ħadt gost niltaqa' mal-Kustodju li jidher bniedem mimli bl-entuzjażmu u determinat u għandu stima kbira tagħna l-Maltin. B'mod informali kellimni jekk nistgħux bħala provinċja nkunu responsabbli tal-kunventi ta' Rodi jew Ċipru! Is-Sibt filgħodu komplejna bid-diskussjoni dwar id-diskors tal-Ġeneral, kemm fi gruppi kif ukoll fl-assembleja. Filgħaxija kellna sezzjoni ta' talb għand il-Klarissi. Kellna żewġ riflessjonijiet sbiħ ħafna minn Giacomo Bini u l-Badessa. Filgħaxija attendejt għar-rużarju *au flambeux* fil-bażilka... verament ikun hawn in-nies u atmosfera sabiħa.

Il-Ħadd kienet ġurnata libera. Fid-9.00 am kellna l-quddiesa tal-lingwa ngliza. Kienet ġurnata sabiħa u ħafna telqu bil-mixi lejn Assisi. Filgħodu qagħadt indur il-librerija tal-Porziuncola w ittawwalt daqxajn għall-quddiesa parrokkjali. Ħadt gost nara ħafna koppji zgħar bit-tfal għall-quddiesa. Wara nofsinhar tlajt Assisi u filgħaxija konna mistiedna fis-sala għal serata mtella' miż-żgħażaġħ tal-parroċċa bit-tema: 'jiena dejjem magħkom'. Matul din il-ġurnata l-ex Ministri Ġenerali flimkien mal-Ministru Ġeneral għaddew ħin ta' talb u diskussjoni fil-komunita' ta' San Damjan.

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Fraternity on the Road to Emmaus

Pierre Brunette, OFM

To speak of fraternity where their eyes are through the lens of the prevented from Emmaus experience is a recognizing that Christ is considerable challenge. with them to eyes which We are well acquainted open to his visit in their with this gospel text. Luke burning hearts.

is responding to a twofold We are two, three concern. He wants to and more, journeying justify the mission of the together as Christians, disciples and ground their seeking God, professing witness to the the Gospel and departing resurrection. His narrative on mission. The number is unfolds as a progressive relative. There are never encounter with the risen enough of us to meet the Jesus. The Christians to challenge of fraternal whom Luke addresses communion. There are himself are asking the always too many of us following questions: *How who fall short of the can one encounter Christ radicalism required for the when one can hardly form of life promised in recognize the signs of his fraternity. An overview of presence? How to believe the founding intuition of in him as living when one the Order in Francis' has lost sight of his body?* **Testament** tells us **who**

The effort of the naissant **we are** or **who we are** Church will consist in **meant to be** since the rediscovering his presence beginnings. From 1209, and reconstituting the the fraternal life displays traces of his Body while on itself as:

the road in a time of • a *gift* of the Lord (14)
persecution and • a place for the
missionary expansion. • *revelation* of the

Graces and Trials

When the narrative starts, two are present, Cleophas and his companion; they are going through a dramatic moment. The number two, at the time, provided credibility for every official act of witnessing. Together, they will pass from a state

- a *gift* of the Lord (14)
- a place for the *revelation* of the pattern of *life according to the holy Gospel* (14)an opportunity for adoring *Christ here and in all the churches throughout the entire world* (5)
- a setting for *possessing nothing* and for taking responsibility for



- others (15)
- a condition of being *simple and subject to all* (19)
- an ability to *work in order to show example and to avoid idleness* (20)
- a means of *bestowing peace* to those passing by (23)
- a privileged place to receive the *blessing of the Father* (40)

The **Testament** reveals that the fraternity is a grace, always a calling and in expectancy of fulfilment. But with time, it also becomes a place for purification and trials. This is why the Testament adds that it is:

- a place of *appropriation* (24)
- a warning to remain *pilgrims and strangers* (24)
- a risk of *using privileges* and not *behaving as Catholics* (31)
- a possibility of *being rejected* for the sake of the mission (26)

- a temptation to they find refuge in the the sins of others, lose
complicate or betray securities of ordinary life. peace or be angry because
the heritage (39) Their path is rather one of an injustice or a
- a risk of *not* that leads to disarray, a contention, refuse to
observing it until the diaspora. Draw a circle of accept sickness, suffer
end (39) a day's walk around from the lack of

The common ideal is Jerusalem: Emmaus can appreciation, etc. As summed up in the **Laws** be anywhere! "*ministers and servants*", **of the Pilgrim** as outlined Archeologists do not agree we are often witnesses to by Celano in 1247: **to be** on its precise location. difficult life situations. **sheltered** There are four possible be receptive to the **someone else's roof, to** sites on the map for this Emmaus moments of **travel in peace, and to** village. Emmaus, then, others without losing one's **thirst for their** symbolizes the world they deep peace, one must first **homeland** (2C59). Life know, which causes the take stock of the truth of itself will see to it that we lesser fear and threatens one's own journey. And, will either stray from or less. They exile themselves above all, convert one's experience this ideal: the in order to simply live own heart, one's own **Rule** and the ordinary lives. perception and mentality **Admonitions** repeat Fraternal life leads towards the other. No warnings concerning the us on unforeseen paths fraternal journey, arduous inevitable difficulties marked at times by as it may be, is useless, no encountered in the hearts disarray. *Who among us matter whether it seeks to of each one and in the has not lost his bearings in remain in Jerusalem or to midst of fraternal one's prayer life, faith in distance one's self from it. relationships.* *someone, hope in a group, excitement over one's work*

The Way and the Disarray

The Emmaus gospel episode takes place while one is on the road. The "two hours walk" from Jerusalem (or seven miles from Jerusalem) prepare from afar the breaking of the bread around the table and the opening of the eyes of faith. Cleophas and his companion leave Jerusalem and "*all the things that had occurred*", that is to say, an incomprehensible situation. They distance themselves from the dramatic events that had affected Jesus and his community. They commit themselves to a path that will disperse them and take them away from their communal experience, and

or ministry? Who among us, as leaders, has not considered withdrawing from the fraternity, gone into exile after a failure, thrown up one's arms because of a brother who creates problems, fled an unsolvable crisis in order to find refuge elsewhere? Of such was the trial of the Hebrew people in the desert, tempted as they were to return to the chains of their slavery. Each one of us can identify the occasional or chronic moments of disarray. Francis names the sins which cause us to give up on the group and to take one's distance from the fraternity: to appropriate a position and not want to leave it, become scandalized over

A Necessary Word

The Emmaus journey unfolds while the travelers are speaking. Luke says "*they were discussing all the things that had occurred.*" Strangely enough, the etymologies of the words *discussing* and *discerning* express the notion of sorting out the facts of a situation, explaining and understanding them. The effort that the disciples are making to name what has happened creates the basis for the dialogue. Marked as it is by blindness and emotions, the words that they exchange create solidarity. One can guess the gist of what they are talking about; what follows in the text is revelatory. This *two by two* is the contrary of

the sending forth in the dreams, the falls and the mission of the *seventy-two, two by two* to bring peace, heal and announce the Kingdom. In this case, there is no mandate nor goal other than to become accomplices of a disarray too heavy to carry. And yet, it is precisely at this point that the third Traveler arrives. They inform him: they speak about Jesus to him, his condemnation and death at the hands of priests and rulers, and above all, about their shattered hopes. They add that they are astounded by what a few women had to say about the disappearance of the body and the fact that some say he is living. By recreating the basic elements of the events, they enter within them with their hope and subsequent deception. Without knowing it they entrust their poverty to the stranger.

One will never say enough about the importance of telling one's story to weave the bonds of trust. To tell one's story is not a power one has nor is it in any way hierarchical. It consists in words that are necessary for communion. One has access to the intimacy of the other. One must undergo many hours of attentive listening to grasp what is within a story, more than the facts surrounding it. There is the intensity of feelings, the play of memory, the inner thirst, the vision of the world, the wounds and

the recoveries, in short everything that reveals the intimacy of the heart and the sacred in everyone's story. Sharing one's experience to this extent creates the basis for fraternity. We are producing many texts in our congresses. We are multiplying words, formulating plans and providing references to our heritage which add considerably weight to the amount of Franciscan literature. Our Chapter, entrusted with the *Instrumentum laboris*, its reports and conferences (mine included), attests to this. We must not miss out on the only word that really matters today: **the breath of the Spirit in our lives and in that of the brothers entrusted to us.** In an extraordinary Chapter or in the midst of a local Chapter, the most pertinent words are the ones that are close to spiritual experience, the ones that assemble us and send us forth in mission: **the Word of God to and in us.**

It is also at this point that one encounters an inevitable crisis. The Greek word **Krisis** expresses it: *sort out a situation, pass judgment, debate, discuss and decide.* If there is a crisis in the fraternity today, it is because of the difficulty of speaking rightly and truly, without reservations and in total trust, and at times beginning with our own

poverty. We know the causes of our deceptions and defections. We often name them as if they were outside of us. *What do we really say among ourselves as brothers? What do our words reveal? Who listens and accompanies them as was the case for the disciples?* The words that are likely to send us again on mission are the ones that we risk together in responding to the ever new call of Christ. I've learned quickly that one never loses out when one attempts "to share or explain one's story". Everything in one's experience contributes to forge words that are authentic: what happens to us, what we do and what we seek. We must stir up a renewed language based on the essential: **our passion for God and for the world, that is to say, for the Gospel and our mission.**

All the words that are consented to empower our growth. Every culture has its own manner of approaching and journeying with others. *How can we go beyond written and virtual declarations if not by daring to share words that are true and come from the heart?* What we can confide to each other today, as was the case for yesterday and will be so for tomorrow, is simple: our joys and our hardships, our silences and our discoveries, our needs and our wisdom. In short, the truth of our

being. Jesus' question resonates in us: "What are you discussing as you walk along?"

The Stranger or Unity in the Midst of differences

In the gospel of Emmaus, one passes from two to three travelers. Luke writes, "Jesus himself drew near and walked with them." He is not recognized but nonetheless becomes their companion; he journeys with them, questions them, takes in their reproaches and begins to listen to their story. He "stays with them" during these two hours of walking, which to all appearances seems useless. Everything that's at stake takes place then. He reproaches them for their lack of intelligence, their slowness in believing, then explains to them how Scripture referred to Him and how it touches them. He incarnates Peter's expression: he is a "pilgrim and a stranger" (1P2,11): the one who comes from elsewhere, who passes by without any fixed abode, the other by his difference. The crucified Risen One presents himself without making any demands.

Francis understands the expression "pilgrims and strangers" to be that which explains the condition of our fraternal life. In our Franciscan mysticism, we emphasize more the art of living the pilgrimage that the strangeness of the

experience. On the spiritual level, we surmise that there is no rest possible in the exile towards interiority: we remain pilgrims with "a nostalgia for things that are above", without feeling that we have attained it definitively. The nostalgia for an elsewhere is like a wound in our fraternal words. The strange in this exile is primarily within oneself but also in one's relationships. And, above all, in the overwhelming experience of God. The feeling of strangeness is often more upsetting than the rigours of the road. There is an abyss between what we live and want to live together, between our actual journey and where we want to go together. But to accept this wound, humbly with others, keeps us young and keeps our gaze turned toward what is essential.

