

# L-AĦBAR



PROVINĊJA FRANĠISKANA TA' SAN PAWL APPOSTLU, MALTA.

No. 103 6.6.2005



Bejn is-16 u 20 ta' Mejju 2005, fid-dar ta' l-irtiri, Porziuncola Retreat House, Baħar iċ-Ċagħaq, ġie ċċelebrat il-Kapitlu Provinċjali tal-Patrijiet Minuri. It-tema ta' dan il-Kapitlu kienet: "Il-Vokazzjonijiet, niġgeddu biex nitkattru", fid-dawl tad-Dokument tal-Ordni: Orjentazzjonijiet għall-kura pastorali tal-Vokazzjonijiet, "Ejja u Ara" (Ġw 1, 39). F'dan il-Kapitlu ġew magħżula erba' Definituri li huma Fra Marcellino Micallef, Fra Marcello Ghirlando, Fra Martin Coleiro u Fra Stephen Magro. Dawn, flimkien mal-Ministru Provinċjal Fra Paul Galea u l-Vigarju Provinċjali Fra Julian Sammut, jiffurmaw il-gvern tal-Provinċja tal-Patrijiet Minuri. Attwalment 72 patri qed jaħdmu f'Malta u Għawdex, l-Italja, l-Ingilterra, il-Kanada, l-Awstralja u l-Honduras.

*il-franġiskani*



**KAPITLU PROVINĊJALI 2005**

# INSTRUMENTS OF PEACE

Letter of the Conference  
of the Franciscan Family  
on the occasion of Pentecost 2005

1. “May the Lord give you Peace!” With this greeting, left to us by St. Francis, we address all the sisters and brothers of the great Franciscan Family and all man and women whom God loves (cf. *Lk* 2,14).

Our father St. Francis, in his Testament, confirmed for us that it was the Most High Himself who revealed to him this particular greeting: “The Lord revealed a greeting to me that we should say: ‘May the Lord give you peace’” (Test 23). Today, united and obedient to him, we also affirm it to all of you while we live in a world lacerated by many wars, terrorism, social injustice, hunger and natural catastrophes of almost apocalyptic proportions.

We offer this greeting above all to those men and women who openly, though often in a very false manner, live in situations of laceration in their own person, family, fraternity or community and work place. We recognise in the world and in present-day men and women the urgent need for peace in the broadest sense of the term, in its old sense of “Shalom” (cf. *Is* 9,5s; 48,18.19; 54,13; *Mi* 5,1-4; *Lv* 26,6; *Pr* 12,20): peace between peoples and countries, peace between different cultures and religions; peace which guarantees a dignified home and security, all what is needed to feed and clothe oneself, the respect and dignity of the person, harmony with the whole of creation, happiness of heart and with God Himself, the giver of all life.

## **Our mission: to announce peace**

2. Faithful to divine revelation wherever he went and every time he spoke to the people in a sermon (cf. *Mir* 26; *LegPer* 67; *1Cel* 23; *3Comp* 26), Francis and the early Franciscan Family announced this new greeting of peace, unknown up to then, in a world divided by big and small wars, adhering, through it, to the very greeting of the Risen Christ: “Peace be with you” (cf. *Lk* 24,36; *Jn* 20,19.21.26). But his desire for peace was often transformed into a real and proper initiative in favour of a concrete peace, as the extraordinary events of reconciliation between the Authorities and Bishop of Assisi (cf. *LegPer* 84), of the pacification of the city of Arezzo and other cities (cf. *2Cel* 108; *LF1* 11), of the visit of Francis to the Sultan (cf. *1Cel* 57) and of the episode of Gubbio (cf. *LF1* 21) give testimony. The greeting of peace and the initiatives in favour of peace were an integral part of the self understanding, of the style of life and of the mission of the first Brothers and this led them to be recognised as a true peace movement, so much so that Thomas of Celano himself presented the early fraternity as a “*Pacis legationem*”, a true message of peace (cf. *1Cel* 24).

3. This mission in favour of peace, announced through this particular greeting, finds its very foundation in some constitutive elements of the life and spirituality of Francis, of his Brothers and Sisters. The mission of peace is born of a pacified heart, fruit of an experience of pardon, mercy and gratuitousness. Francis also based the fraternal character of his movement (cf. *LtMin*) on it and responded to it through the choice of a life of penance which, in the discipleship of Jesus Christ, is fully oriented towards the eschatological values of the Kingdom of God: justice and peace. These are accepted each time as a gift from God, which causes peace of heart to be found (cf. *1Cel* 26). It is a gift, that of peace, which was realised through Jesus Christ in the history of salvation and was incarnated in the reality

of a world in need of redemption (cf. Rnb 23,1-4). It is through this, by contemplating the wonders which God does in creation and works through His Son, that Francis discovered the link between peace, salvation and redemption of man and women, feeling that he was intimately united to creation and to the supreme goodness of God. Our present-day salutation of Pax et Bonum is based on this discovery.

Francis, in writing his Rule, gave origin to a style of life which, through concrete and everyday attitudes, was capable of promoting peace. Poverty and simplicity, which are born of unlimited confidence in God, lead whoever accepts this style of life not to wish to appropriate anything, neither places, or houses or even his own will (cf. Rnb 7,13; Adm 2). With their hands free to embrace and serve the lepers (cf. Test 1-3), it was not necessary for Francis and his Brothers to procure any instruments of defence or arms to defend what they possessed from others (cf. 3Comp 35). Free of all pretensions and from every claim, the first Franciscan generation did not see a rival, an enemy, in the other. In a disarming way they recognised everyone as a brother or sister in Jesus Christ.

Through work (cf. Rnb 7,1-9), through wishing to insert themselves among the poor and excluded (cf. Rnb 9,2), through the rejection of money (Rnb 8,1-12) which was a new and brutal form of capitalism of that time, Francis and his Brothers gave prophetic witness to the possibility of a different way to co-exist and of a civil and ecclesial society enlightened by the Gospel of Jesus.

This new gospel life also brought with it a new way to express oneself. The vocabulary of Francis stayed clear of warlike expressions about the heroic undertakings of conquest of his time in order to introduce and propose once again, on the basis of the Bible, concepts such as that of not appropriating (cf. Rnb 7,13), of not judging (cf. Rnb 11,1.10), of behaving spiritually (Rnb 16,5 ss.) and others which promoted peace even through language. In this way his very style of life became a true and proper way of reconciliation with God, with neighbour, with oneself and with the whole of creation.

### **An itinerary for peace**

4. A careful reading of our sources not only presents us the early movement of the “Minors” as a true and proper message of peace and reconciliation, but it allows us to identify some essential attitudes in order to carry out a process of peace and reconciliation even today in a situation made inflexible through discord and struggle (cf. LF1 21) by:

- maintaining God at the centre of activity;
- proceeding always with strength and wisdom in communion;
- identifying the true causes of violence and calling them by their real name;
- promoting conversion and reconciliation of all parties;
- seeking to heal and restore relationships rather than resolving disputes;
- re-establishing justice as the basis of real peace;
- recognising that all social relationships are asymmetrical and that every situation of conflict implies an imbalance and an evil use of power;
- remaining disarmed (cf. Memoriale Propositi, 16);
- rejecting the demonising of one of the parties and recognising all as brothers and sisters;
- facing up to conflicts actively, being exposed personally to danger and allowing oneself to become involved.

