Secundum Verbum Tuum

CHAPTER OF MATS OF THE YOUNG FRIARS MINOR
CAPITOLO DELLE STUOIE DEI GIOVANI FRATI MINORI
CAPÍTULO DE LAS ESTERAS DE LOS JÓVENES FRAILES MENORES
Terra Sancta 01-08.VII.2007

Kanonizzati San Antônio de Santa' Ana Galvão, OFM, San Xmun Lipnica, OFM u San Ġorg Preca

Il-Hadd, 3 ta’ Ġunju 2007, il-Qdusija tieghu l-Papa Benedittu XVI, ikkanonizza 4 qaddisin ġodda, fosthom San Ġorg Preca u San Xmun Lipnica, OFM. Fil-11 ta’ Mejju, fil-vjaġġi pastorali li ġhamel fil-Brazil, il-Papa kkanonizza wkoll qaddis iehor franġiskan, lil San Antônio de Santa’ Ana Galvão, OFM. F’din il-haṛja ta’ L-AĦBAR qegħdin niddedi-kaw diversi paġni ghal dawn iż-żewġ ġrajjiiet memorabl.i

Benedict XVI Canonizes 4 Saints
Calls Them Trinity's "Masterpieces"

VATICAN CITY, JUNE 3, 2007. Benedict XVI canonized three priests and one woman religious, and urged the faithful to make their lives, like the saints did, "a song of praise" to the Trinity.

The persistent rain that fell in Rome did not discourage the tens of thousands who filled St. Peter's Square for the canonization of Father George Preca, Father Szymon of Lipnica, OFM, Father Charles of St. Andrew and Mother Marie-Eugénie of Jesus.

Benedict XVI said in his homily that the glory of God "is reflected in the life of the saints."

The Pope urged the faithful to turn their gaze "toward the 'opened heavens' to enter with the eyes of faith into the depths of the mystery of God, one in substance and three in persons: Father and Son and Holy Spirit."

The Holy Father said that "God's wisdom is manifest in the cosmos, in variety and beauty in its elements but its masterpieces are the saints."

Citing Scripture, the Pontiff said: "Wisdom is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore nothing that is sullied enters into her."

"For she is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness. And she, who is one, can do all things, and renews everything while herself perduring; and passing into holy souls from age to age, she produces friends of God and prophets."

Through Christ

Benedict XVI said that in a similar way God's love is poured into the hearts of the saints -- "that is, the baptized" -- through the Holy Spirit. He said that "it is through Christ that the gift of the Spirit passes."

"Through Christ," he continued, "the Spirit of God comes to us as principle of new, 'holy' life. The Spirit puts the love of God in the heart of believers in the concrete form it had in the man Jesus of Nazareth."

"In the same perspective, of God's wisdom incarnate in Christ and communicated by the Holy Spirit, the Gospel suggested to us that God the Father continues to manifest his plan of love through the saints."

The Holy Father continued: "Each individual saint participates in the riches of Christ taken from the Father and communicated at the right time."

"It is always Jesus' own holiness, it is always him, the 'holy one,' whom the Spirit forms in 'holy souls,' making them into friends of Jesus and witnesses of his holiness."

The Pope added, "Let us be drawn by their examples, guided by their teachings, so that our entire existence becomes, like theirs, a song of praise to the glory of the Most Holy Trinity."

Il novello santo, Simone da Lipnica, grande figlio della terra polacca, testimone di Cristo e seguace della spiritualità di San Francesco d’Assisi, è vissuto in epoca lontana, ma proprio oggi è proposto alla Chiesa come modello attuale di un cristiano che – animato dallo spirito del Vangelo – è pronto a dedicare la vita per i fratelli. Così, colmo della misericordia che attingeva dall’Eucaristia, non esitò a portare l’aiuto ai malati colpiti dalla peste, contraendo tale morbo che condusse alla morte anche lui. Oggi in modo particolare affidiamo alla sua protezione coloro che soffrono a causa della povertà, della malattia, della solitudine e dell’ingiustizia sociale. Tramite la sua intercessione chiediamo per noi la grazia dell’amore perseverante ed attivo, per Cristo e per i fratelli.

San Xmun
Lipnica, OFM

A friend of Christ and a witness of his holiness, Fr. George Preca was moulded by Him ..., born in La Valletta on the island of Malta. As a priest he dedicated himself entirely to evangelization: through preaching, writing, catechesis, the administration of the sacraments but first and foremost through the example of his way of life. The expression of St John’s Gospel, “Verbum caro factum est” guided his soul and his every action, thus the Lord through him was able to bring a great work to fruition, the “Society of Christian Doctrine”, which aims to ensure Parishes the service of qualified, well prepared and generous catechists. A profoundly mystic and priestly soul, he gave himself over to the love of God, Jesus and the Virgin Mary. He would often repeat “My Lord God, how greatly I am indebted to you! Thank you My Lord God and Forgive Me! Saint George Preca may you help the Church in Malta and the entire world be the faithful echo of Christ’s voice the Word made flesh”.

San Ġorġ Preca
Saint George Preca

Diocesan Priest
Founder of the Society of Christian Doctrine,
M.U.S.E.U.M.

George Preca was born in Valletta, Malta, on February 12, 1880, to Vincenzo and Natalina Ceravolo. He was baptized in the Church of Our Lady of Porto Salvo, Valletta, on Feb. 17.

In 1888 the Preca family moved to nearby Hamrun. George received his confirmation and his first Communion in the Church of St Cajetan. When he was 17 years old, George met one of his Lyceum professors, Father Ercole Mompalao, who told him: "Preca, when you grow up, people who revere God will befriend you and you them. You will find your good fortune through them and they through you." After his studies at the Lyceum, George entered the seminary of Malta with the aim of becoming a priest.

His confessor, Father Aloysius Galea, died on April 8, 1905. Preca recounted how Father Galea appeared to him a few days later and told him: "God has chosen you to teach his people." Preca was enthused with this idea. He wrote a rule in Latin which he wanted to send to Pope Pius X for approval. He envisaged groups of seven permanent deacons in every parish who, with the help of lay auxiliaries, would be responsible for the formation of the people of God.

It was around this time (1905-1906) that Preca met a group of young people at Hamrun and invited them to start attending his spiritual conferences. He set his eye on their leader, Eugenio Borg, and started explaining the Gospel of John to him. (Later on, Eugenio Borg became the first superior-general of the Societas Doctrinae Christianae and was renowned for his holiness when he died in 1967.)

A few months before his ordination to the priesthood, Preca became ill and almost died. Through the intercession of St. Joseph, he survived, but as a consequence of the illness his left lung was permanently impaired. He was ordained a priest on Dec. 22, 1906, by Bishop Pietro Pace, and he celebrated his first Mass at the St. Cajetan Parish church in Hamrun on Christmas Day.

For a number of weeks after ordination Father Preca would not venture out of home except to say Mass, after which he would retire to a small room on the roof and remain there all day in meditation and contemplation. Toward the end of January 1907, he called the same group of young people and invited them for a spiritual conference on at the Ta’ Nuzzo Church at Hamrun.
The little group subsequently rented a small place and met there for the first time on March 7, 1907. This marks the beginning of the Society of Christian Doctrine: a group of lay people leading an exemplary life, well formed in the principles of the Catholic faith and sent to teach the faith to the people.

At first, Father Preca called his society Societas Papidum et Papidissarum (Society of the Sons and Daughters of the Pope). The rundown place where the first members met was jokingly referred to as the "museum." The nickname soon became the name of the group itself and it stuck. The founder decided to make MUSEUM an acronym for what the group would receive as a name: Magister Utinam Sequatur Evangelium Universus Mundus! (Teacher, O that the whole world would follow the Gospel).

The female branch of the society was inaugurated in 1910 with the help of Giannina Cutajar, who later became the first superior-general of that branch.

It was around 1910 that Father Preca had a very powerful mystical experience which he always referred to as "the extraordinary vision of the Child Jesus." One morning, he was passing in the vicinity of the Marsa Cross when he suddenly saw a 12-year-old boy pushing a low cart with a bag full of manure. The boy turned to Father Preca and ordered him imperiously: "Lend me a hand!"

The moment Father Preca put his hand on the cart, he felt an extraordinary spiritual sweetness and he never could remember where they went or what happened to the young boy. He later understood that the boy was Jesus and that the Lord was asking him and his followers to help him with nurturing the Lord's field and vineyard with sound doctrine and formation.

The MUSEUM developed into a group of lay people who dedicate themselves to the apostolate of catechesis, lead a simple evangelical lifestyle, commit themselves to a life of prayer using short prayers or meditations at regular intervals during the day ("The Museum Watch") and teach catechesis to the young for an hour every day, which is then followed by a group meeting for personal permanent formation ("The Assignment").

The society had its difficult moments. In 1909, Father Preca was ordered to close his centers. Brokenhearted but without hesitation, he started following orders until the parish priests themselves protested with the ecclesiastical authorities and the ban was revoked by Vicar General Salvatore Grech.

During 1914-1915, a number of daily newspapers carried articles and letters denigrating the new society. Father Preca ordered his members to take a vow or promise of meekness, gladly forgiving anybody who poked fun at them and taught them "to love the contempt" they suffered and not to let it trouble them unduly.

In 1916, Bishop Mauro Caruana ordered an inquiry concerning the society. After many humiliations for the founder and his close followers, the Curia issued a favorable report. Although some changes were required, the way was open for definitive ecclesiastical approval. Bishop Caruana canonically established the Society of Christian Doctrine on April 12, 1932.

Father George Preca strived to spread the values and teaching of the Gospel in the Maltese Islands. He wrote a great number of books on dogma, morals and spirituality in Maltese. He also published numerous booklets with prayers for the private use of his members and for popular devotion. He was undoubtedly a great apostle of the Word of God, especially of the Gospel which he used to call "The Voice of the Beloved."

He would encourage his followers and the public in general to memorize sentences and phrases from the Gospel and his charismatic preaching constantly referred to parables and stories from Scripture and the life of the saints. He zealously
defended the honor due only to God and persuasively illustrated how ugly sin was. He never shied away from openly preaching about death, judgment, hell and heaven. Utterly convinced of God’s justice, he nevertheless movingly proclaimed the Lord’s infinite mercy.

People flocked to him for advice or a word of encouragement. They trusted in his intercession and many still recount stories of healings wrought by God through Father Preca’s prayers. He was endowed with many supernatural gifts, including the knowledge of hearts and the future. He was nonetheless a priest of great humility, goodness, meekness and generosity. He was truly a holy pastor of the people of God.

Dun Gorg, as the Maltese know him, is well known for his constant efforts to promote devotion to the mystery of the Incarnation. From 1917, he propagated devotion for the text from the Gospel of John: “Verbum Dei caro factum est!” (John 1:14). He wanted the members to wear a badge with these words.

On Christmas Eve 1921, the society organized the first "Demonstration in Honor of Baby Jesus" in the towns and villages of Malta and Gozo. This event has since become a typical aspect of Christmas celebrations on the islands. Father Preca wanted every child who attended catechism classes to take a small crib or statue of the Baby Jesus home for Christmas.

The holy priest learned to trust in the maternal protection of Our Lady, especially during the difficult moments of the society. He was enrolled as a Carmelite tertiary on July 21, 1918, and at his profession in September 1919, he chose the name of Father Franco.

Children attending the societies’ centers are still given the scapular. Dun Gorg also nurtured a filial devotion to Our Lady of Good Counsel; he promoted use of the Miraculous Medal and in fact wanted the Church of the society’s motherhouse to be dedicated to Our Lady of the Miraculous Medal. In 1957, he suggested the use of five "mysteries of light" for the private recitation of the rosary.

On May 19, 1951, he blessed the foundation stone of the St. Michael School at Santa Venera, and in 1952 he sent the first members to start the society in Australia. Today it is also found in England, Albania, Sudan, Kenya and Peru.

On Oct. 2, 1952, Pope Pius XII named Dun Gorg as Privy Chamberlain with the title of monsignor. Father Preca was mortified. He kept the title for six years until the Pope passed away in 1958.

In 1955, Father Preca blessed the foundation stone of the Sacred Family Institute at Zabbar which later housed the members living in common who had been staying at Zebugg ever since their establishment in 1918.

After a long and very active life in the service of the Gospel and of the Christian formation of the people of God, Dun Gorg Preca died on July 26, 1962, at his house in Malta. He was buried in the crypt of the Church of Our Lady of the Miraculous Medal at Blata l-Bajda which soon became a venue for constant pilgrimages.

