

L-AĦBAR



PROVINĊJA FRANĠISKANA TA' SAN PAWL APPOSTLU, MALTA. No. 128 1.11.2007

Iżżurna mill-ġdid oġhna l-mewt



Ġużepp Beneditt Xuereb, OFM

Nhar il-Hamis, 11 ta' Ottubru 2007, fil-5.15 pm., huna Ġużepp Beneditt Xuereb, OFM daħal jistrieħ għal dejjem fl-etermita'. L-aħhar jiem ta' ħajtu għaddiehom fid-Dar tal-Kleru Christus Rex, B'kara.

Il-funeral tiegħu sar fil-knisja ta' Santa Marija ta' Ġesu', ir-Rabat, nhar is-Sibt 13 ta' Ottubru. Numru kbir ta' patrijiet u saċerdoti kkonċelebraw fl-Ewkaristija li kienet ippreseduta mill-Gwardjan tal-komunita' Martin Coleiro, OFM. L-omelija saret minn

Marcellino Micallef, OFM.

Il-Ministru Provinċjal Paul Galea, OFM, f'dawk il-jiem kien qed jieħu sehem fil-Konferenza tal-Ministri Provinċjali ta' l-Ewropa (UFME) li saret f'Sarajevo. Kemm il-Ministru Ġeneral, il-Ministri Provinċjali ta' l-Ewropa u oħrajn bagħtu l-kondoljanzi tagħhom.

F'din il-ħarġa ta' L-AĦBAR qegħdin nipproduċu diversi materjal dwar Ġużepp Beneditt, OFM. Ara paġni 20 - 26.

Kardinal OFM Ġdid

ara paġna 5

Beati Frangiskani Ġodda

ara paġni 2 - 5

I beati Martiri di Madrid (1936)

The Vatican on Sunday, 28th October 2007, staged its largest mass beatification ceremony ever, putting 498 victims of religious persecution before and during Spain's civil war on the path to possible sainthood.

Seventy-one bishops from Spain, a host of Spanish politicians and Spanish pilgrims massed in St. Peter's Square for the ceremony, which came at a particularly delicate time for Spain as it takes an unprecedented look at its past.

Portuguese Cardinal Jose Saraiva Martins, prefect of the Vatican's Congregation for the Causes of Saints, declared the 498 beatified after reading out their names from the steps of St. Peter's Basilica at the start of the Mass.

Spain's 1936-69 civil war pitted an elected, leftist government against rightwing forces that rose up under Gen. Francisco Franco, who went on to win and presided over a nearly 40-year dictatorship staunchly supported by the Roman Catholic Church.

Martyrs violence against clergy had been simmering since 1931, with leftist forces targeting the institution they saw as a symbol of wealth, repression and inequality. Their attacks against the clergy gave Franco a pretext for launching his rebellion.

The church estimates that nearly 7,000 clergy were killed in Spain from 1931 to 1939. The 498 people beatified on Sunday were killed in 1934, 1936 and 1937. They are comprised of two bishops, 24 priests and 462 members of religious orders, among them 29 franciscan friars, as well as a deacon, a subdeacon, a seminary student and seven lay Catholics.

Tra i numerosi Martiri della guerra civile che afflisse la Spagna negli anni 1936-1939 vanno annoverati anche i 73 Frati Minori della Provincia francescana di Castiglia uccisi "in odio alla fede" nel 1936.

Venti dei nostri Martiri, guidati dal Guardiano padre Victor Chumillas Fernández, appartenevano alla Comunità-Seminario di Consuegra (Toledo). Di essi cinque erano sacerdoti e dodici studenti del corso teologico e candidati al ministero sacerdotale che conducevano una normale vita di preghiera, di studio e di impegno pastorale fino al 21 luglio 1936. In questo giorno alcuni esponenti della forza marxista imperante costrinsero gli inermi religiosi a restare prigionieri nel loro stesso convento di Consuegra. Avvertito l'imminente pericolo per la loro vita e convinti di doversi preparare ad affrontare il martirio per il nome di Cristo, essi, noncuranti degli insulti e delle pesanti ingiurie della truppa, cominciarono a pregare con fervore.

Il 24 luglio, come agnelli condotti al macello, furono trasferiti ognuno in un'abitazione diversa. Si separarono

scambiandosi un commovente abbraccio, che non lasciò insensibili perfino i persecutori, poi andarono lieti e sereni incontro alla volontà di Dio. Il 10 agosto furono rinchiusi tutti in una stessa prigione dove, oltre a ricevere l'assoluzione sacramentale dal Guardiano padre Victor, si confessarono e si donarono a vicenda il perdono fraterno baciandosi reciprocamente i piedi.

Nella notte successiva fecero insieme la raccomandazione dell'anima, ricevettero l'assoluzione generale, si comunicarono spiritualmente e rinnovarono la professione religiosa, aggiungendo: "È pronto, Signore, il nostro cuore, è pronto!", anelando vivamente alla vita eterna. Dal giorno 11 agosto e fino al 15 furono trasferiti nella chiesa parrocchiale di Santa Maria, dove continuarono a pregare come prima, mantenendo una calma esemplare, senza né lamentarsi né protestare. Legati ed ammassati sopra un camion, finalmente la sera del 15 agosto furono condotti in una località chiamata Boca de Balondillo, nel territorio del comune di Fuente El Fresno. Qui, verso le ore 4 del mattino del 16 agosto 1936,

pronunciando parole di perdono e lodando il Signore, tutti i 20 generosi testimoni di Cristo furono fucilati in odio alla fede da un numeroso drappello di miliziani comunisti, coronando con la palma del martirio la loro vita.

Al gruppo di questi confratelli che li avevano preceduti nella gloriosa e cruenta testimonianza di fede, si unirono più tardi gli altri due Frati Minori padre Felice

Gòmez-Pinto Piñero, della comunità francescana di Pastrana, ucciso il 7 settembre al confine di Hueva (Guadalajara) e padre Perfetto Carrascosa Santos, ucciso nelle prime ore del 17 ottobre con altri cinque prigionieri secolari nel cimitero di Tembleque (Toledo).

I ventidue eroi della fede sono stati dichiarati martiri dal Santo Padre Benedetto XVI il 28 ottobre 2007.

I Martiri:

[Victor Chumillas Fernàndez](#), OFM, Sacerdote
[Angel Hernandez-Ranera De Diego](#), OFM, Sacerdote
[Domingo Alonso De Frutos](#), OFM, Sacerdote
[Martin Lozano Tello](#), OFM, Sacerdote
[Juliàn Navìo Colado](#), OFM, Sacerdote
[Benigno Prieto del Pozo](#), OFM, Sacerdote
[Marcelino Ovejero Gòmez](#), OFM, Studente
[José de Vega Pedraza](#), OFM, Studente
[José Alvarez Rodriguez](#), OFM, Studente
[Andrés Majadas Màlaga](#), OFM, Studente
[Vicente Majadas Malaga](#), OFM, Studente
[Santiago Maté Calzada](#), OFM, Studente
[Alfonso Sànchez Hernàndez-Ranera](#), OFM, Studente
[Anastasio Gonzàles Rodriguez](#), OFM, Studente
[Félix Maroto Moreno](#), OFM, Studente
[Federico Herrera Bermejo](#), OFM, Studente
[Antonio Rodrigo Anton](#), OFM, Studente
[Saturnino Rio Rojo](#), OFM, Studente
[Ramòn Tejado Librado](#), Religioso
[Valentìn Diez Serna](#), OFM, Studente
[Félix Gòmez-Pinto Piñero](#), OFM, Sacerdote
[Perfecto Carrascosa Santos](#), OFM, Sacerdote



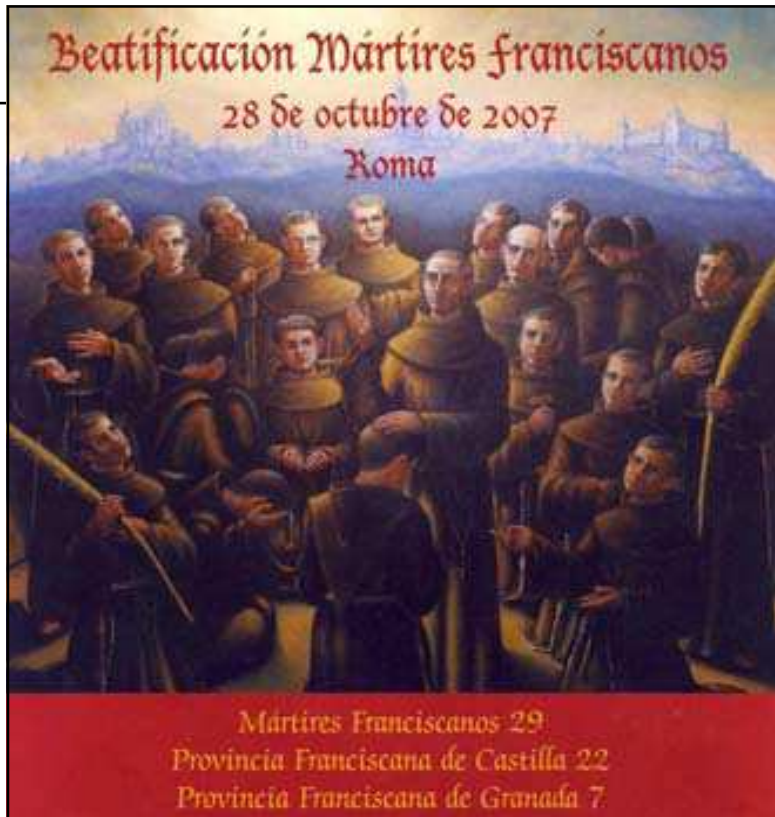
Beati Martiri di Granada (1936)

Altri Frati Minori Martiri della guerra civile che afflisse la Spagna negli anni 1936-1939 sono i 7 appartenenti alla Provincia francescana di Castiglia e dimoranti nel convento di Fuenteovejuna (Còrdoba).

Il 18 luglio 1936 si costituì a Fuenteovejuna il comitato comunista che usurpò il governo e l'amministrazione della città, palesando da subito aperte minacce alla vita religiosa. Con l'infondato pretesto di trovarvi armi, il pomeriggio del 20 luglio i miliziani assalirono il locale convento francescano.

Poiché ne era stato preavvertito, il guardiano P. Felix, cercò di mettere in salvo da ogni eventuale pericolo il più anziano dei frati, p. José Azurmendi, inviandolo presso una famiglia amica. Questi, però, ben presto fu raggiunto dai rossi, ai quali si consegnò senza resistenza, riunendosi alla comunità. Il 21 luglio e il 22 luglio ci furono ancora perquisizioni in convento ma senza trovare armi. Il passo successivo per poter procedere all'eliminazione della comunità fu il trasferimento forzato presso l'ufficio telegrafico e la detenzione dal 27 luglio al 14 agosto. Il 28 luglio il convento veniva saccheggiato e la chiesa profanata, i frati intanto iniziavano una novena di preghiere alla Vergine della Regola chiedendo la loro incolumità.

Il 14 agosto i frati furono trasferiti nel palazzo della Marchesa di Valdeloro, divenuto ormai carcere per altri detenuti cattolici, e qui restarono fino al 20 settembre. Quel giorno, temendo di perdere la preda per l'avanzata dell'esercito nazionale, Rafael Maltrana, capo ribelle rosso e uomo particolarmente malvagio e perverso, giunse a Fuenteovejuna con 300 miliziani col



proposito di portar via tutti quelli che erano in carcere e fucilarli.

Senza essere condotti davanti ad alcun tribunale e contro il parere dello stesso comitato comunista cittadino, 57 detenuti, tra cui i 7 francescani caddero in mano dei miliziani di Maltrana, che si organizzarono per portarli ad Azuaga e quindi ucciderli. La deportazione avvenne nella notte tra il 20 e 21 settembre 1936 con sette camion da carico. Il primo sei di questi camion si fermarono davanti al camposanto di Grana de Torrehermosa dove furono fucilate 43 persone; il settimo automezzo con i religiosi francescani proseguì verso Azuaga sotto stretta sorveglianza dei miliziani.

I sette francescani, messi tutti insieme nel carcere, furono sottoposti a pesanti condizionamenti psicologici, con minacce, umiliazioni e mortificazioni di ogni genere, nel tentativo di farli bestemmiare, al che spesso replicavano: "Viva Cristo re!". Essi affrontarono il martirio in tre distinti momenti.

Verso le ore 11 del 21 settembre padre José Azurmendi fu prelevato dal

carcere e condotto a pulire il pavimento della Chiesa del SS. Cristo del Humilladero. Ritenuto erroneamente il superiore del gruppo a motivo dell'età avanzata, fu il primo a cadere sotto i colpi del fucile in un patio del carcere di Azuaga essendosi più volte rifiutato di bestemmiare e gridando fino all'ultimo: "Viva Cristo re!". Subito dopo il suo corpo fu avvolto in una copert, che poi permise la sua identificazione, e portato al cimitero.

I due padri Luis Echevarria e Francisco Carlés e i tre frati Antonio Saez de Ibarra, Miguel Zarragua e Simon Rodriguez con altri sette secolari furono fucilati, a gruppi di 4 presso il cimitero di Azuaga, tra le ore 1 e le 3 del 22 settembre.

