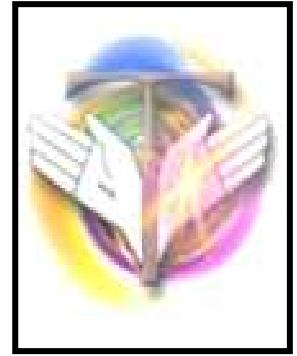


L-AĦBAR



PROVINĠJA FRANĠISKANA TA' SAN PAWL APPOSTLU, MALTA. No. 130 1. 1. 2008



IT-TAMA U L-PERSEVERANZA FRANĠISKANA

It-tbissima ta' Pietru Pawl Meilaq, OFM waqt il-party tal-Milied tal-Provinċja. Wara hidma twila fil-missjoni u fl-eta' ta' 86 sena.

F'din il-harga ta'

L-AĦBAR

- **Bdejna s-sena b'70 patri, inklużi ż-żewġ isqfijiet**
- **Mrs. Mary Fenech Adami tfahhar u tapprezza l-hidma ta' l-ahwa tal-provinċja f'Londra**
- **Il-Milied f'Betlem**
- **Imutu, il-Kardinal Frangiskan Lorscheider, is-Segretarju Ġenerali ta' l-Ordni u f'accident tat-traffiku Isqof Frangiskan**
- **Nitolbu ghad-Definitur tal-Lingwa Ngliza**

THE CENTENARY OF THE WEEK OF PRAYER FOR THE UNITY OF CHRISTIANS, 18th – 25th January 2008

“ Pray constantly... living united to Christ ” p. 11

Peace Is Learned at Home, Says Benedict XVI Dedicates World Day Message to Family

By looking to the family as the prototype of every social order, humanity can learn how to achieve peace, says Benedict XVI.

The Pope affirmed this in his Dec. 8 message released today for the World Day of Peace, to be celebrated Jan. 1, 2008.

The Holy Father dedicated his message to the theme **"The Human Family, a Community of Peace,"** and drew from the example of the family founded on a marriage between a man and a woman as a model for establishing peace among all peoples.

"The family is the foundation of society for this reason too: because it enables its members in decisive ways to experience peace," the Pontiff said. "It follows that the human community cannot do without the service provided by the family. Where can young people gradually learn to savor the genuine 'taste' of peace better than in the original 'nest' which nature prepares for them?"

Threats

Benedict XVI contended that the family, model of peace, must be protected as the subject of specific rights. He said: "The denial or even the restriction of the rights of the family, by obscuring the truth about man, threatens the very foundations of peace. "Consequently, whoever, even unknowingly, circumvents the institution of the family undermines peace in the entire community, national and international, since he weakens what is in effect the primary agency of peace. This point merits special reflection: Everything that serves to weaken the family based on the marriage of a man and a woman, everything that directly or indirectly stands in the way of its openness to the responsible acceptance of a new life, everything that obstructs its right to be primarily responsible for the education of its children, constitutes an objective obstacle on the road to peace."

The family founded on marriage is a model for the human family as a whole, the Pope contended. "The social community, if it is to live in peace, is also called to draw inspiration from the values on which the family community is based," he said. "This is as true for local communities as it is for national communities; it is also true for the international community itself, for the human family which dwells in that common house which is the earth. "The family community, in order to prosper, needs the generous consent of all its members. This realization also needs to become a shared conviction on the part of all those called to form the common human family."

"We do not live alongside one another purely by chance; all of us are progressing along a common path as men and women, and thus as brothers and sisters. Consequently, it is essential that we should all be committed to living our lives in an attitude of responsibility before God, acknowledging him as the deepest source of our own existence and that of others."

"By going back to this supreme principle we are able to perceive the unconditional worth of each human being, and thus to lay the premises for building a humanity at peace. Without this transcendent foundation society is a mere aggregation of neighbors, not a community of brothers and sisters called to form one great family."

4 points

The Holy Father drew attention to four areas in which peace is threatened or destroyed.

He first mentioned **the importance of protecting the environment.**

Benedict XVI also affirmed the value of the **economy**, both for the individual and the human family.

The Holy Father also emphasized the importance of a common law to govern the human family, as a prerequisite of peace.

Finally, the Pontiff lamented continuing conflicts plaguing various parts of the world and the increased spending **on arms.**

Communication from the General Definitory December 2007

The General Definitory held its meeting at the General Curia of the Order in Rome, from the 17th to the 21st of December 2007. The following were among the matters dealt with:

1. Information on various matters which the Minister, the Vicar and each one of the definitors shared at the beginning of the meeting: the meeting of the Commission for Dialogue, held in Cairo, Egypt, and the aid being prepared for the entire Order on this theme; the visit to the Friars of the Federation in Morocco, to the Province of the Word Incarnate in the Ivory Coast and Togo; and also to those of South Africa, Germany, Hungary, Thailand, Vietnam and China. Information was given about the centenary celebrations of St. Elizabeth of Hungary at St. Mary of the Angels with the participation of the Franciscan Ministers General and of the CIOFS; about the work being done by some Commissions in the PUA, about meetings with the Fraternities of the International House of St. Anthony, in Rome; about the meetings of some Definitors with the Conferences of Ministers in their respective regions: the Conference of Spain and

Portugal, of Italy and of Asia; about the participation in various commemorative celebrations in different places. The Minister General, in addition to his visits to various Entities of the Order, took part in the meeting of the Union of Superiors General and in some meetings of the Deans of the different Offices of the Roman Curia.

2. Visitators General and Canonical

Visitations. Br. Louis Mascarehas, of the Custody of St. John the Baptist, in Pakistan, was appointed Visitator General to the Province of the Holy Martyrs of Korea, in Korea. The Reports of various Visitators General, on the completion of their tasks and having fulfilled their offices, were examined. The meeting of the Minister and Definitory General with the Visitators General who will carry out their tasks in 2008 was evaluated.

3. Meeting with the Ministers Provincial.

Some outstanding points of the programme for the Meeting of the Minister and Definitory General with the Ministers Provincial elected during 2007 were agreed and/or decided upon.

4. Particular Statutes.

The Particular Statutes of some Entities, having been reviewed by the Legal Commission of the Order, were approved.

5. General Bursar's Office.

The Definitory approved the budgets of the General Curia and Houses dependent on the Minister General for 2008. The appointment to offices and of members of the new St. Francis of Assisi Foundation, for the financing of the cultural goods and works of the Order, especially of the PUA, were made. Some decisions about the care of goods of the House of Grottaferrata at the time of the transfer of the Fraternity to the House of St. Isidore's in Rome, were made.

6. Formation and Studies.

The Definitory met with Br. Massimo Fusarelli and Br. Alojzy Warot, Secretary and Vice-Secretary for Formation and Studies, to evaluate the International Congress of Ongoing Formation, celebrated in October 2007, and to be informed about the Executive Committee for Formation and Studies, held in November 2007, and its proposals. The Definitory decided on the publication of the new Document on Ongoing

Formation; the topic of the next International Council for Formation and Studies, dealing with integration between initial formation and studies for all Friars, to be held in Murcia, between October 2008 and January 2009, if possible. The carrying out of an inter-obediential period of formation for Italian and Spanish speaking Friars from the 8th September to the 5th October 2008 was also approved.

7. Evangelisation. Br. Nestor Schwerz and Br. Vincenzo Brocanelli, Secretary for Evangelisation and Moderator of Missionary Evangelisation, respectively, gave information about the course for the missionary Friars just ended in Brussels, about the presence of the Friars in the Sudan and about the preparations and projects for the celebration of the International Council for Evangelisation in 2008. It was decided to celebrate this in the Philippines

during the month of October 2008, with the theme "The Evangelising Fraternity", with Br. Ambrogio Van Nguyen Si as the speaker.

8. General Chapter 2009. Br. Francesco Patton, Secretary of the General Chapter 2009, presented some proposals for the appointment of personnel and of the necessary Commissions for the coming General Chapter, as well as the itinerary to follow up to the Chapter itself. All things necessary will be decided soon, following reflection and indispensable consultations.

9. Latin-America. The General Definitory received information about and reflected on the reality of the Order, of the Entities and of the Conferences of Ministers, as well as of the dimensions of life, evangelising activities, problems and challenges which the Order has in that

vast geographical region from North America to South America.

10. Ordinary administrative matters. The necessary study and decisions were made on 40 ordinary matters of the Order which came from different Entities.

11. Other information. At the beginning of the meeting and on other occasions, the Minister General gave information about the health of the sick Friars of the Curia, especially about the delicate state of Br. Seán Collins, Secretary General, and of Br. Finian McGinn, Definitory General. He also gave information, step by step, of the constant communication with and support for, in addition to the health situation of, Msgr. Luiz Flávio Cappio OFM, Bishop of Barra, Brazil, during his fast in defence of the St. Francis river basin in that country.

Fr. Finian McGinn, English Speaking Definitory

Dear Friars and friends,

As you probably know, on November 24 Fr. Finian came back to California from Rome after having been very sick for some weeks. In Rome he had been diagnosed with mumps and a urinary tract infection. He went to our St. Boniface Friary in San Francisco in order to rest and regain his strength.

However, Finian was not getting stronger, and in fact was continuing to lose weight. His physician in San Francisco was not taking any immediate action, so we looked for further medical advice and assistance.

Last Saturday, December 15, with the help of contacts through our friar Fr. John Hardin and friends of St. Anthony Foundation, we were able to have Finian admitted to California Pacific Medical Center (CPMC) in San Francisco.

At CPMC Finian is undergoing aggressive diagnostic testing. At this point, this is what we have learned:

- Finian has pneumonia, and he has had it for some time; he is now being treated for that.
- He also has some other kind of infection still to be definitively diagnosed, suspected to be caused by a parasite common to Africa or South America.
- Further tests of the stomach, spleen and colon are scheduled.

Qeghdin nippublikaw il-lista ta' l-Ahwa kollha tal-Provincja kif bdejna s-sena 2008. Il-lista hija alfabetika u tigbor 70 frangskan, inkluzi ż-żewġ isqfijiet.

Patrijiet Minuri (O.F.M.)