Father George Preca was beatified by Pope John Paul II in Malta on May 9, 2001. His liturgical feast is celebrated on that day.
Blessed Simon was born in Lipnica Murowana, in the south of Poland, between the years 1435-1440. His parents, Gregory and Anne, knew how to give him a good education, inspired by the values of the Christian faith, and, despite their modest conditions, they took care to secure him an adequate cultural formation. Simon grew up with a pious and responsible nature, rich in a natural predisposition towards prayer and a tender love for the Mother of God.

He moved to Krakow, to attend the famous Jagiellonian Academy, in 1454. It was precisely in those years that St. John of Capestrano enthused the city through the sanctity of his life and the fervour of his preaching, attracting a dense crowd of young, generous men to the franciscan vocation. On the 8th September 1453, the Italian saint founded the first convent of the Observance, with the name of the recently canonised St. Bernardine of Siena, in Krakow. It was for that reason that the Friars Minor of the convent were called the “Berdardini” by the people.

In 1457, the young Simon, fascinated by the franciscan ideal, also chose to acquire the pearl of great price mentioned in the Gospel and left aside a possible successful and rich future. He asked to be received, with another ten fellow students, into the convent of Stradom.

Under the wise guidance of the Novice Master, Br. Christopher of Varese, a religious renown for his teaching and sanctity of life, Simon generously embraced the humble and
poor life of the Friars Minor and received the priesthood about the year 1460. He exercised his first ministry in the convent of Tarnów, where he was the Guardian of the fraternity. He later established himself in Stradom (Krakow), dedicating himself untiringly to preaching with a clear word, full of ardour, faith and wisdom, which permitted a glimpse of his profound union with God and of his prolonged study of Sacred Scripture.

Like St. Bernardine of Siena and St. John of Capestrano, Br. Simon spread devotion to the Name of Jesus, obtaining the conversion of innumerable sinners. He, the first of the Friars Minor, took up the duty of preacher in the Cathedral of Wawel in 1463. Because of his dedication to preaching the Gospel, the ancient sources conferred the title of “predicator ferventissimus” on him.

In his desire to give homage to St. Bernardine of Siena, the inspirer of his preaching, he, with some Polish confreres, went to Aquila to participate in the solemn transfer of the body of the saint, on the 17th May 1472, to the new Church erected in his honour. He was again in Italy in 1478, on the occasion of the General Chapter of Pavia. He had a way, then, to be able to satisfy his deepest desire to visit the tombs of the Apostles in Rome and to extend his pilgrimage to the Holy Land later. He lived this experience in a spirit of penance, truly loving the passion of Christ, with the hidden aspiration of spilling his own blood for the salvation of souls, if it would please God. He emulated St. Francis in his love for the Holy Places. In view of the possibility of being captured by the non-believers, he wished to learn the Rule of the Order by heart before undertaking the journey in order “to have it always before the eyes of his mind”. The love of Simon for his brothers and sisters was manifested in an extraordinary way during the last year of his life, when an epidemic of plague broke out in Krakow. The city was under the scourge of the disease from July 1482 to the 6th January 1483. The Franciscans of the convent of St. Bernardine tirelessly did all they could to care for the sick as true consoling angels.

Br. Simone, held it to be a “propitious time” to exercise charity and to fulfill the offering of his own life. He went everywhere comforting, giving succour, administering the sacraments and announcing the consoling Word of God to the dying. He was soon infected. He suffered the pain of the disease with extraordinary patience and, near the end, expressed his desire to be buried under the threshold of the church so that all could trample on him.

On the sixth day of the disease, the 18th July 1482, without fear of death and with his eyes fixed on the Crucifix, he gave his soul back to God. The “ab immemorabili” cult rendered to Blessed Simon, which passed into the history of seraphic sanctity under the title of “Salutis omnium sitibundus”, was confirmed by Blessed Innocent XI on the 24th February 1685.

The cause of his canonisation, taken up by the Holy Father Pius XII on the 25th June 1948, today reaches its happy ending, following the recognition of his heroic virtues and of the miraculous cure which occurred in Krakow in 1943 and attributed to the intercession of the Blessed. The respective Decrees were promulgated by the Holy Father Benedict XVI on the 19th of December 2005 and the 16th December 2006.

Simon of Lipnica knew how to combine admirably his commitment to evangelisation and to giving witness to charity, which flowed from his great love for the Word of God and for the poor and suffering. The Order of Friars Minor, on the vigil of the celebration of the VIII Centenary of its Foundation (1209-2009), salutes him as an authentic witness to poverty, humility and simplicity, as well as to the joy of belonging fully to the Lord and to being a gift to the life of the Friars.
Pope Proclaims Brazilian Franciscan Saint a Model

An example for all to follow in a hedonistic age

Pope Benedict XVI presented Brazilian Saint Antônio de Santa'Ana Galvão, OFM, as an example for all to follow in a “hedonistic age.”

The Holy Father arrived via "popemobile" at the canonization Mass at the airfield of Campo de Marte Airport in São Paulo. Before arriving at the altar, he greeted some of the more than 1.2 million people who were awaiting him on a clear, sunny day.

Cardinal José Saraiva Martins, prefect of the Congregation for Saints’ Causes, presented the petition of canonization of Blessed Galvão, accompanied by the postulator of the cause, Sister Célia Cadorim.

The cardinal briefly summarized the life of the Franciscan friar: "Until the end of his days he was for all a man of peace and charity."

After the canonization, Benedict XVI received some relics of the newly proclaimed saint, one of which was presented by a religious of the Monastery of Light, constructed and founded by the Franciscan.

An example

The Pontiff then presented Father Galvão as an example to be followed: "There is a phrase included in the formula of his consecration which sounds remarkably contemporary to us, who live in an age so full of hedonism: 'Take away my life before I offend your blessed Son, my Lord!' "

"They are strong words, the words of an impassioned soul, words that should be part of the normal life of every Christian, whether consecrated or not, and they enkindle a desire for fidelity to God in married couples as well as in the unmarried."

Benedict XVI added: "The world needs transparent lives, clear souls, pure minds that refuse to be perceived as mere objects of pleasure."

"It is necessary to oppose those elements of the media that ridicule the sanctity of marriage and virginity before marriage."

Benedict XVI also spoke of the 5th General Conference of the Episcopates of Latin America and the Caribbean. He reminded the crowd of the theme: “Disciples and Missionaries of Jesus Christ, so That Our Peoples May Have Life in Him.”

"How can we fail to see," the Pope asked, "the need to listen with renewed fervor to God’s call, so as to be able to respond generously to the challenges facing the Church in Brazil and in Latin America?"

Father Galvão

Antônio Galvão de Franca was born in 1739 in Guaratingueta, in the state of São Paulo.

He studied with the Jesuits in Bahia, but entered the Order of Friars Minor in 1760. He was ordained a priest in 1762. He lived in the Convent of St. Francis in Sao Paulo for 60 years. He died in 1822.

Father Galvão founded the Monastery of Light in Sao Paulo, which the United Nations declared as a cultural patrimony of humanity.
Be praised, my Lord, for all your creatures! -- With these words, addressed to the Almighty and Good Lord, the Poor Saint of Assisi acknowledged the unique bounty of God the Creator, and the tenderness, strength and beauty that gently flows out upon all his creatures, making them mirrors of the Creator's omnipotence.

Dear Sisters, spiritual daughters of Saint Clare, our gathering here in this "Fazenda da Esperança " is meant to be a sign of the affection of the Successor of Peter towards the cloistered Sisters, and also a serene manifestation of love, echoing through the hills and valleys of the Mantiqueira mountain-range and spreading throughout the whole land: "No speech, no word, no voice is heard; yet their span extends through all the earth, their words to the utmost bounds of the world" (Psalm 18:4-5). From this place, the daughters of Saint Clare proclaim: "Be praised, my Lord, for all your creatures!"

In places where society no longer sees any future or hope, Christians are called to proclaim the power of the Resurrection: it is here, in this "Fazenda da Esperança " -- home to so many, especially young people, who are seeking to overcome drug addiction, alcoholism, and chemical dependency -- that a clear witness is given to the Gospel of Christ amid a consumer society far removed from God. What a contrast from the prospect of the Creator beholding his work! In their contemplative lives, the Poor Clare Sisters and other cloistered religious gaze upon the greatness of God and also discover the beauty of his creation; hence they can picture him as the sacred author indicates, caught up in wonder at his handiwork, his beloved creation: "And God saw everything that he had made, and behold, it was very good!" (Genesis 1:31).

When sin entered the world, and with sin, death, God's beloved creation, though wounded, was not totally deprived of beauty: on the contrary, a still greater love was received: "O happy fault, which gained for us so great a Redeemer!" -- as the Church proclaims in the Exsultet during the mysterious and radiant night of Easter. It is the risen Christ who heals the wounds and saves the sons and daughters of God, saves humanity from death, from sin and from slavery to passions. The Passover of Christ unites heaven and earth. In this "Fazenda da Esperança ", the prayers of the Poor Clare Sisters are united with the demanding work of medicine and therapy in order to vanquish the prisons and break the chains of drugs that bring so much suffering to God's beloved children.

In this way God's creation is restored to the beauty that so delights and amazes its Creator. He is the Almighty Father, it is he alone whose essence is love and whose glory is man fully alive, in the expression of Saint Irenaeus. He "so loved the world that he gave his only Son" (John 3:16), in order to raise up the one who had fallen along the roadside, attacked and wounded by thieves on the way from Jerusalem to Jericho. On the pathways of the world, Jesus is "the hand" that the Father stretches out to sinners; he is the way that leads to peace (cf. Second Eucharistic Prayer for Reconciliation). Truly we discover here that the beauty of creation and the love of God are inseparable. Francis and Clare of Assisi also discover this secret and
they propose to their beloved sons and daughters one very simple thing: to live the Gospel. This is their norm of conduct and their rule of life. Clare expressed it very well when she said to her sisters: "Among yourselves, my daughters, let there be the same love with which Christ has loved you" (Testament).

In this same love, Brother Hans invited them to be the guarantors of all the work carried out in the "Fazenda da Esperança". Through the strength of silent prayer, through fasting and penance, the daughters of Saint Clare live out the commandment of love for God and neighbour in its supreme form, loving to the end.

This means that we must never lose hope! Hence the name given to this work by Brother Hans: "Fazenda da Esperança". We need to build up hope, weaving the fabric of a society that, by relaxing its grip on the threads of life, is losing the true sense of hope. This loss, according to Saint Paul, is the self-imposed curse of "heartless persons" (cf. Romans 1:31).

My dear Sisters, make it your task to proclaim that "hope does not disappoint" (Romans 5:5). May the sorrow of the Crucified Lord, which filled Mary’s soul at the foot of the Cross, console the hearts of many mothers and fathers who weep with sorrow because of their children’s continuing dependency on drugs. By your silent prayerful self-offering, an eloquent silence that the Father hears, proclaim the message of love that conquers sorrow, drugs and death. Proclaim Jesus Christ, a human being like us, who suffers like ourselves, who took our sins upon himself in order to deliver us from them!

Soon we shall begin the Fifth General Conference of the Episcopate of Latin America and the Caribbean at the Shrine of Aparecida, so close to the "Fazenda da Esperança". I trust in your prayers, that our peoples may have life in Jesus Christ and that we may all be his disciples and missionaries. I implore Mary, the Mother Aparecida, the Virgin of Nazareth who, in following Christ, kept all these things in her heart, to keep you in the fruitful silence of prayer.

To all cloistered Sisters, especially to the Poor Clares present in this institution, I impart my blessing with great affection.
Communication of the General Definitory

1. Fraternal Exchange
The members of the General Definitory brought each other up to date on their activities and visits since the last meeting in March, a period which included Holy Week and Easter. The Minister and Vicar General and almost all the Definitors attended a meeting with the Conference of Spain and Portugal (CONFRES) in Seville in early April. In addition: the Minister General attended part of the Chapter of the Province of Saint James of Compostella, and also briefly visited the Province of Aranzazu with Br. Miguel Vallecillo M. Br. Miguel also attended the Chapter of the Federation of Morocco. Br. Francesco Bravi, Vicar General, attended part of the Chapter of the Province of Lombardy, and worked with the Italian Secular Franciscans. The Minister General and Br. Jakab Várnai visited the Netherlands; Br. Jakab also attended the Chapter of Mats of the Province of Blessed Pacifico in France and the Province of the Three Companions in France and Belgium. Br. Šime Šamac presided over the Chapter of the Province of the Assumption in Bosnia-Herzegovina, and also joined the Minister General in visiting two Provinces in Poland – the Province of Saint Mary of the Angels and the Province of the Immaculate Conception, both with headquarters in Kraków. Br. Finian McGinn attended the spring meeting of the English-Speaking Conference of the Order in Vilnius, Lithuania. Br. Juan Ignacio Muro and Br. Luis G. Cabrera H. attended the Franciscan Congress in Monterey, Mexico. Br. Luis also attended the Chapter of Mats of the Province of the Holy Gospel in Mexico. Br. Amaral Bernardo Amaral visited Libya during the Easter period. Br. Mario Favretto was at the Milan Chapter. Br. Ambrose Nguyen Van Si visited China. The Minister General attended a meeting of the Conference of the Ministers General of the First Order and the T.O.R., accompanied by Br. Stefano Recchia, who was reappointed Secretary of the Conference for a further term.

