

L-AHBAR



PROVINĊJA FRANĠISKANA TA' SAN PAWL APPOSTLU, MALTA. No. 122 1.3.2007



Dun Ġorg Preca
Kanonizzat fit-3 ta' Ġunju

Servizz ġdid fil-Website tal-Provinċja Il-Liturgija tal-Hadd - Format Powerpoint

Fil-website tal-Provinċja, <http://www.ofm.org.mt> wiehed isib servizz ġdid u nteressanti, jiġifieri powerpoints tal-Liturgija tal-Hadd. Dan is-servizz qed jithejja ta' kull ġimgha mill-postulant Joseph Cilia. Dawn il-powerpoints jistgħu jkunu għodda tajba ukoll għal *Lectio Divina*. Il-fraternitajiet tar-Rabat u tal-Hamrun qed jużawhom għal dawn il-laqgħat tal-fraternita'. Il-web master huwa Fra Joseph Magro, OFM.



Il-Ministru Provinċjal Fra Pawl Galea, OFM flimkien mal-Ministri Provinċjali Fra Alfred Calleja, OFMConv., Fra Joe Alessandro, OFMCap. u l-isqof Mons. Mario Grech, waqt ikla li saret f'ġieħ l-Arcisqof Mons. Pawl Cremona, O.P., fil-kunvent ta' San Duminku, r-Rabat, Malta.

Dun Gorg Preca

to be declared saint on 3 June

Overwhelmingly Catholic Malta, her faith going back to the early days of Christianity when the Apostle Paul was shipwrecked here and gave us our religion, last week celebrated the news that a Maltese was at last being made a saint.

All Maltese Catholics rejoiced – the humble, well-liked Monsignor they know better as Dun Gorg will be elevated to sainthood on Sunday 3 June at the Vatican after the consistory of cardinals gave its assent to the sanctification of Mgr Gorg Preca and four other blessed.

The consistory, a meeting of the cardinals in Rome, was called by Pope Benedict XVI after he endorsed a decree of the Congregation for the Causes of Saints which approved the second miracle attributed to Dun Gorg, who founded the Society for Christian Doctrine, MUSEUM, in Malta.

MUSEUM is the acronym of Dun Gorg's Latin motto *Magister Utinam Sequatur Evangelium Universus Mundus* – "Master, may the whole world follow the Gospel". Dun Gorg's canonisation will fittingly be made in the year marking the centenary of his society, which he

founded on 7 March 1907.

It has been a very long road – the cause for the sanctification of Dun Gorg started in 1975 after the miraculous healing of a Charles Zammit Endrich on 3 February 1964 was attributed to him.

The second miracle, which centres around the healing of a baby boy with the intercession of Dun Gorg Preca, goes back to July 2001, two months after the Monsignor was beatified by Pope John Paul II on his second pastoral visit to Malta.

According to the Curia, the baby developed liver complications and was treated by paediatricians at St Luke's Hospital. The child's condition worsened and he was taken for specialised treatment at King's College Hospital in London.

On 14 July, the doctors said the baby needed a liver transplant, and that it was its only hope of survival; however, a donor liver reserved for the baby was found to be incompatible. At the end of their wits, the parents prayed to Blessed Dun Gorg Preca to intercede on the baby's behalf and the child was touched with a glove used in the exhumation of Dun Gorg's body.

On 20 July, the baby's condition improved

and its liver started to function properly. Four days later, the doctors decided the baby boy no longer needed a transplant. Today, the child is a healthy five-year-old and attends school regularly.

In July 2004, the Maltese ecclesiastical authorities began studying the case to decide whether it should be passed on to the Congregation for the Causes of Saints, in Rome.

On 17 December 2004, the congregation decided that the process begun in Malta was valid and on 23 February last year, medical experts gave their favourable opinion on the baby's case. On 30 October 2006, the congregation's theologians gave their nihil obstat and this led to the approval by the Congregation for the Causes of Saints on Wednesday 10 January 2007, endorsed by Pope Benedict XVI on 14 February.

Dun Gorg Preca left an indelible mark on Maltese society and contributed immensely to the evangelisation of the Gospel among children and youth in society.

Today, there are over 100 MUSEUM centres and it has 1,100 members who teach around 20,000 boys and girls in Malta, Gozo, Australia, Peru, the Sudan, the United Kingdom, Kenya and Albania.

Il-Ħajja tal-Beatu Ġorġ Preca

It-Twelid

Ġorġ Preca twieled il-Belt Valletta nhar it-12 ta' Frar 1880. Missieru kien is-sur Vinċenz Preca u ommu kien ijsimha Natalie nee Ceravolo. Hu kien is-7 minn 9 aħwa. Missieru kien merkant imbagħad spettur tas-sanita' u ommu kienet għalliema. Iċ-ċkejken Ġorġ gie mghammed ħamest ijiem wara li twieled, jiġifieri fis-17 ta' Frar 1880, fil-knisja ta' Santa Marija ta' Porto Salvu, magħrufa aħjar bhala San Duminku. Missieru xtaq ħafna li jsemmih Ġorġ, għax dak kien l-isem ta' missieru stess (in-nannu ta' Dun Ġorġ). L-isem 'Ġorġ' ifisser 'wiehed li jaħdem l-għelieqi'. U hekk kellu jkun Dun Ġorġ meta jikber... haddiem fl-għelieqi tal-Mulej Ġesu'.

Ġorġ salvat mill-Għarqa!

Dun Ġorġ kien għad kellu madwar 5 snin meta, fil-festa tal-Madonna tal-Karmnu, is-seftura Filomena ħadet lilu u lil hutu x-xatt tal-Belt. Iċ-ċkejken Ġorġ lemaħ qasba tghum f'wiċċ l-ilma. Billi riedha u l-baħar kien jidher lixx qisu hġieg, kif medd siequ baqa' nieżel u kien ser jegħreq.



Għall-ghajjat tas-seftura, Mikiel il-barklor li nzerta fil-qrib resaq bid-dghajsa u salvah mill-għarqa.

F'dak il-hin li kien se jegħreq, missieru kien qiegħed fil-knisja tal-Karmnu, il-Belt, għall-festa u, billi ħass dwejjajq kbar fuqu, quddiem il-kurċifiss talab: "Ehles lili u l-familja tiegħi minn kull periklu." U jidher li Alla sema' t-talba tiegħu.

Profezija

Darba wahda, meta kellu xi sittax-il sena Dun Ġorġ kien sejjer lura bil-mixi bħas-soltu mil-Liċeo fil-Belt lejn id-dar tiegħu fil-Ħamrun, fejn issa kienu marru joqogħdu. X'

hin wasal il-ġnien tal-Mall il-Furjana, iltaqa' ma' Dun Ercole Monpalao, saċerdot imdaħħal fiż-żmien u baqgħu mexjin lejn il-Ħamrun flimkien.

Hin minnhom, meta waslu f'nofs il-Mall sewwa, Dun Ercole waqaf u b'serjeta' kbira dar fuq Dun Ġorġ u qallu: "Preca, int għad tikber, issir qassis u nies li jirrispettaw 'l Alla jidhlu fil-ħbiberija tiegħek u int tidhol fil-ħbiberija tagħhom. Int issib xortik permezz tagħhom u huma jsibu xortihom permezz tiegħek.

Aktar tard, Dun Ġorġ induna li din kienet profezija li sehhet bit-twaqqif tas-Socjeta' tal-Museum għax

hu sab xortih mas-soċi li kien jgħallem u s-soċi sabu xortihom bit-tagħlim ta' Dun Ġorġ.

L-Ewwel Laqgħat

Dun Ġorġ kien johroġ jiltaqa' ma' xi żgħażaġh f'għalqa quddiem il-knisja tal-Ħamrun. Hemm saru ħbieb u kien joqgħod ikellimhom u jgħallimhom. Minn fost dawn iż-żgħażaġh li kienu jiltaqgħu fil-għalqa, Dun Ġorġ darba ġibed fil-ġenb lil Ewġenju Borg, żaġġuzgħ fuq ruħu, u qallu: "Nhar il-Ħadd wara nofs in-nhar immorru passigġata flimkien. Ġib miegħek biċċa ħobż, basla, biċċa gobon u flixkun inbid." Qallu wkoll iġib miegħu l-Bibbja u ftehemna dwar il-ħin.

Il-Ħadd wasal u x'ħin iltaqgħu, qabdu t-triq tar-raba', in-naħa ta' Santa Venera, daħlu f'għalqa, sabu sigra tal-ħarrub u poġġew taħtha jistrieħu fuq blata. Hemmhekk, Dun Ġorġ qaġgħad jispjega l-Bibbja lil Ewġenju Borg. U dawn il-laqgħat komplew isiru. Kienu fost l-ewwel laqgħat li minnhom żviluppat is-Socjeta' tal-Museum.