- 1. Abela** John (*b.*John), *n.* 31.08.1954 Rabat (*d.*Malta), *f.*Carmelo & Victoria Micallef, *v.*03.10.1971, *pt.* 01.10.1972, *ps.* 22.08.1976, *s.* 07.07.1979.
- 2. Aquilina** Camillus (*b.*Joseph Mary), *n.* 15.01.1919 Valletta (*d.*Malta), *f.*John & Michelina Mifsud, *v.*11.10.1936, *pt.* 12.10.1937, *ps.* 06.01.1941, *s.* 06.04.1946.
- 3. Aquilina** George (*b.*Marianus), *n.* 18.07.1939 Qormi (*d.*Malta), *f.*Joseph & Rosaria Saliba, *v.*09.10.1955, *pt.* 14.10.1956, *ps.* 31.07.1960, *s.* 14.03.1964.
- 4. Attard** Paul (*b.*Paul), *n.* 15.03.1961 Rabat (*d.*Malta), *f.*Cathaldus & Maria Dolores Saliba, *v.*02.10.1977, *pt.* 01.10.1978, *ps.* 04.09.1983, *s.* 07.07.1985.
- 5. Azzopardi** Arthur (*b.*Paul), *n.* 19.02.1923 Sliema (*d.*Malta), *f.*Arthur & Carmen Pace, *v.*3.10.1937, *pt.* 21.02.1939, *ps.* 01.11.1944, *s.* 13.03.1948.
- 6. Azzopardi** John (*b.*John), *n.* 07.10.1945 Gzira (*d.*Malta), *f.*Anthony & Mary Grima, *v.*09.10.1960, *pt.* 10.10.1961, *ps.* 15.01.1967, *s.* 15.03.1970.
- 7. Bonello** Joseph (*b.*Joseph), *n.* 04.04.1961 Xaghra (*d.*Gozo), *f.*Victor & Nazzarena Sultana, *v.*02.10.1977, *pt.* 01.10.1978, *ps.* 28.08.1983, *s.* 07.07.1985.
- 8. Borg** Alexander (*b.*Alexander), *n.* 16.10.1955 Sliema (*d.*Malta), *f.*Paul & M'anne Calleja, *v.*05.10.1975, *pt.* 26.09.1976, *ps.* 05.09.1981, *s.* 10.07.1983.
- 9. Briffa** Anthony (*b.*Anthony), *n.* 07.06.1960 Hamrun (*d.*Malta), *f.*Anthony & Pauline Sant, *v.*30.09.1978, *pt.* 07.10.1979, *ps.* 17.09.1984, *s.* 11.07.1986.
- 10. Bugeja** George (*b.*George), *n.* 01.07.1962 Xaghra (*d.*Gozo), *f.*Emmanuel & Mary Attard, *v.*02.10.1977, *pt.* 01.10.1978, *ps.* 28.08.1983, *s.* 05.07.1986.
- 11. Cachia** Adrian (*b.*Joseph), *n.* 08.01.1946 Rabat (*d.*Malta), *f.*Saviour & Carmen Azzopardi, *v.*23.09.1962, *pt.* 24.11.1963, *ps.* 08.12.1971, *s.* 19.03.1972.
- 12. Camilleri** Joseph (*b.*Joseph), *n.* 23.04.1940 Rabat (*d.*Malta), *f.*Paul & Carmela Attard, *v.*13.10.1957, *pt.* 14.10.1958, *ps.* 15.10.1961, *s.* 11.03.1967.
- 13. Camilleri** Raymond (*b.*Michael Paul), *n.* 04.07.1948 Hamrun (*d.*Malta), *f.*John & Marianne Azzopardi, *v.*22.09.1963, *pt.* 27.09.1964, *ps.* 20.07.1969, *s.* 18.07.1971.
- 14. Camilleri** Robert (*b.*Patrick), *n.* 24.04.1951 Hamrun (*d.*Malta), *f.*John & Marianne Azzopardi, *v.*20.10.1967, *pt.* 01.11.1968, *ps.* 08.12.1972, *s.* 29.06.1975, *e.*15.08.2001.
- 15. Camilleri** Sebastian (*b.*Emmanuel), *n.* 31.12.1921 Hamrun (*d.*Malta), *f.*Carmelo & Angela Gatt, *v.*01.11.1967, *pt.* 02.11.1968, *ps.* 02.11.1969, *s.* 23.03.1947.
- 16. Camilleri** Victor (*b.*Joseph Mary), *n.* 18.11.1944 Hamrun (*d.*Malta), *f.*Philip & Joelle Bugeja, *v.*27.09.1959, *pt.* 20.11.1960, *ps.* 08.12.1965, *s.* 21.03.1969.
- 17. Caruana** Joseph (*b.*Joseph), *n.* 18.10.1953 Rabat (*d.*Malta), *f.*Carmelo & Pauline Fsadni, *v.*03.10.1971, *pt.* 01.10.1972, *ps.* 22.08.1976, *s.* 07.07.1979.
- 18. Chircop** Anthony (*b.*Anthony), *n.* 03.04.1961 Rabat (*d.*Malta), *f.*Christiano & Rita Ciappara, *v.*02.10.1977, *pt.* 01.10.1978, *ps.* 04.09.1983, *s.* 07.07.1985.
- 19. Ciantar** Leonardus (*b.*Leonardus), *n.* 27.06.1970 Marsa (*d.*Malta), *f.*John & Carmela Ciantar, *v.*19.09.1988, *pt.* 17.09.1989, *ps.* 01.10.1995.
- 20. Ciappara** Joseph, *n.* 14.02.1984, (*d.*Malta), *f.* Anthony & Polly Borg, *v.* 02.09.2005, *pt.* 6.10.06
- 21. Ciantar** Mark (*b.*Mark), *n.* 08.01.1970 Attard (*d.*Malta), *f.*Joseph & Joan Incardona, *v.*19.09.1988, *pt.* 17.09.1989, *ps.* 02.10.1994, *s.* 05.07.1996.
- 22. Coleiro** Martin (*b.*Martin), *n.* 09.11.1962 S. Venera (*d.*Malta), *f.*Francis & Rita Mifsud, *v.*30.09.1978, *pt.* 07.10.1979, *ps.* 17.09.1984, *s.* 01.09.1986.
- 23. Debono** Joseph (*b.*Joseph), *n.* 07.04.1957 Ghajnsielem (*d.*Gozo), *f.*Saviour & Marianne Camilleri, *v.*01.10.1978, *pt.* 05.10.1980, *ps.* 15.10.1995.

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24. **Diacono** Charles (*b.Charles*), *n.* 07.05.1948 Marsa (*d.Malta*), *f.*Emmanuel & Rosaria Caruana, *v.*26.09.1965, *pt.* 02.10.1966, *ps.* 06.01.1970, *s.* 20.07.1974.
25. **Ellul Vincenti** Norbert (*b.Edwin*), *m.* , *n.* 27.06.1937 Gzira (*d.Malta*), *f.*Carmelo & Carmelina Damato, *v.*27.09.1953, *pt.* 02.10.1954, *ps.* 28.06.1958, *s.* 12.03.1960.
26. **Enriquez** Mark (*b.Carmelo*), *n.* 08.05.1940 Valletta (*d.Malta*), *f.*Hugh & Adelina Micallef, *v.*27.09.1959, *pt.* 28.09.1960, *ps.* 08.12.1964, *s.* 22.03.1969.
27. **Falzon** Angelo (*b.Angelo*), *n.* 15.10.1957 Naxxar (*d.Malta*), *f.*Peter & Carmen Agius, *v.*26.09.1976, *pt.* 02.10.1977, *ps.* 10.10.1982, *s.* 29.06.1984.
28. **Falzon** Raymond (*b.Raymond*), *n.* 27.05.1959 Rabat (*d.Malta*), *f.*Anthony & Josephine Vella, *v.*05.10.1975, *pt.* 26.09.1976, *ps.* 05.09.1981, *s.* 10.07.1983.
29. **Farrugia** Anton (*b.Anton*), *n.* 22.10.1971 Attard (*d.Malta*), *f.*Joseph & Fransina Pisani, *v.*22.09.1989, *pt.* 17.09.1990, *ps.* 17.09.1996, *s.* 12.07.1998.
30. **Farrugia** Christopher (*b.Christopher*), *n.* 17.11.1959 Sliema (*d.Malta*), *f.*Joseph & Lynette Mifsud, *v.*06.10.1979, *pt.* 05.10.1980, *ps.* 08.12.1985, *s.* 10.07.1987.
31. **Farrugia** Pierre (*b.Pierre*), *n.* 08.06.1973 Toronto (*d.Toronto*), *f.*Victor & Carmela Buttigieg, *v.*17.09.1998, *pt.* 19.09.1999, *ps.* 05.06.2004, *s.*24.06.2005.
32. **Galea** Benjamin (*b.Carmelo*), *n.* 16.09.1916 Valletta (*d.Malta*), *f.*Carmelo & Antonia Psaila, *v.*26.08.1932, *pt.* 27.08.1933, *ps.* 24.10.1937, *s.* 18.05.1940.
33. **Galea** Cherubin (*b.Ramirus*), *n.* 06.01.1932 Ghajnsielem (*d.Gozo*), *f.*Saviour & Michelina Spiteri, *v.*24.09.1950, *pt.* 30.09.1951, *ps.* 14.11.1954, *s.* 02.04.1960.
34. **Galea** Paul (*b.Paul*), *n.* 27.02.1950 Rabat (*d.Malta*), *f.*Vincent & Anastasia Muscat, *v.*02.10.1966, *pt.* 08.10.1967, *ps.* 08.10.1972, *s.* 03.07.1976.
35. **Gauci** Bartholomew (*b.Carmel*), *n.* 07.07.1947 Gharghur (*d.Malta*), *f.*Bartholomew & M Concetta Fenech, *v.*23.09.1962, *pt.* 24.09.1963, *ps.* 02.02.1969, *s.* 14.03.1971.
36. **Ghirlando** Marcello (*b.Marcello*), *n.* 12.04.1962 Sliema (*d.Malta*), *f.*Dionisius & Carmen Borda, *v.*30.09.1978, *pt.* 07.10.1979, *ps.* 17.09.1984, *s.* 05.07.1986.
37. **Grech** Charles (*b.Charles*), *n.* 09.01.1962 Salford (*d.Salford*), *f.*Michael & M'bridget Mc Grath, *v.*30.08.1984, *pt.* 07.09.1985, *ps.* 03.12.1989, *s.*12.07.2002.
38. **Grech** Richard Stanley (*b.Richard Stanley*), *n.* 28.10.1955 Rabat (*d.Malta*), *f.*Paul & Mary Vella, *v.*22.10.1972, *pt.* 14.10.1973, *ps.* 08.12.1976, *s.* 25.08.1979.
39. **Magro** Joseph (*b.Joseph*), *n.* 11.03.1975 Pietá (*d.Malta*), *f.*Joseph & Pauline Camilleri, *v.*13.09.1995, *pt.* 15.09.1996, *ps.* 15.09.2000, *s.*12.07.2002.
40. **Magro** Stephen (*b.Stephen*), *n.* 13.09.1963 Pieta (*d.Malta*), *f.*Albert & Michelina Formosa, *v.*22.09.1989, *pt.* 17.09.1990, *ps.* 01.10.1995.
41. **Magro** Sylvester (*b.Carmelo*), *n.* 14.02.1941 Rabat (*d.Malta*), *f.*Emmanuel & Dolores Bonello, *v.*12.10.1957, *pt.* 13.10.1958, *ps.* 18.03.1962, *s.* 26.03.1966, *e.* 11.05.1997.
42. **Meilak** Peter Paul (*b.Joseph*), *n.* 29.12.1921 Nadur (*d.Gozo*), *f.*Francis & Carmen Mizzi, *v.*21.09.1941, *pt.* 27.09.1942, *ps.* 01.11.1945, *s.* 11.06.1949.
43. **Micallef** Albert (*b.Albert*), *n.* 24.08.1950 Rabat (*d.Malta*), *f.*Sebastian & Joanne Tonna, *v.*02.10.1966, *pt.* 08.10.1967, *ps.* 08.10.1972, *s.* 03.07.1976.
44. **Micallef** Gabriel (*b.Stephen*), *n.* 24.03.1944 St Lawrence (*d.Gozo*), *f.*Joseph & Mary Apap, *v.*09.10.1960, *pt.* 10.10.1961, *ps.* 01.05.1965, *s.* 22.03.1969.
45. **Micallef** Godfrey (*b.Anthony*), *n.* 19.12.1931 Rabat (*d.Malta*), *f.*Francis & Vincenza Camilleri, *v.*19.09.1948, *pt.* 25.09.1949, *ps.* 28.12.1952, *s.* 06.04.1957.
46. **Micallef** John (*b.Joseph*), *n.* 11.12.1931 St Venera (*d.Malta*), *f.*Vincent & Adelina Barbara, *v.*30.09.1947, *pt.* 02.10.1948, *ps.* 28.12.1952, *s.* 06.04.1957.
47. **Micallef** Marcellino (*b.Marcellino*), *n.* 04.12.1958 Rabat (*d.Malta*), *f.*John & Catherine Schembri, *v.*26.09.1976, *pt.* 02.10.1977, *ps.* 10.10.1982, *s.* 29.06.1984.
48. **Mintoff** Dionisius (*b.Paul*), *n.* 01.04.1931 Cospicua (*d.Malta*), *f.*Lawrence & M'conchetta Farrugia, *v.*16.09.1945, *pt.* 08.04.1947, *ps.* 01.11.1952, *s.* 07.08.1955.
49. **Muscat** John (*b.John*), *n.* 19.04.1962 Qormi (*d.Malta*), *f.*Emmanuel & Filomena Spiteri, *v.*06.10.1979, *pt.* 05.10.1980, *ps.* 08.12.1985, *s.* 10.07.1987.
50. **Muscat** Noel (*b.Noel*) , *n.* 03.12.1957 Floriana (*d.Malta*), *f.*Carmel & Carmen Buttigieg, *v.*26.09.1976, *pt.* 02.10.1977, *ps.* 12.09.1982, *s.* 29.06.1984.

