

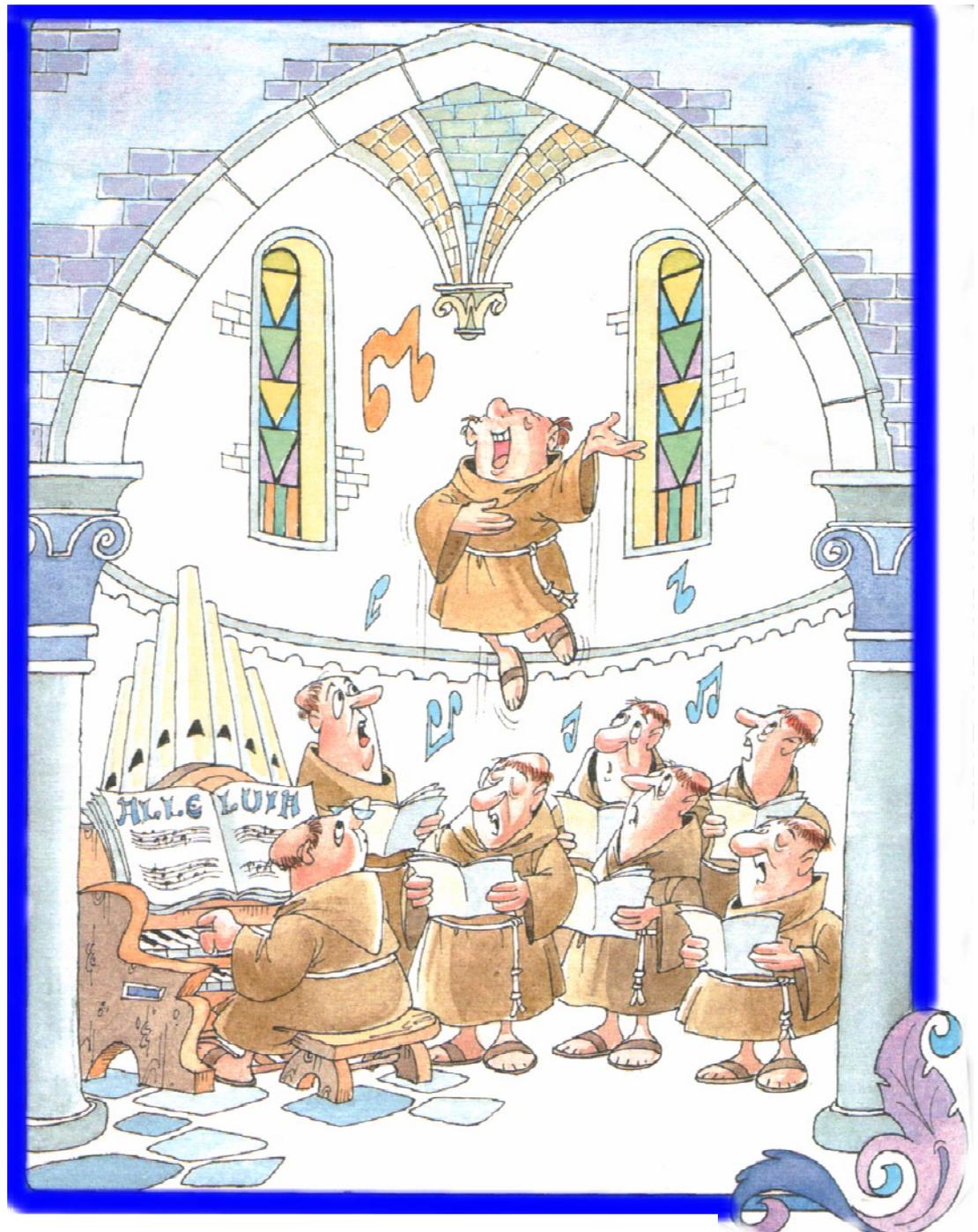
L-AHBAR



PROVINĊJA FRANĠISKANA TA' SAN PAWL APPOSTLU, MALTA.

No. 91 01.04.2004

L-Għid it-Tajjeb!



GENERAL PLAN FOR THE SIX-YEAR PERIOD

The Friars “are to be ready to receive the inspiration of the Lord, and, wherever they have been called and sent, they are to build up all the nations in word and deed” (GGCC 83,2).



GENERAL OBJECTIVES (Cf GGSS, art 45)

1. To animate the evangelising and missionary vocation of the Order and of the Friars Minor.
2. To coordinate appeals for animation and reflection on evangelisation in the Order.
3. To organise ways of communicating and exchanging experiences regarding evangelisation and mission and to support the structures for the formation of Friar missionaries.
4. To support the testimony of Franciscan presence and to animate the works of evangelisation.
5. To care for and promote evangelisation in the Order through aids, means and suitable initiatives.
6. To coordinate and accompany the missionary works of the Order and Provinces.
7. To evaluate, in the light of the Franciscan charism and the present-day challenges, all the undertakings of evangelisation..
8. To promote an ever-better collaboration between Provinces and Conferences of Ministers Provincial.

PRIORITY LINES

Following the orientations given by the General Chapter and the Definitory General, special attention and priority will be given to:

- * the Franciscan style or method of evangelising
- * the dialogue that must inform evangelisation on all levels.es.

The service of the Secretariat is structured into two sectors that refer to the two fundamental dimensions of evangelisation:

- Evangelisation
- Mission

a. Evangelisation

Without forgetting other pastoral forms or activities, priority is given to the following forms:

1. evangelisation in parishes
2. evangelisation in educational institutes
3. evangelisation in Sanctuaries
4. new forms of evangelisation
5. mass means of communications.

b. Mission

Revitalising the spirit of and interest in “ad gentes” missions in the Provinces

- * Arousing and accompanying new missionary vocations
- * Offering suitable training for the new Friar missionaries
- * Promoting the missionary projects of the Order and Provinces
- * Collaborating with the Study Centres of the Order, with the Franciscan Family and with other missionary Institutes.

ACTIVITIES

a. Evangelisation

1. Informing and making the Provincials and General Visitators sensitive to the matter:

- * by presenting the proposals for evangelisation of the Order
- * by stimulating initiatives of formation for a Franciscan evangelisation
- * by helping to organise provincial plans for evangelisation
- * by encouraging the restructuring of the provincial Secretariats for evangelisation, in accordance with the new General Statutes.