These attitudes present a real and proper path for promoting peace to us and require acting without arrogance or force. Such behaviour is only possible, however, on the basis of unconditional confidence in God. Only by maintaining His Spirit and His Authority at the centre of one’s activity can the attempt at recon-

ciliation and pacification have any hope of success. Accepting such a service in favour of peace is not without its dangers or difficulties. The Franciscan, therefore, does not walk alone, but in vital and mutual communion with the worldwide Fraternity and the Church, a communion which gives support and encouragement. Proceeding in unity, the Brothers and Sisters can and must recognise, with prophetic courage, the true causes of every form of violence and call them by name. The violence cannot be hidden or minimised. Only by knowing how to recognise and by accepting to heal the evil, can a process which will lead to conversion and reconciliation of all the parties involved be initiated and, in the end, it must be sought to re-establish justice as the basis for constructing true peace, because only in this way can the mediations used to achieve reconciliation have a lasting future.

### **Purifying the memory**

5. The memory of the beginnings of the Franciscan Family as a movement of penance and as a message of peace inevitably leads us to recognise humbly that our history has not always corresponded to that vocation and that the Franciscans have not always given witness to the greeting of peace revealed to Francis through their life. Instead, ambiguities and the taking of sides in the face of unjust and violent situations have often been shown. We cannot deny that at different times they themselves were the cause or even the promoters of injustice and violence. The recalling of this shadow in our history is necessary for a real and proper purification of our memory in view of an authentic gospel process. With our lamented Pope John Paul II we affirm that such a memory of failures “is very useful for correctly understanding and carrying out the authentic request for pardon, based on the objective responsibility which Christians share as members of the Mystical Body, and which spurs today's faithful to recognize, along with their own sins, the sins of yesterday's Christians, in the light of careful historical and theological discernment. Indeed, because of the bond which unites us to one another in the Mystical Body, all of us, though not personally responsible and without encroaching on the judgement of God who alone knows every heart, bear the burden of the errors and faults of those who have gone before us. The recognition of past wrongs serves to reawaken our consciences to the compromises of the present, opening the way to conversion for everyone” (Homily, The Day of Pardon, 12th March 2000). It is only by true conversion and faith in the Gospel (Mk 1,15) that we can rediscover peace of heart and become true messengers of peace for our world. Conversion of heart is the possibility of not being won over by evil, but overcoming it through good (cf. John Paul II, World Day for Peace Message, 1st January 2005). Since, therefore, peace is a good to be promoted through good (Op. Cit. 1), the Franciscans should renounce every kind of violence in order to “leave the vicious circle of evil for evil” (Op. Cit. 1).

### **The difficult path of peace**

6. After a “dark century” of fierce wars, brutal dictatorships, grave and unjust social disparity between north and south of the world and the cold war, the beginning of the new millennium was full of hope and even of enthusiasm for a more peaceful and more just time. But already the first years of this new century are showing us the fragility of the coexistence of humanity and new splits are being opened up which threaten world peace and the restructuring of a just equilibrium between nations. A almost apocalyptic catastrophe then showed us, through all its violence, that man has even lost his harmony with creation. Today we find ourselves faced by a series of problems which, in our global world, are all connected to in a certain sense: the ecological, such as the extinction of some species, the cli-

matic changes and the pollution of the environment are often linked to grave social problems, such as the heavy indebtedness of so many countries, which, in turn, are the cause of further problems such as poverty, hunger, unemployment and emigration. There are, then, the structures of sin which trigger off the spiral of violence. Among these is the institutional and military structure which often oppresses defenceless citizens, when it is not spurring them on to fling themselves against other peoples, creating innocent victims and often arousing, as a reaction, uncontrollable forms of terrorism. We then recall the various fundamentalisms, nationalisms and a new imperialism which are today at the origin of the collision between cultures and religions. In addition, there is international crime which, feeding on the drugs and arms trade, brings death to many corners of our world. The ruthless rules, finally, of a market which, in the name of freedom, subordinates the value of life to that of the economy, giving privilege to a few and marginalising many, often condemning the weakest in particular to a future without hope: women, children, the old and sick. At times it seems that the seeds of peace are really suffocated by the interests of political and economic power, by the structures of injustice and personal sin.

What does peace mean, then, in this uncivilised and militarised world? What does peace mean in a world where a consumerist and accumulative system reigns? What does it mean to speak of peace for the men and women who live in a war zone? What does it mean to speak of peace for those who have lost everything? In the Franciscan spirit, faced by all these situations, we cannot remain passive or merely moved to tears, we must feel that we are called to follow the footprints of Jesus Christ, who came “to bring the Good News to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord’s year of favour” (Lk 4,18).

Francis embraced the plan of God for His creatures considering them a family of sisters and brothers (cf. CantC). He never called himself simply “Francis”, but always “Brother Francis”. Being a “brother” revealed the feeling that he was in relationship with every creature and that his mission was to heal the relationships with docile humility (cf. CantC 10-11; 3Comp 14,58). The activity for peace is linked to this proclamation of the Good News of the Gospel (cf. Eph 6,15) and addressed to all irrespective of their social state and sex, of their race and religion. For the Church, remaining faithful to the Lord Himself, the promotion of peace in the world is an integral part of the mission through which it continues the redemptive work of Christ on earth (cf. *The Compendium of the social doctrine of the Church*, n. 516). As missionaries of the Gospel, and faithful to the Church, we wish to renew our tradition of being messengers of gospel peace today.

### **Promoting good**

7. Since peace begins to be lived as a profound value in the intimacy of each person in order to be then extended to our families, fraternities and communities until it involves all the ambiances in which we live, our personal reconciliation with God, ourselves, our brothers, sisters and all creation will be necessary in order to create a true and proper culture of peace (cf. *The Compendium of the social doctrine of the Church*, n. 495). Even though this is a very personal and intimate moment, such reconciliation must also include our structures, our style of life, our work and our mission so that all may truly serve in the construction of peace, justice and love. Only through a credible conversion of our hearts, personal structures, style of life, way of planning, thinking and working, will we become fruitful workers for peace. Our commitment to peace will then, in a particular way, require proceeding with that fraternal spirit which characterises in a special way our form of life and will not allow some brothers and sisters with a particular and prophetic

vocation to become engaged on their own in favour of peace, justice and integrity of creation.