2. Visitation Reports
The Definitory studied and discussed the reports of the Canonical Visitation of two of the fraternities dependent on the Minister General: the Fraternity of the Penitentiaries of the Basilica of St. John Lateran and the Fraternity of the College of St. Bonaventure in Grottaferrata.

3. Election of Visitators
The following Visitators were elected by the General Definitory: Br. Gloriano Pazzini of the Province of Christ the King of Bologna, Italy, as Visitator for the Province of Saint Vigilius of Trent, Italy; Br. Giacinto D’Angelo of the Province of the Immaculate Conception of the BVM of Salerno, Italy, as Visitator for the Province of St. James of the Marches, Italy.

4. The Jubilee Fund
The Definitory received the report of the recent meeting of the Administrative Council of the Jubilee Fund and made decisions on some proposals. It also accepted the modifications in the Norms of the Fund recommended by the Council.

5. Approval of Particular Statutes
Proposed alterations in the Particular Statutes of some Provinces were considered, together with the recommendations of the Juridical Commission of the Order, and decisions made.
6. Economic Matters
• The report of the external Auditor regarding the General Accounts was put before the Definitory; it will be circulated to the Provinces later.
• The General Treasurer, Br. Giancarlo Lati, also presented an update on work at the construction sites connected with the houses dependent on the Minister General.
• The recommendations of the Commission for Financial Requests were reviewed and allocations decided.
• The General Definitory received a report on the meeting held on 5 May 2007 by the Group for Collaboration on Financial Assistance (made up of various agencies in the Order which provide assistance for projects) and supported plans to streamline the coordination of information on applications and on the granting of assistance.

7. Meeting of Conference Presidents
During the second week of the Definitory meetings they met with the Presidents of the Conferences of the Order (May 7, 8 and 9). Topics addressed included the role of the Conferences in the animation and renewal of the Order, feedback on how the entities are embracing the vision and dynamic of the 2006 Extraordinary General Chapter, an update on the economic affairs of the General houses, and an initial exchange on the next General Chapter. After this meeting ended, the General Definitory reflected on the oral and written evaluation the Presidents had offered on the meeting, and discussed how to incorporate them in future planning.

8. Upcoming Meetings and Events.
The Definitory checked with the members involved in preparing various gatherings over future months, especially the Meeting with Franciscan Cardinals and Bishops in Assisi and Rome (June 18-22), and the “Under 10” Chapter of Mats in the Holy Land (first week of July). The Definitory also discussed participation arrangements for the meeting of UFME (Union of Franciscan Ministers of Europe) which will be held in Sarajevo on October 9-14 2007, and for the meeting of the General Definitory with the ESC (English-Speaking Conference) at St. Bonaventure University, NY, in March-April of 2008.

9. Administrative Decisions
In two separate sessions the Definitory studied a large number of files involving administration and governance, and made decisions in their regard.

Br. Seán Collins, ofm
Secretary General

Fr. Marco Tasca, O.F.M.Conv. of the Province of St. Anthony (Padua - Italy) was elected as Minister General of the Order of the Friars Minor Conventual. Born June 9, 1957; temporary vows September 17, 1977; solemn profession 28 November, 1981; priestly ordination 19 March, 1983; Minister provincial since 2005.

Our Fraternal best wishes of All Good!

New Minister General for OFMConv

L-AHBAR GUNJU 2007
Meeting with the
Conference Presidents
Rome, 7 - 9 May 2007

I thought it might be helpful if I gave you a summary of the information given the Presidents at our recent meeting at the Curia. The specific information I am speaking about concerns the Five Projects that are being undertaken by the Order. As we were informed in Vilnius, we will be getting a letter from the General asking for funding support for these projects. Giancarlo gave us an extensive presentation. I will not attempt to give you his whole presentation but here are the highlights.

The five projects are:
• The Aula Magna at San Antonio: this will end of being the big Aula for 600, a conference room for 100, and two conference rooms for 50. There will be all the necessary services to take care of these including a cafeteria and bar. Everything must be brought up to EU standards. They began work April 4 and will conclude May 2008. Total cost will be 8.5 million euros. This is far more than we were told at the Chapter. The figure then was 3 million euros. However, the extent of the work needed was not clear at that time. For example, the EU is demanding that the wood of the seats in the Aula be maintained and used. This will be more expensive than just replacing the seats.
• The Rooms at San Antonio to be rented to the Lateran U. Begin April 4 and end September 2007. 40 rooms with chapel and own entrance. The rent will be 384,000 euros a year for six years and then adjusted. They expect to make a profit of 189,000 euros a
year. I don’t remember the cost of this part of the project.

- The Soup Kitchen at San Antonio: begin in June 2, 2007 and end February 2008. The dining room will be able to sit 128 at a time. They feed about 250 a day. It will include showers and a chapel, and entrance. The cost of the work is totally independent of the Order. The cost will come from donations and bequests. The ongoing operation is also independent of the Orders finances.

- St. Isidores: the cost of the renovation is 2.48 million euros. There will be 15 rooms with offices and bedrooms en suite. Plus two guest bedrooms for visiting scholars. The cost of this is a gift of the Irish province. In addition the Irish province is giving the income from the garage which is about 350,000 euros a year for the expenses of Grottoferata. Thus the General Order will not have to use its funds for the activity of the study center. In addition the old Grottoferata property will be leased which will bring in additional income.

- The Orphanage: Will begin work June 2007 and end Dec 2009. 62 rooms with 128 beds. Total cost is 8.8 million. The total cost of the projects (excluding the soup kitchen and St. Isidores) is 22 million euros.

**Why are we doing this now?**

A lot of this property is not being utilized. We are not taking advantage of the resources we have. Need to develop extra income beyond the tax bands because in the wealthier nations the number of friars are is decreasing and in the poorer nations the number of friars are increasing. Need a reserve fund at the Curia; this is just good business practice. The Soup Kitchen project is a visible sign of the Orders solidarity with the Poor.

How is all of this going to be paid for? Good question. The Curia already has on hand 3 million euros: the General has commitments or pledges for another 3 to 4 million euros. He is going begging to the Provinces and that is why you are getting the letter. >If he can raise the rest through begging, then they have already talked to the banks about a loan. The Order has been given the highest level of credibility by the banks. The interest rate would be 4.2 percent. The other possibility is to borrow from Provinces who cannot give but can loan with no interest. Asked about how long it would take to pay back a loan of 10 million, Giancarlo indicated a ten year period. He is assuming that these various projects would be bringing in an income of about one million euros a year.

There was not much discussion among the Presidents. Some said they would prefer one project at a time rather than all five at once. Others said that they agreed with the long range plan of financial stability but did not know where the immediate money would come from. I got the impression that the immediacy comes from Jose who sees that this is the time to do it when he is general and has Giancarlo. If it is not done now, it might not get done and then the long range funding of the Order will still be an issue.

This is the best summary that I can give you. I hope it helps in your own discernment when you receive the begging letter from Jose. I will tell you that I did meet privately with him and told him about our meeting in Lithuania and our discussions around fundraising and the projects. He listened and was appreciative and said he could understand the concerns. That was about it.

At our Fall meeting I want to go through all of this again but will bring up the topic if anyone has further clarifications or something was not clear. I took good notes so I believe I have reported accurately.

_Mel Jurisich, OFM_
INVITATION. The Friars Minor throughout Europe (UFME), with the certainty that Francis of Assisi is a guiding light, still able to illuminate the way of our nations and to give hope to the hearts of our mankind, invite all young people – from 18-30 years old – throughout Europe to a meeting which is designed to help us rediscover the Franciscan roots of our continent.

MOTIVATIONS. The Franciscan charism, since the very beginning, has contributed to evangelize the European continent, to renew the Church through its initiative of charity and human promotion in regards to the poor, to the birth of new lifestyles and spirituality centered on man, community and the Gospel of Jesus Christ. We desire to offer all young people, whom are always sensitive to that which is most authentic and true, the possibility to know the gift which God has granted to Francis and Clare of Assisi and to those that today follow their footsteps in poverty and simple joy.

TOGETHER IN ASSISI FROM 7-12 AUGUST 2007. The places where Francis encountered God and opened his arms towards the poor of his day are still a precious treasure where culture, art, history, grace and the Gospel speak to us. San Damiano, the Porziuncola, the Carceri, the basilicas of St. Francis and Clare, the medieval city ... all narrate and extraordinary adventure, both human and Christian, which has given new input to the life of our continent. Assisi is like the first step of an itinerary, which will continue throughout all European countries.

THE PROGRAM. You will be together with other young people from around Europe, all of whom sympathize with St. Francis as well as with friends of our friars, sharing your life experiences, praying and celebrating the faith that unites us, visiting the sites and meeting communities testify Francis’ evangelical joy. The program offers, aside from a simple room and board, moments of joyful fraternity, cultural encounters, visits to the Franciscan sanctuaries, show and films, moments of prayer and spiritual teachings, and the meeting of authentic Franciscan witnesses.
The Instrumentum Laboris was thought out and redacted during the course of the XI International Council for Formation and Studies, held in Nairobi (Kenya) from the 5th to 15th February 2007. Following approval by the General Definitory, it is now sent out to the Moderators of Ongoing Formation as a preparatory document for the International Congress for the Moderators themselves (Assisi, 13th to 28th October 2007).

The first part of the Instrumentum Laboris presents a summary of the responses to the Questionnaire sent to each Entity. It is a broad and detailed view of what would be very useful to reflect on together, especially to identify the journey which still lies before us.

The second part contains the contents of the Congress in three points.

The first section begins with the primacy of the person, seen within the creative work of the Trinitarian God and endowed, in a special way, with the gift of freedom. The person, as the protagonist in his own formative journey within the fraternity and the real world, is, in this way, proposed once again (cf. RFF 40, 42, 43).

The second section proposes integration between ongoing formation and evangelisation, the mission and justice, peace and the integrity of creation. Everyday life, the ordinary mission of the Friar and fraternity, and the real world are recovered as the primary places of ongoing formation.

The third section points out some means for ongoing formation, on which we will be asked to work during the Congress in order to up-date the 1995 document: “Ongoing Formation in the Order of Friars Minor”.

The Congress which we are about to celebrate comes at a particular moment of the history of humanity, of the Church and of our Fraternity.

We are living in a possibly unique kind of change of epoch. The questions of peace and life bring the very future of humanity into play. The imbalance and unprecedented injustices in the distribution of the goods of creation and of wealth, especially on the continents of Africa, Asia and Latin-America, constitute an extraordinary appeal to our human and Christian conscience. The threat to the environment questions us on the sustainability of our model of economic development. The growth in violence and in fundamentalism of various kinds constitutes a challenge to our capacity for peaceful co-existence between peoples and for ecumenical and inter-religious dialogue. The emergence of new and powerful Asiatic countries on the world scene makes that continent a decisive place for the future and obliges the West to re-think itself in a new way.

It is in this world that we live and it is to this world we are sent. May listening to the Word of God and the power of the Franciscan charism enlighten our intelligence in order to situate ourselves within this extraordinary context in which our vocation is lived and also, therefore, our ongoing formation realised. We must always be, then, more aware that a great part of our future is being played out around the relaunch and profound change of our continuous formation. We are not living in a time of religious life when it is enough to put on patches or to find ways for survival.
We are forcibly asked by the Spirit, through the signs of the times, for a profound change of vision and of life in order to have a religious life that is really new during this change of epoch, as ours is.

As Br. José, our Minister General, reminded us in his Message to the XI International Council, “ongoing formation in its totality wishes to help us to live, already today, the grace of the future, which is the following of Christ lived in our time and with the heart and mind turned to Him, who comes in these our times also. A more profound and conscious adherence to the Lord in faith is, therefore, decisive today for any project of renewal or re-foundation of our life. If we do not set out and if we do not find agreement about this incandescent core of the experience of faith, we can say that we will strive in vain in any work whatsoever! […] I hope with all my heart that you will identify together the most urgent challenges so that we all may be able to accept a more decisive path of conversion and, therefore, of ongoing formation, with audacity and a new understanding so that we will not come to a halt in a nostalgia for the past or in the paralysis of a present which we do not understand”.

Passion for and commitment to ongoing formation is totally at one with that course of transformation which the Order must carry out, in a special way, during the celebration of the grace of our origins.