Ġorġ Preca jsir Saċerdot

Dun Ġorġ Preca sar saċerdot fit-22 ta' Diċembru ta' l-1906. Dan tassew kellu jkun minn Alla. Xi żmien qabel kien marad marda serja meta nixiflu pulmun minnhom u kien

kwazi miet. Il-Professor Enrico Meli, wara li kien eżaminah, kemmex xuffejh u qal lil mis-sieru: "Imutlek żgur, għax għandu l-pulmun tax-xellug nixiflu." Sa meta xjah Dun Ġorġ kien jicċajta u jgħid: "U missieri miet, u l-Professor miet u jien għadni ħaj!" Dun Ġorġ kien jgħid ukoll li kien San Ġużepp li fejq.

Parir fuq is-Socjeta'.

Dun Ġorġ mar iqerr għand il-konfessur tiegħu, Dun Alwiġ Attard. Kif kien lesta mill-qrar u rċieva l-assoluzzjoni, Dun Ġorġ talab parir lil Dun Alwiġ u qallu bil-pjanijiet li kellu biex jibda socjeta' tat-tagħlim Nisrani. Dun Alwiġ ħares lejh u wieġbu: "Mur u iftaħ u aghmel il-mezzi." U Dun Ġorġ hekk għamel. Kien jgħid li li kieku Dun Alwiġ qallu: "Tagħmel xejn" hu kien jobdih. Żmien wara dak l-istess saċerdot, Dun Alwiġ Attard, kellu jkun magħ żul Isqof ta' Malta u għen ħafna fl-inkjesta tal-Museum biex issir is-Socjeta' tajba li hi illum għax kien jaf kemm Dun Ġorġ kien saċerdot tajjeb, prudenti u ubbidjenti.

Il-Bidu tal-Museum

Kien it-Tnejn 4 ta' Marzu 1907 meta ż-żgħażaġh li soltu kienu jiltaqgħu ma' Dun Ġorġ saru jafu li Dun Ġorġ kien kera post għalihom. Il-Ħamis ta' wara, 7 ta' Marzu 1907 kera mezzanin, numru 6 Triq Fra

Diegu l-Ħamrun u bdew jiltaqgħu hemm, jitgħallmu minn Dun Ġorġ. Dan il-post kienu jgħidulu n-'Numru Sei'.

Fl-1908 Dun

Ġorġ xtaq jagħti isem lill-għaqda tiegħu. Wieħed miż-żgħażaġh, Salvu Muscat, qallu: "Sinjur, insemmuha Mużew!" L-oħrajn għoġbithom l-idea għax fil-Mużew jinżammu ħwejje ġ ta' siwi. Shabu, kollhom entuzjażmu għollewh fuq l-ispallejn, ħarguh barra u b'qoxra ta' rummiena kiteb mal-ħajt il-kelma "MUSEUM".

Żmien wara Dun Ġorġ ta tifsira aktar xierqa lill-kelma MUSEUM: (IKKLIKKJA) "Magister, Utinam Sequatur Evangelium Universus Mundus", jġififieri "Mgħallem, o li kieku d-dinja kollha timxi wara l-evanġelju tiegħek."

Id-Dehra tas-Salib tal-Marsa

Dun Ġorġ kien iħobb jirrakkonta din id-dehra li kellu: Jgħid li darba kien għaddej minn hdejn is-salib tal-Marsa u hemm jara tifel ta' tnax-il sena qed jġibed b'ħabel isfar karru b'roti baxxi iżda sodi li fuqu kellu qoffa mimlija żibel. It-tifel resaq lejn Dun Ġorġ u b'ton ta' kmand qallu: "Aghtini l-għajnuna." U Dun Ġorġ, kollu umilta', la qaġgħad iqis li kien bis-suttana u bil-kappell ta' qassis u lanqas x'jistgħu jgħidun-nies fuqu, medd idu u beda jimbotta. U dak il-ħin ħakmitu

ħlewwa tas-sema li ma setax ifisser u fl-ghaxija sab ruħu d-dar bla ma jaq fejn wassal lit-tifel li kien jimbottalu l-karru, jekk hux Hal Qormi, il-Hamrun jew band'ohra.

Biss, meta qagħad jaħseb fuq dil-biċċa, Dun Ġorġ beda jgħid: "Dak it-tifel ta' tnaħ-il sena kien bħal Ġesu' ta' tnaħ-il sena jiddisputa fit-tempju; iż-żibel hu mxebbah minn Kristu mat-tagħlim bħalma d-demel ikabbar il-pjanti it-tagħlim ikabbar lir-ruħ. Il-habel isfar hu l-ghaqda mal-Papa u l-karru b'roti baxxi iżda sodi ma tistax tkun haġ'ohra ħlief is-soċjeta' tal-Museum. Jien nimbotta l-karru u Ġesu' jimxi quddiem. Hu jghaddina minn fuqjex irid - fjuri jew tajn! Għalhekk fid-diffikultajiet hu Kristu li qed imexxi u jien u s-soċi nimbuttaw il-karru tiegħu!"

Il-Verbum Dei'

Dun Ġorġ ried li s-soċi kollha tal-Museum jilbsu l-badge li gġib il-kelmiet Verbum Dei Caro Factum Est, jiggifieri L-lben f'Alla Sar Bniedem.

L-ewwel darba li Dun Ġorġ uża din is-sentenza kien fil-mewt ta' missieru Vincenz li grat fil-5 ta' Diċembru 1917. Dun Ġorġ kien qara li din is-sentenza hi qawwija kontra t-tentazzjonijiet. Fuq hekk Dun Ġorġ gietu l-idea li jpoġġi fuq sider missieru li kien qiegħed imut, karta b'dawn il-kelmiet għeżiež miktubin fuqha. Dun Ġorġ kien jgħid li, qabel ma

miet, missieru deher wiċċu jiddi u jitbissem u wara mewtu missieru deher lil Dun Ġorġ u qallu: "Nirringrazzjak tal-Verbum Dei li għamiltli fuq sidri ghax minħabba fiha kelli ġudizzju helu wisq." U minn dak in-nhar Dun Ġorġ beda jxerred id-devozzjoni lejn il-Verbum Dei, li illum mhux biss xterdet ma' Malta u Għawdex iżda anke f'pajjiżi barranin fejn hemm il-Museum.

Fis-Sodda tal-Mewt.

Dun Ġorġ, issa xiħ u b'pulmun wiehed, kien wasal biex imut. Saħtu marret għall-agħar u nxeħet fis-sodda. Kien Lulju ta' l-1962. Ftit jiem wara li qaleb għall-agħar, eżatt ġurnata qabel ma miet, Dun Ġorġ fil-ghodu kmieni hassu hażin iżda fil-ghaxija stejqer xi ffit. Wara nofs in-nhar, is-Sorijiet tal-Karita' li kienu miegħu sabuh jaqra l-Vanġelu bit-Taljan. Soru minnhom staqsietu: "Dun Ġorġ, ma tegħjix taqra?" U Dun Ġorġ weġibha: "Le, le, qed nitpaxxa bil-Vanġelu ta' Kristu." Il-kliem ta' Kristu, il-Leħen il-Mahbub, baqa' jidwi f'qalbu sakemm miet.

Il-Mewt u l-Funeral.

Dun Ġorġ miet fit-7:45pm fis-26 ta' Lulju 1962. Kellu 82 sena. Dak il-hin, is-soċi rġiel u nisa kienu fil-knejjes jitolbu għall-bżonnijiet kollha tiegħu. Il-katavru ta' Dun Ġorġ tqiegħed f'tebut u tteħed



f'purċissjoni mid-dar tiegħu sad-Dar Ġenerali tal-Museum fil-Blata l-Bajda. Hemm il-ġisem mejjet ta' Dun Ġorġ reggħu kixfuh biex il-Maltin jġu jarawh u jagħtuh l-aħħar tislma tagħhom.

Is-Sibt, 28 ta' Lulju, jumejn wara li miet, Dun Ġorġ indifen fil-qabar tiegħu. Mhux f'cimiterju iżda fl-istess Dar Ġenerali tas-Socjeta' tal-Museum. Hemmhekk dam midfun kważi erbghin sena, meta l-katavru tiegħu inqala' biex jġi studjat minħabba l-kawża tal-beatifikazzjoni tiegħu.

Iberikna mis-Smewwiet.

Fid-9 ta' Mejju 2001, il-Papa Ġwanni Pawlu II ibbeatifika lil Dun Ġorġ Preca fuq il-fosos tal-Floriana. Illum Dun Ġorġ qiegħed igawdi fl-eternita', fil-preżenza ta' Kristu li tant kien ihobb u tal-Madonna li tant kienet għal qalbu.