2. Aids

- * a profound and didactic commentary on the V Chapter of the General Constitutions
- * special aids concerning the above mentioned priorities
- * use of space in *Fraternitas* to provide information on evangelisation
- * renewal and feeding of the internet site of the Order regarding the General Secretariat for Evangelisation.

3. Congresses

- * a congress on evangelisation in general, preferably by cultural areas (during first three-year period)
- * an international congress on missionary evangelisation (second three-year period).

4. Coordination and animation

- * calling together the International Council for Evangelisation and its Executive Committee
- * accompanying the Provincial Secretaries for Evangelisation of the various Conferences in their service
- * encouraging the institution of Secretariats and/or Interprovincial Councils for Evangelisation in each Conference of Ministers Provincial.

5. Levels of collaboration

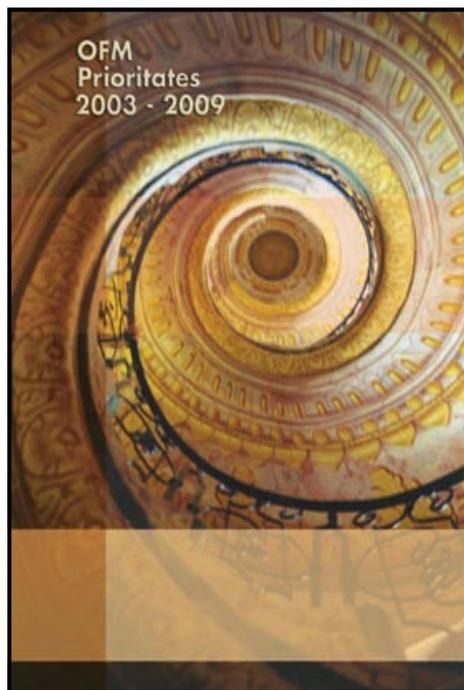
The Secretariat for Evangelisation collaborates with the General Secretariat for Formation and Studies, with the Commission for Dialogue, with the Office for Justice and Peace, with the Office of Communications and with the Bursar General.

6. The Organisation of the Secretariat

- * specialised library (books and magazines)
- * documentation centre on evangelisation in general and on missionary evangelisation
- * project of self-formation of the Secretariat Team: intense moments of reflection, prayer, recreation and exchange of experiences..

b. Missions:

1. Visits to the missionary projects of the Order, if possible with the presence of a General Definitor.
2. Supporting the Franciscan presence in the Holy Land and Morocco in particular.
3. Encouraging and organising missionary experiences for young temporary professed Friars.
4. Encouraging missionary experiences for young lay Franciscans also (You.Fra and SFO).
5. Encouraging the establishment of some Fraternities on the missions (e.g., Africa and Asia) that would be prepared to receive and accompany the young Friars that would come



for a first missionary experience.

6. Supporting the Fraternity "Notre Dame des Nations" in Brussels for the preparation of missionaries by:

- * organising two groups of missionaries each year at different times (September-December and February-May)

- * studying the possibility of opening the formation of missionaries to the Franciscan Family.

- * Studying the possibility of beginning a new Formation Fraternity (inter-cultural and Russian speaking) for the Friar missionaries destined for the countries of the Commonwealth of Independent States.

- * Studying the possibility of establishing something like a "Franciscan Missionary College" in a country of Latin-America to form missionaries destined for missionary territories of the Continent that are still without a Franciscan presence..

- * Supporting and animating the Franciscan Missionary Union.

- * Encouraging the creation of international Fraternities with the specific aim of a Franciscan presence (e.g., a new kind of insertion, presence and testimony of respect for creation, solidarity with the new poor, etc.).

- * Publishing "dossiers" of the Franciscan documents on missions, the Missionary Projects of the Order, the Franciscans in Morocco and simple handy brochures on the missions.

- * Renewing the ties and collaboration with the Franciscan Missions in Waterford (USA).

A COMMUNICATION ON THE ATTACKS IN MADRID

Rome, 15.03.2004

While it is still difficult for us to believe the pictures we have seen and all that we have heard and read in the mass media of communications, we, the Franciscan Friars Minor at the General Curia in Rome, add our voices to that of very many other men and women of good will in condemning the brutal crime carried out in Madrid, which has caused so many innocent victims.



We do so with the voice of Francis of Assisi, a weak voice, but one that is strong through the power of the Gospel. In the name of God, in great humility -"kissing your feet"-, but with the strength that comes from the cry of the innocent victims and of all men and women of good will, we ask all those responsible for this act and all that feel the temptation to violence: to stop killing, to cease terrorism and not to give in to the temptation of hatred, violence and death. Let us all work tirelessly so that "wounds may be healed" (Is 57, 19) and "peace, like a river", may flow over all the land (Is 66, 12).

At the same time we pray to "the Father of mercies" to take all those that have died into His arms, to give consolation and hope to the families of the victims and to transform us all into instruments of peace and reconciliation.

On this occasion, we Friars Minor reaffirm our commitment to working tirelessly in the construction of a "pacified" and "peace-making" world.

Br. José Rodríguez Carballo, ofm
Minister General of the Order of Friars Minor and
the Friars of the General Curia of the Franciscans in Rome.

The Way of the Cross: A Universal Reflection on Christ's Dying and Rising



THE WAY OF THE CROSS: *A Universal Reflection on Christ's Dying and Rising*

Franciscans around the world live and work with the poorest of the poor- many whose human rights are violated. In the spirit of Francis and Clare, we look to our deep spirituality as a guide to changing the structures that perpetuate injustice. In this struggle, many Franciscans experience the Way of the Cross and through their suffering with the poor, they have entered into a renewed vision of humanity and resurrection.



1: Jesus is condemned to death Washing his hands of innocent blood, Pilate sentences Jesus to death

Currently, over 83 countries still practice the death penalty. Unfortunately, capital punishment is often regarded as a necessary part of society. Many cultures increasingly continue to undermine the dignity of human life, regardless of the situation. People do horrible things and we may even think they deserve to die- but who are we to erase them from the human family?

Lord, as we recall our Saviour's own execution, we pray for your forgiveness. Let our communities serve the Gospel of life which consistently promotes and celebrates human dignity.

2: Jesus takes up the Cross

Jesus shares the unwanted suffering for our sins

People all over the world suffer from extreme poverty or chronic deprivation of resources, choices, and security necessary for the enjoyment of an adequate standard of living. Daily, they experience many symptoms of poverty: hunger, dependency, ridicule, lack of housing, poor sanitation, and many others.