The year 2007 is dedicated to the acceptance of the Gospel, the centre of every new initiative of Christian and consecrated life: we hope that the Council and the Congress dedicated to ongoing formation will help us to give shape and form to our audacity to live the Gospel.

The General Secretariat for Formation and Studies

Dear Brothers, with the aim of living the capitular experience as well as possible, the Preparatory Commission sent a questionnaire to each Entity (Province, Autonomous Custody) of the Order. We thought it was important to start out from the concrete situation lived by each Friar in the conviction that the Word of God, to which we wish to be attentive and trusting listeners, can be embodied in the life of each one, only if we recognise ourselves for what we are, with the lights and shadows which mark the living situation of our fraternities.

The Final Document of the 2006 Extraordinary General Chapter, “The Lord Speaks with us on the Road” (LSR), also supports this idea: “The process we have lived together has confirmed for us that what is most proper to the Franciscan way is to start out from life. That is to say, we start from the importance of practice in order to understand our vocation better. Theory illuminates life, but it can never substitute for it” (n. 10).

Replies from 44 of the 125 Entities of the Order arrived, that is, 35.2% of the total. A reply did arrive from all the 15 Conferences. This means that, although we have only a little more than one third of the possible replies, it is sufficiently representative of the reality of the Order on the various continents.

Reading the data
1. Great differences are noted regarding the number of Under Ten Friars. It would be necessary to compare the number with the total number of Friars in each Entity in order to see what percentage is in the band of Under Ten. It is, therefore, impossible to make any further conclusions.

2. The Friars carry out a great variety of activities, a sign of the fact that no contribution from the young Friars to the life of the Entities of the Order is precluded.

Here, in summary, is a list of the replies received, from the more frequent to the lesser frequent:

- parish pastoral activity;
- youth and vocational pastoral activity;
- Houses of initial formation (Masters and Vice-Masters);
- pastoral activity and teaching in schools;
- higher studies;
- provincial and local offices (Definitors, Secretaries, Guardians, Bursars, etc.);
- charitable work;
- itinerant evangelisation and preaching;
- sanctuaries;
- hospital pastoral work;
- ad gentes missions;
- assistance to the SFO and You.Fra;
- activity for justice and peace;
- work in the mass media of communications;
- inserted fraternities;
- catechesis and formation of the laity;
- contemplative communities and Houses of spirituality.
3. The number of Friars who left the Order also varies from Entity to Entity. This says nothing in itself, unless compared to the number of those who entered and of those who remain in the Order.

4. The results related to the attempt to give a response to the question on why people leave are most interesting. Keeping in mind that those who replied were interpreting what happened in the life of another (variable according to the subjectivity of the one replying), the replies can be concentrated into three broad areas:

- **the psycho-affective area**: poor human maturity, problems in relationships, difficulties in living celibacy;
- **the vocational area**: the progressive loss of the importance of prayer, crises of faith, loss of identity with the charism;
- **fraternal-formative area**: the lack of guidance and support in fraternity, little attention on the part of formators, a lack of discernment, powerful individualism, too heavy responsibility, absence of dialogue in fraternity, great differences between initial and ongoing formation, loss of motivation when faced by the gap between the ideal and reality.

5. On the question, “Do you feel supported in your vocation?” the replies, in general, were positive, but there is no lack of the realistic affirmation about difficulties in dialogue in fraternity and in support on the part of the government of the Province. The young Friars feel that, at times, they are engaged in carrying out the activities of the existing structures and that they are not appreciated for their charisms (even if this could mean, on the other hand, that trust has been placed in the young Friars, seeing that they are involved in every kind of activity, even with notable responsibility). The feeling of isolation, found in more than one reply, is not to be ignored. There are those who underline, however, the great support given by prayer in common and by working together. There are also those who are asked not only about how they can be supported in their vocation, but also about how they could give a contribution to improving the response to their vocation by their confreres.

6. The attitudes to the initiatives of one’s own Entity towards the demands of present-day men and women are varied. For some, the Province is “limited” to carrying out, even competently, traditional pastoral services. This often means, in the interpretation of those answering the Questionnaire, a certain form of closure to what is new, caused by the aging of the provincial fraternity, the reduction in the number of new vocations and the weight of historical structures. Others see the risk of being limited to the ‘always done’, with little projection or creativity, as well as being unprepared culturally.

We are put on our guard by anti-testimony and scandal (wealth, arrogance, power, abuses); a need is seen to take more care of the quality and authenticity of the life of prayer and fraternity is seen.

In general, however, the more or less successful attempt to continue to be “brothers of the people”, to be close to the people and their problems is noted. In this perspective, the calls for a style of evangelisation that is less self-referential and more capable of collaboration with other ecclesiastical subjects are to be underlined.

There is no lack of those who point out the poor in-culturation of the franciscan message, especially, though not exclusively, in the countries of Latin America. The demand for more courage in the area of social commitment to the poor, to the missions, to those suffering from AIDS, to prisoners, to the area of JPIC and to the field of communications is also shared by many. Someone said, provocatively, that rather than responding to the expectations (non evangelical,
perhaps) of present-day mankind, it is necessary to ask if the Friars have anything to say to it. Finally, there is the perplexity, advanced in many points, of a big difference between initial formation, attentive and demanding, and ongoing formation, scarce and ineffective, and often left to the goodwill of the individual or is unbalanced by stressing cultural updating only.

7. The appeal for the re-foundation of the Order is, in general, well received. The demand for it is felt and the goodwill to do it is shared. It is held to be important to recover the fundamental values of our charism, even with the fall of numbers in many Entities. It is asked, at the same time, that it not be “imposed” from the General Curia, but that it be really felt by all by returning decidedly to the sources of our vocation, to the Gospel in particular. It is in this sense that the requests for a truer life, less estranged from the people, for the cultivation of the spirit of collaboration and of fraternity, and for working for justice within the Order and in society, are read. While some show there is interest and involvement, others complain of the sparse closeness and support on the part of the central government and do not know how to proceed. The important thing is that all these efforts at change and authenticity should not be theoretical, but should push all to practical acts of conversion, both personal and communal, otherwise it will all end up as a delusion that would be even greater than the desire for re-foundation.

8. How can the fraternal life be improved? In this case also the responses are many. The Under Ten Friars have a realistic view of their fraternity and, except for the differences of history and culture of each Entity, they agree in identifying the directives along which the changes should be oriented (prayer life, fraternity, poverty, evangelisation and formation) with those of the “priorities” of the Order.

It seems that the requirement for a more profound and less “institutional” dialogue in fraternity, as well as the request for a serious spiritual accompaniment even after the stage of initial formation, should be stressed.

In addition, the demand to open up more to forms of collaboration, whether between Provinces or other ecclesiastical subjects, to take greater care of relations with the territory (the requirement of inculturation) and to avoid dispersion, which comes from long term projections, is manifested.

It is asked that we not concentrate only on internal problems linked to the fall in numbers or to the maintenance of structures, but rather should we look to the future with more creativity and courage.

It is asked to deepen mutual knowledge and exchange in the Order, to increase the knowledge of languages and the use of the means of communications in order to facilitate dialogue; the Order is asked for less theory and more prophetic capacity for entering into praxis.

9. The opinions are very positive about the International Meetings of the young Friars. They are held to be useful for knowledge and encounter, for giving new enthusiasm and hope.

At the same time, various manifest a demand for an effective process in the Provinces later, a kind of “post-chapter” where all that emerges from the international meetings could be made to bear fruit on the local level. According to others, on the contrary, it would be still more fruitful to celebrate the meetings by Conference or with surrounding Provinces so that all the young Friars could participate and none the topics dealt with would run the risk of being too generic.

Preparing for the Chapter of Mats

This is our reality. Without any pretensions at being exhaustive, the questionnaire has given us a more or less realistic understanding of our
presence and of our expecta-
tions in the reality where
we live. Each Friar can
have an overall view of the
life of the Order through
this “letter of data”, but
should recognise that
while some questions and
challenges are specific
only to our own cultures
many problems and hopes
unite us.

Like the disciples of
Emmaus, faced by the
difficulties of our life, we
can be tempted to be dis-
couraged, to close in on
ourselves in a sterile
criticism of the “system”.

“At this moment of
our history, when we re-
member the grace of our
origins in the context of
the radical transforma-
tions of our world, we un-
derstand that the chal-
lenge we have before us is
to go to the essential: to
share on a more
profoundly human and
Christian level. That which
we must put into practice
in all our Provinces,
Conferences and also on
the level of the Order it-
self, is the same methodol-
gy as the story of Em-
maus: The disciples, who
started off being mendi-
cants of meaning, broke
their silence in order to
establish dialogue. They
learned to interpret their
life and experience in the
light of the Scriptures at
the very time that the Lord
enlightened their hearts.
They stopped on their
journey to ask Jesus to
remain with them. In His
mercy, He entered into
their place of encounter
and stayed with them.

What happened after-
wards is fraternal com-
munion: “Now while He
was with them at table, He
took the bread and said
the blessing; then He
broke it and handed it to
them. And their eyes were
opened and they
recognised Him”. Later,
they returned to their
companions and shared
with them, first of all by
listening to them
attentively, and then by
narrating the story of the
victory of life over death
revealed definitively in the
resurrection of Christ.

The underlying
process is simple, as is
everything that is funda-
mental: meeting; speaking
about what has happened;
sharing the Gospel,
re-reading the Rule; pray-
ing to and praising God
“for all his gifts”;
celebrating fraternal com-
munion; returning to our
brothers of the fraternity
and to our brothers and
sisters of the entire world
with the Good News which
has transformed our
lives” (LSR 44-45).

But “to interpret
life, however, closeness to
reality is not sufficient; it
is necessary to look on
reality with eyes of faith,
that is to say, to live it on
the basis of a profound
relationship with God and
with His Word in tangible
communion with the
Church. Following Ber-
nard, his first companion,
we have again asked Fran-
cis during this chapter:
“What would be the best
thing to do?” and he has
repeated: “Let us go into
the Church tomorrow at
dawn, take up the Gospel
Book and seek the counsel
of Christ.” “Let us return
to the Gospel and our life
will recover the poetry, the
beauty and the enchant-
ment of our origins ... Let
us free the Gospel and the
Gospel will set us free.”

The hermeneutical key for
the approach to the Gos-
pel is precisely its poten-
tial to free us from all our
slaveries” (LSR 14).

To prepare our-
selves for the Chapter of
Mats, which we will hold
in the Holy Land from the
30th of June to the 8th of
July, we ask you to reflect
carefully on the data we
have drawn from the re-
plies to the questionnaire
and ask you:

• a. what reactions do
  the realities of the
  Order, which emerge
  from the life of the
  “Under Tens”, arouse
  in you?
• b. which elements
  are indispensable to
  respond to frailties
  and to pass from the
good to the better?
• c. what common
  lines of action can be
  offered to the Under
  Tens to elaborate a
  project to be made
  concrete in the differ-
  ent regions and Con-
  ferences?

We therefore ask
each Delegate, after he
has reflected on the data
from the questionnaire, to
listen to the Gospel and
meditate on the excerpt of
Luke 24, 13-35. It would
be good for all the Friars
Under Ten of your Entities
to carry out both the re-reading of the data and the meditation on the Gospel during a common gathering. If this is not possible, sent them the material and ask them to do it personally. The important thing is that these steps in the preparation for the Chapter of Mats would see everyone, all of us young Friars of the Order, involved and placing ourselves in an attitude of listening to the only Word which can give us life. Let us pray for each other and let us feel responsible for the good success of this event of grace.

We entrust the progress of each Friar to the maternal intercession of Mary, the Lady of listening, the Virgin made Church, so that she may help us to make our life a place of reception for the Word of God and that He may really take up His abode in each one of us.