51. **Overend** Sandro (*b.Sandro*), *n.* 31.01.1959 Sliema (*d.Malta*), *f.*Edwin & Vincenza Rigillo, *v.*26.09.1976, *pt.* 02.10.1977, *ps.* 12.09.1982, *s.* 29.06.1984.
52. **Pace** Edward (*b.Edward*), *n.* 13.08.1945 Sliema (*d.Malta*), *f.*Carmel & M'stella Lambertini, *v.*09.10.1960, *pt.* 10.10.1961, *ps.* 02.04.1967, *s.* 15.03.1970.
53. **Sammut** Julian (*b.Julian*), *n.* 14.11.1957 St Julians (*d.Malta*), *f.*Carmelo & Catherine Briffa, *v.*05.10.1975, *pt.* 26.09.1976, *ps.* 23.08.1981, *s.* 10.07.1983.
54. **Sant** Bernardino (*b.Joseph*), *n.* 19.06.1930 Mosta (*d.Malta*), *f.*Anthony & Carmen Vella, *v.*24.07.1951, *pt.* 02.10.1952, *ps.* 30.10.1955.
55. **Schembri** Guido (*b.Joseph*), *n.* 29.09.1923 Sliema (*d.Malta*), *f.*Paul & Maria Dolores Gatt, *v.*09.10.1938, *pt.* 15.10.1939, *ps.* 01.11.1944, *s.* 13.03.1948.
56. **Schranz** John Evangelist (*b.Anthony*), *n.* 28.11.1921 Sliema (*d.Malta*), *f.*John & Josephine Grungo, *v.*06.10.1940, *pt.* 12.10.1941, *ps.* 01.11.1944, *s.* 11.06.1949.
57. **Sciberras** Alfred (*b.Alfred*), *n.* 01.12.1937 Zebbug (*d.Malta*), *f.*Saviour & Annunziata Camilleri, *v.*13.10.1957, *pt.* 14.10.1958, *ps.* 15.10.1961, *s.* 11.03.1967.
58. **Sciberras** Stephen (*b.Stephen*), *n.* 01.11.1969 Hamrun (*d.Malta*), *f.*Paul & Maria Costa, *v.*19.09.1988, *pt.* 17.09.1989, *ps.* 01.10.1995, *s.* 05.07.1996.
59. **Scicluna** Raymond (*b.Raymond*), *n.* 17.12.1958 Sliema (*d.Malta*), *f.*Emmanuel & Salvina Puli, *v.*05.10.1975, *pt.* 26.09.1976, *ps.* 05.09.1981, *s.* 10.07.1983.
60. **Sciortino** Justin (*b.Francis*), *n.* 27.07.1943 Valletta (*d.Malta*), *f.*Philip & Rita Mizzi, *v.*28.09.1958, *pt.* 04.10.1959, *ps.* 08.12.1964, *s.* 11.03.1967.
61. **Tabone** Alfred (*b.Alfred*), *n.* 07.02.1934 Valletta (*d.Malta*), *f.*Edward & Rose Portelli, *v.*17.09.1949, *pt.* 25.09.1950, *ps.* 20.03.1955, *s.* 14.03.1959.
62. **Tonna** Charles (*b.Emmanuel*), *n.* 17.12.1935 Rabat (*d.Malta*), *f.*Charles & Antonia Borg, *v.*26.09.1954, *pt.* 09.10.1955, *ps.* 28.12.1958, *s.* 07.04.1962.
63. **Tonna** Ivo (*b.Robert*), *n.* 19.11.1926 Sliema (*d.Malta*), *f.*Edward & Olga Papagiorcopulo, *v.*08.09.1943, *pt.* 10.09.1944, *ps.* 28.12.1947, *s.* 05.08.1951.
64. **Vassallo** Walter, *n.* 21.03.1981 B'Kara (*d.Malta*), *f.* Charles & Josephine Grech, *v.* 02.09.2005, *pt.* 6.10.06
65. **Vella** Anthony (*b.Anthony*), *n.* 04.08.1926 Valletta (*d.Malta*), *f.*Spiridione & Helen Privitera, *v.*08.09.1943, *pt.* 10.09.1944, *ps.* 28.12.1947, *s.* 05.08.1951.
66. **Vella** Joseph (*b.Joseph*), *n.* 04.07.1933 Sliema (*d.Malta*), *f.*Joseph & Carmen Calleja, *v.*25.09.1949, *pt.* 01.10.1950, *ps.* 14.11.1954, *s.* 14.03.1959.
67. **Wickman** Charles (*b.Charles*), *n.* 15.03.1929 Senglea (*d.Malta*), *f.*Carmel & Fortunata Micallef, *v.*30.09.1947, *pt.* 02.10.1948, *ps.* 28.10.1951, *s.* 29.07.1956.
68. **Zammit** Edward (*b.Michael*), *n.* 14.08.1942 Mgarr (*d.Malta*), *f.*John & Bartholomea Grima, *v.*28.09.1958, *pt.* 04.10.1959, *ps.* 06.10.1963, *s.* 11.03.1967.
69. **Zammit** Jimmy (*b.Jimmy*), *n.* 11.08.1955 Toronto (*d.Toronto*), *f.*Joseph & Matilda Farrugia, *v.*14.10.1973, *pt.* 02.10.1974, *ps.* 05.11.1978, *s.* 13.06.1981.
70. **Zerafa** Loreto (*b.Loreto*), *n.* 02.04.1974 Victoria (*d.Gozo*), *f.*Michael & Emmanuela Curmi, *v.*13.09.1995, *pt.* 15.09.1996, *ps.* 13.06.2000.

b.=nom. bapt.; *n.*=nativi.; *d.*=dioecesi; *f.*=pater & mater;
v.=novitiatus; *pt.*=prof.temp.; *ps.*=prof.sol.; *s.*=sacerd.; *e.*=episc.

FTUĦ TAD-DAR GĦALL-VOLUNTIERI F' NAŻARET

Fil-jum tal-Milied, il-Kustodju ta' l-Art Imqaddsa fetaħ id-dar "Il-Familja ta' Nażaret", li għet restawrata sabiex fiha joqogħdu dawk kollha li jmorru jagħtu servizz fis-santwarju ta' l-Annunzjazzjoni f'Nażaret. Ix-xogħol tmexxa mill-*enginier* Walid Haj.



Christmas Night in Bethlehem

CTS News



Monday, December 24th: night falls over Bethlehem. The crowd in the square does not disperse. Pilgrims and tourists hurry, some to visit the Basilica, others to return to their hotels. Bethlehemites know that the President of the Palestinian Authority will pass by on his way to the traditional dinner hosted by the Franciscans and which plays a part in the protocol. As of last year the dinner is no longer held in the monastery's refectory, but in the larger Casa Nova dining room.

It is a very simple affair. Seated at the head table are His Beatitude the Patriarch Michel Sabbah; his coadjutor, Msgr. Fuad Twal; auxiliary bishop

Msgr. Kamal Bathish; and Msgr. Antonio Franco, the Apostolic Nuncio, next to the Father Guardian of the monastery. Doing the honors is the Custodial Vicar, Brother Artemio Vitores, who welcomes the illustrious guest, on behalf of the Father Custos, celebrating Christmas in Nazareth this year, at the Basilica of the Annunciation. The speech is brief and recalls the common commitment to the poor who live in this town, so important to the Christian faith. Thanking the President for coming, Brother Artemio renewed his vows for the laborious road to peace, with openness to dialogue and in truth.