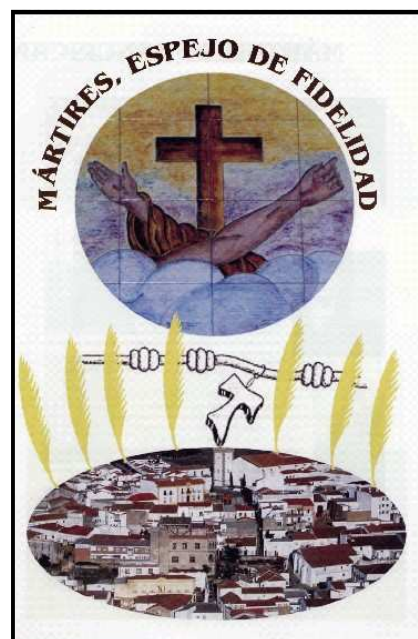
Il martirio di padre Félix Echevarria, poiché era il superiore della fraternità francescana, fu l'ultimo e il più crudele, tanto da assomigliare a quello dei protomartiri. Era infatti stato trattenuto in carcere mentre gli altri erano stati trasferiti al luogo del martirio, così nel

tentativo di farlo bestemmiare e poiché aveva fermamente dichiarato che non lo avrebbe mai fatto preferendo cento volte la morte, oltre alle percosse e alle offese a cui replicava: "Viva Cristo re! Viva la religione!", condotto fuori dal carcere gli furono amputate le orecchie, strappati gli occhi e infine tagliata la lingua. Mentre lo trasferirono in barella verso il cimitero, non potendo egli più camminare, fu finito con un colpo di fucile alla testa e un altro alla bocca.

I corpi dei martiri, già interrati in una fossa comune del camposanto di Azuaga, furono identificati il 1 dicembre 1936 e il giorno successivo traslati a Fuente-obejuna.

I Martiri:

[Félix Echevarria Goriostiaga](#), OFM, Sacerdote
[Luis Echevarria Goriostiaga](#), OFM, Sacerdote
[José Azurmendi Larrinaga](#), OFM, Sacerdote
[Francisco Carlés Gonzales](#), OFM, Sacerdote
[Antonio Saez de Ibarra Lopez](#), OFM, Studente
[Miguel Zarragua Iturriaga](#), OFM
[Simòn Miguel Rodriguez](#), OFM



Umberto Betti, O.F.M. appointed Cardinal by Benedict XVI

Umberto Betti, OFM, was born in Pieve Santo Stefano (Tuscany) on the 7th March 1922. He began his novitiate in the Province of St. Francis Stigmatised in Tuscany on the 23rd July 1937, made his first profession on the 2nd August 1938 and his solemn profession on the 31st December 1943. He was ordained priest on the 5th April 1946.

Having obtained his doctorate in Dogmatic Theology and followed specialised studies at the Catholic University of Louvain, he was appointed professor at the Pontifical University Antonianum in Rome, where he taught until the 27th September 1991. He was a consultant to the Preparatory Theological Commission for the II Vatican Council, in which he was also an expert. He contributed to the writing of the Dogmatic Constitutions "Dei Verbum" and "Lumen Gentium". He held many important posts in the Roman Curia. He was Rector Magnificus of the Latern Pontifical University from 1991 to 1995. Also of note is the conferring of the Diploma Emeritus, on the part of the Pontifical Academy of Theology, as well as the 'Fiorino d'oro' (golden florin) award present to him in the 'Salone de' Dugento' in Florence as the personal theologian of the Archbishop Ermenegildo Florit. Br. Betti is living at the Provincial Infirmary of 'St. Francis' on the hill of Fiesole at the moment.

Europe, Be yourself

José Rodríguez Carballo, OFM
Minister General

Qed nippublikaw l-ewwel parti tad-diskors li l-Ministru Ġeneral għamel fil-laqgħa tal-Ministri Provinċjali ta' l-Ewropa (UFME), li saret f'Sarajevo bejn it-8-13 ta' Ottubru u li għaliha ħa sehem il-Ministru Provinċjal Paul Galea, OFM. It-tieni parti tad-diskors tidher fil-ħarġa li jmiss.

Our old and beloved Europe

Europe is a multi-cultural and multi-religious reality. The multi-cultural nature is clear. It is enough just to look at the make up of the UFME. However, if it is certain that Europe was never monolithically one from the point of view of religion, today it is less so. Its multi-religious nature is growing by the day. In Europe today, Christians (Catholics, Orthodox and Protestants), Jews and Muslims, to mention the three great religions, live side by side as they did before. But something is changing. On the one hand, those who declare themselves members of what we could call a *secularist religion*, professing moral relativism and secularism, are increasing. On the other hand, Islam is again presenting itself as a force and valid spiritual substitute before the purely political and economic mentality of Europe. The great religious traditions of Asia are also springing up as spiritual powers against a Europe which denies its religious and moral base and roots. The domination of a European culture based only on technology, science and commerce has ended up in technical-secular cosmo-vision which has forgotten its internal riches: the world of values (just think of the family or of life itself) and of faith.

Europe has been defined "not only as a geographic concept, but as an historical and moral greatness" (Cardinal J. Ratzinger), the result of the contributions of different peoples and cultures: Greece, Rome, the German and Slavic peoples. But among them all, without any doubt, Christianity influenced it the most: "There can be no doubt that, in Europe's complex history, Christianity has been a central and defining element, established on the firm foundation of the classical heritage and the multiple contributions of the various ethnic and cultural streams which have succeeded one another down the centuries. The Christian faith has shaped the culture of the Continent and is inextricably bound up with its history"¹. Europe would not be Europe without Christianity: "On our continent, Christianity has been a primary factor of unity among peoples and cultures and of the integral promotion of man and his rights. There can be no doubt that the Christian faith belongs, in a radical and decisive way, to the foundations of European culture. Christianity, in fact, shaped Europe"².

But Europe is going through a profound identity crisis today, "a profound crisis of values"³. There is no lack of hope, for an attentive observer, but the shadows which obscure the future of our continent are not lacking either. In this situation, unthinkable in some of our countries a few years ago, gospel values are no longer a reference point for the behaviour of Europeans, or for legislation in our countries. Every means are being used to reduce faith to a private matter and, evermore frequently, "Christians are denied the very right to enter into the public discussion, or their contribution is discredited as an attempt to preserve unjustified privileges"⁴. It can be no surprise that, in this situation, Christians and the Church itself feel like guests and pilgrims, as strangers, in this society in which attempts are being made to take away their authority and to marginalise them as much as possible.

Europe: a place of mission

Europe, Benedict XVI repeated many times, cannot deny its Christian roots. The “European home”, the present Pope said recently, “will be a good place to live for everyone only if it is built on a solid cultural and moral foundation of common values drawn from our history and our traditions. [...] Christianity has profoundly shaped this continent”⁵.

What has to be done so that Europe can be a pleasant place to live in and that its Christian roots will not to be denied? The Church, for some time already, has pointed out the way: Europe needs to be evangelised through an evangelisation which, *in various parts of Europe*, will imply “a first proclamation of the Gospel”⁶; evangelisation which implies “a renewed proclamation is needed even for those already baptised”⁷. In any case, Europe today is a mission territory and, in many cases, an “*ad gentes mission*”⁸.

The Friars Minor on mission

In this task, to which the whole Church is sent on mission, and which is “*the commitment and the responsibility of everyone*”⁹, we 9,000 Friars Minor who live and work in Europe cannot remain on the margins or *sitting on the fence*. *Europe is calling us* and expects us to feel we are protagonists or a leaven in the great task of evangelising the culture and of inculturating the Gospel on our ancient continent¹⁰; *Europe is calling us* and hopes we will respond by announcing the Gospel of hope, the Gospel of reconciliation; *Europe is calling us* and hopes we can offer an alternative project to our society.

We do not begin from scratch in this service of evangelisation. Francis, in fact, lived in a society no different to ours: in a very religious society, but very far from living Gospel values. Francis was a witness to a nearby God, a God of love, a God of mercy, pardon and reconciliation. He proposed, in a profoundly divided society, a project of life in fraternity where all could feel they were brothers and equal. He proposed, in a violent society, a project of peace and reconciliation. He proposed and lived, in a society wounded by inequalities, a project of life in minority where all could feel they were “servants” of all, including their *enemies* the *Saracens and other non-believers*.

Almost eight hundred years have passed since the Penitent of Assisi, Francis de Bernardone, responded to the call of the Lord and to the challenges which society of the time presented him by walking, bare-footed and in an attitude of radical poverty and profound humility, the roads of a divided Europe in the process of a profound



Europe today is a mission territory and, in many cases, an “*ad gentes mission*”.

transformation; by bearing in his body and soul the anxieties and hopes of the men and women of his time; and by contributing a gospel project, a project of fraternity, peace and of equality on the basis of minority and being *sine proprio*.

The love which sent the disciples of Jesus out on the roads and led them to announce the Gospel to the *entire world and to every creature*, is moving us to announce to all “that there is no one almighty, except Him”¹¹. The love which moved Francis to travel the roads of Europe, that very same love, is calling us to drop our fears (caused at times by numerical reduction and progressive ageing) and our cowardice (often caused by our little faith), and to leave our restricted cloisters (provincialism, comfort of our own work, being middle-class...), in order to announce that *love is not loved* and to give witness, *in word and in deed*, to Him as “the only God..., the good, all good, supreme good..., beauty..., security..., gladness and joy, our hope..., our riches to sufficiency”¹².

To respond to this call from Europe, it is important that, like Francis, we take time to ask the Lord: *Lord, what do you want the Friars Minor, who live and work on this old continent, to do?*, and that, at the same time, we ask each other: *Brothers, what have we to do?*. These two questions, which accompanied us during the year 2006, the first year of preparation for the VIII Centenary of the foundation of the Order, cannot stop accompanying us in these critical times for Europe and for our life in Europe. I am not unaware of the difficulty of such an undertaking, but I, personally, am convinced that the message, of which we have to be the first spokesmen, could help Europe not to lose its Christian soul. It is the time, not only to proclaim that Europe needs to be evangelised, but to feel we are in a permanent state of mission, or, if you prefer, it is time to renew the missionary ardour which characterised Christians and, more concretely, the Franciscans of this old continent until very recently. The hour has struck for us to get out of our sacristies, it is a time of mission.

The mission, as we well know, is our reason for being: we have been called to be sent, to be missionaries¹³. The mission is part of our identity¹⁴. The mission is the key element for understanding and re-dimensioning the religious life in its different aspects: spirituality, community life, signs of the times, government and authority, formation and theology. The mission is the dimension which unifies the other values and aspects of the franciscan life: contemplation, fraternity, minority and poverty, formation and studies, structures and finances. The mission alone will make us overcome the egocentric temptations and tendencies which are expressed in provincialism, in the many Friars who are becoming middle-class and in the fact that our life is becoming “worldly”. The missionary dynamism is a therapy for the internal problems which spring up in our fraternities. When missionary tensions are weakened, other tensions increase.

For these and other reasons, we Friars Minor of Europe are called to place ourselves in an attitude of mission. It is urgent, we cannot leave it until “tomorrow”.

What the Spirit is saying to the Friars Minor of Europe

We Franciscans of Europe, in an attitude of discernment, have to ask ourselves: What is the Spirit asking of us in this situation of the old continent? Discernment is the key to our future and mission in Europe. This is how we can understand what was asked of us by the Extraordinary General Chapter: an ongoing, constant attitude of discernment¹⁵.

Taking into account the challenges which come to us from the situation of Europe, I will point out some paths which I believe we European Franciscans must keep in mind at this time in order to give a suitable response on the basis of the Gospel and of our form of life.

1. Assuming Europe as a “sign of the times”

Europe, for us Friars Minor, has to be considered a sign of the times, a place for a profession of faith. The Chapter invited us to examine the signs of the times, to recognise them, to read and interpret them in the light of the Gospel¹⁶. This attitude,

which certainly demands big eyes, the eyes of an owl which would allow us to see at night, leads us to discover that contrary to all appearances, the Father continues to work and act in the here and now of our history and of that of our European contemporaries. Though at times it may seem He is asleep, He is there, in the same boat as we are. When His face seems most disfigured and least visible, He makes Himself present, but we must feel we are questioned by Him and called on to give a gospel response.

Reading the signs of the times and interpreting them properly, “we ourselves will be capable of being readable signs of life for a world that is thirsty for “new heavens and new earth” (Is 65, 17; Ap 21, 1)”¹⁷; the contrary, however, would make us “run the risk of becoming installed, of repeating himself, of nullifying the deepest dreams, of losing, little by little, the contagious joy of faith”¹⁸.

Is it not, perhaps, that it is in this incapacity to read the signs of the times, in our incapacity to listen to the voice of the Lord in the events of history or to detect His ever active presence, that the reason for so much pessimism among us lies?

2. Being custodians of hope

The European Continent, and the Churches of Europe, feel they are often affected by a *dimming of hope*. In our Europe “many men and women seem disoriented, uncertain, without hope, and not a few Christians [nor a few Franciscans also] share these feelings”¹⁹. The Spirit of the Lord asks us, in this context, to be “custodians of hope”. But how can we respond to that vocation if we do not feel we are not indwelt by Him, who is our hope?²⁰ How can we transmit to our brothers of Europe values which they have lost if we are not able to “open our eyes of faith and hope in order to detect, in the midst of the crises, the emerging dreams of” [our brothers in Europe] and “to open up channels for them in our own life and, in this way, anticipate the Kingdom proclaimed and lived by Jesus Christ”²¹.

We wish to be realistic, but we cannot consent to being victims of a realism which impedes us breathing and seeing new possibilities; we wish to have our eyes wide open so as not to fall into false utopias, but we cannot renounce guarding hope in ourselves and of infecting others with the same hope; we wish to keep our feet on the ground, but we cannot renounce the announcement of a new heaven and a new earth, begun and consolidated there where a man of a woman, where a Friar Minor, “clearly announces the possibility of an accepting, just, tolerant and pacified world”²².