May the Lord give you peace!
The Friars of the Commission

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**NAMES OF MEN AND WOMEN WHO LOST THEIR LIVES WHILE ON MISSION IN 2006**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nationality</th>
<th>Occupation</th>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fr. Elie Koma</td>
<td>Burundi</td>
<td>S.J Jesuit</td>
<td>Bujumbura (Burundi)</td>
<td>4/2</td>
</tr>
<tr>
<td>Rev Andrea Santoro</td>
<td>Italy</td>
<td>Fidei Donum</td>
<td>Trabzon (Turkey)</td>
<td>5/2</td>
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<tr>
<td>Fr. José Alfonso Moreira</td>
<td>Portugal</td>
<td>C.S.Sp. Spiritan</td>
<td>Bailundo (Angola)</td>
<td>9/2</td>
</tr>
<tr>
<td>Rev Michael Gajere</td>
<td>Nigeria</td>
<td>Diocesan</td>
<td>Maiduiguri (Nigeria)</td>
<td>18/2</td>
</tr>
<tr>
<td>Sr M.Yermine Yamlean</td>
<td>Indonesia</td>
<td>Daughters of Our Lady of the Sacred Heart</td>
<td>Ambo (Indonesia)</td>
<td>10/3</td>
</tr>
<tr>
<td>Rev Eusebio Ferrao</td>
<td>India</td>
<td>Diocesan</td>
<td>Goa (India)</td>
<td>17/3</td>
</tr>
<tr>
<td>Mgr. Bruno Baldacci</td>
<td>Italy</td>
<td>Fidei Donum</td>
<td>Vitória da C. (Brazil)</td>
<td>30/3</td>
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<tr>
<td>Rev Luis Montenegro</td>
<td>Argentina</td>
<td>Diocesan</td>
<td>Cordoba (Argentina)</td>
<td>12/4</td>
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<tr>
<td>Sr Karen Klimczak</td>
<td>USA</td>
<td>Sisters of St Joseph of Buffalo</td>
<td>Buffalo (USA)</td>
<td>14/4</td>
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<tr>
<td>Rev Galgalo Boru</td>
<td>Kenya</td>
<td>Diocesan</td>
<td>Lososia (Kenya)</td>
<td>April</td>
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<tr>
<td>Rev Jorge Pinango Mascareño</td>
<td>Venezuela</td>
<td>Diocesan</td>
<td>Caracas (Venezuela)</td>
<td>24/4</td>
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<tr>
<td>Rev José Carlos Cearensen</td>
<td>Brazil</td>
<td>Diocesan</td>
<td>Delta (Brazil)</td>
<td>8/5</td>
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<tr>
<td>Rev Jude Kimeli Kibor</td>
<td>Kenya</td>
<td>Diocesan</td>
<td>Eldoret (Kenya)</td>
<td>11/5</td>
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<tr>
<td>Friar Luis Herrera Moreno</td>
<td>Colombia</td>
<td>OFM Friars Minor</td>
<td>Bonda (Colombia)</td>
<td>28/6</td>
</tr>
<tr>
<td>Rev John Mutiso Kivaya</td>
<td>Kenya</td>
<td>Diocesan</td>
<td>Tala (Kenya)</td>
<td>31/7</td>
</tr>
<tr>
<td>Rev Chidi Okorie</td>
<td>Nigeria</td>
<td>Diocesan</td>
<td>Afikpo (Nigeria)</td>
<td>4/8</td>
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<tr>
<td>Brother Augustine Taiwa</td>
<td>P.N. Guinea</td>
<td>St John of God Brothers</td>
<td>Port Moresby (P.N.G)</td>
<td>28/8</td>
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<tr>
<td>Sr Leonella Sgorbiati</td>
<td>Italy</td>
<td>ISMC Consolata Missionaries</td>
<td>Mogadishu (Somalia)</td>
<td>17/9</td>
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<td>Rev Ricardo Antonio Romero</td>
<td>El Salvador</td>
<td>Diocesan</td>
<td>Acajutia (El Salvador)</td>
<td>25/9</td>
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<tr>
<td>Rev Pascal Koné Naougnon</td>
<td>Peru</td>
<td>Diocesan</td>
<td>Divo (Cote d’Ivoire)</td>
<td>31/10</td>
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<td>Fr Waldyr dos Santos</td>
<td>Brazil</td>
<td>S.J Jesuit</td>
<td>Angonia (Mozambique)</td>
<td>6/11</td>
</tr>
<tr>
<td>Ms Idalina Neto Gomes</td>
<td>Portugal</td>
<td>Lay missionary</td>
<td>Angonia (Mozambique)</td>
<td>6/11</td>
</tr>
</tbody>
</table>

**Friar Luis Alfonso Herrera Moreno, Franciscan (OFM) Colombian aged 46, stoned to death in a place called Bonda, Colombia. Friar Moreno was bursar at San Luis Beltran College, run by the Franciscan community of Santa Marta. On 28 June he went by car to do some errands. The next day he was found dead. The police suspect he was killed by robbers.**
Chapter of Mats for the young Friars

Joseph Magro, OFM and Lorrie Zerafa, OFM are going to participate at the Chapter of Mats for the young friars of the Order, which is going to be held between 1st and the 8th July, 2007 in the Holy Land.

Programme

Arrive at Jerusalem, the Convent of the Holy Savior. At 16:00 leave for Nazareth

July 1– Sunday. Nazareth. The mystery of the Incarnation
• Introduction of the friars participant
  Beginning Eucharist presided by the Minister General, Fra. José Rodríguez Carballo.
  Message about the place by Fra. Frederic Manns, OFM
  Concert in the evening

July 2– Monday. Nazareth. The Order today
• Talk by the Minister General
  Work and Sharing
  Festive evening and cultural sharing by the delegates

• Talk The Gospel, Rule and Life by Fra. Lino Cignelli, OFM
  Work, group, sharing and dialogue
  In the evening, Rosary with torches in the piazza of the Basilica

July 4– Wednesday. Galilee. Vocation and mission
• Visit to Cafarnaum and Tabga
  Message and presentation of the place by Fra. Stanislaus Loffreda, OFM

July 5– Thursday. Mt. Tabor. Being transfigured by listening to the Word
• A day of Lectio Divina on Mt. Tabor. Presentation and message of the place by Fra. Frederic Manns, OFM

July 6– Friday. The way to Jerusalem. The passion of the Lord.
• Move to Jerusalem.
  Presentation and Message of the place by Fra Frederic Manns, OFM
  Baptismal liturgy at the Jordan River
  Eucharist at Getsemani
  Solemn entrance into the Holy Sepulcher
  Way of the Cross with the friars of the Custody of the Holy Land

July 7– Saturday. Jerusalem. The Lord has risen!
• Eucharist at the Holy Sepulcher, presided by the Custos of the Holy Land, Fra Pierbattista Pizzaballa.
  Talk by Fra Massimo Fusarelli, Secretary General of Formation and Studies: on the Road to the Future.
  Work, sharing, dialogue
  Dialogue with the Custos
  Festive evening with cultural presentations

• Day at Bethlehem.
  Presentation and message of the place: Fra Frederic Manns OFM.
  Working towards synthesis and conclusions. Message from the capitulars to the whole Order.
  CONCLUDING EUCHARIST. The Minister General presides.
  Renewal of profession
  Festive supper at Ain Karen
17 April 2007

My brothers,

I am grateful to the Minister General and honoured to be appointed visitator general to the Province of St. Paul, renowned for its loyal service to the Church and the Order, and with a history of Franciscan life lived openly and genuinely by friars generous in service and open in fraternity.

I look forward to meeting with each of you!

As you prepare for your chapter in May, 2008 the months ahead are a time of special grace and opportunity. We remember that the last General Chapter through our greeting: “May the Lord Give You Peace” invited us to be born again on the personal and institutional level, to return to the essentials of our experience of faith and spirituality, to fulfill the task entrusted to us as our moment of history. The five Priorities owned by the Order are a key to achieving such goals and understanding our identity as Friars Minor.

The purposes of the General Visitation are similar: “to evaluate and stimulate the activities of the fraternities and the province”; “to promote...the awareness of being participants in the life and activity of the whole Order”; and in the words of St. Clare quoted by the Minister General, to grow in serving the Lord faithfully, progressing “from good to better, from virtue to virtue” (1LIC1 32).

As a province you have been serious and zealous in following Francis and are urged to continue the good work you have begun. I feel privileged to join you on the journey and to learn from you.

I do not pretend to have much to offer except the promise to be with you and to listen to you. I’ve been a friar for 59 years, ordained for 51, a teacher for 40 years, provincial minister for 9 years.

Together let us ask the intercession of our Father Francis, Mary our Mother, the Apostle Paul and the special help of the Holy Spirit in the coming months.

Peace be with you.

Fraternally,

Brother Austin McCormack, ofm.
General Visitor

Mid-Definitorju Provincjali

informazzjoni

- Joseph Ciappara, OFM u Walter Vassallo, OFM iddeċidew li jibdew l-istudji ghas-saċerdożju ministerjali minn din is-sena. L-istudji se jagħmluhom fil-Universita’ ta’ Malta.

- Hajr lil Fr. Emidio Cremona, li ofra $300 għall-ispejjeż ta’ L-AHBAR. Nirringrazzjawh.
kważi perikoluż li wa ra li naċċettaw lil-Ispiru fina jghaddi ż-żmien u nisew minn min qed titmexxja ħajitnna u ma nibqghux nghixu b-imhabba ta' l-ubbidjenza lejn Ġesu' u dakkollu li tfs- ser li nghixu fil-isfera tiegħU. Miżflok ninfethu ghar-rieda t'Alla, naddottaw ir-rieda taghna bhal dik li tmexxienna.

U hawn fejn il-frott ta' l-Ispiru hekk kif miktub f'Ghalatin 5, 22-23, l-imhabba, l-hena, is-sliem, is-sabar, il-ħmien, it-tjieba, il-fidi, il-ħlewwa, r-rażan, nitilfu s-sens taghhom u nkunu vulnerabbli aktar ghal dak li joffri ġisim-na. Barra minn hekk, qatt ma nkunu nistgħu nergħu nesperjenzaw id-doni, jew ministeri nġohitja lina bhalha Knisja permezz ta' Pentecoste, donn li P. Raniero Cantalamessa jsejħihom l-enerġija nuklejari ta' Knisja.


U minn hawn hemm bżonn li nitiłqgħu - Fi ftittxija u ftuh fl-Ispiru taghna li jinżel ferm aktar fil-fond minn fejn se jasal l-klem li se jintqal u jitwassal lilkom matul dawn il-fitt jiem. Hawnhekk fejn issir stedina formal minn Alla lilkom, fejn permezz ta' tiġdid ta' l-Ispiru s-Santu fl-gheruq tal-hajja tagħkom in-nar li niżel mis-sema fuq l-appostli ġerja jmiss b'mod radikali l-hajja ta' kull wieħed minnkom. U fejn il-frott u d-doni ta' l-Ispiru s-Santu jsibu hamrija fejn »jsplodu« u jdawwlu u jimlew hajjikom b'abbundanza u permezz tagħkom il-hajja ta' dawk kollha li Alla jgħoġbu jibgħat fi triqatkom. Qiegħed wara l-šieb ihhabbat... jistenna lilkom biex jidhilol...

1130 – 1230: Ezekjiel 36, 26 Nġhatikom qalb ġidda u ruħ ġidda rqiegħed ġfo fikom; u nneħħi minn ġisim-kom il-qalb tal-ġebel u naghiktikom qalb tal-laħam flokha.

2 Jum

3 Jum

0700 – 7.45: Tifhir ta’ Sibh il-Jum u Uffiċċju tal-Qari b’mument ta’
Meditazzjoni
10.45 – 11.30: Kant u adorazzjoni minn Jekk l-Ispirtu ta’ dak li qajjem lil Kristu mill-imwiet iqajjem g mill-imwiet jg Jekk l-Ispirtu ta’ dak li qajjem lil Kristu mill-imwiet iqajjem g mill-imwiet jg Jekk l-Ispirtu ta’ dak li qajjem lil Kristu mill-imwiet iqajjem
g mill-imwiet jg Jekk l-Ispirtu ta’ dak li qajjem lil Kristu mill-imwiet iqajjem
g mill-imwiet jg Jekk l-Ispirtu ta’ dak li qajjem lil Kristu mill-imwiet iqajjem
g mill-imwiet jg Jekk l-Ispirtu ta’ dak li qajjem lil Kristu mill-imwiet iqajjem
g mill-imwiet jg Jekk l-Ispirtu ta’ dak li qajjem lil Kristu mill-imwiet iqajjem

Rum 8, 11
0930 – 1015: Quddies u kant/adorazzjoni
1015 – 1045: Break
10.45 – 11.30: Kant u adorazzjoni minn lajċi b’ifkukar fuq talb għat-tiġdid ta’ l-Ispirtu, b’talk u esperjenza minn individwlu fuq id-diffenza ta’ l-Ispirtu fil-hajja tieghu jew tagħha.
1130 – 1230: Atti 2, 3–4
U dehrulhom islaqhom tan-nar, li tqassmu u qagħdu fuq kull wieħed minnhom. Mtlew il-koll b’Ispirtu s-Santu…
1230 – 1300: Lunch
1330 – 15.30: Hin ta’ mistrieħ ta’ taffiex fil-bl-Imhabba tal-Missier