Brother Ibrahim Faltas ofm, responsible for relations with the Palestinian Authority and the Israelis, translates the speech into Arabic for the numerous guests who are part of the presidential entourage, among them the Prime Minister, Salaam Fayyad. The dinner does not last long and as the religious authorities and President Abu Mazen, followed by his guests, leave, the friars hurry to their places.

Saint Catherine's Church has already been prepared. The pews have been moved and set apart the places for the consuls on one side and the representatives of the Palestinian Authority on the other, all facing the altar.

Shortly after nine o'clock, the first ticket-holding pilgrims begin to enter. The crowd pushes against the convent's exterior doors, but they have to understand that the church really cannot contain everyone! Virtually no Bethlehem resident attends this Mass. They will come tomorrow. That will be their Mass: pressed closely together, family after family, touchingly joining in the singing; it is truly moving. Nothing will distract them. That is their Christmas: the children dressed in red like so many Santas, waiting to be able, one by one, to go and greet the Patriarch who will be there just for them. Large and small alike, everyone will kiss the statue of the Baby Jesus, the Child of Bethlehem. For now, though, people enter slowly; three checkpoints regulate the flow of pilgrims and examine their tickets. More than 150 priests also enter, as many as can be contained in the choir area set up for the occasion. The young friars help them with the priestly vestments and invite them to take their places. There is certainly time, for we must wait for midnight.

In a country that doesn't wait for Christmas and where only in Bethlehem, stuck behind the Wall, is it Christmas, these two hours of waiting serve as Advent. The subdued buzz quickly stops when a friar approaches the ambo; readings and hymns punctuate the last moments before Mass. Now the assembled faithful, a sea of heads, remains

L-AHĦBAR JANNAR 2008

silent, listening or singing, continuing their wait. This recollected atmosphere of waiting can only be experienced here. This is Bethlehem: on this night, in this place at the heart of a suffering town, inhabited by a tiny Christian minority, the whole world comes to bow down before this divine Babe.

The emotions are palpable; the entrance of the choir of the Magnificat Institute, the music institute of the Custody of the Holy Land, does not break the silence. And this year there are so many of them! They place themselves around the organ; the crowd waits. They are intrigued by this large choir in blue robes, by the large number of children dressed in white in the front. The choir is like the Magnificat Institute itself: Christians, Muslims and Jews together. Pupils and teachers of different affiliations; all that counts is the priority given to beauty and to music. This night, here in Bethlehem, they will sing for the first time the Yasmin Mass, dedicated by Brother Armando Pierucci to the Holy Father Benedict XVI.

From the sacristy comes the procession of celebrants in solemn vestments, cross and book of the Gospels held high, all preceded by incense. The Office of Readings begins. The crowd has been standing for nearly two hours, but the very air seems to vibrate with joy at the end of their waiting. They are here together to thank God for becoming a little Baby. At the first notes

of the Gloria, the veil that covers the statue of the Baby Jesus is raised; the choir sings the Gloria and we seem to be hearing the very first Gloria sung by the angels. The voices in the choir bear our hearts aloft, and the gathered faithful join the song.

Who knows how long Midnight Mass lasts in Bethlehem? Nobody shows signs of fatigue, and everyone's attention now turns to the procession of concelebrating priests who accompany the Patriarch carrying the Babe to the Grotto of the Nativity, where he will place it in the manger. It will remain there until Epiphany Day, resting in a cradle on a silken sheet that the Patriarch had painted, in accordance with tradition, by the nuns of Beit Jamal.

As the procession returns, the pilgrims have almost emptied the church and the last verse of the Te Deum introduces the final blessing. Two hours have gone by: that's Christmas in Bethlehem.

In the grotto, at the Manger Altar, and in the grottos under the Basilica, Masses will follow one upon the other without interruption until the afternoon of the 25th. The first is celebrated by the pastor of the parish, Brother Samuel F. Fahim, ofm, as midnight strikes. It will be served by the youngest friars of the Custody.

Meanwhile, the pews have been put back in place. It was a little noisy, yes, but that is because here in Saint Catherine's

ikompli paġna 10

Il-Milied 2007 fl-Art Imqaddsa

Ir-ritratt —————>
juri t-tqegħid ta' Ġesu'
Bambin fil-Bażilka tal-
Qabar ta' Kristu,
filwaqt li r-ritratti l-
oħra huma kollha xeni
tal-Milied fil-Belt ta'
Betlehem

L-AĦBAR

Tista' taqra L-AĦBAR
bil-kulur fuq il-webside
tal-provincja.



ikompli minn paġna 9
Church, the Masses will
start up again for large
groups.

In the Shepherds'
Field, at the Milk Grotto,
everywhere where there is
an altar here in Bethlehem
this night brings together
the most varied and
different people to give
thanks to God for the
eternal newness of
Christmas.



“Pray constantly”

(1 Thess 5,17)

We appeal to you, my brothers [...] Be at peace among yourselves. This is what we ask you to do, brothers: warn the idlers, give courage to those who are apprehensive, care for the weak and be patient with everyone. Make sure that people do not try to take revenge; you must all think of what is best for each other and for the community. Be happy at all times; pray constantly; and for all things give thanks to God, because that is what God expects you to do in Christ Jesus.

A flourishing initiative in a franciscan field

An important anniversary

A hundred years ago, Fr. Paul Wattson, an Episcopalian Minister, co-founder of the *Society of the Atonement* in Graymoor (Garrison, New York), introduced an Octave of prayer for the unity of Christians, celebrated for the first time from the 18th to the 25th of January 1908. After the *Society of the Atonement* was received as a group into the Catholic Church, into the bosom of the Franciscan Family, in 1909, Pope Pius X gave his official blessing to the Octave.

Towards the middle of 1930, Abbot Paul Couturier of Lyons (France), gave a new orientation to the Octave for unity in the Church. The practice of the Octave at that time had begun to spread in the Catholic Church and in a reduced number of Anglican Communities which had sympathy for unity with the Bishop of Rome. This approach, however, was rejected, from the theological point of view, by many Christians outside the Catholic Church. Abbot Couturier kept the dates of the 18th – 25th of January, but changed the terminology; “The world-wide week of prayer for the unity of Christians”, which he promoted, sought unity of the Church “as God wishes”.

Exactly seventy years after the initiative of the Rev. Paul Wattson was

launched, in 1968, the Churches and parishes of the entire world received, for the first time, material for a week of prayer for the unity of Christians, prepared jointly by the Commission for Faith and Constitution (Ecumenical Council of Churches) and by the Secretariat for the promotion of the unity of Christians (the Catholic Church).

Today, the cooperation between the Churches, parishes, Anglican communities, Protestants, Orthodox and Catholics in preparing and celebrating the Week has become a practice in common. This itself highlights the efficacy of prayer and justifies us in speaking of the Week as a success and a source of joy and gratitude.

The biblical text and theme chosen for 2008

The biblical text for the centenary of the Week is taken from the *First Letter to the Thessalonians*. The text “pray constantly” (1Thess 5, 17) stresses the essential role of prayer in the Christian community in order to have the faithful grow in their relationship with Christ and among themselves. The text is expressed in a series of “imperatives”, affirmations through which Paul encouraged the community to show the unity given by God in Christ, so that it could be in practice what it *was* in principle: the one Body of Christ, made visibly one.

One of the central objectives of Paul was that of consolidating unity in the community. Not even death breaks the bonds which unite us as the Body of Christ; Christ died and rose again for all of us so that, in the coming of Christ, we, “alive or dead, should still live united to Him” (5, 10).

This led Paul to the “imperatives” of the text (cf. 5, 13b-18), which have been selected from a somewhat longer list of exhortations, to form the basic text of the Week for Unity this year. The passage begins with the exhortation of Paul to the

members of the community: “*Be at peace among yourselves*” (5, 13b), a peace which is not simply the absence of conflict, but a state of harmony in which the gifts of all those in the community can contribute to its flowering and vigorous growth.

He lists the “imperatives”, if you had only understood the message of peace (cf. *Lk 19, 42*), as follows: make sure of the contribution of everyone, give courage to those who are apprehensive, care for the weak and be patient with everyone, make sure that people do not try to take revenge; be happy at all times; pray constantly; and give thanks for all things (cf. *1Thess 5, 14-18a*). The part chosen ends with the affirmation that, by doing these things, the community manifests what “God expects you to do in Christ Jesus” (5, 18b).

The call to “pray constantly” (5, 17) is incorporated into this list of imperatives. It stresses the fact that life in the Christian community is only possible through a life of prayer. In addition, it reaffirms that prayer is an integrating part of the life of Christians, precisely in the measure in which they wish to show the unity that has been given to them in Christ, a unity that is not limited to doctrinal agreements or formal declarations, but which finds its expression in “understanding the message of peace” (*Lk 19, 41*), in practical activities which express and construct its unity in Christ and between each other.

MEDITATION

“ Pray constantly... living united to Christ”

Prayer forms part of that “hard core” of Christian life which cannot be transformed into another law except by emptying it of its authentic content. Whoever prays speaks with God, because he/she is convinced that He listens and responds. It is the elementary place in which the statement “God exists” ceases to be exposed to the requirement of philosophical or any other kind of interpretation in order to become a presupposition, it doesn’t even require to be an expression of the fundamental experience of human existence, that is,

dialogue. The vocation of the Christian community is certainly articulated: it knows annunciation and points out service, sharing. It is not that prayer is “more important” than all these: it is simply located on a more elementary level relative to the most simple dimension and, therefore, fundamentally of the experience of faith. The Church is above all, therefore, a praying community. The characteristic-ally passive and “sabbatical” dimension of prayer coincides with the maximum of activity and, therefore, holds an objective priority on all levels. Karl Barth spoke of prayer as a “work”; he did so when referring to the ministry of the word, but it is also valid for the Christian as such. Prayer constitutes the fundamental *job* of the believing community, which alone can do it and the fact of fulfilling it and of giving privilege to it is, in itself, the greatest testimony and the greatest service given to society, in particular to that which does not have the categories to understand the meaning of such active passivity available to it. The same Barth, when asked, in 1933, to say something about the duty of the Church at the dramatic hour of the ascent of Hitler to power, gave, as an example, the monks who continued, unperturbed, to recite the Psalms “even during the Third Reich” and, in that way, gave witness to another *Reich* (= Kingdom), that of God, which was hidden, though nevertheless real, from those who had no eye to see. Many, like the writer, who are more or less fifty years old have grown up hearing it said that “it is not enough” to pray and to go to church to be Christians, and have passionately repeated it. Naturally, I understand what was meant by this, but the formulation seems to me to be, at least, improper: in any case, those who, in the Church, did the “rest” with the greatest dedication and efficacy were, above all, men and women of prayer: to give examples would banal. Today we are in a situation of being able to state that the discipline of prayer and of liturgical attendance constitutes the fundamental requirement for a testimony worthy of the adjective “Christian”. The Church is, above all, a community which listens (it listens to *God*: and whoever listens to God also has an ear for men and women) and prays and is called on to

present itself to society as such. The impression of “irrelevance” and, perhaps, of extravagance which this most particular “activity-which-is-not-an-activity” could suggest to secular society (but is it really like that? I’m not so sure) is a non-directly sought part, but is certainly an integrating part of the *marytyria* of disciples and of the disciples of Jesus.