There are many problems in the Franciscan Europe; some are visible to all: the reduction in the number of Friars, the increase in the median age, few vocations, little perseverance... This should certainly worry us, a lot. Me also. But what should worry us more is the rejection of the utopia, of thinking of the future and of preparing it confidently, to live the present with real passion.

It certainly is not necessary to be fortune-tellers or prophets to see that our presence in Europe will diminish in the future. But what nothing, or no one, must take from us is our absolute trust in the Lord, who is the same “yesterday, today and always” (Hb 13, 8). Franciscan Europe will be reduced over the coming years with regard to the number of Friars, but we cannot refuse to manifest “the beauty of the discipleship of the Lord”²³. We will be fewer and, with every certainty, more advanced in age, but the commitment to seek and love God “with our whole heart, with our whole mind and with all our strength” (Dt 6, 5) and others as ourselves (cf. Mt 22, 37-39) cannot weaken. We will continue to decrease and to age, but we cannot refuse to begin again, at whatever stage of life we may find ourselves, the process of growth and of dynamic and creative fidelity to Christ, the Church, our Order and to the men and women of our times with renewed enthusiasm²⁴.

There is no need to be many or young to do this. All that is necessary is to want to and to believe in it: to want it even though it may cost us and we may have to renounce certain acquired comforts; and believe that it is worth while, to really believe that the Lord did not trick us when He invited us to follow Him more closely²⁵. If only we could begin to believe! If only we would dare! How many things would change in the

life of each one of us and in the life of our Provinces! How many miracles the Lord would continue to work in and through us!

Dear Brothers: it is time – and we cannot leave it until tomorrow, because it would be too late – to cast our nets (cf. *Lk* 5, 4); it didn't seem to be the most propitious time to fish, but we know that Peter and his companions, having trusted in the word of the Lord, "caught a great quantity of fish" (*Lk* 5, 6). Are we ready? Are we disposed to renounce our securities in order to trust the Lord a little more? Being custodians of hope: here is a nice and urgent mission for us all, Brothers of Europe. But the first thing that is required in order to do this is to renounce the logic of feasibility: "Things are as they are" is often heard; or, "We are so many and such", as the doorman responded bad-humouredly to Francis, as the fragment on *perfect joy* tells us. Hopefully I'm wrong, but I think that the exaltation of what is established and the uncritical acceptance of simple feasibility reigns among us. So often we are, consciously or unconsciously, victims of a deep set scepticism that makes us impervious to any new proposal. We are often victims of a declared joy at grandiose words which hinder us in dreaming. But when a man is incapable of dreaming, the situation is graver than what it appears to be. Not infrequently we are also victims of a resented disenchantment with the great promises, which ends up discrediting proposals which can seem to be utopias. We lack the audacity and prophetic capacity not to allow ourselves be entrapped by short term plans and we domesticate the demands of our vocation and mission as if it were an extra order of the day. It is time to recover a certain self-esteem in order to know how "to sell" our best cloths and not to change them into mere remnants; it is time to recover a healthy and realistic optimism, if not in our own strength, then at least in the Lord and in the many Friars who continue to seek new responses to the new times we are living. It is undeniable that sanctity and misery go hand in hand, as it is undeniable that alongside the Friars who try to prepare a different future with all their strength, there are Friars profoundly affected by discouragement and undermined by the termites of the lack of prospects. I ask the first not to become discouraged, even when they are misunderstood and, at times, criticised. I ask the second group to listen to the exhortation of Francis: "Let us begin, Brothers"; or, better still, let then listen to the Lord, who, in this concrete situation in which we live, invites us "to set out into the deep" and to "cast our nets again".

We have a future in the measure in which all the Friars, each according to his possibilities, feel they are *seeking* and in *a process*. We will have a future in the measure in which we are capable of calling the challenges by name, facing up to them with depth and intelligence and give them suitable responses. I underline that of all, without excluding any one. No one has the right to sit on the fence and watch the game from a distance for fear of being hurt on the pitch. Less still would he be justified to lie in wait to see how others make mistakes. We must all feel involved in this task and all must give himself the opportunity to seek new areas of reflection, new way of entering into relations, new offers of franciscan life, new challenges to respond to.

Notes

¹ *Ecclesia in Europa* = *EiE* 24

² *EiE* 108.

³ *EiE* 108.

⁴ Benedict XVI, *Discourse to the participants in the Congress "Fifty years of the Treaty of Rome"*, 24-3-2007.

⁵ Benedict XVI, *Discourse during the meeting with authorities and the Diplomatic Corps in Austria*, 7- 9- 2007.

⁶ *EiE* 46.

⁷ *EiE* 47.

⁸ *EiE* 46.

⁹ *EiE* 33.

¹⁰ Cf. *EiE* 58-65.

¹¹ *LtOrd* 9.

¹² *PrsG* 1ff.

¹³ Cf. *GGCC* 1, 2; V, 1.

¹⁴ Cf. In the *Legenda Maior* of St. Bonaventure, the mission forms part of the identity of the Order and is closely linked to fraternity (cf. Fernando Uribe, *El proyecto apostólico de Francisco de Asís en la Legenda maior de S. Buenaventura*, Rome 2003, 139-

184.

¹⁵ Cf. *LSR* 35.

¹⁶ Cf. *May the Lord give you peace* = *LgP*, 6.

¹⁷ *LgP* 7.

¹⁸ *LgP* 6.

¹⁹ *EiE* 7.

²⁰ Cf. *EiE* 19.

²¹ Cf. *LgP* 7.

²² Cf. *LgP* 40.

²³ *Vita consecrata* 66.

²⁴ Cf. *VC* 37. 71. 110.

²⁵ Cf. *GGCC* 5, 2.

Francis and Clare: In Love, But With Whom?

Raniero Cantalamessa, OFM Cap.

It has become commonplace to speak of the friendship between Clare and Francis in terms of falling in love. In his essay "Falling in Love and Loving," the sociologist F. Alberoni says that "the relationship between St. Clare and St. Francis has all the characteristics of falling in love, sublimated or transferred to the Godhead."

Francis, like any man even if he is a saint, may well have experienced the attraction of woman and the call of sex. The sources tell us that in order to overcome a temptation of this kind the saint once rolled around in the snow in the depths of winter.

But it was not Clare who was the object of the temptation! When a man and woman are united in God, this bond, if it is authentic, excludes all attraction of an erotic kind, without even a struggle. He or she is, as it were, sheltered. It is another kind of relationship. Between Clare and Francis there was certainly a very strong human bond, but it was paternal or fraternal in kind, not spousal. They were like two trees joined by their foliage, not by their roots.

The extraordinarily profound understanding between Francis and Clare, which features so strongly in the Franciscan epic, does

not come from "flesh and blood," like that between Eloise and Abelard, or Dante and Beatrice (to quote two equally famous examples). If it had done so, it might have left some trace in the literature, but not in the history of sanctity. In one of Goethe's well-known expressions, we could call the friendship of Francis and Clare an "elective affinity," as long as we understand "elective" not only in the sense of people who have chosen each other, but who have made the same choice.

Antoine de Saint-Exupéry wrote that "being in love does not mean looking at each other, but looking together in the same direction." Clare and Francis really didn't spend their whole lives gazing at each other and feeling good together. They exchanged the fewest of words, probably only those reported in the sources. There was a tremendous reserve between them, so much so that at



times the saint was affectionately chided by his brothers for being too harsh with Clare.

Only at the end of his life do we see this rigor in the relationship soften, and Francis visits his "little plant" more and more frequently in search of comfort and confirmation. As death draws near and sickness consumes him, San Damiano becomes his refuge, and it is at her side that he intones the Cantic

ikompli página 26

Caravaggio u San Frangisk

Norbert Ellul-Vincenti, OFM

Għac-cokon taghna f'Malta, zgur li attivita' artistika qed tkun tal-genn. Ta' spiss nil-taqa' ma' organizzaturi ta' attivitajiet kulturali li jistqarru li diffiċli jsibu granet li ma jkunx hemm tnejn jew tliet attivitajiet kulturali flimkien.

Fost l-affarijiet sbieħ li kellna, ta' min isemmi l-kantanti popolari li gew, il-wirja tas-suldati Cinizi, u issa il-wirja ta' Caravaggio. Malta sirna xxurtjati bl-okkorrenza spissa ta' attivita' artistika u kulturali.

Dan l-ahhar kellna lill-Maestro Muti f'kuncert splendidu fid-dar tal-Mediterran, ta' l-opra Don Pasquale, fejn għaxxaq lil kulhadd bis-serjeta' tiegħu, l-originalita', u l-kreattività' anke fejn wiehed seta' forsi ma jaqbilx, jew ma' jissahharx b'kollox.

B'mod partikolari hadna pjacir fid-dar tal-glorja artistika taghna l-Maltin, "showcase eterna", il-kon-katidral ta' San Gwann, fejn smajna kuncert ta' muzika dedikata lill-Madonna, Salve Regina ta' Porpora u Stabat Mater ta' Pergolesi. Tghaxxaqt u qabizli d-dmugh għall-dik is-sbuhija, imma anke għall-dik l-istqarrija pubblika ta' qima lejn Alla u lejn il-Vergni Marija li ispirat tant letteratura, arti, u kultura. Fil-veru sens tal-kelma it-twemmin taghna, irregalalna pakkett ta' arti kultura u civilizzazzjoni.

Mhux ta' b'xejn għandna ninsistu li l-Ewropa titradixxi lilha nfisha jekk tinsa l-għeruq Insara taghha. U anke l-artisti taghna, mhux biss għandhom japprezzaw l-imghoddi imma anke jfittxu li jzidu mal-patrimonju religjuż.

Ftakart f'zewg okkazjonijiet ohra (izjed imbegħdin) meta lhaqna qcacet għoljin u missejna s-sema b'idejna f'dak l-istess tempju: il-Messa da Requiem ta' Paolino Vassallo, u l-Messa Grande ta' Giuseppe Spiteri Fremond. Ma ninsewx dawn iz-zewg esekuzzjonijiet stupendi. Fil-veru sens tal-kelma l-arti toghla l-izjed meta thares f'wicc is-Sbuhija Ewlenija.

Il-kolp kbir iehor li għadu gej huwa dak i l-gest li qed joffrilmna l-Caravaggio għall-kontemplazzjoni u għall-istudju, mill-Heritage, Malta. U billi fl-4 ta' Ottubru niftakru f'San Frangisk ta' Assisi nixtieq nikkummenta fuq il-fatt straordinarju li se jingiebu Malta, mhux inqas minn erba' San Frangiskijiet, kollha ta' Caravaggio, wiehed mill-Amerka u l-ohra mill-Italja.

Jingħadu hafna affarijiet vojta u koroh dwar il-karattru ta' Caravaggio, u jidher car li kien jitlef kontroll fuqu nnifsu malajr. Imma ma nhossx li nistghu nikkundannaw bniedem

mingħajr ma nkunu nafu fuqu hafna izjed milli nafu. Hafna affarijiet li jingħadu huma stħajjil biss.

Kelli okkazjoni nitkellem fuq il-Qtugh ir-Ras ta' Gwanni l-Battista tiegħu, imma llum nixtieq biss nitlob li nharsu lejn is-San Frangiskijiet tiegħu u naraw jekk kienx jaf x'jigifieri qdusija, x'inhu talb, x'inhu għaqda ma' Alla. Hawn għandna l-chiaro-scuro kemm trid (mhux chiaroscuro bl-addoċc imma bis-sens proattiv), u għandna wkoll dak ir-realizmu li huwa magħruf għalih u li bih Caravaggio ta spinta għida lill-pittura; imma nahseb li Caravaggio għaraf lil San Frangisk minn gewwa, mhux dak San Frangisk li jidher faċli, li jidhaq u jghanni u jhaddan il-hlejjaq kollha, għax dak kulhadd jaf jarah, imma l-iehor li jissallab fuq il-mortalita' taghna l-bnedmin, fuq il-grajja tragika tal-bniedem, fuq il-Passjoni ta' Sidna Gesu Kristu għalina, fuq it-tensjoni li tinholoq bejn min irid ihobb u min jagħraf id-difetti tiegħu stess. Harsu lejn dawn l-erba' San Frangiskijiet u għiduli jekk minn pingiehom, kienx jaf x'inhu l-gisem u x'inhu l-ispirtu.

Ma nixba qatt inhares lejn dawn l-erba' San Frangiskijiet, filwaqt li niftakar u ngħozz dak is-San Frangisk li saħharni b'hajtu u gibidni warajh.

informazzjoni

IL-MISSJONI FIL-LIBJA

Il-Ministru Provinċjal Paul Galea, OFM jinsab Ruma għal-laqgħat li qed isiru fil-Kurja Generalizja, dwar il-missjoni tal-Libja. Dawn il-laqgħat huma tkomplija ta' laqgħat oħra li saru f'Settembru fil-Libja u li għalihom kien hemm preżenti l-Ministru Ġeneral Jose' Rodriguez Carballo, OFM. Din kienet l-ewwel darba fl-istorja ta' l-Ordni li Ministru Ġeneral żar il-Libja.

Għal dawn il-laqgħat, barra l-Ministru Ġeneral u l-Vigarju Ġenerali, qed jieħdu sehem ukoll Mons. Silvestru Magro, OFM, Mons. Giovanni Martinelli, OFM u patri rappreżentat taż-żewġ komunitajiet, jiġifieri dik ta' Tripli u Benghazi.