Lord, we pray with the victims whose crosses are extreme poverty, sickness, and hunger, both physically and spiritually. Show us more effective ways we can share our resources and integrate our sisters and brothers into our communities.

3: Jesus falls for the first time

The burden of the cross becomes too great and Jesus falls

We live in a world where honor-killings, domestic abuse, female genital mutilation, stoning, forced sterilisation, dowry-deaths, and trafficking of women are everyday occurrences. Violence against women seems to be overwhelmingly accepted by society. This "custom" must end.

Lord, our societies often 'fall' into a cycle of accepted violence. Help us to move people from uncomfortable silence in the face of such violence to an active non-violent way of life.

4: Jesus meets his mother

Drawn to the suffering of her child, Mary meets her son

Devastating and crushing events continue to assault family life. Each year, hundreds of thousands of

families are torn apart because of illegal trafficking around the world. Very often, these trafficked persons are sexually, physically, mentally, and economically exploited. They are the new slaves of the 21st century.

Lord, you looked into the eyes of your mother and knew the anguish in her heart. May her love for you reach out through us to all families experiencing broken, fearful hearts for the lives of their children.

5: Simon helps Jesus to carry his cross

A man who did not know Jesus- helps to share his burden

Many Franciscans work and live with the poor and marginalised. Like Simon, these individuals and organisations selflessly work for the promotion of human rights on all levels. They help relieve the suffering of the poor and work to change structures that perpetuate the cycle of poverty.

Lord, bless all of our Franciscan sisters and brothers who live and work with and for the poor at the grassroots level and allow organisations like Franciscans International to grow in their solidarity with the poor at the international level.

6: Veronica wipes the face of Jesus

A compassionate woman from the crowd steps forward to ease Jesus' pain

According to UNAIDS, 40 million people, globally, are HIV positive, leaving 13.2 million children orphaned by AIDS. In some countries of Southern Africa, 36% or more of all adults are living with HIV and/or AIDS. Many Franciscans work on the front lines of this pandemic, serving in hospitals, parishes, and community centres.

Lord, thank you for our compassionate sisters and brothers who work tirelessly to create supportive communities for HIV/AIDS patients. Let us all work to increase discussion within church communities on the issues of stigma and discrimination.

7: Jesus falls for the Second Time

Jesus is again overwhelmed by the burden of the cross and falls a second time

The burden of poverty affects billions of people, leaving many denied their basic human rights to: life, food, access to clean water, participation in government, adequate housing, basic education, healthcare, and sanitation, making it difficult to think of a positive future.

Lord, raise the eyes of the broken to a new future. Let us become more attentive to the silent suffering of the most poor.

8: Jesus consoles the women of Jerusalem

Again, Jesus found the strength to console, despite his own suffering

For the past 12 years, the people of Togo in West Africa have been living in a state of profound crisis. Peace is often lost within a chronic state of material and psychological poverty. There is a growing unrest due to the desperate political situation. The situation in Togo, among many others, is often unheard of by the majority of the world.

Lord, you told the women not to weep for you, but for the peoples of the world. Let us console our African sisters and brothers by using every opportunity available to speak out against unjust governments. Let our voices be heard in community meetings, newsletters, letters, and simple conversations.

9: Jesus falls for the third time

Weakened, Jesus falls another time

In a globalised world, many companies have expanded within developing countries, often adversely affecting the economies and the environment of the poorest of the poor. Several transnational corporations have not only destroyed the forests, tainted the water supply, and negatively contributed to air pollution levels in developing countries, but have disappeared healthy human communities.

Lord, we pray for companies and government leaders whose decisions affect the global economy and environment. Let them make choices which encourage the sustainable development of all peoples. Let us believe that our own communities can make a positive impact on the environment.

10: Jesus is stripped of his clothing

Jesus is stripped not only of his garments, but also his dignity

Due to extreme poverty and war, many people all over the world are forced into migration, leaving their homeland with little belongings and security. This vulnerable population of migrants and refugees are received with discrimination and hatred and stripped of their basic human rights and dignity. *Lord, let us open our minds and hearts to those who are different from us. Allow us the courage and wisdom to stand up for migrants, displaced persons, and those without a home in our own communities, until we all live in freedom with basic rights.*

11: Jesus is nailed to the cross

Jesus is nailed to the cross with a heart of forgiveness toward his perpetrators

Today, Franciscan sisters and brothers are caught in the middle of intense religious and ethnic struggles in the Holy Land, Pakistan, and Indonesia. They live surrounded by armed groups and work consistently to create dialogue while avoiding terror. They are marginalised and overshadowed, the forgotten victims in the current political crisis in the Middle East.

Lord, we cannot begin to imagine the pain your people feel, living with deep, cruel scars. Let us and our Christian sisters and brothers work to encourage a peaceful settlement with and through just means, accompanied by a culture of reconciliation not only in the Middle East, but all over the world.

12: Jesus dies on the cross

Jesus cried with a loud voice and called up his spirit

Today, many voices are yelling out in suffering from acts of torture. Torture occurs today in more than 100 countries. Torturers continue to use unspeakable forms of violence to get victims to provide them with a desired confession. Often, the victims try to separate their mind and heart from the pain they are feeling.

Lord, remind the victims of torture that you are there with them, taking on their pain. For people who suffer and die with you- may they share in the loving peace of your heavens. Let our compassion and mourning for victims of violence transcend the distance that often separates us.

13: Jesus is taken down from the cross

The friends and family of Jesus weep as they place him in the tomb

Villages in El Salvador, Rwanda, Guatemala, Croatia, the Democratic Republic of the Congo, and many other places have been entirely massacred in the name of justice. Many Franciscans prepare mass gravesites for these massacres that often go unknown for decades. They suffer with the forgotten peoples and struggle with the burial of close friends who die as martyrs just for speaking the truth.

Lord, so many people are standing by gravesides today, feeling hopeless and fearful, wondering how to rebuild a life in your love. Let us show them your saving grace and renew their convictions that their loved ones are free from pain and fear.

14: Resurrection

By Jesus' cross and resurrection, he has set us free. God is the Saviour of the world!

Franciscan communities and organisations all over the world work to provide witness to the paschal mystery. Franciscans run schools, hospitals, JPIC offices, shelters, and specialise in many other services that serve the poor. Their dedicated service in the spirit of Francis and Clare renews the hope and faith that is resurrection!