**Verbum Dei
caro factum est**

Communication of the General Definitory

1. Change of General Secretary. The Minister General opened the session by thanking the outgoing General Secretary, Br. Sandro Overend Rigillo, for his dedicated service to the Order over ten years, first as Vice-Rector and Rector of the Student Fraternity in the International College of St. Anthony, and from 2003 until 2006 as General Secretary of the Order. Br. Sandro's commitment, discretion and affability have been much appreciated by the General Definitory and by the friars of the Order. Br. José then welcomed the new General Secretary, Br. Seán Collins.

2. Fraternal Exchange. The Definitors then exchanged information about their visits since the recent December meeting. The Minister General and Br. Ambrose Nguyen Van Si spoke about their visit to the Custody of Pakistan; Br. Amaral Bernardo Amaral about a meeting with the group of friars who are preparing to go to Sudan; and Br. Šime Samach on his visit to the Province of the Assumption in Bosnia-Herzegovina.

3. Visitation Reports.

The Definitory studied and discussed the reports on the Canonical Visitation of the Provinces of the Holy Cross in Brazil, of the Most Holy Name of Jesus in Brazil and of St Thomas the Apostle in India.

4. Visitors. The Definitory appointed: Br Andrew Brophy of the Province of the Assumption in the U.S.A. as Visitor to the Province of St John the Baptist in the U.S.A.; Br Antonio Riccio of the Province of S. Maria delle Grazie in Benevento, Italy, as General Delegate to the Province of St Bernardine of Siena in the Abruzzi, Italy. For the houses dependent on the Minister General the following provision was made: Br Mario Favretto (General Definitor) for the Fraternity of the International College of St. Anthony; Br Francesco Bravi (Vicar General) for the Br Gabriele Allegra Fraternity in the International College of St. Anthony; Br Francesco Bravi for the Fraternity of Friar Penitentiaries at the Lateran Basilica; Br Massimo Fusarelli (General Secretary for Formation and Studies) for the Fraternity of St. Bonaventure in

Grottaferrata; Br Miguel Vallecillo Martín (General Definitor) for the Fraternity of Sta. Maria Draperis in Istanbul; Br Jacab Várnai (General Definitor) for the Notre Dame des Nations Fraternity in Brussels; and Br Finian McGinn (General Definitor) for the Fraternity of the Mission Secretariat of Waterford, Wisconsin, U.S.A. The Minister General will himself carry out the visitation of the General Curia Fraternity.

5. Education Project. Br Joaquín Echeverry, who works in the Secretariat of Evangelization in the education sector, presented a report on this aspect of Evangelization. The Definitory discussed and approved initiatives in this area.

6. Commission on the Entities of the Order. The commission reported on the constitutive units of the Order as determined by the 2003 General Statutes, and was asked to continue to study this topic.

7. Foundation in Sudan. The 'Foundation of Saint Francis' in Sudan was canonically erected by the Minister General with the

consent of the General Definitory.

8. Financial Requests.

The Definitory considered various requests for financial assistance.

9. The 'Pro Monialibus' Office.

Br Rafael Blanco Perez, General Delegate for Contemplative Nuns, and Br Joy Prakash, General Vice-Delegate, presented their plans and goals for the activity of the Office and discussed these with the Definitory, which approved them.

10. Commissions and Councils.

The membership lists of the various Commissions and Councils established by the General Definitory were updated and where necessary renewed.

11. Calendar of the General Curia Offices for 2007.

The list of days when the Curia offices will not open was decided by the Definitory and will be communicated to the entities of the Order.

12. Meeting with the Presidents of

Conferences. The program and other details of the meeting, to be held on May 14, 15 and 16, were discussed and approved.

13. The Chapter of Friars "under Ten".

The Definitory was updated on the preparations for the Chapter which will be held in July in the Holy Land, and made some decisions regarding costs.

14. Report on

Renovation Projects. The General Treasurer reported on the progress of the projects for updating and renovating properties dependent on the Minister General, and the Definitory discussed their financing.

15. Special Statutes for

Curia Fraternity. The Definitory instituted a procedure for updating the Special Statutes of the Fraternity of the General Curia.

16. Administration.

The Definitory made administrative decisions on a series of files forwarded for its

consideration by the various entities of the Order.

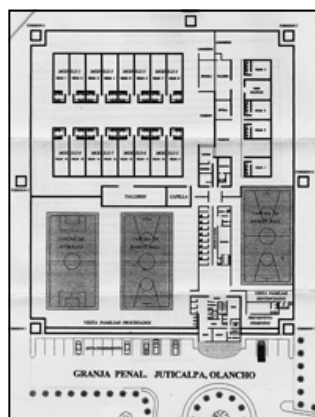
17. Meeting with newly-elected Provincial Ministers and Custodes.

From January 15-23 the Minister General and Definitory met with the Provincials and Custodes elected during the past year. They shared experiences and hopes regarding the animation of the friars and spiritual leadership, and also spent two days reflecting on the Provincial Project, led by Br. Juan Mari Ilarduya of the Province of Aranzazu.

18. Other Engagements.

The Minister General and many Definitors attended the Feast of the Grand Chancellor at the Pontifical University of St Anthony on January 16, in the course of which an honorary doctorate was conferred on Br Cesare Cenci of the Venetian Province in recognition of his outstanding scholarly achievements.

Brother Seán Collins, ofm
Secretary General



Bini ta' ħabs ġdid

B'inizzjattiva ta' Fra Albert Gauci, OFM qed jinbena ħabs ġdida f'Olancho. Dan il-proġett li huwa approvat wkoll mill-istat tal-Honduras, se jieħu post ħabs antik li f'kull ċella hemm jgħixu tmien ħabsin.

Is-Segretarja tal-Missjonijiet (Malta) qed jorganizza diversi inizzjattivi biex jgħin li Fra Albert ħalli jwettaq dan il-proġett.

Indirizz ġdid ta' Fra Albert huwa dan: Apto 2, Juticalpa, Olancho, Honduras, C.A.

XI International Council for Formation and Studies Nairobi (Kenya), 5th to 15th February 2007

“ONGOING FORMATION TODAY: the person at the centre of the journey of a Fraternity-in-mission”

REPORT OF THE SECRETARY GENERAL FOR FORMATION AND STUDIES: SOME VITAL QUESTIONS FOR FORMATION IN THE ORDER TODAY

As is customary, every two years the Secretary General for Formation and Studies gives a report on the situation of formation in the Order from his particular point of view. The general situation is drawn from the reports of the Secretaries of the Conferences, which provide the data and the emerging points of the Conferences. We have examined the situation of ongoing formation, the primary object of our work, in a special way during this Council. The Minister General, in his Report to the recent Extraordinary General Chapter of 2006, offered, on his part, a detailed reading of formation and studies in the Order (cf. *With Clarity and Audacity*, (=WCA), V). In response to this, we are able to offer you at least four points, to which, without excluding others, we feel we must pay attention at this time. They are the following:

- Franciscan formation
- Formation to consecrated chastity for all Friars, formators and candidates
- What we mean by “personalised accompani-

ment” in the Order today - Formation to the use of the Mass Media, with particular attention to the Internet.

Franciscan formation

The Extraordinary General Chapter of 2006 asked us “to recover, through a critical spirit, the great philosophical, theological, mystical and artistic traditions of our Franciscan patrimony as a support for our mission of preaching the Gospel in word and deed in the midst of contemporary culture” (*The Lord Speaks with us on the Road* (=LSR), 13). This recovery should be done on the basis of life: practice is important. “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” (LSR, 10).

This authoritative orientation only confirms its vital importance for our

present and, in the perspective for the future, for assimilating, in a dynamic and open way, our identity of Friars Minor today through the inculturation of our charism in the different territories, languages and cultures and of the universality of our Fraternity (LSR 38 and 39). In different Entities, especially in the younger ones, a weak rooting in the vital points of our charism, because of many reasons of an historical order, is lamented. The Entities which were born of previous missions, in particular, have found themselves more concentrated on service to the Church and to its ordinary pastoral activity than on the development of the other elements proper to the charism. Here we find the importance of constructing the Fraternity as a special place in which to seek the face of the Lord, to live minority by announcing, through life and word, reconciliation and peace. It is an urgent process, especially in order to offer an honest and incisive initial formation which really begins from

the Rule and life of the Friars Minor (cf. RFF 96). In order for hope to be able to visit our Order (cf. LSR, 9) through a really new ongoing and initial formation, it is necessary to give priority to the profound examination of our life and charism.

This process is possible precisely through a more integral formation, in which the experiential dimension is more visible and practised in an organic way (cf. RFF 45-48). We must recognise that the communication of contents and the transmission of pre-established behaviours is still dominant in many of our formative realities. An extrinsic process like this certainly does not lead to a “profound transformation, up to the acquisition of a new gospel and Franciscan identity” (RFF 98), as required by the logic of every formative process. In this sense, for example, the Entities which introduced the franciscan year, in which there is great insistence on practical formation (living the values) rather than on intellectual formation (knowledge of our tradition) are growing. We are also attending to other itineraries which support this integration (cf. WCA 91 and 95).