NOMINA MINN MONS. ARĊISQOF

L-Arċisqof ta' Malta, Mons. Pawlu Cremona, O.P. għażel lil Marcellino Micallef, OFM bħala rapreżentant fil-Kunsill Presibiterali għat-tliet snin li ġejjin.

Mons. Arċisqof għandu l-fakulta li jagħzel żewġ reliġjużi u tliet qassisin djoċesani fil-Kunsill Presbiterali. Wieħed miż-żewġ reliġjużi li għażel huwa Fra Marcellino. Awguri.



KUNGRESS NAZZJONALI TAR-RELIGJUŻI

Il-Konferenza tas-Superjuri Maġġuri tar-Reliġjużi se torganizza Kungress Nazzjonali tar-Reliġjużi s-sena d-dieħla. Id-dati huma dawn:

9 ta' Marzu 2008	Tnedija uffiċjali tal-Kungress
17 ta' Marzu 2008	L-ewwel sessjoni
14 ta' April 2008	It-tieni sessjoni
21 ta' April 2008	It-tielet sessjoni
27 ta' April 2008	Sessjoni ta' għeluq



NOEL MUSCAT OFM
www.ofm.org.mt/noelmuscat



FRANCISCAN STUDIES
Noel Muscat OFM

On 4th October, feastday of Saint Francis, on our website was lauched a new section, dedicated to Franciscan Studies. The new section features articles and studies by Noel Muscat OFM, as well as the Franciscan Quarterly Review "Spirtu u Hajja" (Spirit and Life). In the future the section will also include other Franciscan texts and notes on Franciscan history and spirituality. The new section is a boost to the "Franciscan Studies Corner" section which has been included in our website for these last couple of years. The site can be accessed at ofm.org.mt/noelmuscat



EVANGELIUM OBSERVARE!

S. Mariæ Angelorum: 13-28.10.2007

II Congressus Internationalis Moderatorum Formationis Continuæ OFM

Our Order has carried out a noteworthy process of redefining the itineraries of initial and on-going formation in recent years. Today we are aware of the steps which still have to be taken, especially in the area of Ongoing Formation, which constitutes the greatest challenge for a profound and lasting renewal.

It was in this spirit that the General Chapter of 2003 asked the General Secretariat for Formation and Studies to "convoke all those entrusted with Ongoing Formation to formative meetings" (LgP, proposal 7) during the six-year period. The same Chapter requested all the Entities to "redact and put into practice an ongoing formation project that includes the whole existence of the person and should pay special attention to the formation of Guardians..., to the accompaniment of the Friars after their solemn profession... [which] should span five to ten years" (LgP, proposal 32).



The priority of Ongoing Formation and the difficulties of promoting it in a way that would be really influential in personal and fraternal life, has pushed the General Definitory into promoting an international meeting in order to ask ourselves precisely about these demanding topics.

Marcello Ghirlando, OFM participated in this II International Congress for Formators..

Piccola Famiglia Francescana Congress

During the second week of October Albert Micallef, OFM participated at the Congress of Spiritual Assistants of the PFF (Piccola Famiglia Francescana) which was held in Brescia, Italy.

The PFF is a Secular Institute in the Roman Catholic Church, the first one to be officially recognised as such, during the pontificate of Pope Pius XII. A Secular Institute is a way of Christian life in which persons consecrate themselves to God by taking the vows of obedience, poverty and chastity, but without the obligation to live in community. They normally live in their own homes. The PFF had its beginning in Brescia, Italy in 1929, through the initiative of Ireneo Mazzotti OFM, who founded the first fraternity of Piccola Famiglia sisters. The first sisters were Secular Franciscans, or Tertiaries.

Nowadays it has spread far and wide and is numerous in such countries as Italy and Brasil. In Malta it was founded in the 1950's through the initiative of Serafino Scerri, OFM. The PFF follows the Rule of the Secular Franciscan Order.

EVANGELIUM OBSERVARE

**II International Congress for Moderators of Ongoing Formation OFM
St. Mary of the Angels, 13th to 28th October 2007**

Final Message

Dear Brothers,

We, the Moderators of Ongoing Formation, have gathered over recent days in Assisi for our II International Congress. We come from all the Entities of the Order and, from the very beginning, had the joy of sensing the beauty of a fraternity which embraces every race, language and culture. These days, passed in a serene and joyful climate, have been a real process of Ongoing Formation in which we have been helped to improve the quality of our fraternal relationships, to appreciate the importance of the Community Life Project for our fraternal life and to focus our attention on the need for continuous personal growth so that our life may be always full of significance for us, for the Friars with whom we live and for all those we meet in the ministry we carry out daily.

It became evident that the identification of suitable keys and means which would facilitate our progress was an urgent task. We hope, therefore, that the new Document on Ongoing Formation, the result of what emerged, may be a useful instrument and a valid help so that we all may bring the indications found there down to the practical levels of our realities.

The rewriting of this Document, the previous edition was that of 1995, was not only motivated by the need to take into account the many things which emerged from our reflections as an Order during the last fifteen years, but also from our awareness of the changes in the historical-cultural situation in which we live and the need for a corresponding rethink of our style of life.

At the end of this time, a spontaneous desire is born within us to give thanks for the gift of our vocation and for the wonders that the Lord does in each one of us and in our fraternities.

In drawing up the Document we sought to propose a vision of non-departmentalised ongoing formation, but rather one which would help to bring unity into our life. We, therefore, held that it was important to integrate some fundamental areas of our charism, such as the spirit of prayer and devotion, fraternity, evangelisation and mission, the commitment to justice, peace and the integrity of creation, dialogue,

collaboration with the laity, etc., into the Document.

At the beginning of this third stage of preparation for the celebration of the VIII Centenary of the foundation of the Order, we wish to entrust this Message to you, Brothers, to you older men and to you who are ill, so that you may face this delicate moment of your existence with faith and, in this way, continue to be our teachers of life; to you younger Friars and you who have undertaken the way of Francis, so that you may always keep your enthusiasm alive and help us to face the future with courage; to you of a mature age, so that you may know how to remain always open to the challenges and changes which life calls on us to face. We also greet the Friars who live in situations of tension and difficulty in various parts of the planet, thus giving witness to the Gospel.

We return to our Provinces and Custodies with a desire in our hearts to communicate all that the Lord has given us to live during these days to you. At the end of this time, a spontaneous desire is born within us to give thanks for the gift of our vocation and for the wonders that the Lord does in each one of us and in our fraternities.

May the Lord give you peace!

FUNERAL TA' MISSIER FRA ĠUŻEPP DEBONO

Nhar it-Tlieta, 30 ta' Novembru 2007 sar il-funeral tas-Sur Salvu Debono, missier huwa Fra Ġużep, fil-knisja Arcipretali ta' Ġhajnsielem.

Huwa miet fl-isptar Ġenerali ta' Ġhawdex, fl-eta' ta' 80 sena. Kemm il-Ministru Provincjal Paul Galea, OFM u diversi patrijiet tal-provincja ħadu sehem fl-Ewkaristija tal-funeral.

Aġħtih, O Mulej, il-mistrieħ ta' dejjem.

ĦUTNA L-MORDA

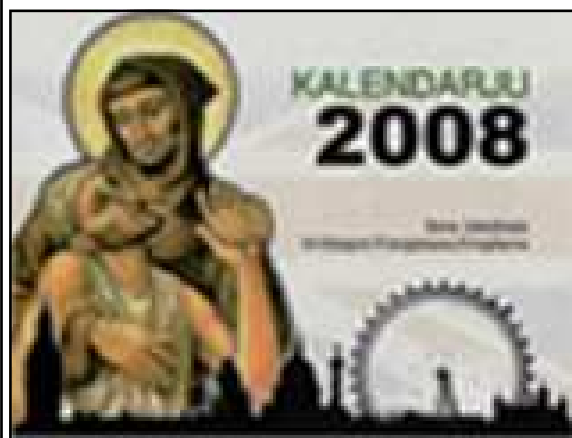
Il-kundizzjoni ta' saħħet Tony Briffa, OFM marret 'il quddiem, wara li sofra minn attakk tal-qalb. Wara jiem ta' mistrieħ għand il-familjari tiegħu huwa rritorna fil-kunvent ta' tas-Sliema.

Mr. Lino Muscat, missier Noel Muscat, OFM jinsab għall-kura fl-isptar San Luqa. F'dawn il-jiem, Noel ġie Malta għal ftit ġimghat.

Nitolbu għalihom.

KALENDARJU MISSJUNARJU

Is-Segretarjat għall-Missjonijiet għadu kif ippublika l-Kalendarju Missjunarju għas-sena 2008. Din id-darba ġie ddedikat għall-missjoni tagħna ġewwa Londra. Hidma li Stephen Sciberras, OFM u Charles Diacono, OFM qed iwettqu mal-morda li jitilgħu minn Malta u l-familjari tagħhom. Min jixtieq kopja jista' jikkuntattja lil Lorrie Zerafa, OFM jew jikteb lis-Segretarjat. E-mail: misions@ofm.org.mt



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

**Is-Sibt
24 ta' Novembru 2007**

10.30 a.m.

**Kappella tal-Provincja
fiċ-Ċimiterju Marija
Addolorata**





TAU EDITION

your franciscan bookshop online

25th Anniversary

Tel: 21459640

Email : edtau@ofm.org.mt

Website : <http://ofm.org.mt>

The Franciscan Order celebrated the 800 anniversary of the birth of Saint Francis of Assisi in 1982. For that occasion the Friars Minor in Malta took care to introduce various initiatives aimed at giving a new thrust to the Franciscan presence and witness in the Maltese islands, on a more professional basis. Such initiatives had the aim to continue the praiseworthy and more traditional efforts of the Maltese Franciscans in past decades. Among the new initiatives born in the years 1982-1984 one could mention the Franciscan Visits to parishes («Żjara Frangiskana»), which started on 1 April 1984 in the fishing village of Marsaxlokk, and the «Servizz Nisinghek» telephone counselling service, introduced on 1 May 1984.

These apostolates continued to flourish, except for the telephone counselling service which had to be abandoned after some years because of lack of personnel. The most innovative among the initiatives introduced in 1982, however, was the establishment of a publishing house of the Maltese Franciscan OFM Province.

It was Fr. Raymond Camilleri OFM who, on 4 October 1982, officially inaugurated the TAU Edition

(«Edizzjoni TAU»). His idea was that of helping Maltese Franciscans to publish their works in the fields of biblical studies, historical research and literature. The Maltese Franciscans had already some prominent figures in these fields in the local scene, such as Fr. Marjanu Vella OFM, a well-known poet.

From that moment the Maltese Franciscan Province had a unique opportunity to dedicate its energies in a more professional way in favour of the apostolate of the printed word, in a time when printing was still the most prominent means of information and formation, before the onset of contemporary mass-media in the fields of digital and electronic information.

The aims of Edizzjoni TAU were explained at the very beginning during a meeting of the editorial board, chaired by Fr. Raymond Camilleri, on 24 November 1983. Edizzjoni TAU had to be a publishing house of the Maltese Franciscan Province, specializing mainly in two kinds of publications, namely biblical publications regarding the Franciscan presence in the Holy Land, and publications in Franciscan spirituality and culture, with the aim of providing material for the ongoing formation of



Franciscan friars, sisters and seculars.

From the very beginning, Edizzjoni TAU took care to continue the publication of the only biblical review in Maltese at that time, which was known by the name «Lehen l-Art Imqaddsa» (Voice of the Holy Land), and which had been first published in 1955. The same review continued to be published in a new format, with the new title «L-Art Imqaddsa» (The Holy Land), in collaboration with the Franciscan Commissariat of the Holy Land in Malta.

In the field of Franciscan studies, Edizzjoni TAU introduced a new quarterly review of Franciscan culture, called «Spirtu u Hajja» (Spirit and Life) in April 1986.

The directors of Edizzjoni TAU during these last 25 years have been Fr. Raymond Camilleri (1984-1997), Fr. George Bugeja (1997-2005), and Fr. Joseph Magro (since 2005).

Ministru Provinċjal Ġdid

Awguri lil Huna

Samwel Chetcuti, OFMConv.

Prot. No. 200704\64

Fra Samwel Chetcuti, OFMConv.
Ministru Provinċjal
Kunvent San Frangisk
Triq ir-Repubblika
Valletta.

4 ta' Ottubru 2007

Għażiż Hija f' San Frangisk,

Il-Mulej jagħtik is-sliem!

F'isem l-Ahwa kollha tal-Provinċja ta' San Pawl Appostlu (Patrijiet Minuri), nixtieq nifrahlek mill-qalb għal għażla tiegħek bħala Ministru Provinċjal. Sinjal tal-fiduċja li l-Mulej għandu fik, kif ukoll ta' l-Ahwa tal-provinċja tiegħek.

"Intom il-koll Ahwa" (RnB 22,33). Il-ministeru li huwa afdat f'idejna, it-tnejn li ahna, m'għandux inessina l-prinċipju fundamentali ta' l-identita' tagħna. L-ahwa kollha, bil-professjoni, huma ugwali, bl-istess drittijiet u bl-istess obbligi. Dan is-servizz, li hafna drabi isir fis-skiet, jittlob minna generożita' kontinwa lejn l-Ahwa. Dan il-ministeru, li ili naqdi għal dawn l-ahhar hames snin, għallimni li l-awtorita' titlob minna li nisimghu u nobdu dejjem l-Evangeliu. Għalhekk il-programm ta' tmexxija mhux li nagħmlu r-rieda tagħna, jew li nimplimentaw l-ideat tagħna, imma li nisimghu, flimkien mal-Knisja kollha, għall-kelma u r-rieda tal-Mulej, u mmexxija minnu.