In so far as it is a defining element of the “hard core” of the existence of faith, prayer is *intrinsically* ecumenical, that is, it gathers together the Christians of all Confessions. To begin with, it is in the name of the Triune God, or of Jesus, not in that of the Pope or of Luther; secondly, prayer places the believer in a relationship with God which precedes (or supersedes: in this case the two expressions coincide) the conceptual means in which, moreover, the divisions between the Churches are rooted.

That prayer should be the shuttlecock of ecumenism is such a frequent statement that it needs no further illustrations. It is also true, however, that it can still happen today that some hold that it is not authorised to pray the Our Father together with Christians of other Churches. Such an extreme case leads us to wonder about a wider problem. The ecumenical drive of prayer consists of the fact that this makes every vain doctrinaire ambition relative, directly touching the heart of the relationship between God and the human being. This says nothing against doctrine, but shows that being doctrinaire is a degeneration of it to the point that it can even inhibit prayer.

A similar drift can be efficiently inhibited only through praxis, that is, praying the Our Father and doing so together. The *fact* of confessing we are brothers and sisters praying to the same Father has a primary objective in respect to every further *interpretation*. The sharing of such an intimacy is, in itself, a confession of a common faith. Better still, on the basis of the considerations made about the founding character of dialogue *with* God in respect to the statements *about* God (and, therefore, with greater reason, about the Church), it does not seem wrong, to me, to say that ecumenical declarations should not deny, or not give due importance to, what happens in prayer.

Fulvio Ferrario

Br. Louis Vitale, OFM and Br. Jerry Zawada, OFM in prison for peaceful protest of U.S. torture practices

Br. Louis Vitale OFM and Br. Jerry Zawada OFM, both of the United States, have been sent to prison by the same judge, along with other peaceful protesters. Magistrate Hector Estrada sent



Louis Vitale, OFM

Louis and Fr. Steve Kelly to prison for five months in October, 2006, for their actions at Fort Huachuca, home of the US Army Intelligence Center and School; they were protesting military use of torture against war detainees. Louis and Steve are scheduled to be released in March, 2008.

The same judge presided at a detention hearing on December 5, 2007, for Jerry Zawada and Betsy Lamb, a retired Catholic lay leader. They were arrested on November 18 at Fort Huachuca, also protesting military use of torture against war detainees. Estrada declared that Jerry and Betsy are a

“flight risk and a danger to the community.” They were sent to jail without bail until their trial on February 4, 2008.



Jerry Zawada OFM

Saghtar Ir-Rih Malti

Norbert Ellul-Vincenti, OFM

Eh dak ir-rih Malti, kemm ihabbilli xaghri. Mhux ghax baqaghli hafna xaghar, tafux, imma jekk kulhadd jiftahar b'rixu, ghax m'ghandix jien niftahar bil-ftit tentufiet ta' xaghar li ghandi. Hawn min m'ghandu xejn – ghax qalaghhulu r-rih.

Ir-rih inkrepattiv. Anke r-rih Malti, ghax mhux dak kollu li hu Malti huwa tajjeb. Hawn Malti tajjeb u hawn Malti hazin. Bhall-kultura taghna. Ghandna xi affarijiet tajba u ghandna xi affarijiet hziena, jew koroh, bhall-kultura tad-dagha jew kliem baxx ghal kull haga ta' xejn. Il-kultura tista' titnaddaf, tisewwa, tirranga, tisbih. U tista' tikrieh jekk ma noqoghdudx attenti.

Imma r-rih taghna jaf ikun tajjeb ukoll.

Tafuha l-istorja qadima ta' kif is-Sinjuri r-rih u x-xemx dahlu f'pika bejniethom biex jaraw min kellu sahha jaqla' l-glekk minn fuq dahar wiehed ragel. Nefah ir-rih, u xeghlet vampa nar ix-xemx, u fl-ahhar xi hadd minnhom rebah. Tafu min? Ghal darb'ohra, hej, ghax dik storja ohra.

Ir-rih Malti fidil ghax dejjem maghna. Neqsin mill-ilma ahna l-Maltin imma mir-rih, le. Tant hu hekk, li qeghdin jaraw jew jaghmlux irdieden biex jiggeneraw l-elettriku. Ikun aktar gholi miz-zejt, zgur,

imma ikun alternattiva. Il-pajjizi kollha hekk ghamlu. Jahsbu ghal meta z-zejt jigi nieqes, u mhux sempliciment biex nifrankaw, ghax inkella

Diga kellna hafna irdieden li mportajna mill-California biex intellghu l-ilma Malti mill-bjar ghall-ghelieqi taghna. Imma mbaghad nehhejna hafna minnhom biex intellghuh bl-elettriku. Issa wasal iz-zmien biex nergghu induru ghall-irdieden biex noholqu l-elettriku. Imisna ilna li hsiebna ghoxrin sena.

Ir-rih taghna, jonfoh, imelles, iqacat, ikisser, jaqla', iqanfied, ihabbel, ivenven, inixxef, izarma, iwaqqa', jiggjeled, inaddaf, ikaxkar, itella' u jwaqqa'. Mar-rih, hej, ma ticcajtax.

Peress li ahna gzira, u gzira zghira, dejjem ghandna ftit tar-rih ghaddej, spezialment bil-lejl minhabba l-kurrenti mahluqa mill-arja shuna mill-art u arja kiesha mill-bahar, li jiltaqghu minghajr hafna hbiberija bejniethom.

Eh, ir-rih jaghtik sodisfazzjon ukoll. Ipprova tajjar tajra minghajr rih. Tiftakru lil Leonardo – le mhux dak Da Vinci ta' l-ahhar Cena u tal-Monalisa, imma l-iehor tat-Titanic, di Caprio - tiftakruh fuq il-pruwa tal-vapur, jippunta sidru u spalltu 'l quddiem bir-rih tal-velocita' ma' wiccu, u jghajjat, huhujawujawo, jew xi haga hekk? U hdejh kellu wahda

helwa, tiftakru?

M'hemmx isbah minn meta tkun fuq il-Gholja tas-Salib bir-rih ivenven go widnejk. Kif jintelghu il-pulmuni Maltin mir-rih Malti t'hemm fuq.

Jew inkella, dawk li jitilghu ma' l-arbli tat-televixin, meta jkun hemm fuq, lanqas ikunu jridu jinzlu. Hasra li issa kollox kejbil u ftit ghadhom jidhru arbli u nies kuragguzi mdendlin maghhom hemm fuq, qishom bahrin tal-qedem mal-qlugh.

U kemm jonfoh ir-rih meta jkollok bejt mimli hwejjeg u lozor, u l-mama' titolbok titla' taqlagghomlha, u int, ghax int bil-ghaqal, tmur mill-ewwel bla tgergir, ghax taf li hemm fuq se ssib, lozor ifuhu isabtu ma wiccek, misjuqin mir-rih bravu Malti. Tintilef gol bziezaq kbar ta' lozor madwarek, li jiehdu l-forma ta' gismek, u bilkemmm ma jridux jerfghuk u johduk il fuq hdejn l-ghasafar tal-bejt u l-hamiem ta' Ganni u 'l fuq lejn ix-xemx tahraq, fuq l-ghelieqi u l-ghadajjar, fuq l-gholjiet u l-widien sbieh taghna.

Ir-rih Malti jaf ikun kattiv ukoll, bhall-vandali taghna Maltin, iqacat is-sigar u jaghmel il-hsara. U ahna jahasra nonfqu hafna flus biex insebbhu lil Malta, u nizirghu s-sigar, u nhobbuhom, u nsaqquhom, u nbusuhom u nhaddnu-

ikompli f' pagna 15

Biex tiggedded trid tkun ajkla

Norbert Ellul Vincenti, OFM

L-ahhar tas-sena joghobni ghax naqta' sing fuq il-passat, u naqbez ghal sena gdida.

Inhalli l-qadim warajja u naqbez fuq il-linja gdida. Jien inhobb il-gdid, l-avventura, l-iskoperta, il-pellegrinagg, it-tfittxija, ir-ricerka.

Kemm hu sabih li wiehed ikollu dejjem il-gdid quddiem ghajnejh ! Minhabba f'hekk jien favur il-bidla anke ghall-bidla innifisha – basta, pero' ma nkunx qed naqbez minn go t-tagen ghal go n-nar. Ma rridx inbidel biex immur lura fl-istil ta' hajti, imma irrid li meta nbiddel almenu ma mmurx lura u jekk jista' jkun immur 'il quddiem. Ma rridx li nsib ruhi aghar milli kont qabel.

Il-bniedem jobghod il-bidla. Jibza' minnha. Ghall-hsieb ta' bidla, joghtru riglejha. Biex tbiddel (dejjem ghat-tajjed, inkella tbiddel xejn) trid tkun kuragguz. Trid sahha, spiritu, determinazzjoni. Inkella ma tasal taghmel xejn.

Spiritwalment, il-bniedem, hafna drabi jkun jaf li wasal biex jaghmel bidla, imma ma jkollox hegga. Jekk mhux ukoll jibza' minn Alla.

Il-profeta Isaija ipoggieha hekk : Ghaliex titkellem Ġakobb, u int,

Izrael, tghid: "Triqti moħbija mill-Mulej, u mwarrab il-jedd tiegħi minn Alla?"