In order for formation to accompany a renewal and deepening of the very dimension of the charism, it is necessary to make decisive choices in the Entity in favour of a really fraternal life, even through the re-dimensioning of some

ministries or various activities which are suffocating it until it is made barely visible. It is important to give real messages to our candidates about where we want to go, about what kind of Contemplative-Fraternity-in-Mission we wish to be. The Extraordinary General Chapter recognised that “our fraternity needs our careful attention. It is really a question of a priority of our life, even more so since we live in a world wounded by fragmentation and divisions” (cf. The Lord Speaks with us on the Road (=LSR), 31). It is often difficult to recognise in Houses of Formation that “the experience of faith in God, in the personal encounter with Jesus Christ is central to Franciscan life, as is obvious in the writings of Francis and in other texts” (The vocation of the Order today, 5) and that fraternal relations are born precisely from the gift of God listened to and lived (cf. GGCC 40). The other essential elements of the charism for serving the coming of the Kingdom of God at this time assume their reason for being from the founding experience of faith and from growth in fraternal relationships.

The question of the founding identity of the Order as a Fraternity of equals with the same vocation forms an integrating part of franciscan formation. It is a matter of continuing the reflection on and deepening of the one vocation of the Friars

Minor lived in a style of minority in the different vocations of lay and clerical Friars. This question touches on the heart of our constitutive identity and demands structural changes of mentality and life, which begin precisely from formation. If the question is peaceful in different areas of the Order, there is still a lot to be done in others, especially to “offer the lay and clerical Friars a common formation which, taking account of the conditions of each candidate and of the diversity of ministries, should guarantee, moreover, ‘true equality’ among all those who form part of the Fraternity” (WCA 91 and 99). It is valid for all that only a decisive option in favour of a solid and organic franciscan formation which really renews our life, mission and structures in which it is incarnated, will help us to take decisive steps in this matter.

In close relationship with franciscan formation we find the need to take care of the intellectual dimension. There are praiseworthy initiatives for the deepening of our knowledge of our cultural and intellectual traditions and some Study Centres are working actively in this direction. Many Entities are making great efforts to make the students of philosophy and theology aware of the need to integrate their studies with the franciscan aspect. The same can be said for the programmes of initial for-

mation and, in some parts, of ongoing formation. At the same time, the scarcity of Friars sent to higher franciscan studies in a systematic way has to be lamented. It seems to us that there is a need to encourage the preparation of at least two Friars per Entity in this area, in addition to seeking ways for collaboration on the inter-provincial and Conference levels. The Minister General, in his Report to the Extraordinary General Chapter, reminded us that “greater knowledge of the Franciscan Sources has led us to feel the need and urgency of a specifically Franciscan formation which is not limited to a formation about our origins alone, but should be a formation which would make the knowledge of our charismatic, spiritual, philosophical and theological tradition possible” (n. 91) as it has been developed during the course of eight hundred years.

Formation to consecrated chastity for all Friars, formators and candidates

It is necessary in the context of human and emotional maturity, which today we feel is very important for an integral formation, to place the emphasis on the need to take care, with great clarity and honesty, of the preparation for a truly lived chastity by promoting knowledge through a frank and serene dialogue.

This attention is

valid, above all, for those Friars called to the service of formation. If it is true that they have to be “Friars who are solidly convinced of their vocational option” (WCA, 97), it is of vital importance that their human, emotional, relational and sexual maturity should be in a process of ongoing awareness and growth (cf. RFF 97) so that they may be able to accompany others in a trajectory of truth and of serene work on themselves.

The attention to formation to a lived chastity which is open to mature relationships requires that the criteria for admission and discernment in the various stages of initial formation should be shared better through the necessary convergence between formators and Ministers. The importance of carrying out the vocation for admission to solemn profession and Orders, which are too often carried out with superficiality, if not omitted altogether, also comes into this matter: for the rest, a real integral itinerary of formation and accompaniment should also correspond to it (cf. WCA, 111-113). It is pointless to remind you of the importance of these passages for future vocational perseverance and fidelity (cf. WCA 108).

Human formation touches all the Friars and, therefore, can only constitute an important chapter of ongoing formation, in particular through the

education to relationships in general and to fraternal relations in particular, attention to the passages of age and services, closeness and support to the cases of psychological disturbance and of personal morale.

What we mean by “personalised accompaniment” in the Order today

We recognise the notable progress we have made regarding personalised accompaniment in recent years. The second edition of the RFF, in 2003, is a clear sign of it and the request of the Extraordinary General Chapter is an authoritative confirmation: “we feel the urgency for an initial and ongoing formation which takes into account a basic preparation of the person and the personalisation of faith” (LSR, 16). If the awareness of the need for accompaniment as a mentality and method of formation has increased, it is a question now of deepening its meaning and practice in all the regions and Conferences of the Order and of not transforming it into a facile formula. In this regard, the formation of the formators to be companions and, in turn, accompanied is of central importance.

It is also necessary to take care that accompaniment is not only individual but that it happens in a personalised way in the vital and concrete context of a fraternity, that it is

totally formative and totally within a process of ongoing conversion (cf. *RFF* 92). For the veracity of this affirmation, everything should be done to have at least three solemnly professed Friars, the minimum number for a real formative fraternity, in the Houses of formation (cf. *GGSS* 221 §4).

An ever more delicate and urgent chapter of accompaniment is that of the Friars in the first years of solemn profession. It is a question of the first stage of ongoing formation, in which the passage from the Houses of formation to the life and mission of the Entity in the local Fraternities are accompanied in a particular way. It is urgent to have greater acceptance of the responsibility for this delicate phase which sees, among other things, the highest number of defections (cf. *RFF* 93; *WCA* 107. 115).

It is necessary to remember that accompaniment tends to offer a personalisation of the formative contents in order to dispose one to living our vocation in fidelity, animated by a profound missionary thrust, since evangelisation is the very reason for being of our way of life. This intimate bond between formation and evangelisation in the broad sense and that called “ad gentes” mission is further stressed and cultivated so that it may become the most commonly diffused and ac-

cepted patrimony on the part of many Friars.

Formation to the use of the Mass Media, with particular attention to the Internet

In his Apostolic Letter *The rapid development* (=RD), John Paul II stated that “the first Areopagus of modern times is the *world of communications*, which is capable of unifying humanity and transforming it into – as it is commonly referred to – “a global village”. The communications media have acquired such importance as to be the principal means of guidance and inspiration for many people in their personal, familial, and social behaviour. We are dealing with a complex problem, because the culture itself, pre-scinding from its content, arises from the very existence of new ways to communicate with hitherto unknown techniques and vocabulary. Ours is an age of global communication in which countless moments of human existence are either spent with, or at least confronted by, the different processes of the mass media. I limit myself to mentioning the formation of personality and conscience, the interpretation and structuring of affective relationships, the coming together of the educative and formative phases, the elaboration and diffusion of cultural phenomena, and the development of social, political and economic life” (n.

3).

A similar situation already touches us very closely and involves evermore the mentality and the formation of our candidates and also of many of our professed Friars. Formation is called on to become fully aware of this situation, without extolling it uncritically or enduring it passively. Rather is it a question of promoting a suitable and positive knowledge of this modern meeting place (areopagus), which, as a means and instrument, has already become a true and proper “place” of communication and, therefore, of annunciation. A real and proper change of mentality is, therefore, required. Listening to this sign of our times asks us for a profound, positive, creative and critical reflection.

A profound reflection, because we are asked to know the world of communications and, to do so, it is necessary, of course, to send some Friars on to higher studies in social communications and to collaborate with the laity in its knowledge and presence in this world. It is also necessary to think of how to integrate the programmes of ongoing and initial formation with the contents proper to this area of knowledge. If “those individuals in the Church community particularly gifted with talent to work in the media should be encouraged with pastoral prudence

and wisdom, so that they may become professionals capable of dialoguing with the vast world of the mass media) (RD 7), it could be all the more valid for us.

A positive reflection, in order to recognise in communications a great resource which our times place at the disposal of the promotion of the person and of the proclamation of the Gospel. "New technologies, in particular, create further opportunities. One clear example today is how the Internet not only provides resources for more information, but accustoms people to interactive communication. Many Christians are already creatively using this instrument, exploring its potential... However, alongside the Internet, other new means of communication, as well as traditional ones, should be used" (RD 9).

A creative reflection, which would lead us to learning how to enhance the use of the mass media in various fields. Indeed, "the current phenomenon of communications impels the Church towards a sort of pastoral and cultural revision, so as to deal adequately with the times in which we live" (RD, 8). We should think, for example, of youth and vocational pastoral activity, so vital for our communication with the world of youth and so that our way of life may be known, appreciated and given the possibility of being proposed in current

language.