Lord, for all of the Christian communities that celebrate everyday your passion, death, and resurrection. May they become an active sign of the new life you bring to the world. Thank you Jesus for leading us from the darkness and into the light

Franciscans International



Devotional iconography and other traditions during Holy Week

Charles Coleiro

EASTERTIDE in the Maltese Islands is a visible cycle marked by an amalgamation of religious beliefs and spectacular pageantry. Few other local traditions show the same signs of vitality, change and motion as that of the Good Friday processions with life-sized images representing the main events of the Passion and Death of Christ and forming a characteristic feature of Holy Week celebrations in these islands.

Various influences have been at work in shaping this tradition. The original impulse came from the Franciscan Friars, popularly known as the Minors, who not withstanding the ravages of present day sectarian conflicts still have close connections with pastoral work in the Holy Land and carry out specific activities centering around the Holy Sepulchre.

There was also a direct influence from religious customs in Spain extended to analogous traditions in Sicily where similar processions introduced on the pattern of the Genoese *casazze* in the 16th century were gradually elaborated under Spanish control during their period of domination.¹

Moreover, the Maltese Church's dependence on the diocese of Palermo up to 1807 may account for the close parallels met with various localities in neighbouring Sicily. By the end of the 16th century, the Guild (of St. Joseph linked with the Franciscan Minors of Rabat was the first to organise such a procession in Malta followed by its counterpart, the Guild of the Holy Crucifix at the Valletta Friary. According to the statute dated 1647, a procession on Good Friday had already been mentioned.²

Historic anecdotes recall that in the early years of the 18th century some merchants and sea captains from Vittoriosa happened to witness a procession in a Spanish town on Good Friday and this experience prompted them to commission a similar set of statues for the parish church of their native city. Some of these effigies known as *manikini* draped in fine cloth, still exhibit their faces, hands and feet made of *papier mache* and up to living memory were kept in the private homes of wealthy families, in Vittoriosa, whose ancestors had contributed towards their expenses.³

The 18th century saw a progressive increase in

the number of localities staging these processions. By 1795 the custom had spread from Vittoriosa to Senglea and Cospicua (c. 1700), Zejtun (c. 1740), Naxxar (c. 1750), Qormi (c. 1764), Gharghur (c. 1792) and Luqa (c. 1795).

Similar progress was recorded in the 19th century. Between 1800 and 1866 processions with life-sized statues were introduced in Victoria (c. 1809), Ghaxaq (c. 1830) and Mosta (c. 1866). Between 1900 and the outbreak of the Second World War no further development took place in Malta.

The scene, however, shifted to Gozo where to the one procession held at Victoria (and a separate manifestation inaugurated in 1968) were added those of Nadur (1913), Xaghra (1914) and Zebbug (1919). From 1921 onwards a set of statues appeared at Xewkija but they were not taken out in procession with the exception of the Pieta group, which has developed into a pageant on the Friday known as the day of Our Lady of Sorrows.

Since the end of the last war a token number of statues appeared at Christ the King's Parish Church in Paola, increasing gradually after 1944 to the traditional eight and adding more statues afterwards. In other churches in Malta a number of statues have either been replaced by others or added to the original images. It seems the Parish Church of Qala in Gozo - with the inauguration of statuary groups year after year - may one day organise its own Good Friday procession.

As specimens of Maltese popular art, these Passion episodes represent the highest form achieved in the *papier mache* technique, which is believed to have been introduced to Malta by an unknown lay brother from Sicily. A Maltese barber-surgeon, Saverio Laferia who practised art as a sideline, successfully used the technique between 1739 and 1742 when he worked on Good Friday statues for the Franciscan's Ta' Giezu Church in Valletta.

Many local artists have popularised this technique since the 18th century. The best known was Senglea-born Karlu Darmanin (1825-1909) and in our times Wistin Camilleri in Gozo. Who bestowed his talents on his sons. Alfred and Michael.

sides, these *papier mache* statues, which are veritable *objets d'art* which belong to the religious Baroque of Spain and Southern Italy, similar effigies carved in wood are on display on Good Friday in Maltese churches.

Special mention is made of the two artistic statues at Vittoriosa, the Scourging at the Pillar and *Ecce Homo*, better known in the vernacular as *Il-Marbut* and *Il-Porpra* respectively. Both statues were modeled and executed by the eminent Maltese sculptor Salvatore Psaila in 1831. Likewise, *Il-Marbut* at Ta' Giezu Church in Valletta is a masterpiece in wood by another Maltese, Pietro Paolo Azzopardi who also adorned the processional sanctuary group at St George's Basilica in Gozo with a devotional and artistic crucifix, a prominent figure of the *Vara l-Kbira*.

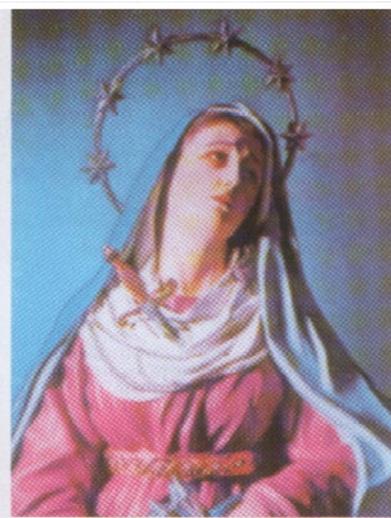
Tracing old times, once again, at Vittoriosa there were originally three processions during Holy Week, the first one on Wednesday (*L-Erbgħa tat-Tniebri*) proceeded from the church of Our Lady of Mount Carmel with the participation of crews from the Order's galleys including baptised slaves and persons condemned for various crimes to wear iron chains.⁴ These *forzati* had to carry the Crucifixion group shoulder high, compelling them to rest at every 20 or 30 paces. In our times one can still watch participants, in the Mosta and Naxxar procession, dragging at each heel a tremendous length and weight of iron chains, a kind of penitential or votive practice inherited from the era of the Knights.

Chain-dragging *fratelli* can also be seen during the traditional procession from St George's Basilica. This manifestation has indeed retained its original simple and devotional status without the pomp and parades marking most of today's processions-turned-pageants.