After having spoken at great length once again on our identity as Friars Minor in Chapter, after having renewed our profession in 2009, we shall still remain strangers to one another. This condition takes away whatever pretense may be ours for the 8th centenary; it is the price that must be paid to encounter Christ. Our journey forward is only of value by the gift of our persons with our differences, which is what Jesus is the first to do when he gives himself as someone to discover. *Where does the spiritual begin in our fraternity?* Nowhere else but in my

humanity accepted as such and shared, my personal story fully accepted, my feelings, my heart and my mind reconciled, the others at my side. In spite of this brokenness, it is as if I were to say to my brothers, "never without you to go to God and to depart for the highways of the world."

The Emerging Desire

The gospel passage continues with Jesus's reproach and explanation of the Scriptures until they reach where they are going. He gives the impression that he was going on further in order to make them react: "Stay with us, for it is nearly evening." And Luke adds, "So he went in to stay with them."

The verb *to stay* suggests their eagerness to continue the experience. The image is taken from Mark's gospel where Jesus names twelve "to be with him" before sending them forth to preach (Mk 3,14). One thinks also of Mary of Bethany, "staying at his feet" to listen to his words (Lk 10,39) or again the recommendation of the Master in the Johanne testament "to dwell in his love". "Stay with us, Lord" becomes an urgent request for the companionship and the duration of the sharing. It is an imperative for our present as well as a pledge for our future.

In the fraternity, inevitably, we create a culture that fosters



settling down and staying put. We wish to establish ourselves in one place and a given life setting, a ministry or a mission territory. We develop **Ratios** of all kinds, ongoing formation, criterias for initial formation, a constant rewriting of the **Constitutions** of **Statutes**: there are legitimate reactions indicative of our willingness to adapt but which also points to our will to endure. No matter what age we may be, sooner or later, each brother will experience the desire to lay roots, to settle down in a life style or remain fixed to an established pattern in his search. At other more crucial times, he will be tempted to leave a name for himself, a reputation, an inheritance, belongings, a work. In biblical language, one would say *erect a stele*; in psychology, one would speak of *resistance*. If there is little space left among us to express the desire "*Stay with us Lord*", then we end up losing our way on the path and the gestures of ordinary life that sustain us fade away. We must kindle the desire within us to establish ourselves in Him, together,

throughout the journey. The Gospel teaches us that it is little by little that this desire is set aflame in the heart and the spirit.

**The Fraternity:
Ever in the Process of
Becoming Witnesses**

The Emmaus episode ends quickly. As soon as their eyes are opened at table, the Risen One withdraws. What occurs is a recognition in absence. "*At that very moment*", they read things differently and then return to Jerusalem to be with the Eleven again. They take the missionary route to integrate themselves with the rest of the community: faith restores what dispersion had destroyed. Having become in their turn living gospels, they are ready to be receptive to the witness of the others while telling of their encounter with Christ on the road and at the table.

Where can one find the meaning of fraternity in mission? Simply, **at the junction of all these lived experiences.** Facts are not enough to form a community. Stories on the road and strong feelings are likewise not enough. Even less, recourse to the Gospel alone. Nor the witness of others. Neither is daily conviviality at the table and the breaking of the bread enough. A spiritual search closed in on its own security and cut off from others yields nothing. The missionary witness without the community similarly has no lasting effect. The

question bears repeating: *where can one find a living fraternity?*

And the response to the search for fraternity finds itself in the courageous reconciliation with all moments elicited and set forth by the Gospel. To open the eyes of faith and set hearts among brothers burning one must set aside our personal journeys, our way of listening to the Word, our hopeful stirrings, our search for signs of his presence, our memory of the past, our urgency to let us be evangelized, our desire to remain with Him, our attachment to the community, and our sense of emergency in bringing his message to the world. Day after day, the meaning of the fraternal form of life we are looking for is to be discovered in the going back and forth between Jerusalem and Emmaus, on the road and at the inn, with words and in silence, with the memory and the interpretation of the Scriptures, with receptive hearts, minds enlightened, the courage to believe, accompanied by the precious and fragile gift of our brothers and sisters. The Crucified Risen One, who at times allows himself to be seen and at other times withdraws from sight, becomes a brother Pilgrim and Stranger with us, the first to tell his story and to hand down to us his inheritance.

Mill-Kunsill tal-Formazzjoni

Sena Franġiskana

Formazzjoni Inizjali (2006 – 2007)

L-istudenti tagħna ser jagħmlu s-sena Franġiskana, kif indikat mill-Ordni, matul din is-sena li ġejja, malli jirritornaw min-Novizzjat u wara l-Professjoni Temporanja li sejra ssir nhar il-Ġimgħa 6 ta' Ottubru, fil-Knisja tagħna tal-Belt.

Skop:

- Biex l-istudenti tagħna jagħharfu aktar il-mod kif nippruvaw ngħixu s-sejha franġiskana tagħna fir-realtà konkreta ta' pajjiżna u f'għażla ta' appostolati li jirriflettu l-għażliet ministerjali provinċjali.
- Biex jitharrġu fl-istil ta' ħajja tagħna u jikbru fuq livell uman, kristjan u franġiskan permezz ta' formazzjoni intelletwali u prattika qabel ma jkomplu l-istudji filosofici u teologici proprji tas-sejha saċerdotali (jekk hemm l-opzjoni għas-saċerdozju).

Proposti li ġew aċċettati biex ikunu parti mis-Sena Franġiskana:

Il-proposti huma bażiċi u jistgħu jiġu ippreżentati f'forma ta' lectures u li

jinkludu fihom parti prattika.

- Principji ta' Filosofija Franġiskana
- Prinipji ta' Teologija Franġiskana
- Storja tal-Provinċja – Introduzzjoni għall-għarfien ta' l-Arkivju u l-Biblijoteka Provinċjali
- Materja Franġiskana: Spiritwalità Franġiskana kif espressa fil-Ħajjet tal-Qaddisin Franġiskani
- Il-Katekiżmu tal-Knisja Kattolika: Introduzzjoni għat-tagħlim u l-għixien tal-ħajja nisranija. L-għażliet tal-Knisja Maltija espressi fis-Sinodu Djoċesan.
- Ġustizzja u Paċi u Ħarsien ta' l-Ambjent: Storja u Dokumentazzjoni/ Laboratorju tal-Paċi Ħal Far. Żjarat fil-Ħabs, qrati u Refugee Centres.
- Formazzjoni Missjunarja: Il-Kustodja ta' l-Art Imqaddsa – Storja u fil-preżent/Appostolat tal-Kummissarjat ta' l-Art Imqaddsa. Il-preżenza tagħna fil-Libya, Londra u fil-Ħonduras.
- Introduzzjoni eżistenzjali ma' l-Iskrittura Mqaddsa
- Akkumpanjament spiritwali (Skola ta' Talb, direzzjoni)
- Introduzzjoni għall-Friary

Management/Accounting

- Sehem fiż-Żjara Franġiskana
- Sehem fl-Animazzjoni Vokazzjonali
- Volontarjat: Dar tal-Kleru/Little Sisters/Sorijiet ta' Mother Theresa Bormla
- Djar ta' l-Irtiri: Principji ta' Preached u Directed Retreat. Esperjenza tar-Regola ta' l-Eremitaġġi.

Responsabilit ta' Animazzjoni ser tkun f'idejn:

Il-Kunsill tal-Formazzjoni, ic-Coetus tal-Fraternita' tar-Rabat flimkien mal-Mastru tal-Formazzjoni.

**Laqgħat ta' Formazzjoni Permanenti
għall-Patrijiet tal-Provincja
2006 – 2007**

L-aħħar Sibb ta' Ottubru (28), Novembru (25), Frar (24) u April (28).

Laqgħat flimkien marbuta ma' temi ta' l-Istorja tal-Provincja tagħna li ser jiġu pprezentati minn P. Ġorġ Aquilina, OFM.

Jannar: Laqgħat ma' P. Giacomo Bini OFM – *Costruire la nostra Casa* - Id-dati eżatti jiġthabbru l-quddiem.

Laqgħat tal-Kunsill tal-Formazzjoni

L-ewwel Tnejn ta' kull xahar
(Ottubru 2006 – Lulju 2007)

Jiem ta' Mistrieh

Matul Settembru kien hawn fostna għal ftit jiem ta' mistrieh Fra Joe Bonello, OFM, missjunarju fil-Honduras. Fra Joe, f'dawn l-aħħar snin qed iwettaq il-hidma fil-parroċċa Sant'Anna, tlett darbiet akbar minn Malta f'dik li hi estenzjoni ta' art, b'popolazzjoni ta' 60,000 persuna. Il-parroċċa hi mibnija minn diversi villaggi żgħar fil-kampanja, b'ħafna minnhom imwarrba sew miċ-ċentru, oħrajn huma maqtuġhin minħabba l-istat hażin tat-toroq jew għaliex huma mibnija mal-għoljiet. Biex iwettaq din il-hidma, hu ikollu juża' diversi mezzi ta' trasport bħal *land drover*, iż-żiemel jew bil-mixi.



Blessing of relics of Maltese Franciscan

On Monday 28 August 2006 Frs. George Aquilina and Anthony Chircop returned from a three day visit to the town of Noto in Sicily, bringing with them the relics of Fra Domenico da Malta (Mifsud), supposedly hailing from the village of Gharghur, who died a holy death at Noto, in Sicily in 1601, after having lived there during the last decades of the 16th century.



The relics were originally kept in the Franciscan church of Santa Maria di Gesu'. When this friary was closed they were transported to the house of the Ursuline Sisters of Noto. The bishop of Noto encouraged the Maltese Franciscans to request that these relics be

brought back to Malta. After asking for permission from the ecclesiastical authorities in Malta, Fr. George Aquilina, as historian of the Maltese Franciscan Province, crossed over to Sicily to be handed with the small wooden casket containing the mortal remains of the Franciscan

friar, and sealed with the seal of the bishop of Noto. Domenico Mifsud is considered to be a Blessed, but only within the confines of the Order of Friars Minor.

He has never been declared officially a Blessed by the Church, and therefore cannot receive any official cult. For the moment his relics have been placed in the chapel of the Franciscan friary of Santa Marija ta' Gesu' (ta' Giezu) in Valletta. Fr. George Aquilina is working to provide a historical background to the life of this previously unknown Maltese Franciscan "Blessed".



*Fra Ġorġ Aquilina u
Fra Twannu Chircop*



Prot. C 247-1493/06

MONS. GIUSEPPE MALANDRINO
Vescovo di Noto

-Vista l'istanza del 1-7-2006, sottoscritta dal Rev.mo Padre Paolo Galea, Ministro Provinciale della Provincia Franciscana "San Paolo", dell'Ordine Francesciani Minori, con sede in 291, St. Paul's Street, Valletta, VLT ,07, Malta; approvata e controfirmata da S. Ecc.za Rev.ma Mons. Giuseppe Mercieca, Arcivescovo di Malta, con cui si chiede che vengano consegnate alla suddetta Provincia Franciscana le Reliquie delle ossa del corpo del Beato Domenico Mifsud, fratello laico, appartenente all'Ordine dei Francesciani Minori Osservanti, morto in odore di santità a Noto antica nel 1570.