(Is:40:28) Jaqaw ma tafx, lanqas ma smajt: "Il-Mulej hu Alla ta' dejjem, il-hallieq ta' truf l-art?" Ma jegħja qatt, u ma jinkeddx, l-għerf tiegħu ma ssibx tarfu. (Is:40:29) Hu li jagħti l-qawwa lill-għajjen, u jkattar il-qawwa lil min hu bla sahħa. (Is:40:30)

Isaija jagħmlilna kuragg. Hadd ma ghandu ghax jaqta' qalbu, jghidilhom Isaija : Jintelqu z-zghazagh u jegħjew, fl-ahjar tagħhom joghtru l-irgiel. (Is:40:31) Imma dawk li jittamaw fil-Mulej jieħdu saħħithom, itellghu l-gwienah bħall-ajkli, jigru bla ma jegħjew, jimxu bla ma jintelqu.

Hawn ghandna figuri sbieh, wahda taz-zaghzagħ li ma baqagħlhomx sahħa. L-ohra tar-rgiel fl-ahjar tagħhom. Anke dawn ghandhom bzonn lil Alla. Ha jduru lejha.

Imbagħad Isaija jghidilna li min jafda f'Alla itella' gwienah bħall-ajkli. X'inhid din ta' l-ajkli? Skond slide presentation li ircevejt illum, l-ajkla tghix xi sebgħin sena. Imma f'nofs hajjitha trid taghmel bidla u tiggedded bi process ta' tbatija, ghax munqarha jkun tghawweg, ir-rix ikun iffolla u tqal, u d-dwiefer ikunu tilfu l-qabda tagħhom bin-noklar.

Biex tiggedded, l-ajkla trid l-ewwel trid tkisser il-munqar biex jerga' jitla' dritt u b'sahhtu. Jitkisser mal-blat iebes. Imbagħad taqla' dufrejha biex jergħu jikbru b'sahħithom, u wara tnittef ir-rix xih kollu biex jitla' rix gdid. Il-process jiehu xi hames xhur. Imbagħad l-ajkla tkun tista' tghix xi tletin sena ohra.

Il-Milied iressqna lejn Gesu' Feddej, l-Iben ta' Alla. Fl-ghar ta' Betlehem m'hemmx post ghas-supervja jew infieq bla razan jew maskri. Jew ahna veru ahna, jew qed ningannaw lilna nfusna ahna stess.

Gesu' jagħtina l-qawwa biex nagħrfu l-izbalji tagħna. Trid kuragg biex tammetti li ghandek xi tbiddel fil-karattru tiegħek u fl-imgieba tiegħek. Il-bicca l-kbira minna ingibu l-iskuzi u nieqfu hemm. U veru nieqfu hemm ghax ma nsibux salvazzjoni u hajja u energija, u sahħa.

Imma jekk inbaxxu rasna quddiem Gesu', allura nistghu niggeddu. U l-ghajjnuna tagħna qieghda fil-qrib: Imma dawk li jittamaw fil-Mulej jieħdu saħħithom, itellghu l-gwienah bħall-ajkli, jigru bla ma jegħjew, jimxu bla ma jintelqu.

Is-sena d-dieħla bi hsiebni ntir bħall-ajkli.

ikompli minn paġna 14

hom, u nitilghu magħhom, u npinguhom u nohdulhom ir-ritratti u noholmu bihom, biex imbagħad ir-riħ (jew il-vandali) jaqlagħhom f'dagħdigha ta' ghira.

Ir-riħ pero inaddaf ukoll, biex inkunu għadna kollox, u il-poeti ihobbuh. Il-Poeta Frangiskan P. Marjanu Vella kien jiftakar fl-Ispirtu s-Santu, ghax dak jonfoħ u jagħti l-hajja. U r-riħ jaf jagħmel hekk ukoll, ghax

jaqbad hafna zrieragħ u jehodhom il-bogħod biex jinzerghu kullimkien u joktru.

Mela meta jvenven ir-riħ, halliħ ivenven, ghax miegħu igib il-hajja.

Christmas Party For Friar's Relatives

On Thursday 27 December evening the Friars' parents and relatives gathered at the Porziuncola Retreat House for the annual Christmas meeting. The meeting began with a Mass by the Minister Provincial Fr. Paul Galea OFM in which he stressed the need for family values in today's world. He also referred to the intensive year that it is coming, during which the Franciscan Province will take part in the Congress for Consecrated Persons, will host the visit of the Visitor General and finally will organise the Provincial Chapter. He urged the parents and relatives to pray for the Province so that the Holy Spirit will guide the Franciscans in Malta during 2008.

Soon after the Mass all parents and relatives gathered in the main refectory of the Retreat House, where food was served. It was a unique annual event during which the parents met together to pray and to exchange Christmas greetings.



Kapitlu Provincjali

12 - 16 ta' Mejju

Porziuncola

Retreat House

Bahar ic-Ċaghaq



Friars Christmas Party

The Franciscan friars met for their annual Christmas gathering on Saturday 22nd December, at the Franciscan church of Saint Mary of the Angels in Baħar iċ-Ċagħaq. At 10.30 am the friars celebrated a moment of prayer, prepared and conducted by the Franciscan students in the presence of the Holy Eucharist. During their prayer the friars sang Christmas songs and listened to some reflections upon the Nativity of Jesus Christ. A fraternal get together followed at the premises of the local Christian community in the church's basement.



*Il-Ministru Provinċjal Paul Galea, OFM
flimkien ma' Ġwann Schranz, OFM u Ivo
Tonna, OFM*



Joseph Ciappara, OFM u Ġużepp Camilleri, OFM

→
Eddie Pace, OFM u George Bugeja, OFM



Tony Briffa, OFM b'rigal li rebaħ!



Ġwann Micallef, OFM u Benjamin Galea,

When charity ends at home

Cynthia Busuttil

"I lived my life around people and know the trials and tribulations that life holds and I've always tried to help others.

"In the past 44 years, for as long as I have been married, I don't think a day has gone by without being stopped in the street by someone who needs help," she says.

Has this trend continued since she moved to San Anton Palace? "Of course," she exclaims. "Whoever wants you, will find you, irrespective of where you're living." However, she is quick to add that she still spends time at the family home in Birkirkara and insists that nothing much has changed since her husband and former Prime Minister, Eddie Fenech Adami, was nominated President in 2004.

However, far from being annoyed at the requests, she is full of understanding: "People do not ask for help for nothing, but because they really need something. Obviously, you cannot always help everyone, but sometimes even a word helps.

"I am very patient, and always ask God to give me more patience. I enjoy helping people. You forget about yourself and focus on helping someone else. I feel more relaxed accompanying someone on a hospital visit than going for a walk with them because I feel like I'm doing something for someone else."

If Ms Fenech Adami enjoys spending time with people, it appears that they like her company too. She relates how a patient who will soon be flying to the UK for surgery and who asked her to visit him before he leaves, just in case he fails to make it through the operation.

"I told him not to dwell on negative things and instead focus on getting better," she says.

She sounds touched at the gratitude shown by those who receive help from the MCCF. "When we come face to face with those who needed our help, they all thank us and show their appreciation. "I always thank God that the country is doing well enough to enable people to be generous and allow us to help others," she notes. She appeals to the Maltese to continue to show their generosity, something they have always done throughout the years.

Fresh from a recent visit to hospitals in the



Mrs. Mary Fenech Adami

In the past 44 years, for as long as I have been married, I don't think a day has gone by without being stopped in the street by someone who needs help

UK, where she met with a number of Maltese patients receiving treatment, Ms Fenech Adami is evidently moved.

"There were two babies, both the first born. Can you imagine the trauma that their parents must be going through?" Some 15 families were staying with the Franciscan Sisters in London, who receive funding from the MCCF to take care of the relatives of Maltese patients receiving treatment in the UK. And another 15 arrived on the day Ms Fenech Adami left Britain.

She points out that patients rarely travel on their own. The MCCF helps the relatives of patients who need treatment abroad with their travelling expenses as well as accommodation, food and transport - something that is not covered by the Government.

"Normally a family member travels with them. It is a trauma to be there on your own, a huge trauma. There are people who have been there for months. Sometimes they return to Malta for a while and then have to return to London for treatment.

"It's very difficult to spend time separated from your family, receiving treatment in a foreign country. Some do not even speak or understand English. One man, who has been in London for six months, was so happy when I went to speak to him. He said 'thank God I'm hearing someone talk to me in Maltese'. He does not understand a word of English and, of course, barely anybody in the hospital speaks Maltese.

"And it is not easy to understand medical jargon, even if they can speak

English."

She says that two Maltese franciscan priests based in London often visit their fellow countrymen in hospital and act as translators between medical professionals and their patients. They leave a note for the doctors on the patient's bedside table to list points about the medical condition, which they can translate for the patient or relatives.

One of the priests, she adds, got a raw deal when he fell sick after contracting a virus from a Maltese baby he used to visit. They put themselves at risk when they spend so much time in hospital.

It is not only patients seeking overseas treatment who resort to the MCCF for help. Every year the organisation receives an increasing number of requests from patients who need money to fund costly drugs or treatment which is not subsidised by the Government.

"What else can they do if they are unable to buy them? Some cancer treatments, especially, cost a lot. Health-related expenses remain of the highest priority for us."

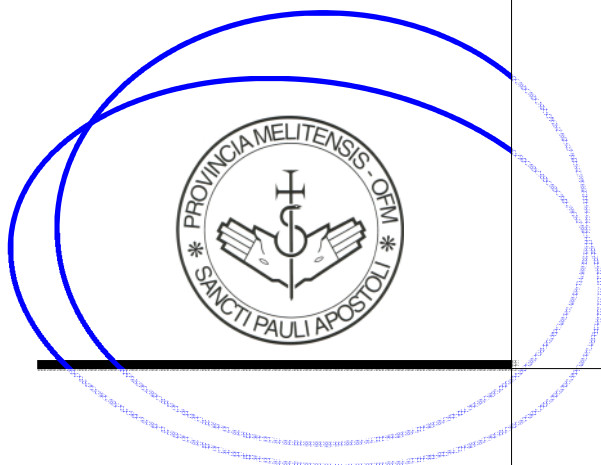
She wonders how patients can afford expensive medicine, some of which costs around Lm2 a day. Meanwhile, certain treatments for cancer run into thousands of liri.

This year, the MCCF helped more than 550 people with medical treatment overseas. It also distributed Lm466,344 to another 3,000 people, apart from Lm28,226 donated to various philanthropic associations and institutes.