8. We propose, on the basis of this personal conversion, a vision of peace as the overcoming of personal and structural sin, the overcoming of suffering, pain, anger and of deep wounds through reconciliation. We, as witnesses to the Good News, wish to engage in our mission in the world in favour of this process of reconciliation, which requires us to distinguish activity against evil, violence and injustice from activity in favour of peace and justice, excluding every form of violence in order to make real reconciliation possible. Our mission of peace cannot be based on an attitude characterised by being “against”, but must be nourished by the constant search for the good in life. This acting in favour of good includes the unmasking of the causes of evil and the courageous condemnation of every form of unjustified violence, because to speak about evil and injustice without unmasking the institutions, systems and sins responsible for injustice and evil would be more than hypocritical. Only when the causes of discord, wars, injustice and the small and big human sins will have been prophetically identified, will a profound recovery from all wounds be possible. The path to reconciliation will be difficult without such a recovery. We Franciscans wish to achieve this recovery from wounds through fraternal and charitable dialogue, a respectful dialogue which knows how to appreciate every person, culture and religion by promoting the good, the beautiful and the true present in the other. We wish to initiate this dialogue in our own fraternities and communities, in our families, between our Franciscan Institutes, in the Church, between different cultures and religions, in the diverse countries where we are present, exposing ourselves to danger by assuming all the possible consequences and by participating in the mission and passion of Christ (cf. Rnb 16,10-11). In a particular way we wish to initiate this dialogue in the places of conflict, tension, despair, intolerance and marginalisation. Through our dialoguing we wish to give witness to that saving dialogue with humanity which God Himself brings forth in His Son Jesus Christ and in the power of the Holy Spirit.

#### **At the service of love**

9. We wish, on the basis of our rich tradition and through our disposition to dialogue, to re-found ourselves in the spirituality of pardon, mercy and gratitude in order to overcome, through that real peace which only Jesus Christ can give us (cf. Jn 14,27), the little wars of daily life and the big wars of the world; to re-found ourselves in the spirituality of fraternity and equality in order to overcome intolerance and the many forms of discrimination and marginalisation through the law of love (cf. Jn 15,9-17 ); to re-found ourselves in the spirituality of simplicity in order to overcome consumerism and the many forms of abuse against life and creation through esteem and benevolence towards all forms of life. In finding again the deep roots of our Franciscan vocation we will not only find peace in our own hearts, in our fraternities, communities and families, but we can also become fruitful workers for peace and reconciliation in this world.

Remembering our particular vocation as Franciscans to be messengers of peace in this world, let us encourage and stimulate the gift of being prophets of a new style of co-existence based on love and familiarity and, therefore, on non-violence, justice and the integral care of our mother earth (cf CantC); let us defend the right to life on all levels and the possibility of access to the essential resources for all; in a particular way we should suffer with and wish to be close to the innumerable victims of this world. On the basis of this prophetic dimension of our vocation we raise our voice in favour of disarmament on all levels (cf. The Compendium of the social doctrine of the Church, n. 508s); we denounce the use of children and adolescents as soldiers in armed conflicts (cf. *op.cit.* 512) and every form

of discrimination and exploitation of women; we condemn every form of terrorism; we protest against every form of colonialism or military and economic imperialism; we reject fundamentalism and the tendency towards integralism; we struggle with-pacific means against the structures and authors of every kind of slavery and suppression.

Finally, we beseech our father St. Francis and our mother St. Clare, the great promoters of peace and wellbeing, and Mary, Queen of Peace, to grant us the capacity to live in this world as faithful servants of the Spirit of Jesus, our peace (*Eph 2,14*).

Rome, 15th May 2005  
Solemnity of Pentecost

Fr. José Rodríguez Carballo  
Minister generalis OFM

Fr. Joachim Giermek  
Minister generalis OFMConv

Fr. John Corriveau  
Minister generalis OFMCap

Fr. Ilija Īivkoviā  
Minister generalis TOR

Encarnación Del Pozo  
Ministra generalis OFS

Sr. Carola M. Thomann  
Praeses CFI-TOR

### Abbreviations

Sacred Scripture  
Eph Ephesians  
Is Isaiah  
Jn John  
Lev Leviticus  
Lk Luke  
Mi Micah  
Mk Mark  
Pr Proverbs

### Franciscan Sources

1Cel First Life by Thomas of Celano  
2Cel Second Life by Thomas of Celano  
3Comp Legend of the 3 companions  
Adm Admonitions  
CantC Canticle of Creatures  
LegPer Legend of Perugia  
LF1 The Little Flowers of St. Francis  
LtMin Letter to a Minister  
Mir The Mirror of Perfection  
Rnb Unapproved Rule  
Test Testament of St. Francis

**“ Our commitment to peace will then, in a particular way, require proceeding with that fraternal spirit which characterises in a special way our form of life and will not allow some brothers and sisters with a particular and prophetic vocation to become engaged on their own in favour of peace, justice and integrity of creation ”**

**Awguri**

### PROVINCIAL CURIA FRANCISCAN CAPUCHIN FRIARY

F'isem l-Ahwa tal-Provinċja taghna, nixtieq ninghaqad maghkom f'dan iz-zmien daqshekk qawwi w importanti tal-Kapiltu Provinċjali. Nitolbu ghalikom sabiex l-Ispirtu s-Santu, li tieghu illum qeghdin niċċelebraw il-festa, idawwalkom u jkompli jghinkom fid-diskussjonijiet taghkom u fl-ghazliet li tridu taghmlu.

Nawgura lilek u lill-Ahwa kollha tal-Provinċja li dan il-Kapitlu jkun tassew esperjenza ta' fraternita'.

Huk f' San Frangisk,  
Fr. Joe Alessandro OFFCap, MINISTRU PROVINĊJAL

15.05.05

## **COMMUNICATION FROM THE GENERAL DEFINITORY**

***From the 2nd to 14th May 2005 the General Definitory celebrated a “tempo forte”, during which it dealt with the following, among other, subjects:***

1. Communication. The Definitors dedicated adequate time to share all they had done since the previous “tempo forte”: visits, animation work and their impressions. Among other things, they shared their impressions about the following visits: The Minister General and Br. Miguel Vallecillo on the inter-provincial week of formation in CONFRES; the Minister General and Br. Sime on the meeting with the South Slav Conference; the Vicar General on his presence at the Chapter of the Marches and Sicily and about his visit to the Friars of Libya; Br. Mario Favreto on his presence at the Chapter of Lecce and on the Canonical Visitation he is carrying out in the Assisi Province; Br. Sime Samac on his meeting with the West Slav Conference; Br. Amaral Bernardo on his visit to the Province of the Congo; Br. Miguel Vallecillo on the meeting with the Committee of the Service for Dialogue; Br. Ignacio Muro on the meeting with the Cono Sur Conference and on his visit to Chile; Br. Luis Cabrera on the meetings held in Peru and on the meeting of the Justice and Peace Committee; Br. Jacab Varnai on his stay in France; Br. Ambrose Van Si on his visit to the Province of India.

2. Canonical Visitation. The Definitory carefully examined and approved the report on the Canonical Visitation to the Autonomous Custody of Pakistan.