-Accertata l'autenticità di dette sacre Reliquie, contenute in una cassetta lignea di dimensioni cm.47x31 di larghezza e cm.27 di altezza, con sopraimpressa nella facciata della medesima l'iscrizione "OSSA BEATI DOMINICI;" cassetta trasferita dal convento di Noto antica, distrutto dal terremoto del 1693, nella chiesa Santa Maria di Gesù, annessa all'ex convento dei Frati Francesciani Minori in Noto; in detta chiesa custodita fino all'anno 2003; successivamente, a seguito della chiusura dell'Istituto Assistenziale Carlo Giavanti, già ospitato nell'ex convento, e alla chiusura al culto di detta chiesa, è stata affidata alle Suore Orsoline di Malta presso il Seminario Vescovile di Noto.

-Oggi sabato ventisei agosto duemilasei, ore dieci, nei locali dell'Episcopio di Noto, alla presenza del Vicario Generale della Diocesi di Noto, Mons. Francesco Guccione, e del Rettore del Seminario Vescovile di Noto, Sac. Rosario Gisana,

CONSEGNO

alla Provincia "San Paolo" dell'Ordine dei Francesciani Minori di Malta, nella persona del Rev.mo Sac. P. Giorgio Aquilina, Vice Postulatore della medesima Provincia dell'Ordine dei Francesciani Minori di Malta, la suddetta cassetta lignea contenente le sacre Reliquie del Beato Domenico Mifsud, legata con nastro rosso, non sigillata, ai fini di eventuali controlli da parte delle Autorità Doganali di Frontiera.

Si affida al soprannominato Rev.mo Ministro Provinciale della Provincia San Paolo dei Francesciani Minori di Malta, disporre, nel rispetto delle eventuali relative norme vigenti nell'Arcidiocesi di Malta, la chiusura della suddetta cassetta con proprio sigillo e relativa custodia.

Del presente atto si redigono tre copie originali, che vengono consegnate: una al Rev.mo Ministro Provinciale O.F.M. di Malta; una alle Autorità Doganali di Frontiera di Pozzallo; una all'Archivio della Curia Vescovile di Noto.



Giuseppe Malandrino
* Giuseppe Malandrino
Vescovo

Il Vicario Generale della Diocesi di Noto *Francesco Guccione*

Il Rettore del Seminario Vescovile di Noto *Sac. Rosario Gisana*

Il Vice Postulatore della Provincia O.F.M.di Malta, consegnatario *Giorgio Aquilina*



Provincial Curia
291, St. Paul's Street,
Valletta, VLT 07,
Malta.

Tel: 238218 / 234042

Fax: 231266

S. E. Rev.ma Mons. Giuseppe Malandrino
Seminario Vescovile
96017 – NOTO (Sicilia).

1 luglio 2006

Eccl. Rev.ma

La Provincia Franciscana dei Frati Minori di Malta chiede umilmente il Suo permesso affinché possa far trasportare al Convento di Santa Maria di Gesù alla Valletta in Malta, i resti mortali del confratello Fra Domenico Mifsud [+ 1570], che erano conservate nella Sacrestia del ex-Convento di Santa Maria di Gesù a Noto. Una volta chiuso questo convento di Noto, il ritorno a Malta dei resti, di uno dei personaggi che hanno lasciato una fama di santità, sarà per la Provincia uno stimolo non indifferente.

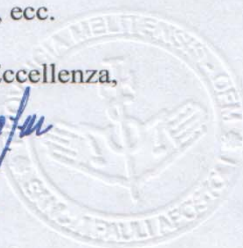
Per la cronaca ricordiamo che dal 1494 fino al 1819 i conventi di Malta facevano parte della Provincia Sicula. L'anno 1623 fu fatta la divisione di questa Provincia in tre Provincie autonome secondo i tre Valli. Malta unitamente con altri sedici Conventi facevano parte della Provincia del Val di Noto e Malta. Molti frati maltesi erano dispersi in tutti i conventi. Alcuni hanno lasciato memoria di laboriosità, erudizione e santità. Fra questi l'umile fratello laico Domenico Mifsud che trascorse quasi tutta la sua vita religiosa fino alla morte a Noto. La sua fama di santità, senza altro, raggiunse la sua Isola d'origine, e fu da sempre stimato con venerazione. In virtù della sua vita esemplare, l'Ordine riconobbe le inestimabili qualità al punto tale che decise di annoverarlo fra i confratelli di santa vita. Un suo ritratto si conserva ancora con stima nella sacrestia del suo villaggio natale di Casal Gargur dove si trova anche una strada in suo nome. Un'altro ritratto è esposto nei corridoi dell'Aula Magna della vecchia Università degli Studi alla Valletta, e un altro ancora al nostro convento di Rabat di Notabile.

La nostra Provincia Franciscana di Malta è ansiosa di non lasciare che si perde un' occasione come questa di chiedere umilmente a Sua Eccl. Rev.ma il permesso di trasportare a Malta l'urna nella quale vengono conservati questi resti, per noi infinitamente preziosi.

E della grazia, ecc.

Umile Servo di Sua Eccellenza,

P. Paolo Galea, OFM
Ministro Provinciale.



Mill-gurnali lokali

FRA NOEL MUSCAT OFM DWAR IL-HIDMA TIEGĦU FL-ART IMQADDSA 'L-Insara l-iktar li jigu affettwati'

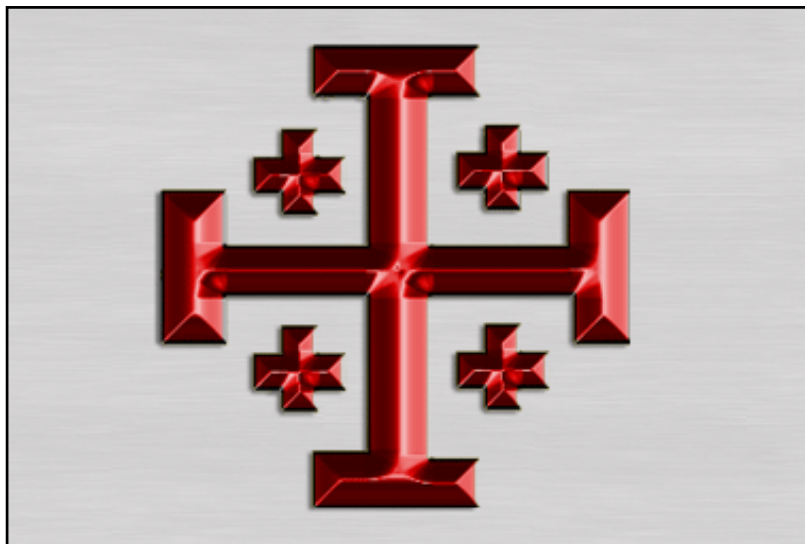
“Wisq nibża’ li l-instabbilita’ politika u l-gwerer fil-pajjiżi tal-Lvant Nofsani qed ikomplu jservu biex igerrxu ħafna iżjed insara milli jibqgħu jghixu f’dawn il-postijiet minn fejn twieldet ir-religjon Kristjana.”

Dan qalu Fra Noel Muscat, li huwa l-Prefett tal-Formazzjoni Franġiskana f’Ġerusalemm, f’intervista li saret minn Walter Sultana, gurnalista għall-*Ġensillum*.

“L-invażjoni ta’ l-Iraq waslet biex ħafna nsara telqu l-barra. L-istess qed jigrri fil-Libanu. Ta’ min isemmi li l-Libanu huwa l-uniku pajjiż Musulman li storikament l-Insara għexu fih mingħajr problemi. Kien hemm ħafna Insara li emigraw wara l-gwerra tas-snin tmenin, u wisq nibża’ li jista’ jigrri l-istess wara dak li gara fl-aħħar ġimgħat. Dan ifisser li l-pajjiż se jigi iktar Islamizzat.

“L-istess qed jigrri f’Iżrael, fejn il-maġġoranza ta’ l-Insara huma Palestinjani. Illum dawn jgħoddu biss tnejn fil-mija tal-popolazzjoni, fejn fil-passat l-għadd kien ilaħhaq anki l-10 fil-mija.

Dan il-fatt huwa inkwetanti minħabba li l-Knisja dejjem ħosbiena li



b’din ir-rata s-santwarji tal-Fidwa Imqaddsa jistgħu jispicċaw mużewijiet għall-pellegrini mingħajr ma jibqa’ jkun hemm komunita’ lokali.

“Biss biss nistgħu nsemmu l-parroċċa ta’ San Salvatur f’Ġerusalemm hija waħda mill-ikbar parroċċi ta’ l-Art Imqaddsa u tlaħhaq biss il-15-il-elf persuna.

Mistoqsi x’jista’ jsir biex ma jibqax ikun hemm dan it-tnaqqis, huwa qal li l-Kustodja ta’ l-Art Imqaddsa qed tieħu diversi inizjattivi biex thajjar lill-insara jibqgħu jghixu f’dawn il-postijiet.

“Tant li bnejna diversi *housing estates* biex koppji zghażaġh ikunu jistgħu jghixu fihom, kif ukoll noffrullhom postijiet tax-xogħol fid-diversi hidmiet

li nwettqu.

“Id-diffikulta’ tinqala’ hekk kif jonqos in-numru ta’ pellegrini li jigu fl-artijiet ta’ l-Art Imqaddsa. Dan iwassal biex ma jkunx hemm dhul biżżejjed biex inkunu nistgħu nsostnu l-pagi ta’ dawn in-nies. Bir-riżultat li l-Kustodja biex iżzommhom jaħdmu magħha trid toħroġ ammont sostanzjali mill-pagi mingħajr ma tkun qed iddaħħal xejn lura. Il-Kustodja għamlet diversi snin thallas 70 fil-mija tal-pagi ta’ dawn in-nies, li prattikament ma kienu qed jagħmlu xejn.”

“Għall-grazzja t’Alla, din is-sena l-ammont ta’ pellegrini beda jizzied iktar minn dawk tas-snin l-oħra. Din rajnieha matul is-sena l-oħra u anki din is-sena fl-Għid.

“Izda sfortunatament

reġgħet qalet daqqa ta' ħarta minn mindu Iżrael attakkat lil-Libanu. Meta n-nies jaraw fuq il-mezzi tax-xandir bomba taqa' fil-Lvant Nofsani jibdedw jassoċjaw il-ġlied ma' dawn il-postijiet bil-konsegwenza li ma jiġux 'il hawn.

"Huwa importanti li n-nies jifhmu li dak li jaraw mhumiex affarijiet li qed jiġru wara l-bieb tas-Santwarji. Ma ninsewx li l-postijiet l-iktar vulnerabbli fl-Art Imqaddsa huma l-Istrixxa ta' Gaza, u parti mis-Sammarija.

"L-uniku Santwarju li qiegħed fl-Awtorita' Palestinjana huwa dak ta' Betlem. Għalkemm kien hemm mumentu ta' diffikulta' fis-sena 2002, illum jidhlu fih mingħajr l-ebda problema, wara li ssir il-verifika li hemm bżonn."