A critical reflection, finally, which would help us to become aware of the possibilities and risks of the net, promoting a knowledge and sharing of ethical criteria for access to and use of the net, especially in moral matters. For this purpose, "in the first place, a *vast work of formation* is needed to assure that the mass media be known and used intelligently and appropriately. The new vocabulary they introduce into society modifies both learning processes and the quality of human relations, so that, without proper formation, these media run the risk of manipulating and heavily conditioning, rather than serving people. This is especially true for young people, who show a natural propensity towards technological innovations, and as such are in even greater need of education in the responsible and critical use of the media" (RD 11). Indeed, "because of the close connections the media have with economics, politics and culture, there is required a management system capable of safeguarding the centrality and dignity of the person" (RD 10).

It cannot be denied that without a clear and conscious education to the knowledge and use of the media we could be witnessing serious collapses in the moral order, such as the phenomenon of dependence on tools, on the

internet, etc. We are certainly not strangers to these realities and we are called on to face up to them without fear, aware of the great gift represented by the media and, precisely because of this, motivated to have a profound knowledge of them which would form for a use of them that is in conformity with the dignity of the person, mutual relationships, the integral growth of society, of the Church and of our fraternities.

Activities carried out by the GSFS in the two-year period 2005-2007

Following the X International Council for Formation and Studies, held in Seoul (South Korea) in February 2005, the GSFS continued its service of administration and animation. Contacts with the Entities and formators of the various Conferences increased, thanks especially to the visits to the Entities, participation in the meetings of formators in the different Conferences and to meetings in the General Curia. The possibility to meet so many formators and candidates personally enriches the point of view of the Secretariat and allows for hands-on contact with the extraordinary variety and richness of the experiences in the Order, together with the complexity and inevitable shadows. The International Congress of Novice Masters, which gathered together

72 formators of this stage and was a very positive time of meeting, ongoing formation and of evaluating the Novitiate, was the biggest among the initiatives of animation of the three-year period.

The service of the Executive Committee continued to help us in an irreplaceable way, especially in listening to the different voices within the Order and in the preparation of this Council and of the upcoming International Congress for Moderators of Ongoing Formation.. The Course for Formators of the African Conference on accompaniment in African cultures, held in Johannesburg (South Africa) during the months of November-December 2006, was a great testing-ground for collaboration between the GSFS and the Conferences, particularly in the profound study of the topics of formation in the key of inculturation. We will repeat this experience for Asia in 2008.

The language courses offered in the Antonianum were another ordinary commitment.

During this two-year period the conception and planning of a one-year Masters for Formators course within the Institute of Franciscan Spirituality at the Pontifical University *Antonianum*, in accordance with the explicit request of the General Chapter of Assisi in 2003, was brought to fruition.

The courses began with 17 students and already vari-

ous have been inscribed for the coming academic year. The level of cooperation with the Capuchin Friars and some female Franciscan Institutes is good. We hope that

it may also become a centre for reflection and elaboration for the specifically franciscan formation proposal.

The contribution from the Franciscan International Study Centre of Canterbury (the United Kingdom), which organises three three-month courses in the English language for formators, has also been very good.

The upgrading and adaptation to the European norms of the PUA, which is engaged in a demanding process of self-assessment and review, also continues.

The search for and preparation of new teachers and researchers, together with closeness to the process of the PUA, of the Biblical Faculty of Jerusalem, of the Scotus Commission and of the College of St. Bonaventure of the Friar Editors of Quaracchi, notable cultural institutions of the Order, all of which seek new well-prepared personnel, also continue to occupy our Secretariat.



The ordinary work of the Curia and the administration of the Formation and Studies Fund, though more hidden are none the less important, are another part of our service to the Order, for which I must express my special thanks to Br. Alojzy Warot, Vice-Secretary General, and to Br. Dragan Nimac, who has been helping us as assistant to the Secretariat for some months now,.

To finish, we should express our gratitude to the Lord for this time of goodness He is giving us in our service to the Friars spread throughout the world and to the Friars themselves for their benevolent acceptance of and patience with our insufficiencies. May the Lord lead us all to live the gift of our common vocation and mission with passion and wide-open eyes today.

Rome, 18th January 2007

Br. Massimo Fusarelli, ofm
*Secretary General for
Formation and Studies*

Ċirkulari tal-Ministru Provinċjal

Prot. No. 200702\13

L-VIŻTA KANONIKA 2007 IL-MULEJ IKELLIMNA FIT-TRIQ ... PERMEZZ TA' VIŻTA KANONIKA MILL-MINISTRU PROVINĊJAL

Ghezież Huti f' San Frangisk,

Id-dokument kapitulari "*Il-Mulej ikellimna fit-triq*" fil-paragrafi 39-47, ikellimna dwar il-proċess imsejjah "**il-metadoloġija ta' Ghemmaus**", u kif ghandu jiġi applikat fil-hajja ta' l-Ordni. Fin-no.45 jagħtina stampa ċara fhiex jikkonsisti "*Nixxerjaw il-Vangelu, qari tar-Regula, nitolbu u nfahħru l'Alla għad-doni kollha li jagħtina, niċċelebraw il-hajja fraterna u nirritornaw lejn hutna fil-fraternita' u hutna fid-dinja bl-ghajta ta' l-ahbar it-tajba li bidlitilna hajjitna.*"

Biex nghixu din l-esperjenza ta' Ghemmaus, f'kull fraternita', qed inniedi Viżta Kanonika matul ix-xahar ta' Mejju ta' din is-sena. Ix-xewqa tiegħi hi li l-Viżta f'kull Fraternita' tkun mibnija fuq dak li jipproponi l-istess dokument kapitulari flimkien ma' dak li jitolbu l-Kostituzjonijiet Ġenerali dwar l-askolta personali u l-kotba ta' kull amministrazzjoni.

Programm tal-Viżta Kanonika

Mis-7 sad-9 ta' Mejju, ir-Rabat.
Mill-10 sat-13 ta' Mejju, il-Hamrun
Mill-14 sas-16 ta' Mejju, Ghawdex
Mis-17 sal-20 ta' Mejju, tas-Sliema
Mil-21 sat-23 ta' Mejju, il-Belt.
Mill-24 sal-25 ta' Mejju, il-Porziuncola
Mis-26 sas-27 ta' Mejju, Santa Marija ta' l-Angli

Jiena nemmen li bir-rieda tajba tagħna lkoll, din ghandha tkun okkażjoni biex inkomplu dejjem aktar nissahħu fis-sejha tagħna filwaqt li niffaċċjaw ir-realtajiet tal-hajja tallum. Nitlob biex fit-talb komunitarju ta' matul ir-Randan, tinghad din it-talba ta' Missierna San Frangisk quddiem il-Kurċifiss, għal ġid ta' din il-Viżta Kanonika.

"O Alla, l-aktar għoli u glorjuż, dawwal id-dlamijiet ta' qalbi.

Sawwab fija fidi retta, tama ċerta u mhabba perfetta.

Mulej, aghitni għaqal u gherf biex nagħmel ir-rieda vera u mqaddsa tiegħek.

Il-Mulej jagħtikom is-sliem tiegħu.

Mahruga mill-Kurja Provinċjalizja
Il-Belt Valletta
16 ta' Frar 2007

Fra Paul Galea, OFM

Fra Marcellino Micallef, OFM

Ċirkulari tal-Ministru Provinċjal

Prot. No. 200702\12

RANDAN 2007 HU JKELLIMNA FIT-TRIQ... KELLIMNA PERMEZZ TA' L-ARĊISQOF P. PAWLU CREMONA, O.P.

Gheziez Huti f' San Franġisk,

L-ahhar Kapitolu Straordinarju ta' l-Ordni, fuq l-ikona tad-dixxipli ta' Ghemmaws, fakkarna kemm il-Mulej jimxi u jkellimna fit-triq permezz ta' ċirkustanzi tal-hajja li nkunu ghaddejjin minnhom. Ftit tal-jiem ilu ahna ghexna l-esperjenza ta' l-Ordinazzjoni Episkopali ta' Mons. Pawlu Cremona, O.P. Żgur li lkoll kemm ahna nistghu nghidu li hassejna tant qrib taghna il-preżenza tal-qawwa tal-Mulej. Żgur li hadd minna ma stenna daqsekk entużjażmu u heġġa minn naħa tal-poplu taghna. Jiena konvint, li bl-Ordinazzjoni ta' Mons. Arċisqof, il-Mulej kellimna wahda sew u wriena li fil-qalb tal-Maltin, ghad hemm il-gamar tal-fidi nisranija.