3. Visitors. The following were appointed Visitors General during the “tempo forte”: Br. José González González, of the Province of Santiago de Compostela, in Spain, for the Province of St. Gregory the Great, in Spain; Br. Ivan Udovicic, of the Province of the Most Holy Redeemer of Split, in Croatia, for the Province of Holy Cross in Bosnia; Br. Robert Bahcic, of the Province of Slovenia, for the Province of St. Jerome, in Croatia; Br. Giuseppe di Fatta, of the Province of Sicily, in Italy, for the Province of St. Michael the Archangel, in Italy; Br. Raimundo Domínguez, of the Province of Valencia, in Spain, for the Province of Arántzazu, in Spain; Br. Luis Márcio Costa, of the Aut. Custody of the VII Joys, for the Province of Bacabal, in Brazil; Br. Stefano Ottenbreit, of the Province of the Immaculate Conception, in Brazil, as Assistant Visitor for the Friars of the Province of St. Anthony, in Brazil, resident in Germany.

4. Formation and Studies. The General Definitory carefully examined the situation of Formation and Studies in the Order, presented by Br. Massimo Fusarelli, SGFS.

5. Tsunami. The General Definitory approved the financing of four projects in favour of the victims of the tsunami presented by our Friars in India, Indonesia, Thailand and Sri Lanka. The financing was made from the money collected on the occasion of the tsunami. The Definitory thanks the many Friars and people close to us for their generosity in helping the victims of the tsunami.

6. The “St. Francis” Solidarity Fund”. The Definitory has opened a fund in the General Bursar’s office, called the “St. Francis” Solidarity Fund, destined for helping our Friars or projects managed by our Friars in situations of emergency. This fund will be made up by voluntary donations from our Provinces or from private individuals.

7. Personnel. The Definitory dealt with the situation of the personnel in the dependent Houses. Among other appointments, Br. Pedro Ramos Guzmán, of the Province of Jalisco, Mexico, was assigned to the sacristy of the Basilica of St.

Anthony in Rome.

8. Letter for the Feast of St. Francis. The Definitory approved the text of the Letter of the Definitory for the Feast of St. Francis 2005, the title of which is: “O dilectissimi fratres, audite me, audite vocem patris vestri. The fraternity: A sign for the world of today”.

9. Definitory Commissions. The General Definitory updated the different Commissions of the Definitory.

10. The work of re-structuring the General Curia. The Definitory was informed by the Bursar General of the work of re-structuring in the General Curia, of the contributions of the Provinces for this purpose and of the payments made. All is going as planned, for the moment. On the 30th April, two months ahead of that agreed with the construction company, the rooms of the “Vatican Wing” were handed over. This corresponds to the first of the three parts of the work planned.

11. The extraordinary General Chapter. The General Definitory dealt with the organisation of the coming extraordinary General Chapter with regard to its structure and to the more organisational aspects. The latter were dealt with in conjunction with Br. Miran Spelic, the Secretary of the Chapter.

12. Missionary Projects. The General Definitory approved the erection, on the part of the Minister General, of the Foundation of Myanmar, and appointed Br. Jaime Yakit, of the Province of the Philippines, as its President. It also approved the programme of preparation which the first four volunteers – one from the Philippines, two from Vietnam and one from Indonesia -, will begin in Bangkok on the 8th June.

13. The Service for Dialogue. The Definitory approved the celebration of a “seminar” on the sects and new religious movements in Porto Alegre, Brazil, from the 24th to 27th February 2006. Those entrusted with the “Service for Dialogue” in Latin America will be invited. It also approved an invitation to a delegation of Russian Monks to meet with our Friars in the Franciscan Places. The help of COMPI will be counted on for this. Finally, a petition to the Ecumenical Institute of Venice to organise, in the name of the Order, a congress on Franciscan spirituality open to our Orthodox Brothers was approved.

14. Justice and Peace. The Definitory approved the celebration of the II International Congress of Justice, Peace and Integrity of Creation, to be held in Uberlandia, Brazil, from the 30th January to the 8th February 2006. The Congress will have as its topic: “Embracing the excluded of today”.

15. Secretariat for Evangelisation. The General Definitory approved the elaboration of various aids proposed by the General Secretariat for Evangelisation: Parochial Pastoral activity; The Animation of the missionary spirit and the publication of the enquiry on the forms of evangelisation. It also approved the publication of some “orientations” for the elaboration of the Provincial Project of Evangelisation and the celebration of the International Council for Evangelisation. This will be celebrated in Santo Domingo from 13th to 21st February 2006 and will have as its topic: “Memory and prophesy in Evangelisation”.

16. The Autonomous Custody of Mozambique. The Definitory appointed the first

government of the Autonomous Custody, “St. Clare”, of Mozambique, dependent up to now on the Province of Portugal. The erection of the new Custody is scheduled for the 14th June 2005.

17. The next meeting of the Presidents of the Conferences. The Definitory carried out an evaluation of the Meeting with the Presidents of the Conferences celebrated in the General Curia on the 9th and 10th of this month and approved the celebration the next meeting with the Presidents in the General Curia on the 8th, 9th and 10th May 2006.

18. The Chapter of the “under ten” Friars. The Definitory carefully examined the proposal made by the Preparatory Commission of the “under ten” solemnly professed Friars. The Chapter will be celebrated in the Holy Land from the 30th June to 9th July 2007 and will have “Do with me according to your word” as its slogan. The Commission will propose a detailed programme in coming meetings.

19. Meetings. On the 4th, during the tempo forte, the Definitory held a meeting with the General Council of the Franciscan Missionaries of Mary to reflect on the topic of “re-foundation” and to set in motion some activities of collaboration. On the 5th, the General Definitory held a meeting with all the Professors of the Pontifical University Antonianum to present the new Educational Project of the University. On the 6th, the Definitory met the Minister Provincial and some members of the Definitory of the Province of Ireland to speak about the College of St. Isidore. On the 9th and 10th, the Definitory met with the Presidents of the Conferences to speak about the financial situation of the Order. The Vicar General and some other members of the Definitory met with the Ongoing Coordination Group for the Pontifical University Antonianum on the 6th and 7th. The Minister General, with some members of the Definitory, met the Ministers Provincial of Austria/Tyrol to set in motion the unification of both Provinces, due to occur before 2008. On the 13th, the General Definitory met with the President of the Foundation of Russia/Kazakhstan.

20. Folders. As in every “tempo forte”, in this one also the Definitory examined and “dispatched” more than 60 matters which came from the different Entities of the Order and required its response and approval.

21. The College of St. Isidore. The General Definitory decided to continue the dialogue with the Province of Ireland for the granting of the College of St. Isidore to the Curia for 6 years.

22. Petitions for financial help. As in every other “tempo forte”, the Definitory examined different petitions for financial help presented by the Friars of needy Entities. The Definitory approved various of these petitions.

23. The Feast of St. Mary “Mediatrice”. The Friars of the Curia celebrated the Feast of the consecration of our church and the Feast of St. Mary Mediatrice, titular of the church, the Fraternity and the Street. Friars from the Houses dependent on the Minister and the Houses of Rome, as well as Franciscan religious and laity, participated in the Mass presided over by the Minister General.