Dwar l-offensiva Iżraeljana, Fra Noel qal li mhux l-iskop tal-Patrijiet Frangiskani li jidhlu f'argumenti politiċi.

"Li nixtieq ngħid huwa dak li qal il-Papa, li r-risposta kienet

sproporzjonata. Veru li hemm theddida għall-Istat ta' Iżrael, iżda din mhix ġejja mil-Libanu, iżda mill-gruppi terroristiċi bħal Hiżbollah u f'Iżrael stess il-Hamas. Iżrael għandu raġun li jhossu mhedded, u ċertament il-mod ta' kif irreaġixxa huwa miftuħ għad-diskussjoni."

Huwa kompli jgħid li din is-sitwazzjoni għandha tkun kontrollata minn forza internazzjonali bħal dik tan-Nazzjonijiet Uniti.

"Inhoss li għandu jsir eżami tal-kuxjenza min-naħa tal-komunita' internazzjonali u tidhol fil-fond tal-problemi li hemm f'dawn iż-żoni. Ma ninsewx li hemm diversi fatturi li qed joħolqu ingustizzji, u l-vjolenza hija dejjem riżultat ta' sitwazzjoni ta' ingustizzja.

"Ċertament hadd ma japprova l-vjolenza, tiġi minn fejn tiġi, kemm jekk ġejja minn grupp terroristiku fuq l-Istat ta' Iżrael u kemm jekk tiġi mill-Istat ta' Iżrael biex jiddefendi lilu nnifsu. Imma tajjeb li wiehed jistaqsi: x'inh i r-raġuni

għal din il-vjolenza?"

Fil-hidma tiegħu fl-Art Imqaddsa, Fra Noel għandu r-responsabbiltà tal-formazzjoni ta' dawk li jixtiequ jidhlu fl-Ordni Frangiskan. Huwa jagħmel ukoll hidma fil-Libanu bħala parti minn din il-formazzjoni.

"Fil-Libanu għandna żewġ kunventi li huma abitati, li huma dawk ta' Bejrut u ieħor fin-naħa ta' fuq ta' Bejrut, fiż-żona ta' Harissa."

"L-iskop ta' dawn id-djar huwa li jiltaqgħu fihom zgħażaġħ li jiġu mis-Sirja u mil-Libanu. Għaliex ħafna drabi jsibu diffikulta' kbira biex jistudjaw f'Iżreal minħabba li uffiċjalment Iżrael qiegħed fi stat ta' gwerra mas-Sirja u, kif rajna fl-aħħar granet, mal-Libanu wkoll."

Sfortunatament din il-gwerra ħarbtet is-sitwazzjoni kollha. Suppost kellu jkun hemm sitt novizzi, tlieta Libaniżi u tliet persuni oħra li qegħdin diġa' f'Iżreal li ġejjin mill-Argentina, mil-Italja u l-ieħor mill-Istati Uniti. Il-problema hi li t-tliet Libaniżi mhux se jilhqqu jiehdu l-permess fil-hin minħabba dak li nqala'. Issa se neħduhom jagħmlu l-formazzjoni tagħhom fl-Italja."

Mistoqsijiet dwar il-waqfien mill-ġlied, huwa qal li dan kien pass pożittiv iżda li se jkun diffiċli biex jibqa' jinżamm "jekk ma jkunx hemm għajnuna immedjata min-Nazzjonijiet Uniti u dawk kollha li jistgħu jgħinu,



Novizzi lura minn esperjenza f'Assisi

Fra Walter Vassallo ta' 25 sena u Fra Joseph Ciappara ta' 22 sena ġew lura Malta fil-bidu ta' Settembru wara sena esperjenza f'Assisi bħala parti mill-mixxa għas-sacerdozju frangiskan.

Din is-sena għandha l-għan li tgħin lin-novizzi biex jinqatgħu mill-ħajja ta' kuljum u jidhlu iktar fil-fond fil-ħajja frangiskana, fi stil u attitudni differenti minn dik ta' pajjiżhom. Dan il-għan jilqgħuh permezz ta' approfondiment fil-ħajja frangiskana fit-talb u l-fraternita'; b'dan ta' l-aħħar jiġi attwat billi lkoll iwettqu il-ħidmiet li jkun hemm bżonn fil-komunita'.

Joseph Ciappara qal li peress li jaf jaħdem l-injam kien mogħti dan it-tip ta' xogħol... 'kont nispiċċa naghmel diversi xogħolijiet, dak li jkun hemm bżonn kienu jitolbuna u naghmluh.'

Huwa fisser li din l-esperjenza 'bħal din tibdle minn ġewwa u tissodalek il-karattru'.

"L-ewwel f'it granet ikunu diffiċli minħabba li trid tidra l-ambjent il-ġdid ta' madwarek, kif ukoll trid tosserva regoli ġodda u tgħix iktar fis-silenzju biex issir taf aktar lill-

Mulej li jkun qed isejjahlek. Jiffukaw ħafna fuq il-karattru tal-persuna. Bil-mod u bil-paċenzja kollha jiġwidawk biex tagħraf fejn tista' tbiddel għall-aħjar il-karattru u d-difetti fil-ħajja nisranija."

Walter zied li din l-esperjenza għamlitlu differenza li f'ħajtu: 'il-mentalita' u l-kultura, għalkemm l-Italja hu pajjiż simili tagħna, xorta waħda tħosshom differenti, mod tmur f'post għal-ġimgha jew tnejn u mod tmur tgħix sena shiħa. Trid tibni ċertu relazzjoni li għalkemm taf li se tintemm wara sena xorta waħda tipprova żżommha stabbli, qisha dejiema."

Matul din is-sena, iż-żewġ novizzi Maltin kienu qed jgħixu f'komunita' ta' 11 il-frangiskan, bil-bqija jkunu taljani.

Mistoqsija x'kienet l-iktar esperjenza li ħalliet impressjoni fuqhom, it-tnejn wiegħbu bl-istess mod. L-esperjenza tas-silenzju li "ressqitna iktar viċin ta' Alla".

"Is-soċjeta' ta' lllum ma tgħinekx tiskopri s-silenzju iżda tbeżżek minnu. Jekk wiehed joqgħod f'it fis-silenzju, l-istorbju li hemm fil-persuna joħroġ u tkun

tista' tisimgħu. Meta tisma' dan l-istorbju l-persuna tirrealizza kemm għandha bżonn tifhem iktar lilha nnifisha."

Il-ġurnata tipika kienet tibda fis-6.30 a.m. Bl-uffiċċju tal-qari u tifhir ta' sbiħ il-jum kif ukoll bil-quddiesa. Il-ġurnata ta' ħidma kienet tibda malli jispiċċa t-talb madwar it-8.00 a.m. Kuljum, kienu jagħmlu madwar sagħtejn jitolbu waħidhom.

Dik li ż-żewġ novizzi ddeskrivew bħala "Esperjenza li tibnik fil-karattru u saħħek fil-ħajja komunitarja frangiskana li għażilna li ngħixu" kienet biss preludju għall-professjoni fi ħdan l-Ordni Frangiskan. Dan il-pass huma se jwettquh fis-6 ta' Ottubru hekk kif waqt ċerimonja li se ssir il-knisja Santa Marija ta' Ġesu' (ta' Ġiezu), il-Belt, huma se jieħdu l-voti tal-faqar, kastita' u ubbidjenza.

Ta' min iżid li f'dawn il-jiem in-novizzi għamlu wkoll l-irtir bi preparazzjoni għall-professjoni f'Porziuncola Retreat House, Baħar iċ-Ċagħaq, u li kien animat minn Fra Ġuzepp Beneditt Xuereb, OFM.

New Biography of Fra Diegu Bonanno OFM

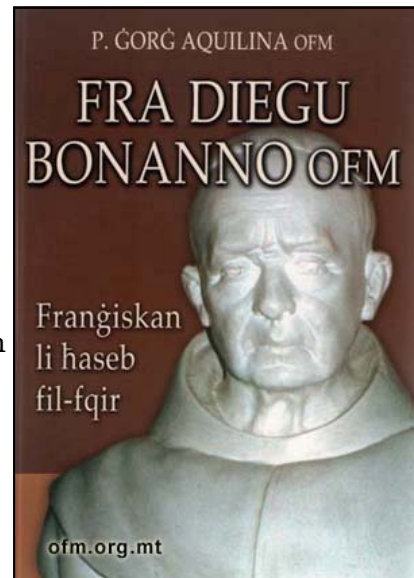
Fr. George Aquilina OFM, historian and archivist of the Maltese Franciscan Province, has just published a new biography of the Maltese Franciscan philanthropist Fra Diego Bonanno (1831-1902). The new book is entitled: "Fra Diegu Bonanno: Il-Frangiskan li haseb fil-fqir u l-batut".

This biography, published by P.E.G. Ltd of San Gwann, is a monumental historical achievement. Fr. George spent painstaking hours poring over archival documents in order to produce this book which is the first of its kind. It is true that other biographies of this Franciscan friar have already been published, but they were rather popular in their appeal and failed to provide a solid scientific basis for the facts they present.

The book intends to present the historical facts of the life of Fra Diego, founder of Saint Francis'

Institute (nowadays Fra Diego Institute) at Hamrun, on the occasion of the first centenary of the inauguration of the same institute in 1906, four years after Fra Diego had died. The copious documentary material offers precious information regarding the relations which Fra Diego had with his benefactors, and with the Franciscan Sisters of the Heart of Jesus, who still live and work in the Institute. The information regarding the commissioning, work, and inauguration of the national monument to Fra Diego in Saint Paul's Square, Hamrun, is also new.

The biography has the advantage of providing a simple narrative style for the average reader, and of being a source of further study for the scholar who would like to refer to the documentary material at the end of the book, as well as to the footnotes. It also provides an insight into the social and



political framework in which Fra Diego worked for the benefit of prostitutes and abandoned children in nineteenth century Malta. The biography has a forward by the Minister Provincial of the Franciscans in Malta, Fr. Paul Galea OFM, who records the celebration of the first centenary of Fra Diego's death and national funeral, organized by the Maltese Franciscan Province in front of the monument at Hamrun on 15 May 2002.

Fid-Dar tal-Kleru *Christus Sacerdos*

Flimkien ma' Fra Guido Schembri, OFM, Fra Turu Azzopardi, OFM, u Fra Nerik Cassar, OFM, issa nġhaqad ukoll Fra Charles Wickman. Nitolbu għall-aħwa morda u nzuruhom.

GIFRA HAMRUN U RABAT

Esperjenza ta' volontarjat

Dan is-sajf grupp ta' madwar għoxrin tfajla u ġuvni mill-Ġifra tal-Hamrun u tar-Rabat iddeċ-idew li jqattghu l-vaganzi tagħhom b' mod differenti mis-soltu. Ahna xtaqna mmorru naghmlu xogħol volontarjat ma' min jinsab fil-bżonn. U hekk ghamilna! Flimkien ma' Fr. Joseph Magro tal-Ordni Frangiskana ahna qattajna hmistax-il-ġurnata ġewwa Cagliari, f' Sardegna. Hemmhekk ahna qsamna l-im habba tagħna ma' grupp ta' tfal li sfortunatament jghixu f' ambjent nieqes minn dan kollu. Matul dawn il-hmistax ahna ghexna ġewwa l-kunvent flimkien ma' hames sorijiet li jiffurmaw parti mill-Kongregazzjoni tal-Beata Mother Teresa.