Din l-esperjenza, lilna lkoll bhala wlied il-fqajjar t'Assisi fi hdan il-Knisja f'Malta, ghandha thegġigna ha naghtu s-sehem taghna biex inkomplu inqabbdu dan il-gamar tal-fidi li hemm fil-qalb ta' hutna l-Maltin. Bil-ghajjnuna t'Alla, ser nghixu mill-ġdid, iż-żmien qaddis tar-Randan li jwassalna ghat-Tlett Ijiem Mqaddsa ta' l-Ghid il-Kbir. Ir-Randan hu żmien ta' xandir u smigh tal-kelma, ta' dixxerniment, ta' talb, ta' penitenza, ta' mahfra, li jwasslu għal vera konverżjoni. Nittama li kull fraternita' thoss din ir-responsabilita' li tkun xhieda ta' dan il-veru spirtu tar-Randan. Inhegġeg kull fraternita' biex f'mument ta' djalogu, titkellem dwar dawn iċ-ċirkustanzi li bhalissa ghaddejjin minnhom bhala Knisja f'Malta u kif jolqtu lilna bhala fraternitajiet franġiskani. Nitlob li kull fraternita' tiddiskuti kif bil-fatti nuru li qed nghixu dan il-veru spirtu tar-Randan. Id-dinja ta' madwarna, ghandha bzonn ta' fatti u mhux kliem biss. Il-Mulej ikellimna bil-fatti kemm ihobbna.

Li nghixu, nitolbu u nahdmu bhala l-ahwa hija l-akbar sfida li qed jitlob minna l-Ordni bhala thejjija għaċ-ċentinarju tas-sena 2009. Dan huwa frott taż-żminijiet fejn l-individwalizmu tant qed jahkem il-hajja tal-bniedem. Jalla dan iż-żmien tar-Randan, ifakkarna li ghalkemm il-bniedem tant jitwarrab minn Alla, xorta wahda Alla bl-umilta' kollha jibqa' jagħmel minn kollox biex il-bniedem ihoss il-preżenza tiegħu. Imhegġin bl-umilta' tal-Mulej Gesu' u ta' Missierna Franġisku, nghixu flimkien dan iż-żmien ta' grazzja, dan iż-żmien tar-Randan, biex naslu nkunu dejjem aktar franġiskani awtentici.

Il-Mulej jaghtikom is-sliem tiegħu.

Mahruga mill-Kurja Provinċjalizja
Il-Belt Valletta
16 ta' Frar 2007

Fra Paul Galea, OFM
Ministru Provinċjal
L-AĦBAR MARZU 2007

Fra Marcellino Micallef, OFM
Segretarju tal-Provinċja

Marija u s-sagrament tar-Rikonciljazzjoni

Anton Farrugia, OFM

Permezz tas-sagramenti tal-bidu tal-ħajja nisranija (magħmudija – konfermazzjoni – ewkaristija), aħna nirċievu ħajja ġdida fi Kristu (2 Kor 4, 7). Imma din il-ħajja ta' wlied Alla tista' tiddgħajjef u saħansitra tintilef bid-dnub. Issa l-Mulej Ġesù ried li l-Knisja bil-qawwa ta' l-Ispirtu s-Santu tkompli l-missjoni tiegħu ta' salvazzjoni permezz tas-sagrament tal-qrar għall-maħfra tad-dnubiet.

Il-kelma *qrar* ġejja mill-kelma *nistqarr* għax f'dan is-sagrament, l-ewwel u qabel xejn aħna nistqarru t-tjieba tal-Mulej li fil-ħniena kbira tiegħu jaħfrilna dnubietna u jerga' jħabbibna mill-ġdid miegħu u bejnietna. Minn hawn ġej li dan is-sagrament jissejjah ukoll tar-rikonciljazzjoni li tidher l-aktar meta jiġi celebrat b'mod komunitarju bis-smiegh tal-Kelma t'Alla u l-omelija.

L-istqarrija tad-dnubiet tibqa' waħda privata bejn is-saċerdot u l-penitent. Imma wara jista' jsir xi att komunitarju ta' radd il-ħajr lil Alla li jista' jkun il-kantiku evangeliku ta' Marija. Infatti wara d-dnub tan-nisel, il-grazzja kellha l-bidu tagħha fil-Vergni Mbierka li għet immnissla mingħajr

tebgha tad-dnub biex tkun għamara xierqa għall-Iben t'Alla magħmul bniedem.

Fil-Knisja jeżistu żewġ principji, dak li nistgħu nsejhulu *petrin* li jmxexxi permezz tal-ġerarkija u l-ministeri u l-prinċipju *marjan*. Marija hija l-mara tar-rikonciljazzjoni *per ec-celenza* li tagħmel minna lkoll, irġiel u nisa ta' rikonciljazzjoni.

Semmejna s-smiegh tal-Kelma t'Alla li m'għandu qatt jonqos anqas meta s-sagrament tar-rikonciljazzjoni jiġi celebrat b'mod privat. F'dan il-każ, meta ma jkunx l-istess saċerdot li jintroduci l-qrara bil-qari tal-Kelma t'Alla; l-penitent għandu jagħmel dan waħdu, qabel jersaq quddiem is-saċerdot.

It-tħabbira tal-Kelma tista' ssir ukoll permezz tal-*PA System* filwaqt li n-nies jkunu qegħdin jistennew biex iqerru. Dan joħloq ambjent tajjeb li jgħin biex dan is-

sagrament - li anke meta jsir privatament huwa ċelebrazzjoni liturgika vera u propja - jiġi celebrat b'dinjità li tisthoqqlu u jhalli l-frott.

Il-Vergni Marija hija u tisma l-anġlu Gabirjel ikellimha, tifhem min hu Alla u tifhem aktar lilha nfisha. Dan hu l-misteru ta' kull min iqiegħed lilu nnifsu quddiem il-Kelma t'Alla u jismagħha bis-serjetà.

Is-smiegh tal-Kelma t'Alla jieħu fit-tul; f'dan is-sens hemm bżonn li nibqgħu nisimgħu l-Kelma biex niftakruha. Li tibqa' tiftakar dak li tkun smajt huwa wiehed mill-atteggjamenti fundamentali tar-rikonciljazzjoni. Il-



bniudem jikber bhala persuna ghax kapaçi jisma u jiftakar.

Din hija l-karatteristika tal-Madonna li San Luqa jghidilna li *kienet toqghod taħseb bejnha u bejn ruħha* fuq dak li kienet tkun rat u *żzomm f'qalbha* kull ma kienet tkun semgħet (Lq 2, 18-19. 51-52).

Issa fl-isforz li ahna naghmlu biex nisimgħu l-Kelma t'Alla, bhal Marija li kibret fil-fidi tagħha, ahna wkoll nikbru fil-fidi bhala l-gisem ta' Kristu li hu l-Knisja, *illi s-setgħat ta' l-infern ma jghelbuhix* (Mt 15, 18).

Permezz ta' l-*assoluzzjoni* sacramentali li s-sacerdot jagħti *fl-isem tal-Missier u ta' l-Iben u ta' l-Ispirtu s-Santu* jinħafu d-dnubiet, skond is-setgħa li Kristu ta lill-Appostlu tiegħu Pietru meta qallu: *Kull ma torbot fuq l-art ikun maħlul fis-smewwiet u kull ma tholl fuq l-art ikun maħlul fis-smewwiet* (Mt 16, 19) u lill-Appostli l-oħra miġbura flimkien wara l-qawmien tiegħu mill-imwiet: *Id-dnubiet ta' dawk li taħfru jkun maħfura* (Gw 20, 22).

Għalhekk is-sagrament tal-qrar jissejjah ukoll is-sagrament tal-maħfra; d-don l-izjed perfett li l-Mulej Ġesù jagħtli lill-umanità midimba minn fuq is-

salib. Dan id-don inissel fina lkoll, il-kapaçità li nroddu lura dak li rcevejna. Kristu habbna u miet għalina fuq is-salib, meta konna għadna midinbin.

F'dan is-sens, il-maħfra ta' dnuvietna trid tissarraff filli ahna *naħfru lil min hu hati għalina* għaliex kif jghidilna Ġesù fl-Evangeliu tiegħu, jekk ahna ma naħfrux minn qalbna lil hutna lanqas il-Missier ma jaħfer lilna dnuvietna (ara Mt 6, 15).

Ir-rikonciljazzjoni tagħna ma' Alla u ma' hutna l-bnedmin li sseħħ fina permezz tal-maħfra tad-dnubiet tnissel fina sliem u ferħ. Saħansitra s-smewwiet jifirħu! Kristu stess qalilna li jkun hemm ferħ quddiem l-angli ta' Alla għal midneb wiehed li jindem (ara Lq 15, 10).

Għan-nisrani, dan il-ferħ jissarraff f'ffesta li tibda' fiç-*celebrazzjoni* tas-sagrament tal-qrar u tkompli fiç-*celebrazzjoni* tas-sagrament l-ieħor ta' l-ewkaristija. Il-festa hija wkoll riżultat tas-smiġħ tal-*hwejjeġ* kbar li l-Mulej jagħmel magħna l-bnedmin.