Br. Sandro Overend, ofm  
Secretary General

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# Help to the victims of the Tsunami

Dear Brothers, Friends and Benefactors: Peace and Good! The terrible images which followed on the Tsunami that affected so many peoples of South-East Asia, particularly Indonesia, India, Sri Lanka and Thailand, touched us deeply. Many of us felt questioned by so much suffering, destruction and death. Many also were they who responded generously to the call for solidarity with the victims of the Tsunami, which we made on the internet. We have received more than 100 responses to our call up to now.

We have been following very closely the projects which our brother Franciscans in the affected areas have been carrying out to overcome so much misery and poverty. Having seen the development of the said projects, the General Definitory decided to support the projects presented by the Franciscans who, at times, work in collaboration with the Franciscan Family and the local Church in India, Sri Lanka and Thailand. Up to now we have assigned 100.000Euros to Indonesia, 75.000Euros to India, 25.000Euros to Sri Lanka and 50.000Euros to Thailand. The projects we have subsidised are, fundamentally, the construction of houses, for the families which lost their own, and psychological help for the people who are suffering from different traumas as a result of the human and material losses they underwent.

The mass media of communications, unfortunately, seems to have already forgotten the suffering of many people. Our Brothers continue to work on the front line with those affected. The call for solidarity is still active. Donations can be made to OFM ECONOMATO GENERALE PRO TERRAMOTATI ASIA Banca Popolare di Sondrio - Viale Cesare Pavese, 366 - 00144 Roma, Italia or by bank draft or transfer to O.F.M. ECONOMATO GENERALE PRO TERRAMOTATI ASIA N. 5300/66; ABI 05696; CAB 03211; CIN:L, IBAN:IT95L056903211000005300X66 SWIFT: POSOIT2.



Thank you, dear Brothers, for your solidarity, the manifestation of your compassion for those who suffer. I cordially thank you in the name of those who have benefited from your help. I, from my heart, impart to you the blessing of the Seraphic Father, St. Francis.

Your Brother,

Br. José Rodríguez Carballo, ofm  
Minister General

Rome, 14th May 2005

## النيابة الرسولية

كنيسة القديس فرنسيس الكاثوليكية

ص ب 365

طرابلس - الظهرة - ليبيا

هاتف 00218213331863

فاكس 00218213334696

## Vicariatus Apostolicus

*"San Francesco" Catholic Church*

P.O.Box 365

TRIPOLI - Dahra - LIBYA

tel: 00218.21.3331863

fax: 00218.21.3334696

10 May 2005

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!

On behalf of the Franciscan friars here in Libya I would like to convey to you and to the entire Provincial fraternity our greetings as you begin your mid-chapter this coming 15<sup>th</sup> of May 2005. We are one with you in your desire to bring about renewal in the Province and recommit yourselves to observe the Rule and life our Seraphic Father Francis gave to us, namely: "to live in obedience, in chastity, without anything of our own, and to follow the teaching and the footsteps of our Lord Jesus Christ..." May this gathering bring peace, harmony, unity, love and understanding among all the brothers in the fraternity and more dedication to serve the least of our brothers and sisters in Christ in the example shown to us by our founder St. Francis of Assisi.

In Christ,

Melito Pinili, OFM

Guardian

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Date: Tue, 17 May 2005 01:59:59 +0100 (BST)

From: Noel Muscat <muscatnoel@yahoo.co.uk>

Subject: Noel

To: provchapter@ofm.org.mt

Minn Washington nitlob għall-Provincja f'dawn il-jiem li fihom qegħdin niċcelebraw il-Kapitlu Provincjali.

Noel ofm

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Ruma

Minn qiegħ qalbi nawguralkom hidma fejjieda imsaħħa bil-barka ta' l-Għoli w imwettqa fi spirtu ta' aħwa tassew biex id-dawl jofroq id-dlam u jzernaq jum għdid fil-ħajja tagħna.

Gwann Abela ofm

# KUNGRESS KAPITLURI 2005

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## SANTA MARIJA TA' ĠESU' - RABAT

- Fra Martin Coleiro** *Definitur, Gwardjan, Sagristan, Membru Kunsill tal-Formazzjoni, Assistent Spiritwali Arcikonfraternita' ta' San Ġuzepp u Direttur ta' l-Abbatini*
- Fra Joseph Magro** *Vigarju, Direttur tal-Postulanti, Animatur Vokazzjonali, Responsabbli għad-Dar ta' Akkoljenza għall-Vokazzjonijiet Membru Kunsill tal-Formazzjoni u Animatur Lokali Żgħażgħ*
- Fra Godfrey Micallef** *Kronista u Xogħol Pastoral*
- Fra Ġuzepp Beneditt** *Membru Kunsill tal-Formazzjoni, Rapprezentant tal-Provinċja Xuereb fil-Kunsill Presbiterali, Assistent Direttur tal-Postulanti, Assistent Spiritwali Lokali OFS u Animatur Grupp Familji*
- Fra Bernardin Sant** *Ġardinar*
- Fra Charles Tonna** *Direttur Kor San Franġisk u Xogħol Pastoral*
- Fra Ġuzepp Camilleri** *Assistent Sagristan, Sartorija u Xogħol Pastoral*
- Fra John Abela** *Uffiċċju Komunikazzjoni ta' l-Ordni*

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## SANTA MARIJA TA' ĠESU' - VALLETTA

- Fra Paul Galea** *Ministru Provincjal, Equipe Kummissjoni Ġustizja u Paċi, u Direttur ta' l-Antonjani*
- Fra Marcello Ghirlando** *Definitur, Gwardjan, Segretarju Provincjali għall-Formazzjoni u Studji, Direttur għall-Formazzjoni Permanenti, Koordinatur Żgħajir Franġiskani, Direttur ta' l-Abbatini, Assistent Direttur Spiritwali Arcikonfraternita' tal-Kurċifiss, Ezorċista Djoċesana, Visiting Lecturer fl-Universita' ta' Malta u fl-Istudium Biblicum ta' Hong Kong*
- Fra Twanny Chircop** *Ekonomu tal-Provinċja, Kummissarju ta' l-Art Imqaddsa, Viagru, Assistent Lokali OFS u Konfessur Sorijiet Klarissi*
- Fra Alfred Tabone** *Rettur Kappella ta' Ċejlu, Marsa*
- Fra Norbert Ellul Vincenti** *Kronista, Kittieb u Membru tal-Kummissjoni Djoċesana Kultura u Kummissjoni Djoċesana Patrimonju Patrimonju Ekklesjastiku*
- Fra Ġorg Aquilina** *Biblijotekarju, Arkivista, Storiku, Viċi Kummissarju ta' l-Art Imqaddsa u Kappillan Monasteru Sant'Ursola*
- Fra Ġustino Sciortino** *Kappillan tas-Sorijiet Franġiskani tal-Qalb*

*ta' Ġesu' (Sagramentini) u Xogħol Pastoral*

<b>Fra Adrian Cachia</b>	<i>Ħidma Soċjali u xogħol pastorali</i>
<b>Fra Noel Muscat</b>	<i>Segretarju għall-Formazzjoni u Studji fl-Art Imqaddsa</i>
<b>Fra Raymond Falzon</b>	<i>Student ta' l-Islamoloġija u Għarbi, L-Egittu</i>
<b>Fra John Muscat</b>	<i>Xogħol Pastoral</i>
<b>Fra Leo Ciantar</b>	<i>Sagristan, Kura ta' l-anzjani u Responsabli tal-Kappella taċ-Ċimiterju</i>