Pero', qabel nghaddu għad-deskrizzjoni tal-esperjenza go Cagliari nni-fisha, ta' min ihares anke lejn ix-xogħol involut fil-

preparazzjoni għal din l-esperjenza. Il-preparamenti bdew isiru minn xhur qabel. Inqsamna f' erba' gruppi u lkoll bl-istess għan f' mohħna bdejna nahdmu u nippreparaw għal din l-esperjenza. Kellna bżonn niġbru l-flus u għalhekk organizzajna attivitajiet bħal football tournament u car wash għal-'fund raising'. Mill-ewwel indunajna bil-qalb tajba ta' shabna u ta' hafna nies ohra li b' xi mod jew iehor hadu sehem f' dawn l-attivitajiet u li b' hekk ghenuna niġbru l-flus li kellna bżonn.

Fl-ahhar ġimghat bdejna nahdmu fuq l-attivitajiet li konna se naghmlu flimkien ma' dawn it-tfal. Kellna nippreparaw għalihom idejat ta' kif ha nqattghu l-hin f' loġħ-ob, katekezi, drama u crafts. Niftakar f' meta konna nqattu hin twil ilkoll flimkien fl-istess kamra ġewwa ċ-Ċentru San Frangisk tal-Hamrun, kul

hadd mhedi fuq xogħolu biex inlestu kollox fil-hin. Ma nistax ngħid li ma ltqajniex ma' diffikultajiet, izda fl-a hhar kollox mexa harir u x-xogħol kollu li ghamilna wera l-frott tiegħu meta rajna t-tbissima fuq wiċċ it-tfal.

F' dawn il-hmistax, il-hajja ta' kull wiehed u wahda minna kienet kompletament differenti minn dik li mdorrijin ngħixu fiha s-soltu. Ġewwa l-kunvent kellna naqsmu flimkien 'il ftit spazju li kellna. Konna dejjem nsibu hin għal xulxin biex nitkellmu, niċċajtaw u niehdu gost flimkien. Kul hadd kellu r-rwol u r-responsabilita' tiegħu u lkoll kemm ahna hdimna id f' id u konna ta' għajjnuna lil xulxin.

Ta' kull filghodu, ghalkemm xi minn daqqiet kienet tkun diffiċli, konna nqumu kmieni u niltaqghu fil-kappella, fejn flimkien mas-sorijiet u residenti l-ohra fil-



Għoxrin zaġhżuġh u zaġhżuġha mill-GIFRA tal-Hamrun u tar-Rabat marru jwettqu hidma ta' volontarjat għand is-Sorijiet ta' Madre Teresa f'Sardenja. L-Assistent Spiritwali, Fra Joseph Magro ipparteċipa f'din l-esperjenza.

kunvent konna niehdu sehem fil-quddiesa u nibdew il-gurnata b' forma ta' talba. Wara l-kollazjon konna nerhulha għall-iskola fejn konna nistennew lit-tfal jaslu b' tant entużjażmu. Minn dak il-hin 'l quddiem, kien ikollna seba' siegħat intensivi ta' attenzjoni u mħabba x' ngħaddu lil dawn it-tfal. Konna nilgħabu flimkien, naghmlu xeni ta' teatrin, ngħallmuhom l-katekezi flimkien ma' Fr. Joseph u saħansitra naghmlu "crafts" bħalma huma affarijiet sempliċi bħal gizzirajjen tal-lewlu, inkwadru zghir fejn ipoġġu ritratt tal-grupp magħmul minn kartun u għaġin. Wiehed ma setghax ma jinnotax illi ċertu tfal kellohom problemi soċjali kbar fil-familji tagħhom u li ma kellohomx min jurihom imħabba. Għalhekk kienu jkunu għatxana għal dik in-naqra attenzjoni, tghanniq, daħqa... fi kliem iehor dik l-imħabba li forsi l-hajja qatt ma wriethom. Wara dak, kienu jkunu kważi l-erbgha ta' wara nofsinhar meta t-tfal kienu jmorru lura fid-djar tagħhom, mal-familji tagħhom. Għalkemm għajjenin xorta konna naghmlu sigħat shaħ nitkellmu dwar dak li jkun għara matul 'il gurnata u fuq it-tfal li tant konna sirna nhobbu. Ahna sikwit smajna u tghallimna fuq l-għemil tant sabih u ta' eżempju li kien jagħmel San Frangisk t' Assisi mal-morda, mal-lebruži u dawk kollha fil-bżonn li kien jiltaqa' magħhom. Ahna zgur li mhux ta' min niġu kkumparati ma' missierna San Frangisk, pero' almenu issa għandna idea

zghira ta' kemm trid dedi-kazzjoni, fidi u twemmin f' Alla biex tiddedika haġtek tghin lil haddiehor li huma inqas ixxurtjati minnek bħalma għamel San Frangisk. Għaliex bħalma nafu, San Frangisk irnexxielu jitlaq il-materjalizmu, l-flus u l-gid kollu li kellu f'idejn il-familja tiegħu biex jimxi wara l-passi ta' Ġesu' Kristu.

Ta' min issemmi wkoll li hemmhekk Itqajna ma' grupp ta' volontiera Taljani li dawn ukoll jagħmlu hafna xogħol ma' dawn it-tfal tul is-sena kollha. Magħhom irnexxielna nikkolaboraw bl-aħjar mod possibli u dan għen hafna biex ikun hemm aktar għaġda bejnietna u b' hekk inkunu nistgħu noffru lit-tfal l-għajnuna kollha meħtieġa u bl-aħjar mod possibli. F' dawn il-ħmistax sirna nafu aktar lil xulxin u konna qisna familja wahda kbira. Ta' kuljum konna niddiskutu flimkien xi problemi li konna niltaqgħu magħom u kulhadd ta l-għajnuna u s-sehem tiegħu.

Kemm donna ngħixu fil-kunvent ma stajniex ma nammirawx u ma napprez-zawx is-sempliċita' u l-hena li jgħixu fiha dawn is-sorijiet ta' Mother Teresa u l-karita' immens li jagħmlu ma' dawk ta' madwarhom. Kull wiehed u wahda minna kien impressjonat bil-ferħ li dawn is-sorijiet

kienu jgħixu permezz tas-sempliċita' tagħhom. Id-daħqa tagħhom huma u jgħidu biss "Bongu" kienet tferhek u gġieghlek tahseb u tirrifletti għaliex dawn is-sorijiet huma daqshekk kuntenti... u r-risposta għal din il-mistoqsija ma tistax tkun xejn hlief l-hena li huma jsibu fit-twemmin tagħhom fi Kristu u fl-għemil twajjed li jagħmlu ma' dawk ta' madwarhom bħalma wriethom il-patrana tagħhom, Madre Teresa. Huma maħbubin u rispettati minn kulhadd u din hija evidenti meta tara l-providenza u l-qalb tajba ta' hafna u hafna nies u volontari oħra. Dejjem sibna l-għajnuna tas-sorijiet u dawn fethulna l-bieb tad-dar tagħhom berah u laqghuna fosthom b' imħabba kbira.

Tghallimna hafna dwar Mother Teresa, il-fundatrici ta' din il-komunita'. Mother Teresa hadmet għal snin twal fost l-ifqar tal-fqar, fost il-morda, fost it-tfal abbandunati u fost it-tfal iltiema. Hija litteralment bħal San Frangisk, għexet il-faqar u l-mard. Faqar li iwahhax. Mard li jwerwer. Faqar u mard li bilkemm tkun trid temmen lil għajnejk meta tara l-filmati tagħhom.



Mother Teresa dejjem gharfet taghti eżempji kbar f'dan il-qasam. Dahlet għal hidmietha b' determinazzjoni kbira. Mother Teresa ma kinetx lesta toqgħod tagħmel diskorsi ta' kritika lil istituzzjonijiet li jikkawżaw il-faqar. Ma kinetx lesta toqgħod tagħmel paraguni u tipprotesta għall-mod kif isiru l-prijoritajiet ta' kif għandhom jintefqu l-flus minn min għandu l-poter f'idejha. Ma kinetx temmen li kien hemm għalfejn li tohrog hi tgħid li huwa ta' għajb li f'dan iż-żmien għadek issib nies imutu bil-guħ, morda min-ghajr ebda tama li jinghataw kura, mard jinfirex b'għagħla fost komunitajiet sħaħ injorati

mill-kumpliment tal-pajjiz. Mother Teresa kienet temmen l-aktar fl-ghajnuna diretta lil min ftit li xejn kien hemm tama għalih. Waqqfet istituzzjonijiet li illum huma l-uniċi tarek u wens għal tant eluf ta' tfal, foqra u morda. L-eżempju tagħha jkaxkar. Il-komunita' li waqqfet attirat lejha sorijiet minn kullimkien. Inkluz pajjizna. Għal Mother Teresa ma kenux jezistu fruntieri, la ta' twemmin u lanqas fiziċi. Il-fqar, il-morda, it-tfal iltiema u abbandunati fil-griebeġ ta' l-Indja huma prova hajja ta' dak li għal snin twal dahlet għalih Mother Teresa. Verament din il-Beata nistgħu nsejnhulha San

Frangisk ieħor ta' żmienna.

Permezz ta' din l-esperjenza tghallimna napprezzaw aktar il-hajja u l-kumdita' li nghixu fiha. Tghallimna napprezzaw l-imhabba u l-ghajnuna li kull persuna hija kapaċi toffri lil haddiehor. Nirringrazzjaw lil Alla li tana l-kuraġġ u li kellna l-possibilta' li nwasslu l-ghajnuna u l-imhabba tagħna fil-qlub ta' dawki li huma inqas fortunati minna.

**Elaine Baldacchino
Mark Vella Bonanno
GIFRA HAMRUN**



Nhar l-Erbgħa, 13 ta' Settembru 2005, fl-okkażjoni tal-festa ta' San Frangisk fl-ghoti tal-pjagi, fil-Hamrun saret il-vestizzjoni ta' l-abbatini ta' 20 tifel u tifla. Fra Joe Caruana, OFM huwa d-Direttur tagħhom. Huwa meġġun minn żewġ żaġġażagħ tal-GIFRA, Mark Zammit u Roxanne Micallef.

Il-Volontarjat

Djonisju Mintoff, OFM

Min jaghti każ ta' kemm hawn tajjeb fi-skiet u fil-moħbi? Kemm xogħol ta' siwi u ta' sodisfazzjon! Xogħol li jieħu hafna ħin u jitlob hafna saba u ma tridx taqta' nifsek malajr għax jenħtieġ perseveranza kbira.