Hija Samwel, ġejt fdat b'missjoni li kif taf int, mhix faċli. Izda bl-għajnuna tal-Mulej li dejjem issostnik, żgur li se taqdi l-missjoni li tibni l-fraternita' "li tkun bħala familja magħquda fi Kristu" (Ecclesiae Sanctae II, 25), fejn qabel kollox Alla jiġi mfittex u maħbub. Żgur li l-mixja tiegħek tal-hajja konsagrata, kif ukoll l-esperjenza vasta u hekk rikka tas-sacerdozju ministerjali, kemm Malta u fl-artijiet tal-missjoni, jgħinuk sabiex tisma' bil-qalb l-opinjoni ta' kull wiehed mill-Ahwa u thegġiġhom juru fehma wahda.

Il-hajja hija sabiha aktar milli forsi nimmaginaw, izda wkoll taf toffrilna sorpriżi li lanqas biss noholmu. Irridu nkunu mhejjija biex naċċettaw il-hwejjeġ sbieħ, kif ukoll niffaċċjaw il-ġrajjet li ma nistennewx.

Jalla nkomplu nkunu haddiema hawtiela fil-għalqa tad-dwieli tal-Mulej, u li Hu l-għajn tal-frott li naħsdu. Jalla nobdu l-Kelma, u nobdu l-Ispirtu qabel kollox. Jalla ngorru dan is-salib li ġejna mgħobbija bih u li t-tbatija hija kumpanija neċessarja biex nanimaw il-fraternita' tagħna. Jalla nkunu strumenti ta' ġustizzja, paċi u rikonċiljazzjoni fil-fraternitajiet lokali u dik provinċjali. Jalla dejjem insaħhu t-team work u li naħdmu b'vizzjoni. Jalla l-Ahwa jgħinuk bil-qalb kollha f'dan l-impenn, li fuq spallejk ġie mqieghed piż itqal, billi juruk bil-miftuh kif jaħsbuha, u fi spirtu ta' fidi u bil-qalb it-tajba.

Nemmen li t-talb personali huwa tant meħtieġ biex ma nispiċċawx amministraturi. Inwegħdek il-kollaborazzjoni kollha tiegħi biex naħdmu flimkien halli l-valuri franġiskani jinxterdu aktar fil-ġzejjer Maltin. Marija Immakolata tigwidana u tghinna nkunu wkoll 'ommijiet' fil-provinċji tagħna.

Paċi u ġid!

Fra Paul Galea, OFM
Ministru Provinċjal

L-AĦBAR NOVEMBRU 2007

18

Nithejjew għall-Kapitlu Provincjali 2008



SEMINAR

**Porziuncola
Retreat House,
Baħar iċ-Ċagħaq
15-16-17
ta' Novembru 2007**

9.00 am - 12.30 pm

Fr. Fabio Attard, SDB

Il-Ħamis Il-Gimgha Is-Sibt

Galea Benjamin
Aquilina Camillus
Schranz John
Meilak Peter Paul
Camilleri Sebastian
Azzopardi Arthur
Schembri Guido
Vella Anthony
Tonna Ivo
Sant Bernardino
Mintoff Dionysius
Micallef John
Micallef Godfrey
Galea Cherubim
Vella Joseph
Tabone Alfred
Tonna Charles
Ellul Vincenti Norbert
Sciberras Alfred
Enriquez Mark

Sciortino Justin
Aquilina George
Camilleri Joseph
Pace Edward
Azzopardi John
Cachia Adrian Joseph
Camilleri Raymond
Galea Paul
Micallef Albert
Caruana Joseph
Borg Alexander
Debono Joseph
Sammut Julian
Micallef Marcellino
Farrugia Christopher
Briffa Anthony
Chircop Anthony
Bugeja George

Grech Richard Stanley
Sciocluna Raymond
Attard Paul
Grech Charles
Ghirlando Marcello
Coleiro Martin
Magro Stephen
Ciantar Mark
Ciantar Leonard
Farrugia Anton
Farrugia Pierre
Zerafa Loreto
Magro Joseph
Farrugia Anton
Zerafa Loreto
Magro Joseph
Ciappara Joseph
Vassallo Walter

*Kull gurnata grupp differenti. Imxejna skond l-eta',
barra dawk li jgħallmu fl-iskejjel.*

Ġuzepp Beneditt Xuereb, OFM

1. Dati

Data tat-twelid: 01.07.1935, Gharghur.

Ġenituri: Wistin Xuereb u Carmela nee' Azzopardi.

Vestizzjoni: 30 ta' Settembru, 1951.

Professjoni Semplici: 02 ta' Ottubru, 1952.

Professjoni Solenni: 12 ta' Awwissu, 1956.

Ordinazzjoni Saċerdotali: East Bergholt, Essex, fl-Ingilterra, 12 ta' Marzu, 1960.

Titli: Dottorat fit-Teologija, speċjalizzazzjoni Teologija Morali.

2. Studji.

Skola primarja f'Hal-Gharghur u Naxxar.

Skola sekondarja fil-Kulleġġ ta' St. Albert the Great, il-Belt Valletta. Wara n-Novizzjat fil-kunvent ta' S. Antnin, Ghawdex, u kompla l-istudji tal-letteratura u l-filosofija fil-kunvent tal-Belt Valletta.

L-istudju tat-Teologija għamlu fi hdan il-Provincja Franġiskana fl-Ingilterra (1956-1960).

Wara l-Ordinazzjoni, għal sena għallem ir-Reliġjon u l-Malti fil-Lyceum, il-Hamrun. F'Settembru 1961 mar jistudja t-teologija morali fil-Pontificio Ateneo Antonianum, Ruma. Spiċċa l-kors bid-difiża tat-Tezi dottorali, f'Novembru, 1964. Suġġett: Il-Tqarbin ta' Spiss.

Wara li spiċċa minn Ministru Provincjal għamel sena studju fil-Franciscan Study Centre, Canterbury, l-Ingilterra. Ha Diploma fl-Istudji Franġiskani li jorganizza dan iċ-Ċentru.

Tagħlim: Beda jgħallem l-istudenti tat-teologija fil-kunvent tal-Belt. Imbagħad kompla fl-INSERM. Inhatar ukoll Viċi Rettur tiegħu.

3. Xogholijiet ta' kitba.

- Ktejjeb bit-titlu, *Regola u Hajja* (1983).

- Flimkien ma' P. Marjan Vella OFM, qaleb il-*Kitbiet ta' San Franġisk* (l-ewwel edizzjoni 1975). Fit-tieni edizzjoni ždiedu wkoll il-kitbiet ta' S. Klara (1986).

Xogħol ta' traduzzjoni bil-Malti.

- Hafna lezzjonijiet fil-*Proprju Franġiskan* (1980)

- *Klara ta' Assisi, Ghejun Medjevali dwar hajjitha* (Il-Legġenda u l-Proċess tal-Kanonizzazzjoni - 1993).

- *Il-Fjuretti ta' San Franġisk ta' Assisi* (1990).

Il-Legenda Maior, Lignum Vitae u Itinerarium mentis in Deum, ta' San Bonaventura (1998)

- Fil-ktieb, "Min kien S. Antnin ta' Padova", kiteb l-artiklu *Legġendi medjevali dwar il-hajja ta' S. Antnin* (1995).

- Franġisku, *il-Mixja u l-Holma*, ta' Murray Bodo, *The Journey and the Dream* (1999).

- Traduzzjoni tal-Kostituzzjonijiet Ġenerali u l-Istatuti Ġenerali ta' l-Ordni (1998).

- Ma' diversi patrijiet, *Il-Fonti għall-Hajja ta' San Franġisk* (2005)

ikompli paġna 22

MESSAĠĠ MILL-MINISTRU PROVINĠJAL

Paci u Gid minn Sarajevo, lilkom ilkoll migbura biex taghtu l-ahhar tislama lil Huna P. Guzepp Beneditt Xuereb ofm. Maghkom nixtieq inrodd hajr lil Alla ghad don kbir li tana fil-persuna ta' huna P. Guzepp Beneditt. Verament kien don ghal Knisja f'Malta, ghal Ordni Frangiskan, ghall-Familja tieghu, ghal Parrocca ta' rahal twelidu, ghal kull Kunvent fejn kien, ghal dawk li ghallem b'tant zelu, u ghal kull min kien ifittex l-ghajjnuna tieghu.

Ghandna ghax naghmlu kuragg ghax Huna P. Guzepp Beneditt ma marx idu vojta quddiem il-Mulej. Verament ghandna ghax inroddu hajr lil Alla li ghadu jaghtina dawn l-ezempji ta' sacerdoti bi spirtu veru frangiskan.

Gheziez P. Guzepp Beneditt, f'isem il-Provincja ngħidlek grazzi ta' kollox. B'qalbi maqsuma ikolli mbierkek u nsellimlek minn art tant 'il bogħod. Imma la ohtna l-mewt ghogobha issejjahlek f'dawn il-granet li jiena ninsab f'Sarajevo, ngħidlek biex bil-kuragg kollu mur iltaqa' ma Dak li tant emmint fih u li tant xandart bil-kelma hajja tieghek.

F'isem l-ahwa kollha fi hdan il-Provincja, niringrazzja lill-familjari, id-Dar tal-Kleru, it-tobba, lil dawk kollha li kienu ta' ghajjnuna u farag tul dawn l-ahhar xhur u lilkom ilkoll li ghogobkom tinghaqdu magħna għal din ic-celebrazzjoni Ewkaristika.

Mieghi jinghaqdu wkoll il-Ministru General u l-Provincjali kollha ta' l-Ewropa li jinsabu hawn Sarajevo.

Niehu l-okkazjoni biex inwassal l-apprezzament ta' Hutna l-Frangiskani tal-Bosnia-Hersegovina meta għal zewg t' isjuf fiz-zmien l-ahhar glied li kellhom, ilqajna fostna l-istudenti tagħhom.

Il-Mulej jaghtikom is-sliem.

P. Pawl Galea, OFM



MESSAĠĠ MINN MONS. ROBERT CAMILLERI, OFM

Ghaziz Patri Marcellino,

Il-Mulej jaghtik is-sliem!

L-ahbar tal-mewt ta' Patri Guzepp Beneditt konna qed nistennewha u fil-korrispondenza tieghu kien jghid li il-hafna talb li ghamilna ghalih kien jaghtih il-kuragg u l-paci ghalkemm kien qed ibati mill-marda tieghu.

Nixtieq ninghaqad mal-patrijiet tal-Provincja f'dan il-mument ta' niket imma fl-istess hin ta' tama u ta' ferh nisrani ghax nafu li Patri Guzepp Beneditt jinsab fi hdan Alla u ghandna intercessur iehor fis-sema! Kien ghalina huna ghaziz, missier twajeb, mgħallem u ragel t'Alla. Hallilna hafna tifikiriet sbieh fi kliemu u fghemilu.

Illum stess nibda xahar quddies ghal ruhu. Hu, jitlob ghalina lkoll.

Nibghat inselli ghalik, ghal Patri Pawl, Provincjal u għall-ahwa kollha! Jalla l-hajja ezemplari ta' dan huna f'San Frangisk tnisel fina lkoll ix-xewqa tal-ghaqda m'Alla f'din il-hajja u fil-hajja ta' dejjem.

+ Mons Robert Camilleri, OFM.
Isqof ta' Tegucigalpa - Honduras

P.S. Inkun spiritwalment prezenti magħkom fil-quddiesa tal-funeral tieghu.

MESSAĠĠ MINN MONS. GIOVANNI MARTINELLI, OFM

Partecipo al dolore della Provincia per la perdita di P.Giuseppe Benedetto di cui ho apprezzato lo zelo apostolico e la sua amabile fraternita'...Sono uno con voi nell'Eucaristia!

+ Mons. Giovanni Martinelli ofm
Isqof ta' Tripli.

ikompli minn pajna 20

- *Il-Fonti għall-Hajja ta' Sant'Antin:* volum li hadem fuqu għal dawn l-aħħar sena u nofs flimkien ma' patrijiet oħra u jinsab għall-istampa.

4. Uffiċċji.

- Surmast ta' l-Istudanti fil-kunvent tar-Rabat: 1964-1970; 1973-1976; 1979-1982.

- Kummissarju Nazzjonali tat-Terz'Ordni Frangiskan, 1970-1973.

- Definitur Provincjali: 1976-1985; 1999-2002.

- Gwardjan: Belt Valletta, 1976-1979 u Rabat, 1982-1985.

- Ministru Provincjal: 1985-1990. Ha sehem fil-Kunsill Plenarju ta' l-Ordni li sar f'Bangalore, Indja, bhala rappreżentant tas-Sub Konferenza tal-Lingwa Ingliża.

- Kappillan: 1999-2002

- Diversi drabi Direttur Spiritwali tal-Legjun ta' Marija.

- Ministeru Pastoral: qrar, predikazzjoni, konferenzi, irtiri (saċerdoti, reliġjużi u lajċi), direzzjoni spiritwali ecc.

5. Hidmiet barra l-Provincja.

- Fi Djar taht id-dipendenza tal-Ministru General:

- Gwardjan fil-Kulleġġ ta' S. Bonaventura, Grottaferrata, Ruma: 1992-1993.

- Segretarju Ġenerali tal-Pontificio Ateneo Antonianum, Ruma, 1993-1999.