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## **MADONNA TAS-SACRO CUOR - SLIEMA**

<b>Fra Stephen Magro</b>	<i>Definitur, Gwardjan, Assistent Spiritwali Djakonija Tfal, Sagristan u Prokuratur Kummissjoni Festi</i>
<b>Fra Anton Farrugia</b>	<i>Vigarju, Viċi Kappillan, Membru Kummissjoni Litugika Djoċesana u Religious Counsellor</i>
<b>Fra George Bugeja</b>	<i>Kappillan, Direttur Ċentru Sant'Antnin u Assistent Spiritwali Banda Sliema</i>
<b>Fra Sebastian Camilleri</b>	<i>Assistent Spiritwali Konfraternita' tas-Sagrament u Xogħol Pastoral</i>
<b>Fra Kamillu Aquilina</b>	<i>Assistent Spiritwali Konfraternita' tal-Madonna tas-Sacro Cuor u Xogħol Pastoral</i>
<b>Fra Vincenz Galea</b>	<i>Xogħol Pastoral</i>
<b>Fra Ġwann Shranz</b>	<i>Assistent Spiritwali Legġun ta' Marija u Djakonija Anzjani</i>
<b>Fra Ivo Tonna</b>	<i>Membru Kunsill tal-Formazzjoni u Xogħol Pastoral</i>
<b>Fra Ġużepp Vella</b>	<i>Kronista, Assistent Spiritwali Arċikonfraternita' Madonna tas-Sacro Cuor</i>
<b>Fra Alfred Sciberras</b>	<i>Kura ta' l-anzjani u Xogħol Pastoral</i>
<b>Fra Richard S. Grech</b>	<i>Rettur Kappella Ġesu' l-Ħabib u Religious Counsellor St. Francis School, Sliema</i>
<b>Fra Alex Borg</b>	<i>Viċi Kappillan u Assistent Spiritwali Lokali OFS</i>
<b>Fra Ġużepp Debono</b>	<i>Assistent Sagristan u Assistent Kappella taċ-Ċimiterju</i>

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## **SANT' ANTININ - GĦAWDEX**

<b>Fra Charles Diacono</b>	<i>Gwardjan u Direttur Padova Retreat House</i>
<b>Fra Albert Micallef</b>	<i>Vigarju, Assistent Spiritwali P.F.F., Assistent Lokali OFS u Asis-</i>

*tent Kordinatur Żjajjar Franġiskani*

**Fra Charles Wickman** *Kronista u Xogħol Pastoral*

**Fra Lorrie Zerafa** *Segretarju għall-Missjonijiet, Sagristan, Direttur ta' l-Abbatini u Direttur tal-Kor*

**Fra Pierre Farrugia** *Direttur Ċentru Sant' Antnin u Assistent Spiritwali GIFRA*

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## **SAN FRANĠISK - HAMRUN**

**Fra Marcellino Micallef** *Definitur, Segretarju tal-Provinċja, PRO tal-Provinċja, Gwardjan, Direttur Ċentru San Franġisk, Assistent Spiritwali GIFRA, Direttur ta' l-Abbatini, Kappillan Malta Girl Guides, Assistent Spiritwali Mission Fund (Malta) u Direttur Spiritwali Day Centre Hamrun*

**Fra Ġwann Azzopardi** *Vigarju u Rettur Kappella Beatu Nazju Falzon, B'Kara u Kappillan Malta Society for the Blind*

**Fra Anthony Vella** *Xogħol Pastoral*

**Fra Dijonisju Mintoff** *Direttur Laboratorju tal-Paċi, Equipe Kummissjoni Ġustizzja u Paċi, u Membru Kummissjoni Djoċesana Ambjent*

**Fra Kerubin Galea** *Assistent Sagristan u Xogħol Pastoral*

**Fra Ġwann Micallef** *Kappillan Sorijiet Franġiskani tal-Qalb Bla Tebgha ta' Marija (ta' l-Egittu) u Konfessur MUSEUM Hamrun*

**Fra Mark Enriquez** *Kappillan Sorijiet Franġiskani tal-Qalb ta' Ġesu' (Betanja Msida), Assistent Spiritwali Azzjoni Kattolika u Xogħol Pastoral*

**Fra Joe Caruana** *Sagristan, Tqarbin tal-Morda, Assistent Spiritwali Lokali OFS, Assistent Spiritwali Azzjoni Kattolika u Religious Counsellor fl-iskejjel Stella Maris, Ġzira u Immaculate Conception, Hamrun*

**Fra Paul Attard** *Kappillan tal-Port, Rettur Kappella Madonna ta' Liesse u Kappella Harba lejn l-Egittu, Valletta Waterfront, Assistent Spiritwali ta' l-inmates ta' S.A.T.U, Ghalliem u Religious Counsellor Kullegg De La Salle, Bormla*

**Fra Charles Grech** *Assistent Spiritwali Frate Francesco, B'Kara, Ghalliem u Religious Counsellor Kullegg De La Salle, Bormla*

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## **PORZIUNCOLA RETREAT HOUSE - BAĦAR IĊ-ĊAGĦAQ**

**Fra Julian Sammut** *Vigarju Provincjali, Gwardjan, Direttur Retreat Ministries u Kappillan tas-Sorijiet Klarissi*

**Fra Christopher Farrugia** *Vigarju, Equipe Franciscan Retreat Ministries u Kronista*

Fra Benjamin Galea *Irtirat*  
Fra Mark Ciantar *Equipe Franciscan Retreat Ministries u Xogħol Pastoral*

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### SANTA MARIJA TA' L-ANĠLI - BAĦAR IĊ-ĊAGHAQ

Fra Raymond Camilleri *Gwardjan*  
Fra Eddie Pace *Vigarju, Sagristan u Direttur Ċentru Pastoral*  
Fra Tony Briffa *Assistent Nazzjonali O.F.S, Religious Counsellor u Xogħol Pastoral*

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### SAINT FRANCIS - TRIPOLI

Fra Celso Larracas *Guardian and Missionary Work*  
Fra Melito Pinili *Vicar and Missionary Work*  
Fra Gabrail Annala Bihit Abdul Malek *Bursar and Missionary Work*

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### MARY IMMACULATE - BENGHAZI

Fra Ronnie Asuero *Guardian and Missionary Work*  
Fra Antoni Boleslaw Maciejowski *Vicar and Missionary Work*  
Fra Amado Baranquel *Bursar and Missionary Work*  
Fra Virgilio Patulsi *Tobruk Station and Missionary Work*

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### DAR TAL-KLERU

Fra Guido Schembri  
Fra Arthur Azzopardi  
Fra Nerik Cassar

## HIDMA PASTORALI BARRA MINN MALTA

AWSTRALJA

**Fra Edward Zammit**

*Kappillan Parroċċa Stella Maris, Tasmania*

**Fra Gabriel Micallef**

*Kappillan tal-Komunita' Maltija, Lockleys u Adelaide*

HONDURAS

**Fra Joe Bonello**

*Missjunarju, Comayagua*

**Fra Albert Gauci**

*Missjunarju, Olancho*

**Fra Angelo Falzon**

*Missjunarju, La Paz*

**Fra Pietru Pawl Meilak**

*Missjunarju, Comayagua*

ITALJA.