Tlesta x-xogħol ta' manutensjoni fuq il-faċċata tal-knisja ta' San Frangisk, il-Ħamrun, kif ukoll tal-kampnar. Xogħol li sar minn Robert Busuttil.





Prot. No. 0801/01

REGOLA BULLATA

KAPITLU PROVINĊJALI 2008

Ir-Regola u l-hajja tal-Patrijiet Minuri hi din, jiġifieri: li jharsu l-Evangeliu Mqaddes ta' Sidna Ġesu' Kristu, billi jghixu fl-ubbidjenza, bla xejn tagħhom u fil-kastita'. Fra Franġisk iwiegħed ubbidjenza u qima lis-Sinjur Papa Onorju u lil dawk li jiġu warajh magħzula kif titlob il-liġi kanonika, u lill-Knisja Rumana. U ha jkunu marbuta l-ahwa l-ohra li jobdu lil Fra Franġisk u lil dawk li jiġu warajh. (Kap. 1)

Wara s-sehem tiegħek fis-Seminar li sar f'Novembru, nixtiequ li tirrifletti fuq dawn it-tlett mistoqsijiet u tagħti l-opinjoni tiegħek fil-**KAPITLU LOKALI** li għandu jsir f'Jannar f'kull komunita'.

Kull komunita' tibgħat it-twegibiet lis-Segreterija tal-Provinċja mhux aktar tard mit-31 ta' Jannar 2008.

1. X'nistghu naghmlu biex Kristu jkun aktar iċ-ċentru tal-hajja personali tagħna u tal-komunita'?

2. X'mezzi nistghu nużaw biex nirbhu l-individwalizmu?

3. X'għandhom ikunu t-tlett prijoritajiet għall-provinċja fis-snin li ġejjin?

**KUMMISSJONI THEJJJA
KAPITLU PROVINĊJALI 2008**

Cardinal Aloisio Lorscheider, OFM, dies aged 83

The Brazilian Cardinal Aloisio Lorscheider, OFM, died on the 23rd December at the age of 83. The Cardinal, of German origin, died in the Franciscan friary of Porto Alegre, where he had retired for the past years. Cardinal Lorscheider, born in 1924 at Porto Alegre, joined the Franciscans at the age of 18 and solemnly professed four years later, in 1946. He was professor at the Pontificio Ateneo Antonianum in Rome and in 1962 was ordained bishop of Santo Angelo and subsequently nominated Archbishop of Fortaleza (1973) and of Aparecida from 1973 to the 28th January 2004. Created cardinal by Pope Paul VI in 1976 he held the post of president of the Brazilian bishops and of CELAM.



**Aloisio Leo Arlindo Cardinal Lorscheider, O.F.M.
Archbishop Emeritus of Aparecida, Sao Paulo
Cardinal-Priest of S. Pietro in Montorio**

8 Oct 1924	Born at Picada Geraldo
13 Mar 1946	Solemn Professed as Member of Order of Friars Minor
22 Aug 1948	Ordained Priest as Priest of Order of Friars Minor
3 Feb 1962	Appointed Bishop of Santo Ângelo, Rio Grande do Sul, Brazil
20 May 1962	Ordained Bishop of Santo Ângelo, Rio Grande do Sul, Brazil
26 Mar 1973	Appointed Archbishop of Fortaleza, Ceara, Brazil
24 May 1976	Elevated to Cardinal
24 May 1976	Appointed Cardinal-Priest of S. Pietro in Montorio
24 May 1995	Appointed Archbishop of Aparecida, Sao Paulo, Brazil
12 Jul 1995	Installed Archbishop of Aparecida, Sao Paulo, Brazil
28 Jan 2004	Retired Archbishop of Aparecida, Sao Paulo, Brazil
23 Dec 2007	Died as Archbishop Emeritus of Aparecida, Sao Paulo, Brazil

Br. Seán Collins, OFM General Secretary OFM has died.

Br. Seán Collins, General Secretary OFM has died. On the Vigil of Christmas, Br. Seán Collins, Secretary General of the Order, returned to the House of the Father following a long illness. Br. Seán, of the Province of Ireland, was born in Ennis, Co. Clare, Ireland, on the 20th October 1945. He made temporary profession on the 4th October 1963, solemn profession on the 21st October 1966, and was ordained priest on the 15th July 1972. Having completed his Doctorate in Liturgy he fulfilled various services in the Province and the Order. In his Province he was Moderator of Ongoing Formation, Guardian, Definitor and Vicar Provincial, and Professor of Liturgy in various Theological Institutes. He served the Order as a Translator during various International Congresses, General Chapters and Plenary Councils; was Definitor General (1997-2003); Visitor and Delegate General to the Province of India (2006); Secretary General (November 2006-December 2007). At the end of June, before returning to his Province to seek treatment for his illness, Br. Seán received the sacrament of the Anointing of the Sick at the hands of the Minister General, giving a moving testimony to the Fraternity of the General Curia.



Bishop of Guiratinga, Mons. Sebastião Assis de Figueiredo OFM, died in a car accident

Bishop of Guiratinga, Mons. Sebastião Assis de Figueiredo, died in a car accident on the road to Cuiabá. According to the secretary of the diocesan curia, the car driven by Br. Sebastião skidded and hit an oncoming vehicle.





FRATERNITAS

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40th Anniversary of the World Day of Peace

The first day of the year, by a tradition begun by Paul VI in 1968, is dedicated to the World Day of Peace, a day on which all Christians and men and women of good will are called on to reflect and prayer for the greatest good of humanity, which is called peace.

The topics dealt with in the course of the years constitute a broad range of useful proposals, not only for reflection, but especially for reaching the operative trenches, that is, for passing from theory to practice, following the words of the Master: "Peace I bequeath to you, my own peace I give you, a peace the world cannot give, this is my gift to you. Do not let your hearts be troubled or afraid" (Jn 14,27).

But it seems that mankind is afraid of peace. Peace causes fear because it costs more than war. Peace is not reduced to giving some crumbs of what, for us, represents the superfluous, but seeks conversion of heart.

Peace is not made through words, but through deeds. Peace cannot and must not be thought about on only one day a year, but every day, and the World Day of Peace should last 365 days a year, 366 in leap years.

Let us be builders of Peace!

Br. Umberto Betti – Cardinal of the Holy Roman Church

The Holy Father, Benedict XVI, on the vigil of the Solemnity of Our Lord Jesus Christ, King of the Universe, held a Consistory during which twenty three new Cardinals were created, among them our Brother Umberto Betti, OFM.

Br. Umberto Betti was born in Pieve Santo Stefano (Tuscany) on 7.3.1922. He began his novitiate on 23.07.1937 in the Province of St. Francis Stigmatized, of Tuscany, made his first profession on 2.8.1938 and solemn profession on the 31.12.1943. He was ordained priest on the 5.4.1946.

From the list of the various Offices held in the Roman Curia and in the Order and from his publications, the quality and quantity of his services and culture emerge, as well as the esteem in which Br. Umberto was held, beginning with that of the Supreme Pontiff John Paul II; this is especially a sign of his intense activity of quality which he offered the Order and the Church in the spirit of a Friar Minor, that is, gratuitously and in the joy of service.

Blessed John Duns Scotus on the VII Centenary of his death

We hold it obligatory and useful for our intelligence and interior life to present, during the seventh centenary of the death of Bl. John Duns Scotus (1308-2008), some elements for reflection which spring from his works and life.

The first aspect which emerges from his very rich doctrine is the great yearning of the Subtle Doctor to know God and the truths of faith evermore profoundly in order to feel attracted consequently to a growing love of Him who, first of all, loved us with an infinite love. It was precisely from this yearning that his warm invocation to God sprang, of which we read in *De primo Principio* (Chap. 1):

"May the first Principle of beings grant me the gift to believe, taste and express all that is pleasing to His majesty and raise our mind to contemplate Him. You are the

true Being, the total Being. Help me, Lord, to discover how far our natural intelligence can go in knowing the true Being, which You are, beginning from the very definition which You gave us, saying: 'I am who am'".

Japan – Franciscan School

A Franciscan School to promote studies of medieval franciscan theological documents has been born in Japan. It is the first such institute to begin in Japan. The team of scholars is coordinated by the Friars Minor: Br. Joachim Maekawa and Br. Stefano Seiji Fukuda, together with other Friars Minor, scholars of the Franciscan family and laity. Among them there are also some non-Christians, who are interested in franciscan thought. The School has already published three volumes, with the title "Franciscan Studies", which contain different study material in this area: they range from St. Francis to St. Clare, to Bonaventure, Ubertino da Casale, Ockham and Duns Scotus. The Japanese translation of the Prologue of Scotus is in progress. It is an interesting initiative in a country of ancient and noble culture, in which Franciscanism could be a precious element in inter-cultural and inter-religious dialogue.

Abidjan – 50 years of franciscan presence

The Friars of the Incarnate Word Province (Togo - Ivory Coast - Benin) concluded the celebration of 50 years of franciscan presence in West Africa, in Abidjan, the capital of the Ivory Coast, on the 2nd December 2007. Taking part were: the Minister General, who presided at the solemn Mass; the local Bishop, Msgr. Paul Dacoury; the franciscan Archbishop, Msgr. Paul-Siméon Ahouanan Djro; the General Definitor, Br. Amaral Bernard Amaral; and the Moderator for the Mission, Br. Vincenzo Brocanelli. On the Saturday prior to the closure of the jubilee, the Minister General met the Friars of the Province, to whom he spoke of his great appreciation of the work of the missionaries and mentioned some important challenges so that the Incarnate Word Province might grow and consolidate. He also met the Franciscan Family and the Poor Clare Sisters.

The Franciscans and the Gitonga language

Gitonga, is a Bantu language spoken by the Tonga people of Inhambane, in the south-west region of Mozambique. The Tonga People or Vatonga belong to the family of Bantu peoples. Immigrants from the high central plain of Africa, the Bantu occupied, in the XVII century, the "Wutonga", a vast territory which extends from the Save river to the Limpopo river. Today they number about 400,000 and live in a reduced area around the Bay of Inhambane, but also in other regions of the country.

The Friars Minor were among the first to write texts for school and catechesis in the Gitonga language. Br. Federico Samuele Nhanala, a native Franciscan, was the first to introduce the Gitonga language into the celebration of the Mass. He translated the Ordinary of the Mass, the Eucharistic Prayers II and III and published a book of hymns. He also began the translation of the New Testament. After his death, in 1984, Br. Amaral Bernard Amaral, Definitor General for Africa, continued this work of translation and published, besides the New Testament, the Book of Psalms, and is now preparing the translation of the entire Old Testament. In addition, the Festive lectionary and a book of prayers and hymns have been published in the Gitonga language. A Gitonga-Portuguese Dictionary, with an appendix on the grammar, has also been published. It will, of course, be an important contribution to the development of the written Gitonga language.