Din is-sena huwa baqa' jagħti s-servizz bhala Assistant Spiritwali ta' l-O.F.S., fil-fraternitajiet tal-Ħamrun u r-Rabat, kif ukoll viċi Mastru u l-pastorali tal-familja.

DAR TAL-KLERU

Se tiġi ċċelebrata quddiesa għal ruh huna Ġuzepp Beneditt Xuereb, OFM, nhar it-Tnejn, 12 ta' Novembru 2007, fl-4.30 pm.

FAMILJA FRANĠISKANA KOLLHA

festafrangiskana

**fl-okkazjoni tal-Qaddisin Frangiskani, nhar il-Ħamis,
29 ta' Novembru 2007. Post: CAK, B'Kara, fis-6.00 pm.**

Mistieden Mons. Arcisqof Pawlu Cremona, O.P.

Omelija tal-funeral ta' Ġuzepp Beneditt Xuereb, OFM

Ħabbejt il-karizma frangiskana

Marcellino Micallef, OFM

Il-mewt mhix bhal meta titfi d-dawl u jigi d-dlam, imma bhal meta twarrab il-musbieh ghax tkun telghet ix-xemx. Dawn kienu l-ewwel kelmiet li bihom beda l-omelija tieghu P. Ġuzepp Beneditt, OFM hawn, minn fuq dan l-artal tal-Kelma, fil-funeral ta' ohti, is-sena li ghaddiet.

Ir-realta' tal-mewt hija realta' iebsa: hija mument serjissmu, ghax fl-istess hin ilaqqaghna mal-Mulej; hija mument tal-verita', imma anke passagg, it-transitu taghna minn din id-dinja ghal ghand il-Missier. Ohtna l-mewt, kif kien jindirizzha Missierna San Frangisk (il-Kantiku tal-Hlejjaq), mhix qawwa li teqred, imma mezz li jaghti l-hajja.

P. Ġuzepp Beneditt ghazel li fhajtu jistrieħ fuq l-imhabba u fuq il-grazzja ta' Alla. L-esperjenza ta' l-Appostlu Pawlu kienet tieghu wkoll: "*Gesu Kristu habb lili.*" Ghalih Gesu' Kristu hu dejjem il-Protagonist. Kien jghidli: jekk ma nimxix wara Gesu' Kristu, wara min? U jekk ma jimlieniex qalbna Hu, min jista' jimlielna jew jabbastana? Bhal San Frangisk kien konvint li Alla biss jimla kull rokna ta' qalbu. Li s-salvazzjoni taghna ma tiddependix minn xi formola jew ideologija, imma minn Persuna hajja – Gesu' Kristu Rxox – haj u jinsab fostna hawn, illum, issa u dejjem, u li jassigurana: "*Jiena maghkom.*"

Gesu' sejjahlu ghall-Hajja Konsagrata u ghas-Sacerdozju Ministerjali: Hu kien il-kunsillier tieghu; Hu kien il-pedament li fuqu bena hajtu; Hu l-mudell li mexa fuqu fil-hajja; Hu l-uniku mghallem, il-mexxej, u t-triq li minna mexa.



F'dawn it-23 sena li ili sacerdot hdimt spalla ma ' spalla mieghu. U kellna hbbierija sabiha fil-Mulej. It-talba komuni li dejjem smajt minn fommu kienet: "Mulej kattar/sahhah fija l-fidi." Qatt ma hadha *for granted*: kien jitlobha f'kull quddiesa, waqt il-konsagrazzjoni. Il-fidi, kien jghidli, mhix xi haga passiva, tiksibha darba u daqshekk, imma trid tmantniha, tkabbarha, tippurifika u thalliha timpenjak: fidi genwina: bhaz-"*zerriegha tal-mustarda*", li ghalkemm zghira, ghandha fiha l-qawwa li ssir sigra; fidi ta' kwalita', tixbah lis-sigra tat-tut: ghandha gheruq fil-fond, li hadd ma jkun kapaci jaqlaghha.

Huna kien ihaffer fil-fond dejjem izjed u jibni fuq katekezi serja u sistematika mibnija fuq il-Kelma ta' Alla - Lectio Divina: mixja ta' qari mimli talb tal-kelma. Kien ihalli lill-Mulej imiss il-kordi ta' qalbu. Ressaq widnejn qalbu u obda l-lehen ta' Alla... il-progett ta' Alla ghalih. Hares b'qalbu lejn il-kmandamenti u wettaq mill-ahjar l-parir tieghu. Fix-Xandir tal-Vangelu kien iwasslu fir-radikalita' kollha tieghu, minghajr ma halla barra l-esigenzi li fih: minghajr ma ccensurah. Dejjem, kien itennieli, wassal messagg ta' tama, "*tat-tama li ma tqarraqx bina.*"

Is-Sagramenti, speċjalment ta' l-Ewkaristija u tal-Mahfra, kien jiċċelebrahom bid-dinjita', attent u b'devozzjoni. Jaghti wkoll mportanza lis-Sagrament tal-Mahfra, l-ewwel rigal ta' Kristu Rxoxt. Permezz ta' dan is-Sagrament kien jghin lin-nisrani ihobb aktar lill-Mulej u ghall-imhabbtu ninhabbu bejnieta. Kien verament strument ta' paci u rikonciljazzjoni. Kien jghidli kemm huwa mportanti li ahna s-sacerdoti mhux biss inqarru, imma nqerru wkoll.

Kien haddiem hawtiel fil-ghalqa tad-dwieli tal-Mulej. *Full timer*: mhux impjegat imma mpenjat. Ghallem ir-Religjon u l-Malti, il-Liceo tal-Hamrun, sakemm mar jispeċjalizza Ruma, fit-teologija Morali. Diversi drabi Direttur Spiritwali tal-Legjun ta' Marija, membru fil-Kunsill Presibiterali. Ta' konferenzi (sacerdoti, religjuzi u lil-lajci), irtiri, priedtki, ezercizzi spiritwali, direzzjoni spiritwali. Imbotta kemm felah, speċjalment meta kien vici Rettur INSERM. Ghallem lil hafna minna r-religjuzi. Kien ukoll kappillan tal-Parrocca tal-Madonna tas-Sacro Cour, tas-Sliema: "Alla hu l-kappillan tad-dinja", imma iddecieda li jwassal lill-bnedmin ghas-sema permezz taghna s-sacerdoti, qaddejja tieghu u ta' hutna". Surmast ta' l-istudenti ghal 12-il sena. Gwardjan fil-kunventi tal-Belt u tar-Rabat. Definitur u Ministru Provincjal—ministeru li ma kienx faċli

Wettaq diversi xogholijiet ta' traduzzjoni bil-Malti... lista shiha ta' kotba li ttraduca, fosthom ma' patrijiet ohra: il-Fonti ghall-Hajja ta' San Frangisk, aktar minn 1,200 pagna. Kif ukoll il-Fonti ghall-Hajja ta' Sant'Antin: volum li hadem fuqu ghal dawn l-ahhar sena u nofs... anke f'dawn l-ahhar xhur u issa lest biex imur ghall-istampa.

Mas-Salmista kien jghid u jitlob: "*Nigbor fi flixken id-dmugh tieghi.*" Mhux biss tal-mument iebsa, ta' tbatija, ta' sacrificċi mhux zghar, ta' qtigh il-qalb, ta' meta thossok wahdek, isolat: ghaliex anke ahna r-religjuzi u s-sacerdoti, bhalkom gheziez huti, nghaddu mill-istaguni kollha tal-hajja. Imma anke tal-mument sbieh, li ma kienux skarsi... insemmi biss 3!

- Wara li temm il-ministeru ta' Provincjal, ta' 55 sena, mar sena studju fil-Franciscan Study Centre, Canterbury, l-Ingilterra. "Zgur ta' siwi kbir ghalija kienet is-sena sabbatika... tghallimt u fhimt ahjar min kien San Frangisk u l-karizma tieghu." Dejjem aggornat u dejjem ippreparat.

- Meta s-sena li ghaddiet b'sorpriza ghalih kellu opportunita' ikellem wicc imb'wicc lill-Qdusija T. Papa Benedittu XVI.

- Esperjenza qawwija f'hajtu, meta f'Hamis ix-Xirka ta' xi 10 snin ilu, flimkien ma' 11 sacerdot, il-Papa Gwanni Pawlu II hassillu ringlejh u bieshomlu.

Bhal lum gimgha stajt naghmel l-isbah meditazzjoni fuq il-vjagg tal-hajja... Cemplitli s-Sister (li wetqet mieghu servizz straordinarju)... ikun ahjar illum taghmillu l-ahhar sagrament milli ghada l-Hadd... Iccelebrajna flimkien l-Ewkaristija u amministratlu l-ahhar dilka - is-sagrament tal-Grizma. Imbaghad mort niccelebra sagrament iehor, il-maghmudija tan-neputi! Il-meditazzjoni li rriflettejt hija li l-hajja hi don tal-Mulej: huwa li jaghti l-hajja, u Huwa jerga' jehodha. Bejn dak it-twelid u dik il-

mewt, fhajitna jkollna ngarrbu bosta esperjenzi ta' twelid u mewt. Lil Nikodemu, Gesu' qallu: "*Jekk wiehed ma jitwieledx mill-gdid, ma jidholx fis-Saltna ta' Alla.*" Filwaqt li, lid-dixxipli tieghu, l-istess Gesu' qalilhom: "*Jekk il-habba tal-qamh ma tmutx, ma tistax taghti frott*" Forsi ahna bhalhom imdarsin illum, ghaliex nammettu l-mewt fuq haddiehor, izda mhux fuqna!

Huna P. Ġuzepp Beneditt issa ghadna mill-mewt ghat-twelid tal-hajja ta' dejjem. Kif ghadna dan il-lejl, bis-swidija u l-kruha tieghu. Dalghodu sebah jum ahjar, li tana hajja gdida bid-dija tieghu. Sebah ghaliex futur ahjar u li ma jintemm qatt, qatt! L-istess kif iccelebrajna fil-knejjes frangiskani fid-dinja kollha t-transitu ta' Misserna... nhar l-Erbgha tal-gimgha li ghaddiet.

Ktieb li qrajt xi snin ilu: *The gift of peace*. Miktub minn Joseph Bernardin, Kardinal ta' Chicago fitit qabel ma' miet. Kitbu wara li daq jew ahjar dewquh l-Getsemani; l-esperjenza tal-Gnien taz-Zebbug. F'pagna 99, il-Kardinal jghid li wara l-operazzjoni tal-kancer u l-kimo therapy, la kellu x-xewqa u l-anqas is-sahha biex jitlob u qal lill-hbieb tieghu: "Kunu zguri li titolbu meta intom f'sahhitkom ghaliex meta inti tkun marid probabilmment ma tkunx tista' titlob." P. Ġuzepp Beneditt gabarna hawn dalghodu biex jghidilna hbieb: « Kunu zguri li titolbu... » Fl-istess qed jerga' ifakkarna fil-kelma ta' Gesu' li ghadna kemm smajna fil-Vangelu "*Zommu genbejkom imhazzmin u l-imsiebah taghkom mixghula... kunu intom ukoll imhejjija.*"

Huna ken imhejji, ippreparat. Inghaqad mal-Mulej nhar il-Hamis, propju fil-festa tal-Beatu Papa Gwanni XXII – tifkira ghaziza ghalina l-frangiskani. Dakinhar iccelebrajna t-tnejn flimkien il-quddiesa fil-kamra. Il-Vangelu kien "*Itolbu u jinghataikom... ghax min jitlob jaqla.*" Tlabna ghar-rigal ta' l-eternita'. Kellu devozzjoni u mhabba kbira lejn dan il-Papa... kemm kien jikkwotah. Lilna li ghallimna kien jghidilna l-spiss il-frazi tal-Papa Gwanni: "Il-bagalji lesti". L-agunija tieghu kienet esperjenza qawwija ghalija u nahseb anke ghal dawk li konna madwaru, P. Martin, il-gwardjan tieghu u ghas-sorijiet. Esperjenza ta' Alla tal-konsolazzjonijiet u mhux il-konsolazzjonijiet ta' Alla. Matul il-marda tieghu li jghidli ta' spiss, meta zzur lill-morda, tistaqsix lil marid kif int, imma ghidilu fiducja.

P. Guzepp Beneditt investa fhajtu fid-dimensjoni umana, spiritwali, frangiskana u ntelletwali. Kien uman ukoll, bhalna lkoll u ghalhekk kellu n-nuqqasijiet tieghu bhalma ghandna lkoll kemm ahna. Ghalhekk qed nitolbu ghaliex u naghtuh kelma dalghodu li nibqghu nitolbu ghaliex. Ghax bhal San Filippu Neri kien jghid: "Gesu' hu hsieb lil Guzepp Beneditt, ghax Guzepp Beneditt jaghmilielek".

Lill-erba' hutu u l-mara ta' huh u l-familji taghhom, fosthom 25 neputi u pro neputijiet. Naghmlu kuragg u nerfghu qlubna 'l fuq.

Il-Liturgija tal-Kelma, il-lejla u ghada nigborha f'kelma wahda: gratitudni. Nemmen li l-gratitudni hija l-muzika tal-qalb.

Grazzi P. Guzepp Beneditt :

- Habbejt u ghallimtna nhobbu lill-Propincja bil-kliem u isbah bil-fatti.
- Habbejt il-karizma frangiskana.
- Qdejt lill-Ordni b'mod generuz: Grotta Ferrata u Segretarju ta' l-Universita' Pontificja l-Antonianum, Ruma.
- Sa l-ahhar inghatajt ghall-kura pastorali tal-familja u lill-Frangiskani Sekulari
- Xerqitlek it-tonka frangiskana.
- Ahfrilna!
- Itlob ghalina ghall-Propincja, ghall-Knisja, ghal tant nies li habbewk u l-prezenza taghhom hawn hija xhieda ta' dan.