The second procession at Vittoriosa came out from the Church of the Annunciation, on Maundy Thursday and the third, which was by far the most important and in which the Jurats of that city look part, proceeded from the parish church of St Lawrence on Good Friday. The Greek Papas led another procession on the same day.⁵

Half way through the 19th century, George Percy Badger, an English author who is synony-

mous with his pen-portrait of Malta during his time, described the procession in Valletta: "The rain leaves the church of Ta' Giezu a little before sunset, the *fratelli* and friars walking in file on each side of the street with huge lighted wax tapers in their hands, and chanting as they follow the statues which are carried before them at equal distances in the procession. These images are in general of a large size, and represent the various sufferings of the Saviour until He is laid in the sepulchre, which is a splendid canopy with rich curtains tessellated with gold, having figures as large as life, stretched beneath them. After traversing several of the streets, the procession re-enters the church."⁶



The first Good Friday processions progressed till very late at night, but in 1879 Bishop Scicluna ordered that henceforth all processions were to be back in church by 8 p.m. He also ordered that these should only be held on Good Friday and also withdrew permission for band playing during (the processions. Due to

strong protests and public outrage bands were once allowed to take part.

The list of anecdotes relating to Holy Week traditions and religious folklore is endless, but no research study on the theme of devotional iconography would be complete without at least giving an honourable mention to two historic images deeply rooted in the religious beliefs of the Maltese people. The sacred effigy of Christ the Redeemer venerated at Senglea Basilica needs no introduction. The statue, which attracted the faithful to its niche as early as 1681, establishes a living way of the Cross through the streets of Senglea every time the Redeemer leaves His sanctuary.

Another crowd-puller during Holy Week and indeed all year round is the miraculous effigy of the Crucifix, *Il-Kurcifiss ta' Giezu* at the Franciscan Church in Valletta. This crucifix was already re-

erred by the faithful "with much fervour and devotion" as early as 1667.⁷ Although history books register the Crucifix was the work of the saintly Fra Umile who died in 1639, tradition has it that he crowned head was shaped through divine intervention.⁸

iked by the faithful "with much fervour and devotion" as early as 1667.⁷ Although history books register the Crucifix was the work of the saintly Fra Umile who died in 1639, tradition has it that he crowned head was shaped through divine intervention.⁸

ikompli pagna 22

ĠEW FOSTNA HAMES FRANĠISKANI MISJUNARJI FIL-LIBYA

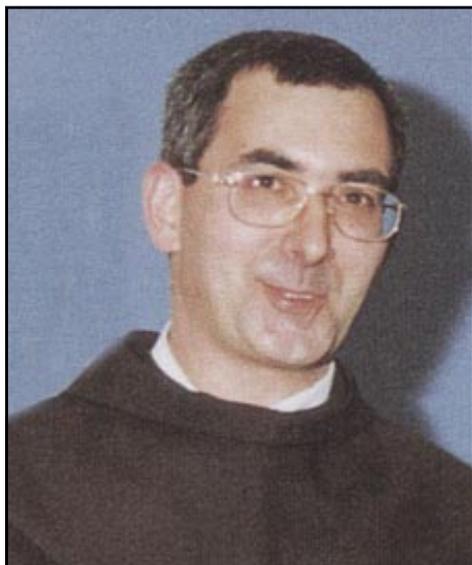
Hames missjunarji franġiskani fil-Libya ġew Malta bejn it-28 ta' Frar u 5 ta' Marzu għal-laqqhat ta' formazzjoni.

Il-gwardjan Fra Melito Pinili u l-aħwa tal-fraternita' ta' Tripli, Fra William Said, Fra Celso Larracas, Fra Lito u Fra Virgilio Postkowski, kif ukoll Fra Ronnie Asuero, mill-fraternita' franġiskana ta' Benghazi kienu f'Porziuncola Retreat House, Bahar iċ-Ċagħaq għal dawn il-laqqhat. L-għan tagħhom huwa biex isahħu l-hajja fraterna u l-ispirtu ta' talb u devozzjoni. Il-laqqhat ġew animati minn Fra Julian Sammut, Fra Gużep Beneditt Xuereb, Fra Norbert Ellul Vincenti, Fra Noel Muscat u Fra Marcello Ghirlando. Fl-istess hin huma ltaqghu mal-fraternitajiet franġiskani kollha kemm f'Malta u anke dik ta' Ghawdex, kif ukoll mal-GIFRA (Hamrun).

Huma kellhom il-possibilita' li jżuru diversi postijiet storiċi li pajjiżna joffri u anke flimkien mal-kleru kollu ta' Malta u Ghawdex ġew mistiedna jaraw il-film "The Passion of the Christ". Dawn il-missjunarji huma lkoll Filipini, Pollakk u Eġizzjan.



Br. Juan Tomas Oliver Climent, OFM appointed Bishop



The Holy Father has appointed Br. Juan Tomas Oliver Climent, OFM, Minister Provincial of Valencia-Aragón-Balearic Islands (Spain) as Coadjutor Bishop of the Apostolic Vicariate of Requena (Peru), giving him the Titular Episcopal See of Legis of Volumnio.

CURRICULUM VITAE

Br. Juan Tomas Oliver Climent, OFM, was born in Carcaixent (Archdiocese of Valencia) on the 12th September 1951. He received the Franciscan habit on the 16th September 1967, made temporary profession on the 27th September 1968 and solemn profession on the 16th August 1973. He was ordained priest on the 18th August 1975.

He studied philosophy and theology in various Spanish cities and in Jerusalem.

He was Master of Postulants from 1975 to 1979; Master of Novices 1979-83; in charge of the House at Caspe 1983-1985; Master of Novices 1985-91 and Master of professed Friars 1991. He was also the Provincial Secretary and Bursar, Definitor and Vicar Provincial.

He was Minister Provincial of the Province of St. Joseph of Aragón, Valencia and the Balearic Islands since 2000.

ITTRA TA' APPREZZAMENT MILL-MISSJUNARJI FIL-LIBYA

Bro. Paul Galea, OFM
Provincial Minister
Franciscan Province of St. Paul the Apostle
Valleta VLT 07 MALTA

Dear Bro. Paul,

May the Lord Give You Peace!

We, the Franciscan friars here in Libya would like to convey to you and to the entire Provincial fraternity our heartfelt thanks for a fruitful and meaningful retreat and on-going formation you organized for us. Everything went smoothly and according to plan, starting from our arrival until our departure. Indeed it was a real experience of true joy and brotherhood for us to be with our brothers there in Malta for the first time in the history of Libyan mission. We really achieved more than the objective we set for this retreat.