F'dan is-sens nistgħu ngħidu li Marija hija l-iskola tal-festa ta' l-umanità mifdija. Jekk ahna nidhlu fil-kelmiet tal-kantiku tagħha, ahna nifhmu x'jigifieri poplu

ffesta, poplu li jagħraf il-kobor tal-Mulej, li jħares lejn ix-xejn u jagħmel minn dan ix-xejn, realtà kapaçi tnissel qawwa, sbuhija, sewwa.

Il-Magħmudija hija *l-ewwel post ta' kon-verżjoni* fejn ahna lkoll naqilghu l-maħfra ta' dnuvietna kollha u d-don ta' hajja ġdida. It-*tieni post* hija l-Knisja li fis-sagrament tal-qrar tilqa' lura fi hdnaha l-midinbin.

Jekk fil-binja tal-knisja, l-fonti tal-magħmudija huwa sinjal tal-guf tal-Knisja-omm, li bhal Marija twelled ulied ġodda fi Kristu; nistgħu ngħidu li l-imkien tal-qrar (*il-konfessinarju*) huwa l-post fejn Ommna l-Knisja mqaddsa, bhal Marija, l-Omm l-aktar hanina, thaddan magħha lil uliedha u thabbibhom mill-ġdid ma' Alla fi Kristu.

Għaldaqstant, tkun haġa xierqa li l-konfessinarji fil-knisja jitqiegħdu x'imkien qrib il-fonti tal-magħmudija biex ikunu sinjal li jidher tal-maħfra li ahna nircievu għall-ewwel darba fl-ilma tal-magħmudija u matul hajjitna, kull darba li wara li nkunu waqajna fid-dnub, nergħu nqumu biex nibdew hajja ġdida fi Kristu, permezz tas-sagrament tal-qrar.

Fil-harga li jmiss ta' L-AHBAR

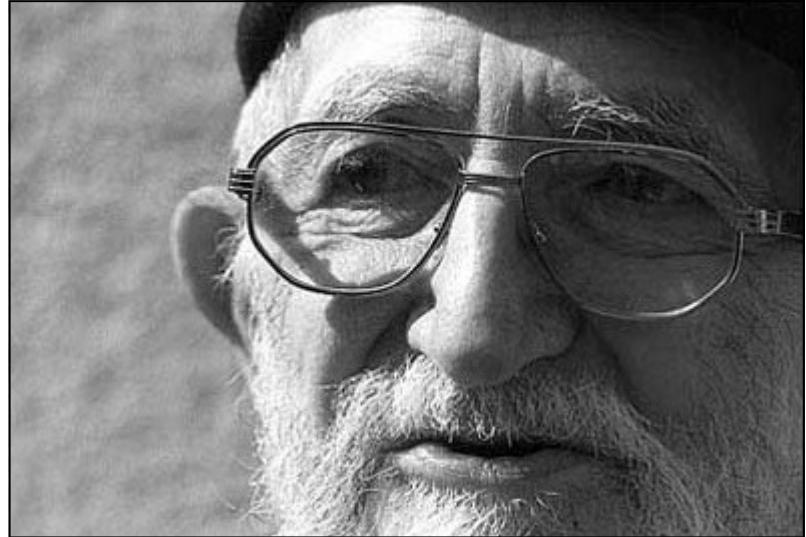
Marija u l-Ewkaristija celebrata u adorata

L-Abbe' Pierre

Djonisju Mintof, OFM

Nhar it-Tnejn 22 ta' Jannar ta' din is-sena fl-isptar militari ta' Val-de-Grace, Parigi, miet l-Abbe' Pierre. Kellu 94 sena. Franza kollha bkietu. Il-President Jacques Chirac qal: "Franza tilfet personaġġ kbir, il-kuxjenza u l-inkarnazzjoni tat-tjubija." Il-kandidata għall-hatra ta' president is-soċjalista Segolene Royal qalet: "l-għajta twila ta' rabja ta' l-Abbe Pierre kontra l-faqar m'għandhiex tiffhalla tmut." L-iktar ġurnali importanti fid-dinja kollha tkellmu fuqu. Xahrejn qabel ġie vvutat bħala l-iktar bniedem maħbub fi Franza.

F'Marzu 1981 l-Abbe' Pierre ġie Malta fuq stedina tal-Laboratorju tal-Paċi. Il-Laboratorju tal-Paċi jistieden kull tant żmien personaġġi magħrufa biex jtkellmu dwar problemi li jolqat s-soċjeta' u jwassluna naħsbu u jnebbhuna fl-attivitajiet tagħna. Fost l-għadd imdaqqs ta' personaġġi niftakru wkoll b'għożża is-sacerdot franciż Michel Quoist, illum mejjet, magħruf l-izjed għall-kotba spiritwali tiegħu li jgawwulek qalbek biex tkompli l-hidma tiegħek fid-dinja, kotba li għadhom imfittxija sal-lum. Kien ta' pjaċir kbir għalina li fl-aħħar l-Abbe' Pierre kien laqa' l-istedina tagħna u b'hekk kellna x-xorti li narawh,



nisimghuh u nitkellmu miegħu. Tkellem fis-sala ewlenija tal-Hotel Phoenicia li dak inhar kienet mimlija daqs bajda. L-għada tkellem għall-kleru fl-Istitut Kattolku f'laqgħa organizzata minn Fr. N. Grima li kien President tas-soċjeta' Christus Rex. L-attendenza kienet fqira. Min organizzaha tħallas b'ċanfira. Ġie intervistat għall-ġurnal "Il-Hajja" minn Dun Anġ Seychell. Kiel mat-tfal maqfula f'St. Philip Neri Approved School. Raqqad għand il-Little Sisters of the Poor, il-Ħamrun. Qaddes u ppriedka fil-Laboratorju tal-Paċi f'Hal Far fl-għaxar Anniversarju tat-twaqqif tiegħu.

Ismu veru hu Henri Antoine Groues. Twieled fil-5 ta' Awissu 1912 fil-belt ta' Lyon, Franza. Ingħaqad mal-

Frangiskani fejn tawh l-isem ta' Fra Filippu. Ġie ordnat saċerdot fl-24 ta' Awissu 1938. Sar kappillan ta' Sptar u wara ta' Orfanatrofju. Minhabba saħħtu kellu jhalli l-kunvent u sar il-Kurat tal-katidral ta' Grenoble, f'it xhur qabel ma faqgħet it-tieni gwerra dinjija. Tul il-gwerra ġie mobilizzat fit-taqsimi li tiegħu ħsieb it-trasport bil-ferrovija.

Ingħaqad mal-parti ġġjani u kienu jsibuh taht l-isem ta' Abbe' Pierre. Bada jgħin lil-Lhud u lil dawk li kienu persegwitati biex jaħharbu lejn l-Isvizzera. Kien arrestat darbtejn mill-pulizija Nażista iżda meħlus f'it wara. Telaq lejn Spanja u mbaġħad lejn Ġibiltà' biex imur jingħaqad mal-Forzi Armati Hielsa Franciżi tal-Ġeneral de Gaulle fl-Alġerija. Sar Kappillan tan-

Navy. Wara l-gwerra fl-1945, bl-approvazzjoni ta' l-isqof tiegħu, ġie elett deputat fl-assembleja Nazzjonali fejn dam iservi sa l-1951.

Wara ġrajja kerha ħa deċiżjoni li jgħix mal-foqra. Ġrajja li bħal sajjetta regħdet il-kuxjenza tiegħu.

L-Abbe' Pierre sar famuż tul ix-xitwa qalila ta' l-1954 meta dawk li ma kellhomx dar fejn joqogħdu bdew imutu fit-toroq bil-kesħa. Fl-1 ta' Frar 1954 għamel diskors imqanqal fuq ir-Radio Luxembourg u talab lill-gazzetta influwenti "Le Figaro" biex ixxandar il-mes-saġġ tiegħu fejn qal: "Hbieb, ejjew għinuna. Dal-lejl fit-3.00 ta' fil-ghodu mara mietet ingazzata fuq il-bankina tal-Boulevard Sebastopol, f'idejha kellha l-karta tat-tkeċċija minn darha. Ta' kull lejl iktar minn elfejn ruħ imutu bil-bard, mingħajr ikel, mingħajr ħobż, kważi għarwiena. Isimghuni. Fi tliet sigħat irnexxielna nwaqqfu żewġ ċentri ta' għajjnuna. Ċentru taħt tinda ħdejn il-Pantheon, fi triq Montagne Saint-Genevieve u ċ-ċentru ieħor f'Courbevoie. Dawn huma diġa' ffullati, jeħtieġ li nifftu oħrajn, f'kull kwartier. Il-lejla f'kull belt ta' Franza, f'kull kwartier ta' Pariġi, irridu nwaħħlu karti taħt il-lampi, fil-bibien tal-postijiet fejn hemm kutri, tiben u soppa; fejn wieħed jista' jaqra, taħt il-kitba ta' "Ċentru ta' Għajjnuna ta' l-Aħwa", dawn il-kliem