**Fra Sando Overend**

*Segretarju Ġenerali ta' l-Ordni u Ġhalliem*

**Fra John Abela**

*Uffiċċju Komunikazzjoni ta' l-Ordni*

TERRA SANTA

**Fra Noel Muscat**

*Segretarju għall-Formazzjoni u Studji fl-Art Imqaddsa*

KANADA

**Fra Jimmy Zammit**

*Kappillan Parroċċa Immaculate Conception, Toronto*

LONDRA

**Fra Stephen Sciberras**

*Superjur, Xogħol Pastoral mal-Morda u l-Qraba Maltin,*

*Kappillan tal-Maltese Mission*

**Fra Ray Scicluna**

*Assistent Superjur, Xogħol Pastoral mal-Morda u l-*

*Qraba Maltin*

**mill-istorja...**



# OFM Cardinal Napier on Faith, Justice and Benedict XVI

## *Interview With President of Southern African Bishops Conference*

VATICAN CITY, MAY 22, 2005 . The president of the Southern African Bishops' Conference says the answer to solving the problems of the continent will have to come from within.

In this interview with Vatican Radio, Cardinal Wilfrid Napier, 64, commented on the reaction of Africa to the election of Benedict XVI, and the prospects for a continent that is alive in faith, but plagued by war, poverty and political upheaval.

*Q: >From your dealings with Benedict XVI as Cardinal Joseph Ratzinger, what insights can you give us to the character, the man behind the new Pope?*

Cardinal Napier: One of the interesting things is that in the past, the nearest dealings I've had with Cardinal Ratzinger, now Benedict XVI, would have been during the synods of bishops. I suppose, in typical African style, as he was one of the top cardinals, we left him, and them, to do the important business, while we went about the little business of giving reports on what was happening in our Churches.

So it was only really during the days of mourning, before the conclave, where one got to see just how the man operates on a very different level. He led the Mass excellently, I thought, at the funeral of the Pope and then, us, the general congregations, as the dean of the College of Cardinals.

He really responded very quickly to any requests or suggestions that were made about how we should actually be handling those congregations.

And I think possibly one of the greatest compliments I heard came from a fellow cardinal after the conclave Mass on Monday who said: "That must have been the most spiritual experience I've had for a long time." It was because of Cardinal Ratzinger's wonderful, gentle, approachable style, I would say.

And I think that during the election, the way he conducted himself was commendable. His name was obviously in the running, but when it was

necessary, he got up and read out from the constitution what the next step was going to be, so everyone would have it clear.

I thought it was excellent the way he did it -- he sort of distanced himself from it as if to say -- "I'm doing my job, it's not me, it's just the job that I must do."

*Q: Respecting your vow of secrecy, can you tell us anything at all about the atmosphere inside the conclave when Cardinal Ratzinger's name was announced, and was it clear that he had the majority needed?*

Cardinal Napier: Someone else asked me a similar question: "What was it like? Were you conscious of the divine or the human?" In response I would say that both were there.

The human was there, and I say that after having sat on many Church electing bodies where you write out a name on a ballot and put it in the ballot box.

But this time it was different. Each time a session began, you went up and called on Jesus Christ to be your witness saying that this is the person I consider to be worthy of election. This brought a very serious element into it, and even though you might have been chatting away while you were waiting for your turn, when you got up there you became very conscious of this element.

When it became clear that the two-thirds majority had been reached, there was spontaneous applause. When it came time to offer our congratulations and pledges of loyalty and support, it was truly touching to see how different people approached the new Pope with sincerity, as well as the sincerity of the Benedict XVI when responding.

This was remarkable -- it was a mixture of humility and conscientiousness of the seriousness of the task that had been just placed upon his shoulders.

*Q: You're well aware that before the conclave, many people had hoped, or thought that the time was right, for a new pope to come from the South*

*-- from the developing countries -- where the majority of Catholics are now concentrated. What's your reaction to that?*

Cardinal Napier: I think there were two elements that had people voicing that desire. One was that the central balance of gravity has certainly shifted to the South where there are a greater number of Catholics. And I think the second element is the vibrancy of the faith there, as well as the fact that particularly in Africa and South America we still practice the art of celebration.

This is when one expresses what one believes. You don't just simply say it with your mouth, and have it in your mind; rather you actually physically express it.

These, I believe, were two elements that made people believe that perhaps a Pope from the South would be able to generate the same kind of a response in Europe and the West in general.

But, I'm not so sure that there was a realistic expectation that somebody from the South would really emerge as the candidate.

*Q: But, do you think the Church is ready for this change? Looking forward, is this something that can perhaps revitalize the faith here in Europe and the West in general?*

Cardinal Napier: I think that because of the way Benedict XVI stated his vision in his address to us in the Sistine Chapel the day after his election, he clearly has that in mind.

His choice of the name Benedict, and the reasons he gave for his choice, indicates that he sees a great potential for spirituality in Europe, and a need and desire for it.

We, as a Church, need to respond to that desire -- not simply bemoaning the fact that people are not practicing, [but] by recognizing that the potential is there, and then develop that potential.

*Q: How do you think that the Holy Father should best address the issue of the North-South divide? We've heard a lot about it, we know that there is concern with the problems of poverty. But how do you think he should address the challenges that you and other Church leaders in Africa and Latin America are facing?*

Cardinal Napier: By continuing the lead of John Paul II. I speak from the South African experience, and it was quite clear that the Church here had to take a "political stand" on the situation of apartheid.

When we came for our five-yearly visit in 1992, and perhaps 1987 as well, he stated quite clearly to us that when it came to questions of justice, the Church had to take a stand.

We felt affirmed in the positions that we had been taking then, and I think this was and is an important message that I believe Benedict XVI will take up as well -- making sure to confirm "his brothers in the faith," as the expression goes, in their leadership of the Church in those areas.

I think that the Holy See has already given very clear indications as to how developed countries should treat developing ones, especially in the question of the cancellation of debt, which the Pontifical Council for Justice and Peace has clearly addressed.

*Q: The Church has certainly given very strong leadership, yet it hasn't really brought the desired results. Or has it?*

Cardinal Napier: I think that we also need, ourselves, in Africa, Latin America, Asia and so on, to develop our own positions.

I don't think we can remain saying, "Salvation comes from the North." I think it has to come from ourselves. Going back to Paul VI when he visited Africa, he said: "You must be missionaries to yourselves."