Xogħol li ma jqisx minn min jiġi apprezzat jew le imma l-aqwa li jferraħ. U jsir kullimkien fejn siegħa wara l-oħra l-imħabba tferrex l-għajnejha daqskemm in-natura tferrex fjuri bi lwien sbieħ f'kull rokna.

Il-volontarjat huwa nifs qawwi li jzommna f'sikkita. Huwa l-kuxjenza tal-pajjiż. Mhux sewwa ngħidu li ma nsibux ħin għalih. Jgħin hafna aktar minħabba l-istress li jinġabar fix-xogħol u l-ġiri ta' kuljum biex inlaħħqu minn haġa għall-oħra. Jagħtik hafna mistrieħ.

Hawn min ipprova jistrieħ billi intefa' għal fteit granet fi proġett ta' vakanza. Flok fittex li jjeqaf mill-preokkupazzjoni ta' kuljum bi fteit spazju għall-oħrajn fittex turizmu ta' massa li ħafna drabi la jagħti ġid lil min jidhol fih jew tal-pajjiż li jilqgħu fih. Isib li l-kultura, il-festi etniċi,

l-arti qed jiftaqr deġġem għax isibu ma' wihom hafna mistoqsijiet xi jwieġbu biex iżidu l-għadd ta' turisti bil-gosti tagħhom kollha. U min jieħu sehem f'vaganza bħal din isib li meta jiġi lura f'pajjiżu jkollu bżonn ta' mistrieħ għax jiġi għajjen aktar milli mar.

Bil-maqlub ta' dan il-volontarjat jagħtik spazju biex tiltaqa' mal-fatti ta' kuljum tal-ħajja fejn il-bniedem irid jagħti xhieda li hu bniedem. Flok jorog minn daru biex imur jiġri mad-dinja jiftaħ berah il-bieb biex id-dinja tgħaddi kuljum minn daru. Flok jorog fi kruċjati iġerger li kollox qed jittkisser jagħmel xi haġa biex ma jittkissirx.

Dan il-volontarjat mhux it-tip ta' servizz ta' volontarjat ta' taparsi. Jiġifieri li b'xi mod jew ieħor – bi fteit jew hafna – illum jew għada tistenna xi hlas minnu. Issa li kollox sar flus saret haġa iebsa li ssir. Imma mhux impossibbli. Hemm bżonn li tidhol fil-kultura tagħna.

Is-sens ta' generożita' qiegħed f'demm il-poplu tagħna. Kull meta tinqala' l-ħtieġa l-Maltin jifftu idejhom għall-

proxxmu, ikun min ikun, f'pajjiżu jew f'pajjiżi oħra. Qatt ma jonqos li jagħti għajnejha materjali ta' flus lil min ikun fil-bżonn. Din hija haġa ta' min jinkuraġġiha u għalhekk apprezzata minn kulhadd. Imma mhux sew li nieqfu hawn. L-edukazzjoni ta' uliedna u tal-poplu in ġenerali m'għandhiex tieqaf hawn. anqas il-karita' ma tieqaf hawn. F'xi ċirkustanzi partikolari titlob minnha wisq iżjed.

Il-bniedem hafna drabi jinħtieġ għajnejha li ma tistax tiġi sodisfatta b'oġġetti materjali. Wisq anqas bil-flus. Il-morda, l-anzjani, ir-romol, il-persuni bi bżonnijiet speċjali jew b'diżabilita', il-morda b'dipressjoni, il-vittmi tad-droga, il-familji tagħhom, il-vittmi tas-serq u tad-dejn bl-użura, il-ġenituri mhux miżżewġin, il-familji mfarrka u m-garrbin huma kollha għatxana għall-imħabba u għall-għożża. U dawn il-problemi tal-kbar jin-garru kuljum fl-iskejjel tat-tfal. Il-problemi tal-familja ma jinqafux bejn l-erba' ħitan tad-dar biss imma jin-garru kull fejn jersaq kull membru tal-familja ... fl-iskola, fil-parroċċa, fil-postijiet tax-xogħol, fl-isptar,

fil-qorti, fil-ħabs, fl-orfanatrofji, fil-postijiet tad-divertiment. Hemm nies herqana għal ġenerożita' ta' min hu lest jagħtihom fit minn ħinu u jaqsam magħhom id-don li tah il-Mulej mingħajr ma jfittex xejn għalih innifsu.

Huma ħafna dawk li qegħdin jghinu lill-proxxmu mhux għall-qliġh ta' flus jew bil-ħsieb li jiksbu xi ħaġa fil-ħajja jew wara l-mewt ta' dak li jkun. Huma mqanqlin mill-qalb tajba tagħhom biss għax ti ġihom hasra mill-bniedem batut. Qegħdin jagħtu servizz li qatt ma tista' titlob prezz tiegħ u biżżejjed – servizz imprezzabbli. Imbagħad l-insara jaraw ukoll lil Kristu fil-batut. Il-Knisja u s-soċjeta' għandha bżonnu ħafna. Huma ħafna dawk li qed joffru mill-ħin, mill-ħila u mill-esperjenzi tagħhom. U dawn jagħmluh akkost ta' saġriċċji personali kbar. Is-servizz ta' dawn il-voluntieri huwa l-aqwa gawhra fil-kuruna ta' ħidma fil-pajjiż u l-isbaħ ktieb ta' ġrajijiet fl-edukazzjoni tagħna. Huwa appoġġ u tishih ta' ħafna xogħol ieħor.

Hija din l-edukazzjoni li imbagħad bħal kull tagħlim ieħor meta nikbru jissarraf fil-ħidma tal-ħajja ta' kuljum... f'kull staġun tagħha... mill-bank ta' l-iskola sa meta jirtiraw mix-xogħol u jibqgħu f'qagħda li jagħtu sehem fil-ħajja pastorali,

soċjali u komunitarja. U daqs kemm kull ma jmur qed tiżdied l-edukazzjoni daqshekk l-għadd ta' voluntieri imissu jiżdied. Dan huwa t-termometru li juri kemm hi b'saħħitha jew marida s-soċjeta tagħna.

Barra minn xtutna

Għaqdiet reliġjużi u mhumiex qegħdin jagħtu sehem sabih ukoll minn din il-ħidma barra minn xtutna. Patrijiet u sorijiet hemm kemm trid. U dan tassew għandna għax niftaħru bih. Hija għażla tagħhom li jagħtu hajjithom kollha għall-oħrajn.

Imma issa hawn ukoll familji waħidhom jew ma' movimenti li jagħtu xahar mill-vaganzi tagħhom biex jaħdmu fl-Afrika, fl-Amerka Latina u postijiet oħra fejn il-hobż nieqes jew għax m'hemmx xogħol jew għax ma jafux jaħdmu. Xi wħ ud joħorġu anki l-flus minn buthom.

Ħaġa tajba kieku nkunu nafu aktar fuqhom u xi ġrajijiet tagħhom. Aktar ukoll meta dawn barra li jmorru biex jibnu, inaddfu, jduru mal-morda jmorru wkoll jgħallmu biex dawn in-nies ikollhom aktar ġustizzja u paċi bejniethom.

Bħal-logħob tan-nar

S'issa minn dawn il-voluntieri Maltin għadna qatt

ma smajna b'xi saram ikrah li waqa' fuqhom. Fuq barranin nisimgħu mhux ħażin. U nibqgħu skantati bil-kura ġġ tagħhom. U l-ġibda kbira li għandhom lejn din il-ħidma.

Ġibda li tixbaħ lil dik tal-logħob tan-nar. Naf aktar minn wieħed li korra bil-logħob tan-nar. Wieħed mill-ġirien fejn kont noqgħod mal-familja kien korra bin-nar x'ħin kienet qorbot il-festa. Spiċċa l-isptar. Bata hu u l-familja tiegħu. Kellu jispicċa bla saqajn u jimxi bil-krozzi għomru kollu.

M'ghaddietx sena wara li reġa' ma marx jaħdem fil-murtali kull naqra żmien li kien jibqgħalu.

Iż-żewġ Simoni – Bħal-lum sentejn

Min ma semax biż-żewġ xebbiet li t-tnejn kien jismhom Simona. Fis-7 ta' Awissu 2004 kienu ġew maħ tufa fl-Iraq. Kemm aħbarijiet rajna fuqhom! Kemm nies indaħlu biex jghinuhom. anki l-Papa Ġwanni Pawlu II qabeż għalihom. Xi pajjiżi ħar ġusomom kbar ta' flus – Il-Gvern Taljan ħallas ħames miljun dollaru. Il-Gvern Franciż u Ġermaniż ħallsu cifra enormi ta' ħamsa u erbghin miljun dollaru. Inħelsu fis-7 ta' Awissu u bħal-lum sentejn 24 ta' Awissu 2006 taw l-ewwel konferenza stampa fuq it-

televizjoni Taljana imdawrin b'nieshom u hbiebhom bid-dmugh f'ghajnejhom qalu: "Morna l-Iraq biex ngħinu innaqsu qatra wahda mill-baħar kbir tat-terroriżmu."

U issa x'sar minnhom?

Għamlu żmien jaħdmu f'Ruma ma' organizzazzjoni jismha Un ponte per...

(www.unponteper.it)

Organizzazzjoni li tgħin hafna l-aktar lil batuti ta' l-Iraq u tal-Lvant Nofsani. Ma' dawn kellna kuntatt u l-ħdimna hafna bħal-Laboratorju tal-Paċi. Konna morna aktar minn darba f'Bagħdad. Iż-żewġ Simoni telqu minn hemm sena ilu. Ħadmu fitt xhur bħala għalliema.

Bqajna nfittxuhom. L-ewwel ma sibna kienet lil simona Pari. Tfaċċat quddiemna fis-Sudan fir-regjun ta' Darfur. Biex inkomplu nikkomunikaw magħha bil-ckompjuter irridu nafdaw f'kelma li titbiddel ta' sikwit. Ma tixtieqx tagħti intervisti lil hadd. Kitbet ktieb fuq l-esperjenzi tagħha fl-Iraq: "Otto anni e ventun giorni" (Ediz Rizzoli) Fid-daħla tal-ktieb tgħid: "L-Iraq tiegħi huwa dak tat-trabi foqra mitluqa għall-mewt, tan-nisa

imwarbin, tan-nies mhux fl-armati li kuljum imutu fl-isplużjoni ta' bombi, ta' dawk maħtufin. Basta toħroġ mid-dar biex tissogra ħajtek. Xtaqt nerġa mmur hemm. Imma s'issa ma nistax nidhol fl-Iraq."

Simona Pari trabbiet f'Rimini. Wara li ħadet bl-unuri l-lawrja fil-filosofija bdiet tersaq spiss lejn l-organizzazzjoni "Save the Children". Ġriet mad-dinja tgħin it-fal żgħar. Ħadmet sentejn fl-Afganistan, sena fl-albanija, sentejn fil-Kosovo u tminn snin fl-Iraq. Issa f'Darfur. Qed taħdem f'organizzazzjoni kattolka Ingliża. Diffiċli biex taqbad magħha ghax fin-naha fejn qed tibni bjar ta' l-ilma m'hemmx elettriku. Ħajja iebsa. Imma ma tibdilha ma' xejn. Kuntenta. Dejjem midjuna ma' dawk in-nies li fħabtu, tkellmu, kitbu u hallsu biex hesuha mit-tigrib ikrah ta' l-Iraq.