We would like to inform you also of the result of the evaluation and reflection of the friars here in Tripoli about this retreat when we had our House Chapter last March 13, 2004. First of all on the question of “What I like most in the retreat?” our responses were: good fraternity, well-planned and organized retreat, very good input and facilitators, nice atmosphere and accommodation, hospitable and generous brothers, friars spent much time for us, opportunity of watching “Malta Experience” and the movie “Passion of the Christ”, good places and delicious food especially the ones prohibited in Libya like pork and wine, beautiful churches and convents, friendly people, time spent with the friars in different communities, visit the old and sick friars specially Benjamen. Reflecting on the message and insight God gave us through this retreat, we enumerate them as follows: purified our heart and spirit in doing mission in Libya, renewed our Franciscan spirit and whole being, enkindled in the self Franciscan spirituality of doing mission, re-energized us to continue our work, challenged us to work more and hard for the mission in Libya, different places in Malta and input of the friars reminds us of how the early Christians and Franciscans work hard to preach the Gospel and challenged us to do the same, saw the importance of communication and fraternity between friars in Libya and Malta, good beginning of friar’s collaboration regarding on-going formation that will help sustain spiritual and pastoral works of the friars here in Libya. Our recommendation then is to continue this kind of program at least once a year for all the friars here in Libya in different places to choose from like Egypt, Italy, Malta or other places of Franciscan friars.

Finally we would like to ask your opinion on how we will handle the applicants approaching us here who are interested to become Franciscans. As of now there are two, one Filipino and one Nigerian. Kindly inform us what to do.

Fraternally yours,
Melito Pinili, OFM
Celso Larracas, OFM
Virgilio Putskowski, OFM
William Abdel Nasseh, OFM

*Ritratt fuq: l-Ahwa missjunarji
mal-fraternita' tal-Hamrun*

Vicariatus Apostolicus

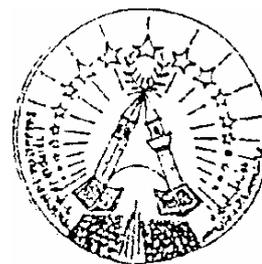
"San Francesco" Catholic Church

P.O.Box 365

TRIPOLI - Dahra - LIBYA

Tel: 00218.21.3331863

Fax: 00218.21.3334696



M.R.P.Paolo Galea
Fr. Provinciale ofm
Malta

27.02.2004

M.R. e Caro Padre Provinciale,

"Il Signore ti doni la Sua Pace!"

Mi è gradito esprimerle la mia riconoscenza e la mia comunione per l'iniziativa di accogliere e organizzare per i frati presenti in Libya un incontro che vuole essere un momento di riposo spirituale a Malta nella "casa francescana".

Le fatiche apostoliche a cui sono sottoposti quotidianamente i nostri fratelli richiede sempre nuove forme per aiutarli a recuperare fiducia in se stessi e nuove energie nella vocazione francescana per servire meglio anche la nostra Chiesa.

Ho goduto dell'iniziativa di fare un salto a Malta per conoscere meglio i fratelli ofm maltesi e godere della loro generosità, ospitalità e rifocillarsi spiritualmente. Sono sicuro che sarà l'inizio di nuovi fecondi rapporti tra le due fraternità, maltese e libica...

Desidero ringraziarla inoltre di aver mandato P.Lito all'incontro dei frati in Egitto. Ne è ritornato entusiasta per aver conosciuto tanti frati, stabilito nuovi rapporti in Egitto e con il nuovo staff dell'Ordine. Anche in Curia hanno espresso il desiderio di passare appena possibile in Libya quando eventualmente il P.Generale sarà a Malta... In Sha' Allah! Se Dio Vuole.

Quando ci sono nuove occasioni di incontri dell'Ordine a cui possono partecipare anche i frati della Libya e bene inviari per motivarli sempre più alla missione.

Caro Padre Paolo auguri di ogni bene per il suo servizio alla famiglia francescana in Malta e Libya.

Le assicuro la mia preghiera mentre invoco di cuore la benedizione divina su voi tutti.

Con fraterno affetto e stima

Suo Dev..mo in Cristo e S. Francesco

+ Fr. Giovanni Martinelli ofm

DIRETTUR ĠDID TA' L-APPOSTOLAT TAL-BAĦAR



Mons. Arċisqof Ġuzeppi Mercieca hatar lil Fra Paul Attard OFM, bhala Direttur ta' l-Appostolat tal-Baħar u Rettur tal-Knisja ta' Liesse, il-Belt. Din in-nomina tfisser ukoll li huwa l-Kappillan tal-portijiet, kif ukoll membru tal-Kunsill tas-Segretarjat għall-Emigrazzjoni u Turizmu. Fid-dinja hawn aktar minn 20 miljun baħħar. L-ufficċju ta' l-Apostolat tal-Baħar jinsab Stella Maris, 62, Liesse Hill, Valletta.

Fra Paul wettaq diversi hidmiet pastorali kemm f'Malta u barra. Hu ta' s-servizz f'Vittoria, Sqallija, kif ukoll f'Toronto, il-Kanada,

kemm bhala viċi kappillan u anke bhala kappillan tal-komunita' Maltija. F'Malta huwa hadem bhala viċi kappillan fil-parroċċa tal-Madonna tas-Sacro Cuor u f'Baħar iċ-ġhaq. Attwalment huwa jiffirma parti mill-fraternita' tal-Hamrun u qed ikompli jagħti s-servizz tiegħu lid-drogati, lill-prigunieri (S.A.T.U, il-Baħrija), għalliem u religious counsellor fil-Kulleġġ De La Salle, Bormla.



SYMPOSIUM DWAR MADRE MARGERITA DE BRINCAT

Nhar is-Sibt, 20 ta' Marzu 2004, fl-okkażjoni tal-prezentazzjoni tal-Positio fil-Kongregazzjoni għall-Kawzi tal-Qaddisin tal-Fundatrici tas-Sorijiet Frangiskani tal-Qalb ta' Gesu' Madre Margerita De Brincat sar Symposium fiċ-Ċentru Animazzjoni u Komunikazzjoni.