4 Jum

0700 – 7.45: Tifhir ta’ Sibh il-Jum u Uffiċċju tal-Qari b’mument ta’
Meditazzjoni
0900 – 0930: Hsieb tal-ġurnata
Ejja Spirtu is-Santu, ejja...
L-aktar kundizzjoni mportanti biex nirċievu l-Ispirtu s-Santu mhix il-merti u l-virtuġiet tagħna. Imma hija x-xenqa, bżonn xilenti, għatx..., “Min jieħdu l-ghatx, jiġi ghandi u jixrob....dan qalu ghall l-Ispirtu li kellhom jirċievu...Gw 7, 39
Hawn tinhass kemm wieħed għandu jixtieq li jagħmel tieghu il-kliem ta’ salm 63... Lilek herqan infinitex.... Ruhi bil-ghatx għalik...Ghalik imxennax jiġi, bhal art nixfa, mahrura, bla ilma...
0930 – 1030: Quddies u kant b’sejha għall-tiġdid fl-Ispirtu
1030 – 1100: Break
1130 – 1230: Rum 8, 11
1230 – 1330: Ċel
1330 – 15.30: Hin ta’ mistrieħ ta’ taffiex fil-bl-Imhabba tal-Missier
1600 – 1700: Talb u Kant filmkien
1700 – 1730: Break
1730 – 1830: Lectio Divina fuq Gw 3, 3-8
1900 – 1930: Ghasar

5 Jum

0700 – 7.45: Tifhir ta’ Sibh il-Jum u Uffiċċju tal-Qari b’mument ta’
Meditazzjoni
0900 – 1000: Hsieb tal-ġurnata
L-AHBAR ĠUNJU 2007
1 Cor 12,
Ghada it-Tnejn, 4 ta’ Ġunju,
Mons. Sylvester Magro, OFM
Vigarju Ġenerali ta’ Benghazi u
Mons. Giovanni Martinelli, OFM,
Vigarju Ġenerali ta’ Tripli se
jaghmlu Vista Apostolorum
lill-Qdusija Tieghu
l-Papa Benedittu XVI.
Rapport shih kif ukoll ritratti
se jkunu ppublikati fil-harga li
jmiss ta’ L-AHBAR

Il-Vigarju Ġenerali ta’ l-Ordni, Fra
Francesco Bravi, OFM, kiteb ittra
ta’ ubbidjenzja (22.05.07), fejn f’isem il-Ministru Ġenerali wera l-
apprezzament lill-Provinċja biex Fra Sandro Overend, OFM
jinghaqad mal-fraternita’ tal-
Palestrina, fraternita’ li se tkun
tiddependi mill-Ministru Ġenerali
tal-Ordni. Dan hu proġett ġdid li
l-Ordni qed iwettaq. Ara L-AHBAR
ta’ Frar.

Irtir Inter-Frangiskan
Porziuncola Retreat House, Bahar iċ-Ċaghaq
It-Tnejn sal-Ġimgħa, 5 - 9 ta’ Settembru, 2007
P. Michael Camilleri, O.P.

Sorijiet Frangiskani Missjunarji ta’ Marija
imutu f’aacċidenti tat-traffiku
Fil-jiem li ghaddew diversi sorjjiet frangiskani Missjunarji ta’ Marija
(FMM) korrew u ohrajn mietu f’aacċidenti tat-traffiku:
• Kanada: Soru tmut u tnejn ohra korrew serjament.
• Indja: Erba’ sorjjiet imutu. Tnejn mietu fuq il-post u tnejn ohra
mietu l-isptar.

4-6 L-Ispirtu s-Santu ghadu jfawvar il-
Knisja bid-doni. Hadd ma jirċevi d-don ta’ l-Ispirtu ghalh ġnifsu ghax l-Ispirtu
jingħata ghal bini tal-Knisja li ħija l-ġisem ta’ Kristu. Ħin ta’ sharing....

1000 – 1030: Break
1100 – 1130: Kant u talb u ghat-tiġdid
fl-Ispirtu u ringrazzjament
1130 – 1230: Quddies
1230 – 1330: Ikel
1330 – 15.30: Ħin ta’ mistriew u talb
individwali/Tea – Coffee break
1600 – 1700: Talb u kant flimkien –
Tiġdid tal-Professjoni

Sorijiet Frangiskani Missjunarji ta’ Marija
imutu f’aacċidenti tat-traffiku
Fil-jiem li ghaddew diversi sorjjiet frangiskani Missjunarji ta’ Marija
(FMM) korrew u ohrajn mietu f’aacċidenti tat-traffiku:
• Kanada: Soru tmut u tnejn ohra korrew serjament.
• Indja: Erba’ sorjjiet imutu. Tnejn mietu fuq il-post u tnejn ohra
mietu l-isptar.
Esperienza Frangiskana f’Assisi


F’dan is-santwarju, l-istudenti għamlu s-sena tan-novizzjat u huma (il-grupp) ser ikunu mlqgħa minn il-fraternita’ ta’ formazzjoni. Ser tkun anke okkażjoni biex iż-żewġ postulantijiet jaraw minn qabel l-ambjent li fih qed isir in-novizzjat u anki jiltaqgħu mal-ħaħwa tal-Provvinċja Serafika li din is-sena qed jagħmlu s-sena tal-prova.

Fl-1 u t-2 ta’ Awissu, jinghaqdu flimkien ma’ ħaħwa u mijiet ohra ta’ pellegrini biex jiċċelebraw il-festa ta’ Sidna Marija, Sultana tal-Angli u Omri il-mahfra, il-festa tal-Porziuncola.


F’dan l-istess ŋmien numru kbir ta’ żgħażagħ mill-Ewropa kollha ser ikunu Assisi fuq il-passi ta’ Frangisku.


Angelus, Papa Benedittu XVI, 03.06.07
Messagg li l-Papa qrah bil-Malti ċar hafna.

KONT TAF LI
Fra Gwido Schembri, OFM kien wiehed miż-żewġ studjużi li eżaminaw l-atti kollha tax-xhieda (88 persuna) u li kienu jikkonsistu f’1,578 pagna. Huwa ippreżenta r-rapport pożittiv fil-31 ta’ Ġunju 1987. IL-MUMENT, 03.05.07.

L-AĦBAR ĠUNJU 2007
75 Sena tas-Sorijiet
Franġiskani tal-Qalb Bla
Tebgħa ta’ Marija fil-Ħamrun


Kien il-ħamsa u għoxrin ta’ Awissu ta’ 1859, meta Suor M. Katerina Troiani, illum “Beata” u “Fundatrices” tal-kongregazzjoni, flijmien ma’ hames klawstrali ochra, halliet il-monasteru ta’ Ferentino fiċ-Ciocaria, l-Italja t’Isfel u bdiet triqtha lejn l-Eğittu fejn kellha tkun il-missjoni taghhom.


B’kuraġġ kbir u fehma soda Suor M. Caterina qalet lil shabba dawn il-kelimet “Wasalna sa hawn, ninsabu bejn sema u ilma... nibqgħu sejrin lejn il-missjoni tagħna.”


Fl-Eğittu sabu ruħhom imdawrin b’faqar u miżerja fejn il-maġgoranza tan-nies kienu lsiera u s-sinjuri kapitalisti.

Hawn il-Beata Katerina Troiani ddeċidiet li thalli l-klawsura u tiddedika ruħha ghall-appostolat. Għalhekk kellha twaqqaq Istitut ġdid awtonomu biex twettaq din is-sejha t’Alla.

Il-Kongregazzjoni l-ġidida baqgħet tikber fl-Eğittu u l-Italja ta’ fuq. Iżda ma setgħet qatt tinsa li l-gżira ta’ Malta kienet hemm lesta biex tilqaf il-lu l-Italja ta’ fuq. L-ewwel dar f’Malta kienet f’Ħaż-Zabbar u mbagħħad infethet dik tal-Birgu.

L-iskola tal-Hamrun inbriet wara talba mill-ministeru Taljan ta’ l- afflictijiet barrnin li kien wieghed sussidju kull sena b’riżq dan l-impenn u t-taghlim li kien mehtieġ.  

Meta waslu biex jifthu l-iskola, il-gvern Ingliż ma tax il-permess li tintefah. Dan ġara minhabba s-sitwazjoni politika, anki ghaliex mal- lingwa Ingliża u Frantiża, hjata, rakkmu, mużika u pittura kienu sa jghallmu wkoll il-lingwa Taljana.  

Wara hafla talb u noveni u bil-ghajnuna ta’ xi hbieb, fl-ahhar il-permess ingħata u l-iskola nfethet.  

Naqraw fil-kronaka li f’dan iż-żmien is-sorjiżet kellhom jissellfu xi flus biex jghixu.  

Din il-ġraja li qeghdin ifakkru l-Ahwa Sorjiżet Frangiskani tal-Qalb Bla Tebgha ta’ Marija, hija tifkira ta’ storja mimlija kuragg u sfdi. Tifkira ta’ dak l-ispirtu missjunarju ta’ l-istess Beata Katerina Troiani li ghadu ħaj bejn dawn il-hitan u kull fejn is-sorjiżiet taw il-hidma taghhom. Tifkira ta’ dak l-ispirtu Frangiskani fis- sempliċità tieghu, spirtu ta’ sagrifica u dedikazzjoni.  

Sal-ġurnata tallum, hafna sorjiżet, patrijiet u lajči, b’serjetà kbira ddedikaw u qed jiddedikaw ħajjithom għall-edukazzjoni kemm nisranja u akkademia ta’ hafna żgħażagħ biex bħala ċittadini Maltin isibu posthom fis-soċjetà ta’ żmienhom u jagħmlu unur lil Malta.  

Attwalment is-sorjiżet għandhom żewġ kunventi qrib il-patrijiet, jiġifli l-Hamrun u récentement f’Bahar iċ-Ċaghaq. Fil-Hamrun huma jumexxu skola li tilqa’ fiha aktar minn 600 studenta.
**Introduzzjoni**

Nobiliem pulchritudinem: is-sbuhiija nobbli li titkellem dwarha l-Kostituzzjoni tal-Konċilju Vatikan II dwar il-Liturġija, huwa motiv tajjeb biex napprofondixxu r-rapport li jeżisti bejn is-sbuhiija u l-liturġija. Jekk infatti minn benda r-referiment għall-Konċilju Vatikan II huwa neċessarju, minn naha l-ohra, diskors fuq is-sbuhiija u l-liturġija. jista’ jsir biss b’referiment għaċ-ċelebrazzjoni.

Min għandu fitt taż-żmien jiqtakar il-bidliet kbar li ġabet maghha r-riforma liturġika miltuba mill-Konċilju Vatikan II. L-ewwel u qabel xejn ġew imġedda l-kotba liturġiċi b’żieda kbira ta’ testi bibliċi u ewkoloġiċi: ġew sempilifikati r-rubrili u l-ġesti, u l-ispażji ċelebrattivi ġew determinati ahjar. Ġew ukoll imġedda l-llibes, il-kant u l-mużika.


Dim il-bidla kkaratterizzat b’mod specjali l-liturġija pontifikali tal-Papa Pawlu VI li anke permezz tat-televiżjoni riedet tidher ġhala eżempju ta’ kif għandu jiċċelebra kull isqof fil-Knisja tieghu. Hekk il-Papa beda jidher mhux aktar bhala xi re imma sempliment bhala l-isqof tal-Knisja ta’ Ruma li tmexxi fl-imħabba l-Knejjes kollha.

**Is-sbuhiija tal-liturġija**


Biex nifhmu s-sbuhiija tal-liturġija rridu nitiqgu mill-kunċett ta’ Knisja li hija fil Kristu, sagramenti jiġifieri sinjal u strument ta’ l-ghaqda sħiha ma’ Alla u tax-xirka tal-bnedmin kollha. F’dan is-sens, il-Knisja bhala sinjal, tagħmel possibi li b’xi mod nipperċepixxu lil Kristu bhala sagrament ta’ salvazzjoni.


Il-ġesti fil-liturġija huma maqportanti għaliex huma l-ġesti ta’ Ġesū. Fiċ-ċelebrazzjoni liturġika u fil-ġesti li l-liturġija tirrikkijied, l-Knisja tagħmel preżenti l-ġesti tal-Mulej Ġesū. F’dan is-sens, il-ġesti liturġiċi huma sbieħ minnhom infushom qabel dak kollu, sabiħ jew ikrej li nistgħu nizdū ahna!

Il-Vangelo jippreżentawilna l-ġestwalità konkreta u umana ta’ Ġesū li jimmxi, jibierk, imiss, ifeijaq, jghaffeg fit-tajn, jera’ ghajnejh lejn is-sema, jaqsam il-ħobż, jiehu f’diejh il-kaliċ bi-inbid... Ġestli l-liturġija tagħmel tagħha fiċ-ċelebrazzjoni tas-sagramenti mqaddsa. Imma x’jaghmel sabiħ il-ġesti tal-Mulej Ġesū? It-tiżżin tas-sala? Il-mod ta’ kif il-mejda kienet
tikkaraterizza l-bini tal-knisja bħala post imdawwal, spazju ta’ ħelusi u mhux ta’ bżiża ta’ simpattija aktar milli ta’ kontra posizzjoni, spazju ta’ kondiżjoni u solidarjetà, speċjalment ma’ l- iqfar fost il-fqar. Din is-sbuhija trid tidher fiċ-ċelebrazzjoni tal-liturġiija, fl-ispazju cċelebrativi tagħha imma l-aktar fil-persuni, l-ġebel ħaj li ħajmel il-Knisja.