I think we have to be leaders to ourselves as well. If people are disappointed that no strong candidate emerged enough to even have a realistic chance, I would say, of being the pope from the South, I think we've got to look at ourselves [and] ask if we are developing the kind of leadership that would make an impact on the rest of the Church.

Are we working to the extent that prior to entering a conclave, others would say, "There's a good candidate"?

*Q: Finally, you're heading back to your country*

*just after the inauguration. What feelings will you take back to your people about this pontificate?*

Cardinal Napier: I would say that the inauguration began with the announcement. It brought tears to the eyes to just hear that enthusiastic, fantastic response from the crowd in St. Peter's Square.

First of all, I haven't seen a crowd as large as that since the one I saw when I attended the beatification of the founder of Opus Dei in 1992. At that time we saw the line down Via della Conciliazione and thought it was huge. It was even beyond that this time, and appeared within a matter of 30 minutes! That moment was phenomenal. So I think that the first message I'm

bringing back is how, once the man has been chosen, the Church unites behind him and with him.

The second part of the message would be that when I went up to congratulate him, I pledged my own loyalty, and then the support of the Church in South Africa. His response when I said "Congratulations and thanks for accepting" was "Please pray for me and support me."

I said: "That's exactly what I've come to do. To say just that." I think that story shares a clear message.

The third element I think is that we mustn't listen to what the media regarding the job he had, but rather turn now to what his current job, and get to know the person in this new role of leading us in the place of Christ.

## **ORDINAZZJONI PRESBITERALI TA' FRA PIERRE FARRUGIA, OFM**

**Il-Ġimgħa, 24 ta' Ġunju 2005**

**Fil-Knisja Katidrali ta' Ghawdex fis-7.00 p.m.**

## **L-EWWEL QUDDIESA SOLENNI**

**It-Tlieta, 28 ta' Ġunju 2005**

**Knisja Santa Marija ta' l-Angli, Baħar iċ-Ċagħaq fis-6.30 p.m.**



## Franciscan visit in Zurrieq

On Monday the 23rd June, the Franciscan Friars began the Franciscan Visit in Zurrieq. After the Cospicua Visit in November 2004, we were ready to begin this new mission in the beautiful village of Zurrieq.

Fr. Marcello, the coordinator of the Franciscan visits, had already had various contacts with the parish priest and with the friars. On Monday morning we were expected to arrive at the Parish Priest's house, which was to be our base during the mission, where we found the parish priest Fr. Karm Farrugia and his vicar Fr. Albert Schembri, waiting for us. In the morning we had the opportunity to organise all the last details of the week and were given some useful instruction. In the afternoon various friars arrived to begin our mission.

The mission was basically centred on family visits to Bubaqra and Nigret (locations in Zurrieq) and three of the main roads in the centre of the village. We tried to visit as many families as possible so that the Franciscan/Christian message was spread to all we encountered. Then late in the evening at about 2000hrs we were invited to make visits also to the clubs and bars around Zurrieq.

Every morning and evening during the week we made Family visits, till Friday. The day was structured as follows.



In the morning we celebrated mass at the parish Church, and celebrated Lauds. Afterwards we were instructed were to go for the family visits till noon. At 1200hrs Lunch. At 1600hrs Family Visits.

Wednesday and Thursday was dedicated to the blessed sacrament and to the sacrament of reconciliation. In all Zurrieq churches there was the blessed sacrament so that every person had the

opportunity to go an spend some time in his presence. Wednesday evening twelve Friars were involved in the Sacrament of Reconciliation for five hours.

On Friday Night a Franciscan Festival was organised. The GIFRA of Gozo organised most of it and the local people organised what was necessary, sound, light, stage, food and drink. It was worth the effort because it was really a joyful Franciscan feast.

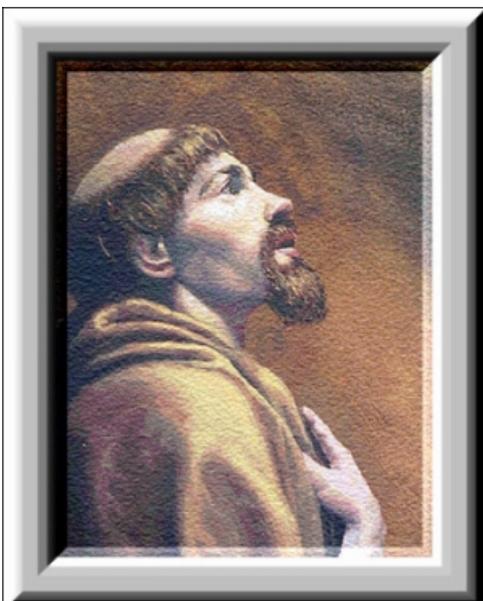
We also had the opportunity to meet people in almost all the parish groups including children in schools, Catechism classes (MUSEUM), Youth groups, Alter Boys, Charismatic groups and others. on Saturday evening we celebrated Vespers with the people of Zurrieq and on Sunday Morning the friars celebrated various masses in Zurrieq.

On Sunday evening (Feast of Corpus Chirsti) the Franciscans took part in the procession. It was structured not as usual but with various groups singing in various parts along the procession way. Fr. Provincial conducted the procession. With the procession the Franciscan Visit came to an end. At the end of the Procession the Parish Priest thanked the Friars for this mission and also Fr. Provincial thanked the people of Zurrieq for their welcome.

Twenty one friars and two postulants participated in this visit/mission.

Moreover, after the success of this Visit an evaluation Meeting is going to be held in the coming days. Work has already begun on the programme the next one which is going to be held in Zejtun from the 7th to the 13th of November this year.





**Vestizzjoni**  
 ta' Walter Vassallo u  
 Joseph Ciappara  
 Il-Ġimgha, 2 ta' Settembru  
 Knisja Santa Marija ta' Ġesu'  
 Rabat - Malta

### FESTI U BIRTHDAYS

1. Fra Ġustinu Sciortino
2. Fra Marcellino Micallef
6. Fra Norbert Ellul  
Vincenti
13. Fra Anthony Vella  
Fra Anthony Chircop  
Fra Anthony Briffa  
Fra Anton Farrugia
16. Fra Guido Schembri
24. Fra Ġwann Azzopardi  
Fra Ġwann Abela  
Fra John Muscat
29. Fra Pietru Pawl Meilak  
Fra Pierre Farrugia
30. Fra Raymond Camilleri

### ĠUNJU 2005

7. Fra Anthony Briffa
8. Fra Pierre Farrugia
19. Fra Bernardin Sant
27. Fra Norbert Ellul  
Vincenti  
Fra Leo M. Ciantar

13. Fra Nerik Cassar
14. Fra Kamillu Aquilina  
Fra Charles Wickman  
Fra Charles Diacono  
Fra Charles Grech
25. Fra Christopher Farrugia

### LULJU 2005

1. Fra Ġużepp B. Xuereb  
Fra George Bugeja
4. Fra Ġużepp Vella  
Fra Raymond  
Camilleri
7. Fra Albert Gauci
18. Fra Ġorg Aquilina
27. Fra Ġustinu  
Sciortino

## F' DIN IL-HARĠA

*Ġunju 2005*

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