Barra l-kant, il-programm tas-Symposium kien jinkludi diversi diskorsi. Il-Professor Oliver Friggieri tkellem dwar *Il-Qaddejja ta' Alla Madre Margerita fl-isfond Malti ta' żmienha*. Fra Marcello Ghirlando OFM, fl-assenza ta' Fra Noel Muscat, OFM li jinsab imsiefer fuq servizz ta' l-Ordni, qara d-diskors li hejja Fra Noel dwar *L-Ispiritwalita' Frangiskana ta' Madre Margerita*. u Fra Pier Giuseppe Pesce, OFM għamel diskors dwar *il-Contemplazione e apostolato nella vita di Madre Margerita*. Filwaqt li s-Symposium kien taħt il-presidenza tas-Superjura Generali Sr. Anselmina Mifsud, FCJ, il-kant kien immexxi minn Sr. Aniceta Briffa u l-prezentazzjoni tas-Symposium saret minn Fra Ġorġ Aquilina, OFM.

Il-positio huwa ġabra tal-materjal kollu oriġinali li jeżisti dwar il-ħajja, l-opra li waqqfet Madre Margerita u l-ispirtwalita' tagħha. Fl-istess positio hemm ukoll studji diversi dwar kif għexet dak li kitbet. Il-Kongregazzjoni għall-Kawza tal-Qaddisin għad trid taħtar tmien ċensuri u kull wiehed minnhom johroġ studju u jagħti l-vot tiegħu jekk verament Madre Margerita għexitx il-virtujiet fi grad erojku. Issa għaddew 17 il-sena minn meta nhar is-27 ta' Jannar 1987 il-Kongregazzjoni tat il-permess lill-Isqof ta' Ghawdex Mons. Nikol Cauchi biex seta' jiftaħ il-proċess u wara ħafna xogħol ingħalaq nhar it-22 ta' Jannar 1999. Dan ix-xogħol kollu kiseb vot affermattiv tal-Kongregazzjoni fl-1 ta' Dicembru 2000.

Fost dawk prezenti għas-Symposium kien hemm it-tliet Ministri Provincjali Frangiskani, fosthom Fra Paul Galea, OFM

Ċelebrazzjoni Penitenzjali għand il-Klarissi

Nhar it-Tlieta 23 ta' Marzu, bhala parti mill-attivitajiet fl-okkażjoni tas-750 sena mill-mewt ta' Santa Klara, l-ahwa tal-provincja flimkien ma' hutna s-sorijiet ċelebrajna servizz penitenzjali fil-monasteru tagħhom. Il-Ministru Provincjal Fra Paul Galea, ofm mexxa ċ-ċelebrazzjoni.

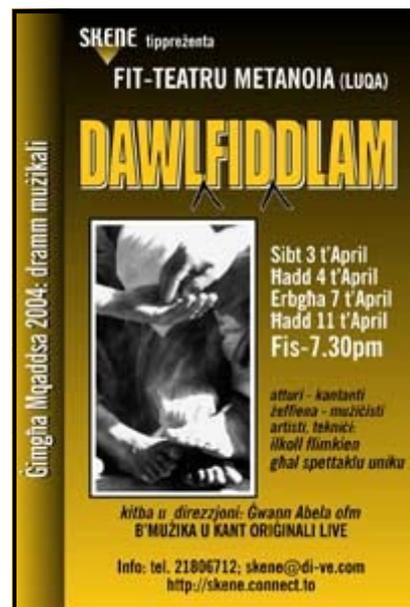
DAWLFIDDLAM

Dawlfiddlam huwa l-isem tad-dramm originali ta' Ġwann Abela OFM li SKENE se tippreżenta fit-Teatru Metanoia (Luqa) għal żmien il-Ġimgha Mqaddsa. Dan id-dramm se jiġi ppreżentat is-Sibt 3 t'April, il-Hadd 4 t'April, l-Erbgħa 7 t'April u l-Hadd 11 t'April fis-7.30 pm.

Dawlfiddlam huwa xogħol differenti għal kollox mid-drammi tradizzjonali tal-Passjoni. Fil-fatt dan id-dramm johroġ rasu biex jilmah il-ħżuż ġewwiena ta' poplu fil-mixja lejn il-kisba tal-ferh. Imġarrbin huwa lehen li fis-sikta u l-hemda ta' soċjetà kontemporanja donnu jitla' mill-qiegh tal-qalb ta' min jinsab ifittex id-dawl fid-dlam tal-hajja u mhedi jew imġarrab minn ilhna li joffrulu u jbiegħulu l-illużjonijiet jinsa s-sens tassew tal-hajja. Huwa ġrajja fejn it-traġedja tnissel miżerja u aljenazzjoni siekta. Quddiem dan id-dramm uman tfigg fix-xefaq il-ġrajja tas-Salib li fuqu mdendel għall-mewt l-Iben ta' Omm innikkta li jokrob ukoll bl-uġiegh tal-mewt u t-tbatija. Dan kollu jagħmel minn dan ix-xogħol l-aktar drammi originali għal żmien il-Ġimgha Mqaddsa 2004 fil-gzejjer Maltin.

Il-qawwa ta' Dawlfiddlam tikber u tissahħah bil-hoss tal-mużika li tiddomina mill-bidu sat-tmien. Jiddominaw hsejjes ta' mużika li takkumpanja u tmexxi l-ġrajja. Mużika moderna, f'sahħitha, li tesprimi l-ħżuż ġewwiena tal-ġrajja nnifisha. Il-mużika hija l-muftieħ tal-esperjenzi, l-benniena li thannen lill-atturi li jesprimu lilhom infushom ukoll bil-kant ta' poeziji mirquma. Imma Dawlfiddlam hija wkoll sfida li tpxaxxi l-ghajn fejn l-ilwien u d-dwal jisplodu f'idejn il-gruppi ta' "zeffiena" li jużaw l-ispace kollha tal-palk ha jmessu lill-udjenza f'din l-esperjenza teatrali. U dan kollu "live", mill-mużika sal-kantanti... mghejuna minn tekniċi professjonisti li jiffurmaw parti minn SKENE.