Prosit Mulej!

Gejna hawnhekk mhux biex nilmentaw mieghek,
imma biex niringrazzjawk li tajtulna ghal 71 sena:
fosthom 56 sena religjuz frangiskan, 47 sena sacerdot,
u mieghu tajtna tant gid u tant barka.

Aghtih, O Mulej, il-mistireh ta' dejjem.

kompli minn pagna 11

f Brother Son and Sister Moon, with its praise of "Sister Water," "useful, humble, precious and chaste," which might have been written with Clare in mind.

Instead of looking at each other, Clare and Francis looked in the same direction, and we know what "direction" that was in their case. Clare and Francis were like two eyes always looking in the same direction. Two eyes are not just two eyes, I mean, not just one eye repeated. Neither of the two eyes is just an extra or a spare eye. Two eyes looking at an object from different angles give depth and relief to the object, enabling us to enfold it in our gaze. That is how it was for Clare and Francis.

They looked at the same God, the same Lord Jesus, the same crucified one, the same Eucharist, but from different "angles," each with their own gifts

and the sensitivity proper to a man and a woman: masculine and feminine. Together, they understood more than two Francises or two Clares could have done.

Recently, a good television film was made, called "Francis and Clare," produced by Fabrizio Costa. It will run on Channel 1 of Italian Television (RAI Uno) on Oct. 6 and 7, and will soon be seen on English-language television, as it was originally shot in English. Better than Franco Zeffirelli's "Brother Sun and Sister Moon," it manages to avoid the romantic charm of a human love story.

In the past there was often a tendency to present the personality of Clare as too subordinate to that of Francis, exactly like a "sister Moon" who lives in the reflected light of "brother Sun." The latest example of this is John M. Sweeney's study "Light in the Dark Age: the Friendship of Francis and Clare of

Assisi."

All the more praiseworthy, then, the fact that the authors of this television fiction have chosen to present Francis and Clare as two parallel lives, interweaving and unfolding synchronically, with equal space given to the one and the other. This has never been done in this form before, and it echoes the sensitivities of today and contemporary efforts to highlight the important presence of women in history. But in this case, it is not a matter of ideological spin, but a portrayal of reality.

Watching the preview of the film "Francis and Clare," what struck me most was the symbolic opening scene. Francis is walking through a meadow and Clare follows him, almost playfully putting her feet in the footsteps left by Francis. He, asks her: "Are you following in my footsteps?" She replies brightly: "No, much deeper ones."

F'tit tal-hin ilu sirt naf li l-Mulej sejjaħ għal għandu lil ħuna Patri Ġużep Beneditt Xuereb, OFM. Proprju f'dawn il-granet qiegħed naħdem fl-indiċi li bih se nikkonkludi x-xogħol fuq il-Fonti għall-Ħajja ta' Sant'Antnin, volum li ilna naħdmu fuqu jiena u Patri Ġużep Beneditt għal dawn l-aħħar sena u nofs, u li issa hu lest biex naħsbu ħalli nistampawh. Patri Ġużep Beneditt ma kellux ix-xorti jarah lest, imma kompljaħdem fih sa l-aħħar, ukoll meta kien jaf bil-marda terminali li kellu.

Lil Patri Ġużep Beneditt nibqa' napprezzah bħala patri li ħabb il-Provinċja, li ħabb il-kariżma Franġiskan, li qeda l-Ordni b'mod ġeneruż, u li sa l-aħħar ingħata għall-kura pastorali tal-Franġiskani Sekulari, li tagħhom kien Assistent. It-tluq tiegħu se jħalli vojġ fil-Provinċja. Dan hu mument li fih, filwaqt li nithasseb dwar il-futur tagħna, inħoss li għandi nkabbar il-fiducja li l-Mulej, li ħadilna minn magħna patrijiet validi, mhux se jħallina wahedna.

Jalla nkomplu fuq il-passi ta' Patri Ġużep Beneditt u ta' ħutna patrijiet oħrajn li, minkejja d-difetti umani li ċertament kellhom u li l-Mulej jaħfirhom fil-ħniena tiegħu, kienu persuni li xerqitilhom it-tonka Franġiskana li libsu bil-fedeltà sa tmiem ħajjithom.

Ningħaqad miegħek u ma' l-aħwa kollha fin-niket tagħna u fit-talb għal ħuna Patri Ġużep Beneditt.

Il-Mulej jagħtik is-sliem,
Noel Muscat, OFM

Imsiebah li jiddu

P. Frangisk Saverju Cauchi, OFM

Kan. John Ciarlò

Patri Frangisk Saverju Cauchi magħuf għall-ħidma missjunarja tiegħu fiċ-Ċina, twieled il-Belt Victoria, Għawdex, fit-22 ta' Ottubru ta' l-1905. Meta kiber huwa ħass is-sejha għall-ħajja religjuża u ta' 18-il sena daħal mal-Patrijiet Frangiskani (Minuri). Wara li għamel l-ewwel studji tiegħu f'Malta, intbagħat jistudja t-teoloġija fit-Toscana fl-Italja fejn gie ordnat saċerdot fil-21 ta' Ġunju ta' l-1931 fl-età ta' 26 sena.

Ftit wara li gie ordnat saċerdot, huwa mar missjunarju fiċ-Ċina. Huwa kellu jagħmel vjaġġ ta' 32 ġurnata bil-baħar sa Shanghai u minn hemm dam sejjer fuq trakk għall-tliet ijiem shaħ u jumejn mixi sa ma wasal fil-missjoni fid-distrett ta' Lun-Shan-Huo. F'dan il-post huwa sab 219 insara li kien ilhom snin shaħ bla ma jaraw saċerdot. Huwa mill-ewwel tghallem iċ-Ċiniż, l-aktar bil-għajnuna tat-tfal.

Kemm dam jaħdem fiċ-Ċina, Patri Frangisk Saverju Cauchi kien dejjem imwerwer li se jaqbz u fuqu l-briganti li dak iż-żmien kont issibhom ma' kullimkien. Ta' spiss kien jgħid lil shaħu l-patrijiet: "Il-mewt kont naraha quddiem wiċċi seba' darbiet kuljum, imma l-Mulej dejjem helisni mill-perikli." L-ewwel ma għammed kien raġel ta' 73 sena li semmieh Pawlu.

Ftit jiem wara rah imut kuntent u baqa' jhoss

dejjem l-interċessjoni tat-talb għalih. Huwa kellu wkoll il-konsolazzjoni li jikkonverti kap tal-briganti. Dan, flimkien ma' numru kbir ta' suldati, darba kien għaddej minn hdejn il-knisja u ried bilfors jidhol jorqod fiha. Patri Frangisk Saverju Cauchi offrielu l-għarix tiegħu imma ma riedx iħallih jidhol jorqod fil-knisja u qallu: "Fid-dar ta' Alla ma tidholx, lest li niddefendiha sal-mewt. Jien ma nibzax mill-mewt." Dan il-kliem tant laqat qalb dan il-bniedem li sena u nofs wara kkonverta u sar nisrani. Darba meta ltaqa' miegħu qallu: "Sirt nisrani bis-saħħa tiegħek. Grazzi!"

Darba wkoll kellu x-xorti jgħammed tifel ta' ħdax-il sena li kien jattendi l-iskola tiegħu. Huwa għammed lil dan it-tifel wara li dan kien ilu tant jitolbu biex jitgħammed. Allavolja missieru, wara li sar jaf li kien tgħammed, kien tant isawtu, iżda t-tifel baqa' sod. U qabel ma Patri Frangisk Saverju telaq miċ-Ċina, kellu l-konsolazzjoni jarah saċerdot. U l-quddiem meta kien Malta, kien sar jaf li dan kien saħansitra sar Isqof ta' Sianfu.

Wara li ntemmet it-tieni gwerra dinjija, Patri Frangisk Saverju Cauchi kien gie Malta għal ftit mistrieħ u biex jara l-qraba tiegħu. Izda meta kien se jerga' lura l-missjoni, minħabba li ċ-Ċina waqgħet taħt ir-regim komunista ta' Mao Tse Tung, ma thallix

jerga' jidhol fil-pajjiż u għalhekk kellu kontra qalbu jibqa' jaħdem Malta.

Wara tliet snin, is-superjuri tiegħu baġtuh bħala gwardjan fil-kunvent li għandhom il-Frangiskani ġewwa l-Imġarr. Kien hawn li kellu jgħaddi l-bqija ta' ħajtu mehdi fit-talb u fl-appostolat. Huwa kien imidd għonqu għal kull tip ta' xogħol. Bħala membru tal-Missjoni l-Kbira kien idur il-parroċċi kollha ta' Għawdex jgħallem, iqarar u jippriedka. Kont issibu dejjem għall-qrar u għad-direzzjoni spiritwali. In-nies tal-baħar kienu jhobbuh qisu ħuhom għax kien dhuli, ċajtjer u dejjem ferħan. Huwa kien ukoll iħabrek għat-tiżjin tal-knisja ta' Sant'Antnin ta' Padova.

Patri Frangisk Saverju Cauchi qatta l-aħħar sena u nofs ta' ħajtu max-xjuħ fl-isptar Craig. Hawnhekk kien għal qalbu ħafna għaliex seta' jkun ta' għajnuna spiritwali għal ħutu l-anzjani l-oħra. Ghalkemm fl-aħħar kien naqaslu d-dawl ta' għajnejh, iżda xorta waħda baqa' sa l-aħħar jiċċajta u b'moral għoli. Huwa miet fl-24 ta' Marzu ta' l-1986 fl-età ta' 81 sena. Ftit siegħat qabel miet, irċieva s-sagrament tal-grizma tal-morda bl-akbar gabra u qal it-talb kollu mas-saċerdot li kien qiegħed jamministralu dan is-sagrament.

**Lehen is-Sewwa
06.10.07**



FRATERNITAS

Eng Vol. XL. Nr. 136 - OFM Rome - Email: rbahcic@ofm.org - 01. 11. 2007

Evangelium Observare!

The II International Congress of Moderators of Ongoing Formation, opened by the Minister General, was celebrated in St. Mary of the Angels from the 13th to the 28th of October.

The Congress was prepared over the last two years and wished to re-affirm the importance of ongoing formation and to point out some practical means for making it more influential in the personal and fraternal life of the Friars.

The objectives of the Congress were: to be a time of ongoing formation for the Moderators themselves, to furnish pedagogical elements and some means for an ongoing formation lived in everyday life and, finally, to offer the GSFS the material for a revision and updating of the document of the Order on Ongoing Formation. The formation of the animators of the fraternities, the accompaniment of the young Friars during their early years of insertion into the different Houses and ministries, the kind care of the old and sick Friars, and care for the middle aged, were some of the topics entered into. In addition, work was done on integration between ongoing formation and evangelisation and justice, peace and integrity of creation. It is in these environments that the everyday life of the Friars is spent and that, precisely, is the main and fruitful place of ongoing formation.

It also seems more urgent than ever to take care of the continuity from initial to ongoing formation so that the candidates to the franciscan life can be received and formed in the bosom of a fraternity which has placed itself in a renewed process of fidelity and prophecy at the present time.

The Congress was, in a certain sense, a prolonged pilgrimage in the life of the Friars and culminated in the opening of the third stage of the preparation for the celebration of the VIII Centenary of the approval of the style of life of Francis by Innocent III (1209-2009) with a vigil presided by the Minister General in the Episcopal Palace of Assisi and in the Basilica of St. Clare, in the evening of the 27th October.

The eighth General Assembly of UFME

The eighth General Assembly of UFME (The Union of Friars Minor of Europe) was held in Sarajevo (Bosnia - Herzegovina) from the 9th to the 14th of October 2007. The meeting saw the Provincials of Europe gathered in the martyr city of the recent Balkan war. The topic chosen for the Assembly was "Inter-religious dialogue in Europe, especially with Islam". The assembly was held in a climate of warm mutual acceptance, which facilitated the good results of the work.

The subjects dealt with and speakers were: Professor Srećko Dzaja, of Munich in Bavaria spoke about *The political and cultural environment of the Bosnian Franciscans from the late Middle Ages until today, the relationship between Christianity and Islam in Bosnia – Herzegovina*.

Professor Anthony O'Mahony, of the University of London spoke on *Islam and Europe today, a socio-cultural analysis*.

Professor Enes Karić, of the Islamic Faculty of Theology in Sarajevo and Professor of Islamic Studies in the Faculty of Theology of the Franciscan Province of Bosnia, spoke on *Christianity and Islam, the Islamic view*. Professor François Bousquet of the Institut Catholique of Paris spoke on *Christians and Muslims in Europe today, the theological dimension of the encounter and possible solutions*.

The Minister General enriched the whole event with a discourse on the subject of *Christianity and Islam today: the franciscan view*.

The assembly elected the new President and Vice-President of UFME on the last day. They are Br. Vítor José Melícias Lopes (Province of Portugal) and Br. Waclaw Chomik (Province of Wroclaw in Poland). The Central Committee is composed of Br. Gabriele Trivellin (Piedmont), Br. Anthony (Great Britain) and Br. Ivan Sesar (Herzegovina). Some practical proposals were also voted on on the same day.