**Ġest, kelma, żmiem, spazju u ordni**


Dawn il-mistosqijiet jighinuna nifmu l-essenza tal-liturġiija imma niċċaraw ukoll is-sens tal-partecipazzjoni attiva li...
L-ispazji celebrativi


Elementi importanti ohra huma x-xbixha tal-Kurċifiss, hdejn jew fuq l-altar, li għandha tkun wahda devota u artistika kif ukoll il-gandlier għall-blandun ta’ l-Ghid li għandu jsib postu ġdejn l-ambone, anke matul iż-żmien tas-sena meta il-blandun magħmul mix-xemgha (mhux pipe tal-
Il-ġmiel tal-holqien


Il-preparazzjoni taċċelebrazzjoni

Ċelebrazzjoni sabieha tiddependi hafna mill-mod ta’ kif tkun ġiet ippreparata minn qabel. Għalhekk il-kotba liturġiċi mġedda wara l-Koneċliju Vatikan II huma introdotti minn dahla teologika-liturġiċi dwar irrit li trid tiġi studjata minn qabel.


Konklużjoni


Jekk irridu liturġija tassew sabiha rridu nhalluha tmexxina bl-ispirtu tagħna. Is-sbuhija
The Shepherd’s last call
Reviewed by Norbert Ellul-Vincenti, OFM


This is the eighteenth annual collection of the local Bishop’s speeches. Until 1993, selections from the speeches were published, but since 1994, the success of the previous issues has argued in favour of their complete publication.

There are 27 speeches in the latest edition, including the homily Archbishop Mercieca made at his own valedictory Mass (18 January 2007) and that during the Ordination Ceremony of his successor, the Dominican Mgr. Paul Cremona (26 January 2007).

Mgr. Mercieca will go down in history as the man who knew how to pour oil over troubled water by keeping his counsel. He talked not in terms of building bridges but of bringing down dividing walls. He knew how to keep silent and hold his peace. Some people would even say he kept his peace too much. But they would be doing him wrong. He came on during a very tricky time of our history and he is, after all, his own man, and “probably” knows his pros and cons regarding his personal abilities more than any of us. He certainly knew how to act, when necessary, and even to speak out when required. The present collection is a lasting proof of his solid teaching.

Other print proof rests in the previous edi-
A personal glimpse of what made him tick can be found in that dignified homily of his Last Mass, which must surely rank as one of the most eye-opening speeches of an outgoing leader in recorded Maltese history. There shine his profound humility, his wisdom, his tact, as well as his holiness. In asking for pardon for possible shortcomings and in his refusal to brag or make excuses, he bows out in the blinding glare of the Good Shepherd’s lantern.

The contents of this book weigh heavily in favour of the family, being assailed massively abroad and, by a short-sighted imitation, also at home. He talks about the media’s role in defending the family and the common good. He talks about the value of charity and the need for reconciliation and forgiveness.

He has words on the ethics of work and condemnation for violence as well as awareness of the difficulties and the need to beware of racism and separatism when strangers land on our shores looking for opportunities they missed at home.

He is shocked by EU Parliament’s favouring of human embryonic stem cell research, re-iterates the Church’s stand on human life beginning at the very moment of the piercing of the ovum, and asks for care, locally, to safeguard the dignity of new progeny.

He talks to the police about their role, the importance of their formation, their challenges, and the need to examine consciences in order to make sure that their services are truly altruistic and in favour of the citizen.

Everywhere, the Archbishop talks about peace, unity and the strength and dignity of the family. This book is a worthy tribute to the Archbishop’s last year in office.

Production is by media Centre, editing by the Public Relations Officer (Charles Buttigieg), and copy correction by Can. Karm Zammit. Stefan Cachia drew up the index.

The analytical index will help the reader find what he wants if he desires to read by subject of interest or if he is looking something up. It lists 133 different subjects treated by the Archbishop during his last year in the chair.

Of excellent quality, the photographs that are included, while they could have been more of a visual record of the period concerned, are restricted, this year, to the Archbishop’s thanksgiving Mass and the Ordination of his successor.

The book can be obtained for Lm1 from the P.R.O. office at the Curia in Floriana.

**HOLY LAND**

**Franciscan Printing Press Moves House**

Located for 160 years in one of the courtyards of Saint Saviour’s Monastery at Jerusalem’s New Gate, the Franciscan Printing Press moved to a new location during the course of May, 2007. A business office at Saint Saviour’s will still serve the Press’ clients. It has been established in the small courtyard near the main door on Saint Francis Street, but can also be accessed by entering through the New Gate.

The move was necessary because of the renovations being made in view of bringing together all the Custody’s administrative offices. The Press itself is now settled under the wings of the Bethpage convent on the eastern slopes of the Mount of Olives.

Buildings already belonging to the Custody of the Holy Land were restored and adapted for the use of the fifteen Palestinian employees of the Press. New Christian life will be brought to the neighborhood, since the Printing Press is adjacent to Saint Francis Residence, construction on which is almost finished and which will soon house seventy Christian families. This entirely new residence was built by the Custody as part of its work on behalf of the Christians of the Holy Land, and more specifically, its “Homes and Rentals” project that seeks to consolidate the Christian presence around the Holy Places.
On the road

All we have to do to catch a glimpse of the future of Franciscanism is to make us present-day Franciscans look at ourselves in a mirror: Is a constant commitment to the Gospel seen in us? Is gospel audacity perceivable in our lives? Or has the evangelical flame, which was glimpsed in the life of Francis and of many of our brothers during these 800 years of history, been extinguished? What we are now will not be the Franciscanism of the future. If we do not want the soul to dry up or the life to wither during our existence, if we do not wish to live in emptiness and to self-destruct, we have to return to the Gospel. Without commitment to the Word we will not preserve any embers for the future. If we do not give time to submerging ourselves in the Gospel because of the evangelical works we are carrying out, we are changing ourselves and the work we do into a god. If we do not want the next generation to be aborted or to be a stillbirth, let us return to the Gospel, let us be converted to the Gospel, let us have the audacity to live the Gospel.

What are we disposed to do on the individual, Entity or Conferences levels to revitalise our life and mission on the basis of the Gospel? What are the most urgent changes we are being asked to make in order to dare to live the Gospel?

(Meeting with the Presidents of Conferences, May 2007, Br. José Rodríguez Carballo, Minister General)

Spain – A Holy Year at the Monastery of St. Toribio of Liébana in Cantabria

The Minister General blessed a statue of St. Francis and inaugurated a rotunda in his honour in Viveda (Santillana del Mar-Cantabria), on the 21st April 2007, at the conclusion of the celebration of the Holy Year in the monastery of St. Toribio de Liébana and of the 50 years since the return of the Franciscans to Santander. Present at the event were a numerous group of the Franciscan Family and the President of the Council of Cantabria, Mr. Miguel Ángel Revilla, accompanied by some Councillors. The bronze statue, the work of the sculptress Mercedes Rodríguez Elvira, represents “St. Francis of Assisi, evangelical pilgrim”. Written on the commemorative plaque is: “The Pilgrim Brother Francis, the Poverello of Assisi, passed this place. He lodged, according to the legend, in the medieval tower of the Calderon’s. 1214-2007. The Pilgrim Way of Santiago and Liébana”.

After the inauguration, the Minister General, accompanied by Br. Miguel Vallecillo, General Definitor, went to the nearby sanctuary of St. Toribio of Liébana, where he presided at the Eucharist for the official closing of the “Door of Pardon”. More than a million pilgrims from Spain, other European countries and from the American Continent passed through this doorway during the jubilee year (16th April 2006 – 21st April 2007). The “Lignum Crucis”, the largest piece of the cross of our Lord Jesus Christ, is preserved in this sanctuary, which has been served by the Friars of the Province of Arantzazu since 1961.

Australia – Elective National Chapter of the SFO in Oceania

The elective Chapter of the National Fraternity of the SFO in Oceania was celebrated in Sydney from the 27th to the 29th April 2007. Lucy Almirañes, Counsellor to the Presidency, and Br. Ivan Matić, OFM, Assistant General to the SFO, presided over the elective Chapter in the name of the CIOFS Presidency.

About 50 Chapter Members and various regional Assistants were present at the Chapter. Present was Br. Carl Schafer, OFM, National Assistant to the SFO, who illustrated the situation of the spiritual
and pastoral assistance on the national level. The text of the new National Statutes, which have to be ratified by the CIOFS Presidency, were also approved.

The election of the new National Council was held in the afternoon of the 28th April. Helen Britton was re-elected as the National Minister and Sandra Tilley was elected as International Councillor. As the international meeting of You.Fra, to be held in Sydney during the World Youth Day (15th – 20th July 2008), is being prepared, Br. Ivan presented a report on the Young Franciscans.

**Poland – Formators in a Congress**

A Congress for OFM Formators of the North-Slavic Conference was held in the convent of Górą Św. Anny (Poland) from the 16th to the 21st April 2007. Friars engaged in formation from the Provinces of Poland, Slovakia, the Ukraine and a Polish Missionary in Tanzania participated. The Congress was organised by Br. Witosław Sztyk, OFM, who is in charge of a Formation House and is Secretary for Formation and Studies of the Conference, and Br. Sergiusz Baldyga, OFM, Director of the “Three Companions” Vocational Reception Centre.

“The crisis, discouragement and apathy” was the topic of the Congress, which had the aim of deepening and improving the activity of the Formators of the North-Slavic Conference through the expert contributions of various speakers (Mrs. Maria Marquardt, Sr. Hilaria Hatko, Br. Emilian Gołąbek OFM, Br. Syrach Janicki OFM and Br. Sergiusz Baldyga OFM) and the practical involvement of the participants in work-groups.

**Spain – Once again on the road to Emmaus**

The young Friars of Spain and Portugal gathered together with Br. Giacomo Bini in Madrid during the week-end of the 20th to the 22nd of April to share a reflection on “Challenges and Proposals” which have to be faced on the basis of the charism and reality of the Friar Minor. Taking up the message of the Extraordinary General Chapter, it was stressed that, in order not to lose their joy ever again, the entire Order must return to Emmaus, to that place where the disciples, disillusioned and tired, met for the second time with the Risen Lord.

The Order of Friars Minor can be defined as “A contemplative Fraternity-in-mission”. Three elements of being a Friar are underlined in this definition: Fraternity, Prayer and Evangelisation. To discard one of the three would mean closing down the charism completely. All this must be lived in a dimension of renewal. Br. Giacomo invited all to jump the walls of our institutions by bringing the Gospel to the man on the street.

It is the Gospel which asks us to invent new ways and means of joyfully building fraternity which, in order to be placed at the disposal of the Spirit of God and able to create new life each day, would break every image of Church that seeks to defend its own spaces. Today we are living a situation of excessive work, which impedes our being available to bring the renewal to fulfilment, which Br. Giacomo tried to centre on evangelisation on the basis of the fraternity.

The young Friars accepted the invitation to take risks. Every new experience, though brief, would never be a failure, it would be an experience, and every experience is a source of life. What did St. Francis get out of his visit to the Sultan of Egypt? Nothing! The greatest risk is not to take a risk. The meeting was like a glass of cold water at mid-day.

Br. Giacomo shared the beginning of his new mission: living in a European itinerant fraternity, initiated for the mission in whatever place it may be called to. One of the priorities of this new fraternity will be to strengthen the franciscan presence on the “Santiago Way”, to receive the pilgrims going to Compostela and also to involve the new itinerant fraternity of Vega de Valcarce in creating an international community composed of Friars of different languages.

**Spain – Reception of pilgrims on the way to Santiago de Compostela**

“The St. Francis of Assisi Place of spirituality” will open its doors in the franciscan convent of Santiago de Compostela again this year, from the 15th June to the 10th September. It is a matter of a space reserved exclusively for the reception of pilgrims who arrive on foot or bicycle at the Cathedral
of Santiago (Galicia, Spain) in accordance with the words of Francis: “accept all those who may come to you”.

More than 100,000 pilgrims passed through the Cathedral in 2006. A great increase in Italian pilgrims was noted.