U Simona l-oħra?

Simona Pari u simona Torretta iltaqgħu b'xogħol ta' volontarjat fl-Iraq. Għaddew flimkien l-esperjenza kerha ta' għoxrin ġurnata maħtufa u mhedda bil-mewt kuljum. Issa

nfirdu. Imma t-tnejnbaqgħu fil-voluntarjat.

Simona Torretta marret voluntiera l-ewwel darba f'Bagħdad meta kellha 19 il-sena. Kienet l-iżgħar fost sh abha studenti universitarji. Mhix xi xebba fanatika. Thobb lill-ħbieb. Thobb iċ-ċinema. L-aħħar film li rat kien "l'era glaciale". Thobb is-safar. Dan is-sajf f'Ġunju għamlet ħmistax il-jum Libona ma' l-għarus tagħha. Issa reggħet qalb l-Iraqqini. Mhux fl-Iraq. sibniha taħdem ma' xi mitejn Iraqqin prigunier f'ħabs fil-Ġordanja. Bħal issa taqbeż għad-drittijiet tagħhom bħala responsabbli tal-moviment "Justice Network for Prisoners" tinsab kuntenta. Imma mhux darba jew tnejn bil-lejl tohlom tisma' l-għajjat f'għat ta' uffiċjal Iraqqin: "Il-lejla naqgħulkom raskom."

L-isbah hin tiegħi meta nircievi xi ittra mingħand Pari. Ħajjitna mimlija bil-ferħ u t-tbissim tal-batuti. Ebda paga m'hi biż-żejjed aktar minnhom. Ebda għasfura ma tħalli l-bajd wahidhom fis-siegħa tal-bzonn ghax inkella ma jfaqqasux u ma jtirux.



GIFRAFEST 2006

Iż-Żgħażaġh Franġiskani kemm tal-Hamrun u tar-Rabat organizzaw il-GIFRAFEST 2006. Il-GIFRA tal-Hamrun organizzaw tlett t'ijiem ta' festival ta' kant, zfin, muscial *The Phontom of the Opera*, fiċ-Ċentru San Franġisk, fis-7, 8 u 9 ta' Settembru. Iż-Żgħażaġh tar-Rabat organizzaw il-GIFRAFEST fil-bitha tal-Każin L'Isle Adam nhar il-Ġimgħa, 22 ta' Settembru. Kemm iż-żgħażaġh tar-Rabat ħadu



sehem fil-GIFRAFEST tal-Hamrun, kif ukoll tal-Hamrun ħadu sehem fil-GIFRAFEST tar-Rabat. Il-motto tal-Hamrun kien *Together We Are One*, filwaqt dak tar-Rabat *Working Together Works*.

Ta' min jgħid li serati kollha li saru kienu ta' suċċess.



Bhala Assistent Spiritwali tal-Mission Fund, Fra Marcellino Micallef, OFM akkumpanja grupp ta' ghoxrin volontier, f' hidma ta' bini ta' parti minn skola, fid-djoċesi ta' Malindi, Kenya, immexxija minn Mons. Frans Baldacchino, OFM Cap.

Kartolini tal-Milied

Matul Settembru, is-Segretarjat għall-Evangelizzazzjoni u l-Missjonijiet hejja sett ta' 6 kartolini tal-Milied bħalma għamel is-sena l-oħra. Dawn il-kartolini huma originali u d-dħul tagħhom imur kollu kemm hu għall-missjunarji Maltin tal-Provinċja. Il-prezz hu ta' 15c -il kartolina.

Iċ-Ċensiment ta' l-Attendanza tal-Quddies tal-Ħadd

Norbert Ellul-Vincenti, OFM

Fost il-kwalitajiet sbieh li għandu l-bniedem hemm dik, li meta jkun sfidat, jilqa' l-isfida. Aghlaq tifel f'kamartu biex ma johroġx minn hemm, u tara kif jibda jhaddem moħħu biex jaħrab. Kulhadd jiftakar x'gara meta kellna l-projbizzjoni taċ-ċikkulata.

Kull sfida titlob twegiba, u l-bniedem għandu saħħa bizzejjed biex jilqa' għal kull sfida.

Għaliya l-problemi li niltaqa' magħhom ta' kuljum m'hum iex għajr sfida: kif se ngħix magħhom, bihom, f'nofshom jew madwarhom. Għalhekk ir-rizultat ikrah taċ-ċensiment, jien nqisu bħala sfida. L-importanti hu li nagħmlu konstatazzjoni ta' x'inhu jigr, u li niddeterminaw kif għandna nimxu.

Nofs il-Maltin ma jmorrrux Quddies il-Ħadd (jew Sibta ta' l-obbligu). Anzi, iktar minn nofs il-Maltin, għax hemm numru li jmorru meta jfettlilhom. Jigifieri f'dawk in-nofs li marru kien hemm uhud li ma jmorrrux regolarment. Mill-bqija kont tistenna li Għawdex ikun ahjar minn Malta, li n-nisa ahjar mill-irgħiel, li l-eta kbira ahjar mill-ohrajn.

X'jidhirli miċ-ċensiment?

Tal-biza'. Hazin. Tajjeb għax jurini bin-numri dak li kont nistenna. Inħsadt? Lanqas xejn. Mela meta tara ż-żwiġijiet jifarrku daqshekk spiss, meta tara mizzewġin jew separati jaqbdum kompanija fi triqat mwiegħra, meta tisma' l-kontenut tal-

konversazzjonijiet madwarna, meta tikkonsidra l-medja u x'jintqal minn ċerti wħud, meta tħares lejn il-fenomeni salvagg ta' Paceville, lejn l-inċidenza tad-droga, lejn is-serqiet bla razan u spiss bla ħniena kwazi ta' kuljum, lejn l-isparar u daqqiet ta-sikkina għal kull haġa ta' xejn – mela ma tintebaħx, li f'Malta qbadna t-triq tan-niezla? L-abort, il-Maltin kollha jevitawh? Biex ma nsemmux eżerċizzi oħra mediċi li xejn ma jirrispettaw it-tnissil dinjitali tal-bniedem.

Ma jidhirx ċar daqs il-kristall, li l-Maltin daru għal religjon "do-it-yourself"? Jigifieri jibqgħu jemmnu, għax din hi haġa psikologikament u soċjalment komda, imma jagħmlu dak li għandhom bzonn jagħmlu mingħajr limiti jew projbizzjonijiet minn barra. Ħadd ma jindaħlilhom. Lanqas Alla tal-Vangelu. Alla tagħhom biss, li jfasslu huma. "Nemmen," tisma' min jgħidlek, "imma mhux fl-istituzzjonijiet." Jista' jidum jippriedka l-Papa għal dawn it-talin, u tista' ddum tgħallem il-knisja. U kemm jafu l-Vangelu, ma nafx. Allura x'importanza jistgħu jagħtu lill-Quddies?



Wieħed jistaqsi: “Allura in-nuqqas ta’ smiegh ta’ Quddies huwa nuqqas ta’ Fidi? Mela biex nemmen, hemm għalfejn immur il-Quddies?” Le, biex temmen fil-basal m’hemmx għalfejn tmur il-Quddies, biex temmen fis-sħaħar, fil-magħmulijiet, fix-xorti, l-azzard, is-Satanizmu, fl-Art Mwiegħda tad-droga, m’hemmx għalfejn tmur Quddies. Chesterton kien jgħid (u għadu) li meta tibda ma temminx, mhux ma temmen f’xejn, imma tibda temmen fil-basal kollu. Ghiduli jekk hux veru li sirna nintilfu fuq superstizzjonijiet u magiji u qari tax-xorti, bħal qatt qabel.

Allura, nissuktaw nistaqsu, għandna ngħaqqu s-smiegh tal-Quddies mal-presenza tal-fidi? U jien inwiegeb, “Da zgur.” Veru li meta wieħed ma jmurx il-Quddies, ma jfissirx li m’għadux Nisrani. Imma kif jista’ wieħed li hu Nisrani “veru” ma jmurx Quddies, li hi il-qofol, l-apice tal-ħajja Nisranija, iċ-ċelebrazzjoni tal-qawmien tagħna, tas-salvazzjoni, tat-tama, ta’ l-għaqda ma’ xulxin u ma’ Alla fi Kristu, dak is-sens ta’ “belonging” li jagħtina

dinjita’, personalita’, importanza, tama u direzzjoni fil-ħajja tagħna? “Jekk ma tiklux Ġismi,” jgħid Ġesu’....

Hawn nidhlu għall-parti pozittiva: x’se nagħmlu?

L-ewwel inħabtu sidirna, aħna li ninkwetaw. X’hemm li nistgħu nagħmlu aħjar. U qed ngħid mhux biss għall-Knisja, għas-sacerdot li jquaddes, għall-apparat akustiku fil-knejjes, għall-omeliji, imma għalina lkoll li nemmnu. Irid iqum minn-għas il-poplu ta’ Alla kollu.

Hemm pozittiv li nofs il-Maltin għadhom jemmu. Mela jekk kull wieħed minna jieħu ħsieb ta’ wieħed ieħor, diġa’ hemm progress. Il-Knisja – aħna li nemmnu – trid tagħti xhieda aħjar, trid tevangelizza aħjar, bil-kelma, bl-għemil, imma l-aktar bis-serreta’ tal-ħajja tagħna, li hi l-aħjar xhieda. Irridu nkun responsabilizzati lkoll biex nevangelizzaw – jigifieri inwasslu lil-Kristu tal-Vangelu lill-oħrajn, speċjalment, bl-ezempju tagħna.

Għall-grazzja ta’ Alla għandna ħafna gruppi fejn ix-Xandir tal-kelma, (l-

Evangelizzazzjoni) qed isir. Irridu nespanduhom, ngħinuhom u nidhlu fihom, għax perċentwal kbir ta’ dawk li jmorru l-Quddies huma membri ta’ gruppi. Barra mill-gruppi hemm nuqqas ta’ tagħlim, ta’ apprezzament tas-sagramenti, u spiss nik-kumentaw bl-istatwi tal-festi, li mingħajr tagħlim, jibqgħu kartapesta siekta u kultant skandaluza.

Dwar ħwejjeg oħra hemm ħafna x’jista’ jsir, imma hawn m’hawn’ spazju bizzejjed. Ngħidu aħna, fis-sajf f’ċerti lokalitajiet, hija meħtieġa pastorali mhux bazata fuq il-parroċċa. Trid tkun kuragguz biex mhux biss tinnota kif il-popolazzjoni ta’ ċerti nhawi timmultipika fis-sajf - u titkellem il-Malti b’mod differenti, meta mhux lingwi oħra – imma anke tagixxi u tagħmel pastorali xierqa. S’issa jidhirli li għadna ma ħadniex il-passi kuragguzi meħtieġa.

Għandna problema imma kull problema hija sfida. Il-Vangelu dejjem huwa sfidat mir-realta’ tal-ħajja. Imma l-Vangelu huwa sfida għalina biex ngħixu. Ngħixu u nikbru bl-isfidi.