The Choice of Sarajevo, a city very dear to the Franciscans living in Bosnia–Herzegovina since the XIII century, allowed for many direct contacts with the local reality. During those days, e.g., the Muslims of Sarajevo were celebrating Basram, the end of the "great fast" of the month of Ramadan and the beginning of the revelation of the Koran to the Prophet Mohamed. The participants were able to visit the Convent of St. Anthony in Bistrik, the cradle of franciscan life in the city, and the oldest Mosque of the Muslim district,

founded by the nephew of the Sultan Bajazit. The Imam of the mosque guided the visit. Going about the city in the Franciscan habit, the Friars could stop at the Catholic Cathedral and in the Serbian-Orthodox Cathedral, as gestures of reconciliation with all our Christian brothers.

At the end of the tour, the President of the Federation of Bosnia and Herzegovina, Komšić, received the Minister General, the Definitors and the Friars in the Presidential Palace, manifesting the appreciation of the whole population of B.H. for the Franciscan Order. The President stated that the story of the region could not be thought about without the franciscan presence, which distinguished itself during the most difficult and painful times of war and expressed his hope that it would continue in the future.

Bosnia and Herzegovina - Široki Brijeg

During his visit to the Province of the Assumption of the B. V. Mary of Herzegovina, the Minister General celebrated a funeral Mass for 3 Friars, killed during the partisan struggle in 1945, whose bodies were recently identified and transferred to the convent church of Široki Brijeg. They are part of a group of 66 Friars considered to be martyrs, the cause for the beatification of whom was initiated a year ago. More than five thousand people participated in the liturgy, celebrated in the square before the church. Concelebrating with the Minister General were: Sime Samac, General Definitor, other General Definitors, the Ministers Provincial of the South Slavic Conference and many Friars of Bosnia Herzegovina and Croatia. There were also numerous political and military authorities, among whom were different Ministers and Mayors of the region. All Croatian television and radio stations broadcast the event. The celebration of the Eucharist was preceded by a fascinating representation of the martyrdom of the 66 Friars realised by young people of the area.

Tanzania – National Elective Chapter of the SFO

The National SFO Fraternity of Tanzania celebrated its National Elective Chapter at the Mbagala Spiritual Centre in Dar es Salaam, from the 16th to 20th September 2007. Jenny Harrington, International Councillor from South Africa, and Br. Ivan Matić, OFM, General Assistant of the SFO, were present in the name of the Presidency of the SFO International Council.

Br. Eleuter Mrema, OFM Cap, and Br. Festus Mganga, OFM, the two National SFO Assistants, participated, along with Br. William Muchunguzi, OFM Cap, National Assistant of You.Fra, and some regional SFO Assistants. It was a great pleasure to receive the visit of the Archbishop of Dar es Salaam, Cardinal Polycarp Pengo. He presided at the Eucharist, and visited fraternally with the Chapter delegates afterwards.

The first day was dedicated to formation; Jenny and Br. Ivan gave presentations on the life of Saint Elizabeth. On the second day, reports were presented from the 19 regional Fraternities and from the outgoing National Council, followed by a lively discussion on the situation of the Fraternity. The conversation highlighted the importance of having a deeper understanding of our own identity, and a greater sense of belonging to the Order. Participants also greatly appreciated the report given by Benjamin Gasper Malaga, National President of You.Fra.

Elections were held on September 19th. Laurent Mutalemwa was elected National Minister and International Councillor. Members of the National Council were also elected. The SFO will celebrate its 75th anniversary in Tanzania in 2008. At present, there are 170 local Fraternities, with about 3,000 members. The strong presence of You.Fra in Tanzania was also noted; there are 126 local fraternities with around 2,000 members.

Brazil – Franciscans for the elimination of leprosy

On the occasion of the world day of the struggle against leprosy, the 28th January, the franciscan Province of the Immaculate Conception, in Brazil, celebrated the 2nd anniversary of the project “Franciscans for the eradication of the Hansen bacillus” in all the franciscan churches in the five Brazilian States. Br. Johannes Bahlmann is the Coordinator of the information and educational project. Brazil has one of the highest rates of increase in leprosy in the world: 50,000 new cases every year. The country signed a commitment to eradicate leprosy in its territory by 2010 in Geneva in 2006. With an early diagnosis of the disease a reduction in the causes and an increase of disease-free areas are expected.

France – Meeting of those in Formation and the Formators

Br. Massimo Fusarelli, SGFS, met the formators and temporary professed in the Novitiate of Besançon and in the Postulancy House and Post-Novitiate House of Tolosa, from the 24th to the 29th September. He met the Definitors of the Provinces of Bl. Pacificus (West France) and of the Three Companions (East France and Belgium) in Paris. The work of formation is carried out with attention to the condition of the young and adults who come to the Friars to know about our form of life. The strong secularisation lived in that part of Europe

obliges the Church and the religious life to be in constant research, especially of the signs of novelty coming from the young. Our five temporary professed show enthusiasm for the franciscan life, giving emphasis to the primacy of prayer, service of the poor and the proclamation of the Gospel in a de-Christianised society, without letting the seriousness of philosophical and theological formation pass them by, and with the desire to go deeper into franciscan thought.

Croatia – Meeting of those in formation and of the Formators of the South Slavic Conference

The Minister General presented his 'Letter to the young Friars' to the participants (about 180), and insisted in a special way on the primacy of faith and the need for a decisive, radical and joyful response to our vocation. During the dialogue in assembly and the Concelebration of the Eucharist, the Minister General insisted on a personal friendly relationship with the Lord Jesus as the necessary condition for a full and happy franciscan life.

In the afternoon, while the Minister General was meeting the Ministers Provincial, the young Friars held a dialogue with Br. Massimo Fusarelli on the importance of human formation and recourse to pedagogy, training for fraternal life, the use of the Internet on the personal level and as a place for pastoral activity and formation in the mass media. Br. Massimo placed the discourse within the framework of the priority of the Gospel for our life as Friars Minor.

In the evening of the 6th October, all the Friars solemnly celebrated Evening Prayer, presided by the Bishop of Sibenico. The Minister General blessed a statue of St. Francis in the town afterwards. On Sunday morning, the Custos of the Holy Land presented that mission of the Order, together with the present situation of the Holy Places in the complex reality of the Middle East. The dialogue with Br. Pierbattista enriched this time of sharing and of appeal for a greater feeling towards the pearl of the missions of the Order. The celebration of the Eucharist, presided by Br. Massimo, brought the meeting to a close. The meeting was very rich due to the variety of those present, the sharing and the push to dare a little more in living our vocation in the world of today.

Big/small news

- **Visit of the Russian Orthodox Patriarch to Strasburg:** Patriarch Alexei II met the Archbishop of Strasburg, Msgr. Jean-Pierre Grallet, OFM, on the 1st October. The Archbishop accompanied Patriarch Alexei to the Cathedral of Strasburg where there was an assembly of more than a thousand people waiting for him and a concert of Russian religious music was presented. During his greetings the Patriarch said: "In the world of today, every believer has an onerous responsibility and a difficult mission, that of giving witness to his faith. It is good that we Catholics and Orthodox can unite our forces and work together. We can and must affirm the Christian values together when faced by rejection and indifference".
- **Thursday 8th November 2007, Rome** – The Pontifical University Antonianum, the Pontifical Academy 'Mariana Internationalis', and The International Scotus Commission are organising an Academic Act in honour of John Duns Scotus. See programme at: <http://www.ofm.org/fraternitas/articles/accademia.doc>
- **Thursday 8th to Saturday 10th November 2007, Rome**, The Pontifical Academy 'Mariana Internationalis', is organising a *Meeting of Teachers and of those interested in Mariology* – **Proposals for new ways and orientations in the teaching of Mariology:** See: <http://www.ofm.org/fraternitas/articles/accademia.doc>
- **The Roman Universities are preparing a pilgrimage to Assisi:** The pilgrimage of university students to Assisi, organised by the Office for University Pastoral Activity of the Vicariate of Rome to initiate the academic year, will take place on Saturday 10th. Father Mauro Oliva, chaplain at the University of Rome, Tor Vergata, explained that "it is a question of an appointment awaited by many young people, especially of freshmen, who wish to follow the traces of Francis in order to share with him, at the beginning of a new year of studies and research, the joy of the discipleship of the Master". Further information can be received from the Ufficio per la Pastorale Universitaria - Piazza San Giovanni in Laterano 6/a – 00184 Roma. Tel. 06.69886584; Fax 06.69886544. E-mail messages can be sent to: ufficiopastoraleuniversitaria@vicariatusurbis.org.
- **Monday 19th to Friday 23rd November 2007, Rome** – The Higher School of Medieval and Franciscan Studies - Pontifical University Antonianum: the second stage of archivist studies for workers in franciscan archives. For further information see: www.antonianum.eu
- **Beatification of 29 Spanish Friars Minor, martyrs:** Among the 498 Martyrs, killed "in odium Fidei" in Spain during the course of the religious persecution of 1934-1936, and beatified by Benedict XVI on the 28th October, there were 29 Friars Minor belonging to the Provinces of Madrid and Granada. They are the Servants of God, Victor Chumillas Fernandez and his XXI Companions of Madrid, and the Servants of God, Felix Echevarria Gorostiaga and his VI Companions of Granada, all victims of their love for a "new day" of grace

and freedom.

• **350 years since the death of Br. Luca Wadding (1588-1657):** We are asked to remember the famous Irish Franciscan, Br. Luke Wadding, on the 18th of November. Wadding was born in Waterford, Ireland, on the 16th October 1588 and died in Rome on the 18th November 1657. One of the greatest organisers of franciscan thought, Luke Wadding was the author of appreciated works, among them the “Annales Minorum”, which earned him the title of the “father” of the modern history of our Order. Making himself available for an initiative promoted by the Minister General of the Order, Br. Benigno da Genova (1618-1625), who had asked all the Provinces of the Order to send documents and important codices to Rome in order to reconstruct the history of our religious family, Wadding retired to the Roman convent of St. Isidore, and dedicated the rest of his life to the study of the documents collected.

• He collaborated actively in the critical edition of the works of the Franciscan Masters. Even today he is regarded as “the prince of the franciscan annalists”. He died in Rome, in the College of St. Isidore, where he lies buried.

• **A new Province in Austria:** A new Province, entitled St. Leopold, with its headquarters in Salzburg, was erected on the 21st of October 2007 and the Province of St. Bernard of Siena and the Province of Blessed Engelbert Kolland were suppressed.

Franciscan bookmark

La sabiduría de la humildad. Espiritualidad de la vida cotidiana (The wisdom of humility. The Spirituality of everyday life), Br. Francisco Castro Miramontes, Editrice San Pablo, Madrid 2006, pp. 182.

A place in the midst of nature close to the sea, the Convent of St. Anthony, and a young Franciscan, Br. Francis, are the threads running through a series of stories which bring the reader to understand that happiness is developed in daily life and in the return to the roots of being in that very place where God makes Himself present through the power of His love. Humility is converted, in that way, into an authentic hope for life.

Čudež, ki traja 800 let (A miracle which lasted 800 years), Robert Bahčič OFM, Brat Frančišek, Ljubljana 2007, pp. 360. The book has a celebrative perspective to help the reader to contemplate the fruits of that “miracle”, initiated in 1209 through the approval by Innocent III of the style of life suggested to Francis by the Spirit. In the second part, the book also has the merit of putting the “miracle” into a context by treating of the franciscan charism which began to give fruits in Slovenia in a great variety of expressions almost 800 years ago and which have never ceased, like a river of life, of the fruitful history, culture and spirituality of the people.

New Provincials

Br. Carlos Guillermo Paz was elected Minister Provincial of the Province of St. Francis Solanus (Argentina).

Br. Paul Smith was elected Minister Provincial of the Province of the Holy Spirit (Australia and New Zealand).

Br. Paskalis Bruno Syukur was elected Minister Provincial of the Province of St. Michael the Archangel (Indonesia).

Br. Rupert Schwarzl was elected Minister Provincial of the new Province of St. Leopold (Austria).

Agenda of the Minister General

1st to 2nd November: Participation in the Congress of Franciscan Educators in Cordoba (Spain).

5th to 11th November: Tempo forte of the General Definitory (Rome).

12th to 16th November: Meeting of the General Visitators (Rome).

16th November: Audience with the Holy Father Benedict XVI.

17th to 20th November: Visit to the Province of Thuringia, St. Elizabeth (Fulda-Germany).

F' L-AĦBAR li jmiss se nippublikaw xi ittri li Sebastian Camilleri, OFM irċieva għall-publikazzjoni reċenti tal-ktieb tiegħu “Aspects of Authentic Church Teaching”, fosthom mis-Segreterija ta' l-Istat tal-Vatikan, mill-Prim Ministru Dr. Lawrence Gonzi u mil-Vigarjat Apostoliku ta' Benghazi Mons. Sylvester Magro, OFM.

KAPITLU PROVINĊJALI 2008



SEMINAR

**Porziuncola Retreat
 House, Baħar iċ-Ċagħaq**

ara paġna 19

FESTI U BIRTHDAYS

NOVEMBRU

11 Fra Martin Coleiro	1 Fra Stephen Sciberras
15 Fra Albert Micallef	9 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

DIĊEMBRU

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

Awguri u Xewqat Sbieħ!

F' DIN IL-HARĠA
Novembru 2007

Beati Franġiskani Ġodda	2
UFME Meeting	6
Francis and Clare	11
Caravaggio u San Franġisk	12
Informazzjoni	13
Franġisk Saverju Cauchi	27
Fraternitas	28

L-AĦBAR

EDITUR

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

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

**Tel. 21238218
 Fax. 21231266**