Dawlfiddlam għandu mużika originali (live) miktuba apposta mill-grupp mużikali ta' SKENE (James Galea, Josef Farrugia, Patrick Camilleri, Eric Camilleri, Silvan Saliba-Butler). Kantanti (fosthom Eleanor Cassar) li se jkantaw live numru ta' kanzunetti u spetaklu ta' lwien mghagun ma' korjografija sempliċi imma effettiva. Jieħdu sehem fost l-ohrajn André Penza, Raymond Darmanin, Eleanor Cassar, Tiziana Calleja, Patrick Vella, Brian Galea, Mark Mifsud u Sandro Farrugia. Id-direzzjoni hija ta' l-awtur innifsu, Ġwann Abela ofm. Booking miftuħ (tel. 21806712).



ikompli minn pagna 13

Iconography related to the Maltese Holy Week is only part of a long list of anecdotes and popular beliefs enshrined in the religious folklore inheritance of these islands.

Surprisingly, reverence and profanity, faith and tradition produce a vivid co-existence in the calendar of religious events, that has to be witnessed rather than narrated.

Mr Charles Coleiro is the author of the book Il-Festi Tagħna, an analysis of events, religious beliefs, and customs related to the Maltese festa from its introduction in the Maltese Islands to present times. (Publikazzjonijiet Indipendenza 2003).

References

- 1 and 3. G. Cassar Pullicino, Lecture notes on Maltese folklore (1990).
2. Gorg Aquilina OFM, *U-Gimgha l-Kbira fit-Belt*, Ed Tau (1986).
- 4 and 5. Lorenzo Zahra *II-purcissjoni-jiet tal-Gimgha l-Kbira*, Taqsima Il-Birgu, PIN (1992).
6. G.P. Badger *Description of Malta and Gozo, Malta*(1839).
7. Pietro Tognoleto OFM, *Cronica*, Palermo (1667) p. 309.
- 9 *Ibid, op. cit.* p. 308.

According to some historians writing on Holy Week traditions, opinions differ from one another regarding the year of the first processions in the localities mentioned in this article.

THE SUNDAY TIMES, MARCH 21, 2004



HONDURAS

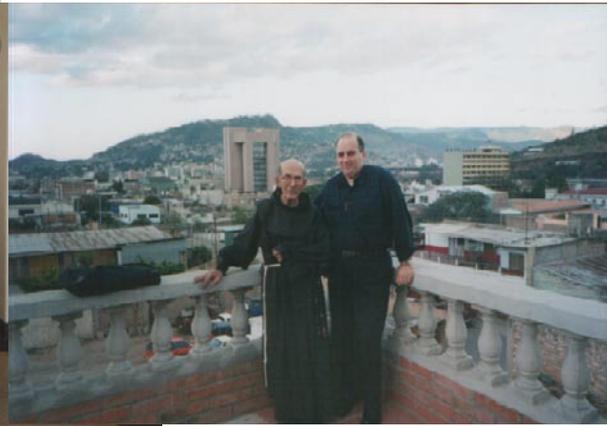


ŻJARA FRATERNA TAL-MINISTRU PROVINĊJAL BARRA MINN MALTA

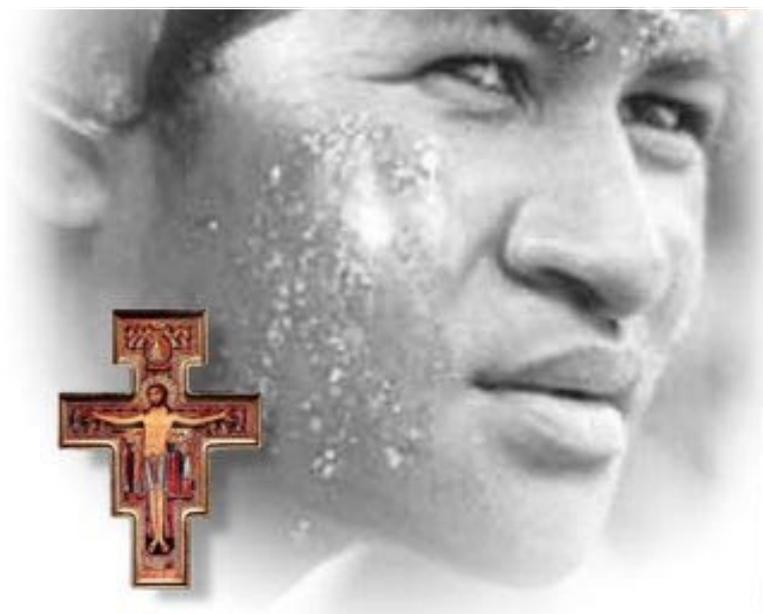


TORONTO

*Rapport taż-żjara fraterna u aktar ritratti
fil-harġa li jmiss ta' l-AĦBAR*



Bhala parti mill-programm tal-formazzjoni permanenti li l-provinċja organizzat matul ir-Randan ta' din is-sena, nhar il-Ġimgha, 26 ta' Marzu saret l-ahhar laqgħa fiċ-Ċentru San Franġisk il-Hamrun. Il-laqgħa tmexxiet minn Fr. Paul Pace, S.J. fejn tkellem dwar is-sitt valur tas-Sinodu Djoċesan, jiġifieri l-Qadi u s-Solidarjeta'.



F' DIN IL-HARĠA

April 2004

General Plan For The Six Year Period	2
Komunikat mill-Ordni	4
The Way of the Cross: A Universal Reflection on Christ's Dying and Rising	5
Devotional iconography and other traditions during Holy Week	8
Fraternitas	9
Esperjenza f' Malta ta' hames missjunarji frangiskani fil-Libja	14
Informazzjoni	17

FESTI U BIRTHDAYS APRIL/MEJJU 2004

APRIL

23. Fra Ġorġ Aquilina	1. Fra Dijonisju Mintoff
Fra George Bugeja	2. Fra Loreto Zerafa
25. Fra Mark Enriquez	3. Fra Twanny Chircop
Fra Mark Ciantar	4. Fra Joe Bonello
30. Fra Ġuzepp Beneditt Xuereb	12. Fra Marcello Ghirlando
	19. Fra John Muscat
	23. Fra Ġuzepp Camilleri
	24. Mons. Robert Camilleri

MEJJU

3. Fra Alexander Borg	7. Fra Charles Diacono
Fra Sandro Overend	8. Fra Mark Enriquez
12. Fra Godfrey Micallef	27. Fra Raymond Falzon
19. Fra Ivo Tonna	
20. Fra Bernardin Sant	
27. Postulant Tyrone Grima	

Auguri u Xewqat Sbieta!

L-A#BAR

EDITUR

fra marcellino micallef ofm
 provofm@vol.net.mt

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

Tel. 21238218 Fax. 21231266