Kalendarju 2007

Is-Segretarjat għall-Missjonijiet qed ihejji kalendarju għas-sena 2007 biex jitqassam lill-benefatturi u ħbieb tas-Segretarjat għall-Evangelizazzjoni u Missjonijiet Frangiskani. Dan il-kalendarju se jgħorġ għall-ewwel darba mis-Segretarjat u jigbor diversi ritratti li juru l-ħidma tal-missjunarji Maltin li qed jagħtu servizz il-Honduras.



P. Alessandru Bonnici OFMConv.

Tlifna Storiku ta' Malta u Frangiskan genwin

Norbert Ellul-Vincenti, OFM

Il-mewt li hasdet lil P. Alessandru minn fostna filwaqt li kien għal ftit mistrieh Tunes ma' membri tal-familja tiegħu, hasdet lilna lkoll li nafuh, qrajnieh, u habbejniah.

P. Alessandru kien Frangiskan b'ruħu w ġismu, bħalma jixhdu il-kitbiet tiegħu favur dik il-figura ta' San Frangisk, li biddlet is-sentimenti tad-dinja u wettqet tiġdid fil-Knisja, fil-kultura u fl-arti.

Tlifna storiku Malti li mela l-vojt li sab qablu u tagħna stampa ikbar, isbaħ u aktar mimlija ta' l-istorja tagħna, mill-bidu ta' l-istudju tiegħu -- riċerka fuq "l-Inkizizzjoni" f'Malta -- sa l-hafna biografiji li kiteb (inkluzi Dun Ġorġ, Adeodata Pisani u Nazju Falzon), sa l-ġrajjet ta' hafna mill-parroċci u rħula jew bliet Maltin.

Huwa bis-saħħa ta' l-istoriku li aħna nistgħu nidhlu fil-Kon-Katidral ta' San Ġwann, u nħossu l-preżenza ta' Kavallieri u Gran Mastri, u nies, l-antenati tagħna, u l-Francizi dehlin b'għajnejn imbellha u jdejhom jikluhom, u Napuljun jara x'rebah għall-Franza tiegħu, u Nelson u Newman, il-futur



Kardinal, kollha dehlin mingħajr ma jaqsmu l-fidi tagħna magħna, imma xorta waħda jistagħgbu lejn dak li twemminna kien irnexxielu jtella'. Huwa l-istoriku li jseddaq ix-xhieda reliġjuza li hallewlna l-antenati tagħna biex tellgħu tempju bħal dan.

Huwa l-istoriku li jgħinna biex, b'sensitivita għall-post (sense of place), aħna nġhadu minn Triq Repubblika lllum, u niftakru f'kemm passi rifsu dik l-art sagra tagħna, mhux biss il-Maltin u l-vizitaturi kollha li ġew mindu l-Belt Valletta mbniet, imma anke dak ta' qabel, meta kienet għadha ġebel, meta

t-Torok rifsuha biex itellgħu it-tined tagħhom u rabtu l-kanuni qabel ma bdew jisparaw fuq is-swar tan-naħa l-oħra tal-port tagħna. Min jaf kemm nies oħra, kemm tfal, rifsu din l-art qabel ma ġejna aħna bl-palazzi barokki tagħna.

Insellmulu lil P. Alessandru Bonnici li għinna nagħrfu aħjar min aħna, aħna l-Maltin biex l-identita' nazzjonali tagħna titlahham u tbaqbaq bil-ħajja ta' dak li kien u li, bis-saħħa tiegħu, ma ninsewh qatt.

P. Bonnici kien magħruf għall-ġenjalita u s-semplċita kbira tiegħu. Għalih ma kienx hemm problemi, għax kollox kien

hu. Il-battalji tiegħu kienu mal-karti u l-grajja tagħna miktuba fuqhom.

Jara abjad u iswed, b'semplicita tat-tfal im-bierka. L-uniċi problemi għalih kienu jinsabu fl-arkivju fejn qatta' hajtu, fid-dokumenti li ma jinqrawx, jiżolqu, jaharbu, jinħbew, jiggebd u jew ma jissarrfux kif kien jixtieq

Barra mid-diskursati li ġieli kien ikollna, il-laqgħat tagħna generalment kienu jirrigwardjaw il-kotba tiegħu biex nagħmillu reċensjoni tagħhom fit-Times, jew għal xi żmien f'rivisti u gurnali oħra. Kien jgħidli li japprezza hafna dak li nikteb jien, u li jafdani. Għal min jikteb, kull kumpliment huwa irrezistibbli. Ngħoddu ma' lista twila ta' awturi li jagħtuni ktieb b'għozza u biża' donnhom qed

jafdawli 'l uliedhom. Bhala bniedem li għext hajti nikteb, naf x'jiġifieri tafda kitbietek f'idejn oħra. Lil P. Bonnici ma ngħoddx kemm-il ktieb għamiltu, għalkemm għandi kopja ta' kollox fuq il-computer jew f'cuttings għal dak iż-żmien ta' qabel il-computer.

L-aħħar ktieb li għamiltu wasalli fuq l-iskrivanija bit-titlu ta' "Il-Frangiskani Konventwali f'Malta u Għawdex". Din id-darba għamiltulu għas-Sunday Times.

F'dak il-ktieb jagħti rendikont tal-ħajja bikrija tiegħu, u l-ġibda tiegħu lejn San Frangisk, fil-parrocca tas-Sacro Cuor Tas-Sliema tal-Frangiskani l-oħra, fejn hu twieled. Kien imur il-Muzew ta' hemm għall-edukazzjoni religjuza tiegħu, filwaqt li l-patrijiet

ta' hemm tawh il-privat fil-matematika u t-Taljan. Imbagħad hu għażel li jidhol Patri mal-Konventwali.

P. Bonnici ġie minn familja fqira, u kmieni kellu jfittex li jaqla' xi haġa biex jgħin lil hutu, billi jgħallem tfal oħra żgħar, u jagħmel xi qadjet.

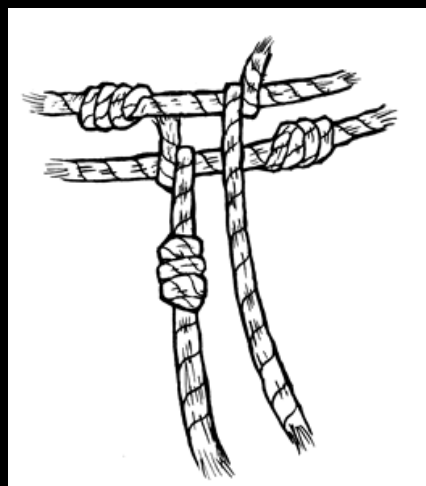
Il-kilba tiegħu biex jistampa żgur ġejja mill-ħeġġa li kellu biex jgħin lil missieru fl-istamperija tiegħu. Kien qrib hafna ta' missieru. Billi missieru kien jorganizza l-ġiti biex idahħal xi haġa oħra, it-tifel zgħir siefer darbtejn u darba minnhom iltaqa' mal-Papa Piju XII.

L-id li kitbet issa siktet. It-tiftix fl-arkivji waqaf. Imma dak li kiteb hu jibqa', u l-eżempju tiegħu iħajjar lil oħrajn biex jaqbd u t-triq li mexa fiha hu.

MISSAL FRANGISKAN

Il-Missal Frangiskan għaċ-ċelebrazzjonijiet tal-Qaddisin Frangiskani tat-3 Ordnijiet issa huwa lest. Biex ma nidħlux fi spejjeż kbar ta' stampa, il-Missal sar bil-computer u saru fotokopji li issa jiġu illegati. Għalissa hemm 2 kopji għal kull kunvent. Hemm 1 kopja wkoll għall-knejjes tal-Klarissi, Sant'Ursola, Frate Francesco, Ġesu' l-Habib, Ta' Lisse u Ta' Cejlu. Min irid jordna dawn il-kopji javża lil Fra Ġorg Aquilina, OFM. Il-prezz finali ta' kull Missal inkunu nafuh wara l-legatura.

Il-Missal huwa kopja ta' dak approvat mill-awtoritajiet ekklezjastiċi li diġa' nużaw, biż-żjeda u aġġornament ta' Qaddisin godda, fuq l-istess mudell tal-Propriu Frangiskan li ippubblikajna għal-Liturġija tas-Siġhat, skond il-Kalendarju approvat għall-Ordni tagħna mill-Kongregazzjoni għal-Liturġija u s-Sagramenti. Imma fih ukoll ir-Rit tal-Quddiesa komplut. Għas-solennitajiet u l-festi nipprovdu wkoll il-Qari u t-Talbiet tal-Fidili, hekk li f'dawn l-okkażjonijiet il-Missal jista' jintuza waħdu. Fit-Tifkiriet ikun jista' jintuza waħdu, hliet għal-Lezzjonijiet u t-Talba tal-Fidili li jkun mil-Lezzjunarju ferjali tal-gurnata.



**Professjoni
 Temporanja ta'
 Fra Joseph Ciappara u
 Fra Walter Vassallo
 Il-Ġimgħa, 6 ta'
 Ottubru 2006
 Knisja Santa Marija
 ta' Ġesu', Valletta.**

FESTI U BIRTHDAYS

OTTUBRU

2 Fra Angelo Falzon	7 Fra Ġwann Azzopardi
9 Fra Dijonisju Mintoff	15 Fra Angelo Falzon
13 Fra Edward Zammit	16 Fra Alexander Borg
13 Fra Eddie Pace	18 Fra Joe Caruana
23 Fra Ġwann Micallef	22 Fra Anton Farrugia
26 Fra Alfred Tabone	28 Fra Richard S. Grech
26 Fra Alfred Sciberras	

NOVEMBRU

11 Fra Martin Coleiro	01 Fra Stephen Sciberras
15 Fra Albert Micallef	09 Fra Martin Coleiro
26 Fra Leo M. Ciantar	14 Fra Julian Sammut
	17 Fra Christopher Farrugia
	18 Fra Victor Camilleri
	19 Fra Ivo Tonna
	28 Fra Ġwann Schranz

Awguri u Xewqat Sbieh!

F' DIN IL-HARĠA

Ottubru 2006

Kapitlu Ġenerali Straordinarju	1
Laqgħat tal-Ministru Provinċjal f'Ruma u Assisi	7
Jirrapporta l-Ministru Provinċja mill-Kapitlu	9
Fraternity on the Road to Emmaus	11
Mill-Kunsill tal-Formazzjoni	16
Jingiebu minn Sqallija l-fdalijiet ta' Frangiskan Malti	18
Intervista lil Fra Noel Muscat, OFM	21
Intervista liż-żewġ novizzi	23
Ktieb ġdid ta' Fra Ġorg Aquilina, OFM	24
Esperjenza tal-volontarjat mill-GIFRA	25
Fra Dijonisju Mintoff jikteb dwar il-volontarjat	28
Informazzjoni	31
Iċ-Ċensiment ta' l-Attenzenza tal-Quddies tal-Ħadd	32
Tlifna Storiku ta' Malta u Frangiskan ġenwin	34

L-AĦBAR

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