Rome – The sending of missionaries

The seventh formation course for missionaries, held in the Fraternity of “Notre Dame des Nations” in Brussels, was concluded on the 30th November. The group of new missionaries was composed of eight Capuchin Friars from India, destined for Ghana and Germany; two Conventual Friars; and two Friars Minor, Br. Paul Nguyen Thanh Hai, of Vietnam, for the Fraternity in Myanmar (Burma), and Br. Juro Tokalic, of Bosnia-Herzegovina, for the Province of St. Francis, East Africa. The course, in English, lasted three months from September to November and concluded with a spiritual retreat and individual accompaniment.

The missionaries were prepared by an inter-franciscan team. The Secretaries General for Missions in the three Orders participated in the final evaluation. The experience was judged very positive and enriching, even for those on mission for some years. All were convinced of the importance to continue such missionary and inter-franciscan formation.

The two Friar Minor missionaries were accompanied on a pilgrimage to Rome and the franciscan places of Assisi, Rieti Valley and La Verna after the course. They were received by the fraternity of the General Curia on the feast of the Immaculate Conception (8th December) and the Minister General gave them their letter of obedience for their respective destinations.

Missionary Congress in Latin America

The First Missionary Congress of the Friars Minor in Latin-America will be held in Cordoba (Argentina) from the 13th to the 19th April 2008. The general objective is to carry out a re-foundation of our evangelising mission from Latin-America in three stages: the first moment will be lived in the Entities and Conferences of the continent with experiences of and reflections on mission; the second moment will be the celebration of the Congress; and during the third stage, each Entity will be called upon to put into practice what the process just finished will have indicated.

The Congress will focus on three specific objectives: the recovery of the missionary awareness of evangelisation in Latin-America on the basis of the historical memory; the animation of the life and new forms of evangelisation in all Entities; and the awakening of our specific “ad gentes” missionary vocation.

The Friars of the different Entities present on the continent and some lay Franciscans will be invited to the Congress in accordance with the criterion of significant representation.

The initiative is taken within the journey of the Latin-American Churches, which will celebrate their Missionary Congress (CAM 3 – COMLA 8) in Quito in Ecuador during the same year 2008, of that of the Order, which will celebrate 800 years of “The Grace of Our Origins”, and of a widespread desire to rediscover the richness of the “fraternity-in-mission” in order to give a new missionary dynamism to the franciscan presence in Latin-America.

The project was organised by a commission composed of representatives from all the Conferences on the continent and from the General Curia.

For further information, see: www.congresomisioneroofmla.blogspot.com.

Franciscan bookmark

Juan Duns Escoto *Introducción a su pensamiento filosófico-teológico*, (John Duns Scotus, *An Introduction to his philosophical-theological thought*) José Antonio Merino, Biblioteca de Autores Cristianos, Madrid 2007, pp.191.

The philosopher-theologian John Duns Scotus, known as the Subtle Doctor and Marian Doctor, is one of the greatest thinkers of the Middle Ages with profound perceptions of the future. The celebration of the seventh centenary of his death (1308) reminds us of the life and intellectual message of this genial master who knew how to harmonise profound thought with the most pressing problems of existence. His philosophical texts about the person and the human body, about God as infinite, his

original concept of metaphysics, as well as his theological theses on Christianity, Mariology and morality are very actual. The book offers an intense and clear summary of the main philosophical-theological texts of Scotus and fills a great gap in Spanish-speaking literature, besides being a notable contribution to international thought on Scotus.

Koncepcja poznania intuicyjnego u Jana Duns Szkota (The concept of intuitive conscience in John Duns Scotus), Grzegorz Witold Salamon, O.F.M., Biblioteka Instytutu Franciszkańskiego, Niepokalanów 2007, pp. 208.

A graduate in philosophy from the Catholic University of Lublino (Poland), Br. Witold attended the Higher School of Medieval and Franciscan Studies at the Pontifical University *Antonianum*, in Rome, and is now a member of the Scotus Commission. The book is the result of a scientific investigation on the central theme of the rich philosophical patrimony of Blessed John Duns Scotus. The author describes the thought of the Subtle Doctor on the conscience of man, placing it in the vast historical and philosophical context and, finally, presents the interpretations of some modern authors in this regard. The text is in Polish and is available from the publishers (e-mail: wof@niepokalanow.pl).

Big/small news

- **General Chapter: Assisi, 23rd May – 21st June 2009:** The Definitory chose and appointed **Br. Francesco Patton** of the Province of St. Vigil in Trent, Italy, as Secretary of the next General Chapter of our Order.
- **Franciscus et Clara memoria et prophetia:** a meeting of all the Presidents of the Federations of the OSC (*Ordo Sanctae Clarae*), will be held in Assisi from the 26th January to 6th February 2008. The main objectives of the meeting are to offer an opportunity to the Sisters to know each other better and to make a pilgrimage to the more significant Franciscan and Clarean places; to plan the future celebration of the VIII Centenary of the foundation of the Order of the Poor Clares; and to reflect on some more important themes.
- **Naples – The chapel of the Poor Clares reopened for cult:** Cardinal Crescenzo Sepe, Archbishop of Naples, reopened the Chapel of the Poor Clare Sisters in the centre of the historical square of Gesù Nuovo on the 1st December 2007, dedicating it to Christ the Redeemer and St. Louis d'Angiù, Bishop of Tolosa (brother of the founder of the Basilica of St. Clare and of the old convent of the Friars Minor, now inhabited by the Poor Clares) in a solemn ceremony. Closed for more than two years to allow for urgent repairs, the work was enormous and onerous. It was necessary, in fact, to replace all the wooden beams which were eaten away by time and threatened to collapse. Providence, through the intercession of our father St. Francis and of our mother St. Clare, using generous benefactors and specialised workers, permitted the restoration of a building worthy of the glory of God and of the piety of the Neapolitan people.
- **International College of St. Anthony - Fraternity “Ven. Br. Gabriele M. Allegra” (ROME):** The International Franciscan Fraternity “Ven. Br. Gabriele M. Allegra OFM”, decided to enlarge the usual “elenchus” of its members with a real and proper **“FAMILY BOOK 2007-2008. Record • List • Programme”** in order to improve fraternal exchange.
This is intended to be an instrument of communication, knowledge and fraternal communion within and outside the College. It begins with a presentation and a short introduction, followed by the records and statistical data of the fraternal life of the last academic year, 2006-2007. The list, with the data of the members who form this Fraternity, and the respective statistical data of the current year, 2007-

2008, are given; in addition, the general programme, the time-table and the calendar of fraternal life, as well as an aid for the process of ongoing formation, are given. The agenda of the itinerary which the Fraternity wishes to travel during this new year is given at the end. Cf. **libro!** <http://www.ofm.org/fraternitas/articles/libro.pdf>

A Secular Franciscan for beatification: He is the Servant of God Giacomo Taglione, born in Marcianise (Caserta), Italy, in 1896 and died in 1962, a Secular Franciscan from 1921 and founder of the Association "Apostolate of Suffering". Stricken at the age of sixteen by a grave form of deforming polio-arthritis and after a grave spiritual crisis in 1919, overcome through the decisive help of St. Pio of Pietrelcina, he saw his total immobility as a privilege reserved to the chosen ones of the Lord. Through the power of his example, he taught the sick the secret of franciscan "perfect joy" which he drew from daily communion and the cross of the Lord. The theological Consultants to the Congregation for the Causes of Saints, gave a favourable judgement on the heroism of the virtues practised by him.

New Minister Provincial

Br. João Inácio Müller was elected Minister Provincial of the Province of St. Francis in Brazil.

New Visitors General

- **Br. Inácio Dellazari** of the Province of St. Francis in Brazil, for the Autonomous Custody of the Seven Joys of Mary, in Brazil.
- **Br. Peter Williams**, of the English Province for the Province of Santa Barbara in the USA.
- **Br. Francisco Frasneda**, of the Province of Murcia in Spain, for the P.U.A.
- **Br. Jean Marie Sevrin** of the Province of the Three Companions (France/Belgium), Assistant Visitor to the PUA.
- **Br. Carlos Folgado López** of the Missionary Province of St. Anthony in Bolivia for the Province of St. Michael in Argentina.
- **Br. Guillermo Rodríguez Rico** of the Province of the Holy Gospel in Mexico, Assistant Visitor for the Province of Holy Faith in Colombia.

Agenda of the Minister General

- **6th January:** Epiphany of the Lord, Saint Mary in Aracoeli, Rome.
- **7th to 12th January:** Tempo Forte of the Definitory in the General Curia.
- **13th to 22nd January:** Meeting with the new Ministers Provincial in the General Curia.
- **16th January:** Feast of the University and of the Grand Chancellor at the PUA, Rome.
- **20th January:** Participation in the opening of the Chapter of the Foundation of Russia and Kazakhstan, (Assisi).
- **23rd to 24th January:** Visit to the Fraternity of Saint Mary Draperis (Istanbul, Turkey).
- **25th January:** Participation in the closing of the Chapter of the Foundation of Russia and Kazakhstan (Assisi).
- **27th to 28th January:** Meeting with the Presidents of the Federations of the Poor Clares (Assisi).
- **29th to 31st January:** Fraternal Visit to the Betica Province, Spain.

Fil-ħarġa li jmiss ta'
L-AĦBAR

**Iċ-Ċelebrazzjoni
 ta' l-Epifanija
 tal-Mulej għand
 il-Klarissi**



John Muscat, OFM
 jinsab fil-parroċċa
 San Rafael Parish
 6545 Kawayan
 Biliran
 Philippines

FESTI U BIRTHDAYS

JANNAR

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

FRAR

- | | |
|-------------------------|--------------------------|
| 7. Fra Richard S. Grech | 7. Fra Alfred Tabone |
| 10. Fra Pawl Galea | 14. Mons. S. Magro |
| Fra Paul Attard | 19. Fra Arthur Azzopardi |
| 12. Post. Aaron Abdilla | |

Awguri u Xewqat Sbieh!

ĠWANN SCHRANZ, OFM

jinsab residenti fid-Dar tal-Kleru.
 In-numru tat-telefon tiegħu huwa:

22771211

F' DIN IL-HARĠA

Novembru 2007

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