The “Place of Spirituality” is a franciscan challenge on the Santiago Way. A part of the convent is assigned for the purpose of receiving the pilgrims and of offering them the possibility to spend the night free of charge and to share the franciscan spirituality around the Crucifix of San Damiano. It is, at the same time, a possibility to open up new horizons for ecumenism and inter-religious dialogue (seeing that many people who profess their faith in other Christian Churches, and even Buddhists, join the pilgrimage) in addition to pastoral work (the majority of pilgrims are Catholics).

The reception is made by Friars with the help of some volunteers or of those who reside in the convent during their stay in the city and share life and table with the fraternity of Santiago. Another 10 Friars from different parts of Europe, among them the Friars of the recently established Itinerant Fraternity and one Conventual Friar, will join the experience this summer.

For further information see: www.franciscanos-santiago.org (“albergue conventual para peregrinos cristianos”), or write to: pacocastro7@hotmail.com.

Island of Mauritius – Formation Course, Visit and Elective Chapter of the SFO

A course of formation on the SFO-You.Fra and spiritual assistance for Friars, Sisters and Secular Franciscans of the islands of Mauritius, Reunion and Madagascar, was held in the Foyer Fiat House in Rose-Hill, the Island of Mauritius, from the 13th to the 19th April 2008. The course was organised by the National Council of the SFO of the Island of Mauritius and the Presidency CIOFS, with help of the local Spiritual Assistants, Br. René Coutagne, OFM, and Br. Krisnah Ramsamy, OFM.

4 Friars, 19 Franciscan Missionary of Mary Sisters, 12 Secular Franciscans, 2 representatives of the You.Fra and one Secular Franciscan from Rwanda participated. The new National Assistant for Madagascar, Br. Roger Aimé Rabemahafaly, OFM, was also present.

The course was animated by Benedetto Lino, Counsellor to the Presidency, and Br. Ivan Matić, OFM, Assistant General to the SFO, in the name of the CIOFS Presidency.

The pastoral and fraternal visitation of the National Council of the SFO of the Island of Mauritius was held on the 20th April and the Elective National Chapter, in which Marie Thérèse Soobaroyen was elected National Minister and International Councillor, was held on the 21st-22nd April. There were about 80 Chapter members.

Benedict XVI will visit Assisi on the 17th June

The Pope will arrive in the Umbrian town by helicopter and will be received by Msgr. Domenico Sorrentino, Archbishop, Bishop of Assisi-Nocera Umbra-Gualdo Tadino, and by other religious and civil authorities at Rivorto.

He will go to San Damiano and then to Santa Chiara by car for a brief stop-off for prayer in private.

He will celebrate Mass in the lower Basilica of St. Francis at 10.00 hours and will recite the Angelus at the end. There will be lunch with the Bishops of Umbria, the religious community and retinue in the Sacred Convent at 13.00.

The Holy Father will also greet the German Capuchin Poor Clares.

There will be a meeting with the clergy and religious in the Cathedral of San Rufino at 16.45.

The day’s programme will come to an end at St. Mary of the Angels with a private visit to the Porziuncola and a meeting with young people in the square in front of the Basilica.

Angola - Implantatio Ordinis

The first two Angolan Friars Minor will make their Solemn Profession in June this year. The mission in Angola has twelve solemnly professed Friars, eleven Brazilians and one Colombian, who will be soon joined by the two newly professed Angolans.

The Entity has four Postulants and about twenty aspirants. It depends, legally, on the Immaculate Conception Province in Brazil.

The “St. Francis of Assisi: evangelisation and theology” award
The Pontifical University Antonianum has established the “St. Francis of Assisi: evangelisation and theology” award, to be given for scientific publications of a franciscan nature which deal with the following themes: Sacred Scripture, theology, law and philosophy – the history of the Order of Friars Minor – values of the Gospel and fundamental rights in the legislation of religious institutes – matrimony and the family in the problems of the third millennium in the light of documents of the Church Magisterium.

The publications, of at least 50,000 words, should arrive to the Rector Magnificus by the 30th November 2008, and they will be judged by a commission established by the academic authorities of the Antonianum. http://www.antonianum.ofm.org/ 

Service for Dialogue

The Commission for the Service of Dialogue of the Order is preparing, with the approval of the General Definitory, a Congress on our franciscan presence in countries of a Muslim majority or where there is a significant Muslim minority, to be held in the General Curia, from the 18th to the 21st September 2007.

This is one of the objectives fixed at the beginning of the three-year period in the area of inter-religious dialogue, taking advantage of the celebration of the XXV Anniversary of the first Congress of Franciscans who live among Muslims, held in Assisi in 1982, and of the X Anniversary of the most recent one, held in Sarajevo in 1997. For further information contact Br. Miguel Vallecillo: mvallecillo@ofm.org.

France – Appointment of the Archbishop of Strasburg

Vatican City, 21st April 2007 - Benedict XVI appointed Msgr. Jean-Pierre Grallet, OFM, Titular Bishop of Dardano and Auxiliary in the Archdiocese of Strasbourg (France) since the 27th September 2004, to be the Archbishop of Strasbourg.


Big/small news

* Franciscans between authority and obedience: The Franciscan Institute of Spirituality at the Pontifical University Antonianum (Pontificia Università Antonianum) of Rome held its annual Study day on the topic: “Authority and obedience; The present debate in the consecrated life and in the Franciscan Family” on the 27th April 2007.

Meeting of Franciscan Bishops in Assisi: The Minister General has invited the OFM Bishops of the whole world to a meeting with the General Definitory on the occasion of the VIII Centenary of the foundation of our Order.

The meeting will be held in Assisi and Rome from the 18th to the 22nd June this year. There will be a solemn concelebration in St. John Latern, presided by a delegate of the Holy Father. A special audience with the Pope has been requested.

* Br. Maurizio Faggioni, of the Province of St. Francis ‘Stigmatised’ (Italy), was appointed a Counsellor to the Tribunal of the Apostolic Penitentiary by Benedict XVI on the 16th May 2007.

* Assisi – Meeting of European young people, 2007: The Friars Minor of Europe (UFME), in the certainty that Francis of Assisi is a light still capable of illuminating the path of our peoples and of giving hope to the hearts of present-day men and women, invite young Europeans – from 18 to 30 years of age – to meet in order to discover the franciscan roots of our continent. See the web-site: http://www.assisi2007.org

New Ministers Provincial

Br. Vítor José Melícias Lopes was elected Minister Provincial of the Holy Martyrs of Morocco
Br. Paolo Fantaccini was elected Minister Provincial of the St. Francis ‘Stigmatised’ Province (Italy).
Br. Norbert Plogmann was re-elected Minister Provincial of the Holy Cross Province (Germany).
Br. Hadrian W. Koch was elected Minister Provincial of the St. Elizabeth Province (Germany).
Br. Ivan Sesar was elected Minister Provincial of the Assumption of the BVM Province (Bosnia – Herzegovina).
Br. Francesco Lanzillotta was elected Minister Provincial of the Seven Holy Martyrs Province in Calabria (Italy).
Br. Agostino Esposito was elected Minister Provincial of the Sacred Heart of Jesus Province (Italy).

New Visitators General

Br. Gloriano Pazzini, Province of Christ the King, Italy, to the St. Vigil Province in Trent, Italy.
Br. Giacinto D’Angelo, Province of the Immaculate Conception of the BVM, Italy, to the St. James of the Marche Province, Italy.

Agenda of the Minister General

1st to 5th June: Visit to the Province of St. Peter Baptist (Philippines).
9th to 13th June: Visit to the Province of St. Francis Solano (Peru).
17th June: Assisi, meeting with the Holy Father Benedict XVI on his pastoral visit.
18th to 22nd June: Meeting of the Minister and Definitory General with OFM Cardinals and Bishops, Assisi and Rome.
25th to 27th June: Meeting with the Friars in initial formation from the North-Slavic Conference at Calvary (Poland).
29th to 30th June: Celebration of the Chapter of Mats for young Friars of the Order, together with the General Definitory, in the Holy Land.

The year 2007: Let us dare to live the Gospel!

During 2007, we are asked, in the spirit of The Grace of our Origins, to dare to live the Gospel and we are reminded, in a special way, of the encounter of Francis with the Gospel text of the sending of the disciples of Jesus on mission. “Where are we going?” Towards concrete and prophetic choices in view of the projection of our life and mission. The elaboration of a project of life and evangelisation, rather than being a technical activity, is an exercise in personal and communal discernment. This presupposes an environment of hope, the avoiding of attitudes of conservatism and of pragmatism. To project is to be creative in the present and open to the future. It is, therefore, necessary to know how to read and interpret the signs of the times in the light of faith and of the founding experiences of the charism, while keeping both the internal and the external realities of the fraternity in mind. From discernment are born decisions and orientations which root our evangelisation in the quality of evangelical life, without superficial or suffocating idealisms.. It could happen that “the courage to begin unknown ways of presence and witness” or of “abandoning some social and ecclesiastical situations in order to choose with greater decision the places of frontier and marginality” will be asked of us. Perhaps, also, we could be asked to make a global review of our life and evangelisation in our different presences and forms, always in a path of fraternity and ecclesiastical communion.

Director responsible: Gino Concetti - Redactor: Robert Bahčič
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Mons. Mario Grech, isqof ta’ Għawdex, kiteit ittra (26.05.07) ta’ ringrazjament lil Fra Twanny Chircop, OFM, Kummisserju ta’ l-Art Imqaddsa, ghal mod kif ġie organizzat il-pellegrinaġġ li hu ha sehem. Kif qal Mons. Mario, “nixtieq infissirlek is-sodisfazzjon pastorali tieghi ghall-mod kif għarfa torganizza u tmexxi din it-talba... Inroddlok hajr ukoll ghal dan l-”apostolat” speċifiku li qed twettaq.” Ara p. 40-41
LORETTO, Pennsylvania, May 27, 2007. The Franciscans of the Third Order Regular have elected American Father Michael Higgins as their new superior. The 56-year-old Franciscan was elected as Minister General on Sunday at the 110th General Chapter at St. Francis University in Loretto. Father Higgins succeeds Father Ilija Zivcovic, a friar from the Croatian province, who held the post for the past six years.

Michael Higgins was born in Boston in 1951, and entered the Franciscan Third Order Regular (TOR) Province of the Most Sacred Heart of Jesus in 1978. After his novitiate in Winchester, Virginia, he made his profession of simple vows in June 1980, and of solemn vows in June 1984. He was ordained a priest in June 1985.

Father Higgins has a doctorate in sacred theology from the Antonianum in Rome, 1999, and is nearing completion of another in higher education administration at Capella University in Minneapolis, defending his dissertation in June. Father Higgins has taught theology, religious studies, and Franciscan spirituality at the Franciscan University of Steubenville, Ohio, and at St. Francis University in Loretto, Pennsylvania. He served as director of novices for eight years and has worked as a spiritual assistant of the Secular Franciscan Order. Since 2001, Father Higgins has served as vicar general of the order.

The 110th General Chapter consists of 38 TOR Franciscans representing over 1,000 professed religious in 16 nations.
Il-faċċata tal-ktejjeb tal-liturġija li tqassam ghall-kanonizzazzjoni ta’ l-ewwel qaddis Braziljan San Antônio de Santa’ Ana Galvão, OFM.

Awguri u Xewqat Sbieh!

**F’ DIN IL-HARĦA**

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**ĠUNJU**

1. Fra Ġustinu Sciortino
2. Fra Marcellino Micalllef
6. Fra Norbert Ellul Vincenti
13. Fra Anthony Vella
16. Fra Anton Farrugia
29. Fra Pietru Pawl Meilak
30. Fra Raymond Camilleri
13. Fra Nerik Cassar
14. Fra Kamilli Aquilina
15. Fra Charles Wickman
18. Fra Ġorġ Aquilina
27. Fra Norbert Ellul Vincenti
9. Fra Bernardin Sant

**LULJU**

1. Fra Ġużepp B. Xuereb
4. Fra Ġużepp Vella
7. Fra Albert Gauci
13. Fra Nerik Cassar
14. Fra Kamilli Aquilina
15. Fra Charles Wickman
18. Fra Ġorġ Aquilina
27. Fra Ġustinu Sciortino

**FESTI U BIRTHDAYS**

1. Fra Ġustinu Sciortino
7. Fra Anthony Briffa
2. Fra Marcellino Micalllef
8. Fra Pierre Farrugia
6. Fra Norbert Ellul Vincenti
9. Fra Bernardin Sant
13. Fra Anthony Vella
27. Fra Norbert Ellul Vincenti
16. Fra Anton Farrugia
Fra Guido Schembri
Fra Ġwann Azzopardi
Fra Ġwann Abela
Fra John Muscat
30. Fra Raymond Camilleri
29. Fra Pietru Pawl Meilak
Fra Pierre Farrugia

**L-AHBAR ĠUNJU 2007**

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