sempliċi: "Jekk qed tbatu, int min int, idhol, kul, orqod, ikseb lura t-tama, hawn int maħbub." "It-tbassir tat-temp iħabbar xahar ta' kesħa kbira u silġ. Sakemm iddum ix-xitwa, sakemm iċ-ċentri jibqgħu miftuħa, bil-voluntiera jħabbtu wiċċhom ma' ħuthom li qed imutu fil-faqar, l-umanita' kollha jrid ikollha rieda waħda: rieda li dan ma jseħħ iżjed. Nitlobkom, ejjew inħobbu lil xulxin biżżejjed biex inwettqu issa din ir-rieda. Minn tant tbatija ġiet mogħtija lilna ħaġa sabiħa: l-ispirtu ta' Franza li wieħed jaqsam ma' l-oħrajn. Grazzi. Kulhadd jista' jgħin lil min m'għandux dar. Għandna bżonn il-lejla jew għallinqas għada, ħamest elef kutra, tlett mitt tinda kbira u biex insaħħnu. Ġibuhom malajr fil-Hotel Rochester, numru 92 Triq Boetie. Il-voluntiera u t-trakkijiet biex iġorruhom jiltaqgħu il-lejla fil-ħdax quddiem it-tinda ta' Montagne Saint-Genevieve. Grazzi lil kulhadd. Il-lejla l-ebda raġel jew mara, tifel jew tifla ma hu ser jorqod fuq l-asfalt kiesaħ jew tul ix-xtut tax-xmara f'Pariġi. Grazzi" Għaxar minuti wara l-appell, it-toroq kollha li kienu jjeħdu għal-lukanda kienu mdewda bin-nies iġorru l-ikel u għajnuniet oħra. Siegħa wara kien hemm bżonn jifftu s-sala tal-lukanda biex iqiegħdu dan kollu li beda ġej. Kien hemm kju ta' 800 metru. Kellhom ukoll isibu kmamar oħra fl-istazzjon tal-

ferrovija ta' Orsay u riedu jzidu ħdax il-linja oħra tat-telefon tal-lukanda biex ilaħħqu mat-telefonati. L-Abbe' Pierre li wasal fil-lukanda xi siegħa wara ma riedx jemmen 'l għajnejh.

"Raġt raġel li wara li tefa' l-pakkett ta' l-ikel, reġa' lura neħħa l-kowt u tahluna wkoll. It-temperatura kienet 10-12 il-grad taħt iż-żero. Lil waħda li qaltu: Oqgħod attent għax tiehu riħ qalilha "Hawn ħafna oħrajn li qed iħossu bard aktar minni." Raġt f'fal ikissru l-karus u taw kull ma kellhom. Raġt nisa jaqilgħu ċ-ċurkett tat-tieg u jagħtuhulna bil-qalb kollha. U dak il-lejl il-foqra ta' Pariġi kellhom ix-xorti jgħaddu l-ewwel lejl ta' ħajjithom għall-kenn tat-tined li tawna s-suldati. Dak kollu li kellna fit-tined, ibda mill-kutri u spicċa fl-ispiritieri kienu tawhomlna n-nisa sabiex oħrajn ma jmutux qishom klieb fuq il-bankini."

L-għada fil-ghodu il-gazzetti kitbu dwar din it-tqanqila ta' t'jubija u t-talba tiegħu ta' għajjnuna kisbet li jikseb 500 miljun frank f'donazzjonijiet. Charlie Chaplin kien taħ 2 miljun franc. Ma kienux jistennew din l-għajjnuna kbira u kien jeħtieġ gimghat biex jagħzlu, jaqssmu u jsibu fejn jaħznu dawk l-ghotijiet kollha ta' ħwejjeġ, ikel u għajnuniet oħra.

L-Abbe' Pierre fehem li ried jorganizza dan il-moviment u waqqaf "Il-Komunitajiet ta' Emmaus". *ikompli pagna 27*

informazzjoni

L-ahwa frangiskani tal-Libja f'Malta

Fuq talba ta' l-ahwa frangiskani li qeghdin iwettqu hidma missjunarja fil-Libja, huma wrew ix-xewqa li jiġu Malta u iqatghu ftit jiem magħna bhala thejjija għar-Randan u jagġornaw ruħhom fl-okkażjoni ta' VIII Ċentinarju ta' l-approvazzjoni tar-Regula. Gew ospitati fil-kunvent tal-Belt u saru diversi laqgħat ta' animazzjoni mill-Ministru Provinċjal, Fra Paul Galea, Fra Julian Sammut, Fra Ivo Tonna, Fra Norbert Ellul Vincenti, Fra Sandro Overend, Fra Marcello Ghirlando u Fra Anton Farrugia. Mis-17 sa'

l-20 ta' Frar ħadu sehem Fra Salim Joseph (Indjan), Fra Alan Castillo (Filippin) u Fra Anton Maciejowski (Pollakk). Mill-24 sa' 27 ta' Frar ipparteċipaw Fra Allan Jose Arcebucho (Filippin), Fra Ronnies Asuero (Filippin) u Fra Magdy Helmy (Eġizzjan).

Assistent Spiritwali O.F.S

Il-Ministru Provinċjal ħatar lil Fra Sandro Overend, OFM bhala Assistent Spiritwali Nazzjonali (OFM) fi ħdan l-OFS. Fra Sandro għadu kemm ġie lura Malta wara s-servizz li ta lill-Ordni bhala Segretarju Ġenerali

u Nutar. Huwa jinsab fil-fraternita' ta' Ghawdex.

Jiltaqa' ma' l-istaff tad-Dar Frate Franceso (Qawsalla)

Riċentement il-Ministru Provinċjal żar id-Dar Frate Francesco fejn qed jithaddem proġett mill-Ministeru tas-servizzi soċjali b'risq ir-refuġjati. F'din id-dar tal-provinċja, attwalment hemm għaxx 7 adulti rġiel u 12 nisa, kif ukoll tnax il-tifel u tifla u tlett nisa qed jistennew li jwelledu f'dawn il-ġimgħat li ġejjin. Ir-residenti ġejjin mill-Etjopja, Kongo, Kamerun, Togo, Somalja u l-Eritrea.

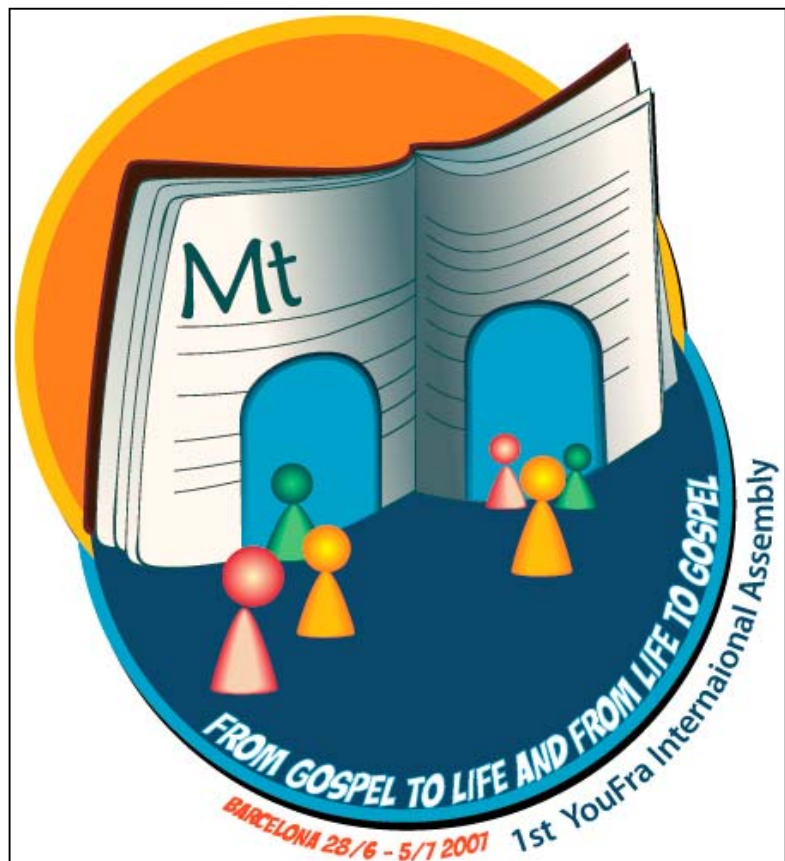
L-AĦBAR

fil-harġa li jmiss

**50 sena
presbiteri**

**Fra Gwann
Micallef, OFM**

**Fra Godfrey
Micallef, OFM**



Seminar mill-Kunsill tal-Formazzjoni

Nhar is-Sibt, ta' Frar, il-Kunsill tal-Formazzjoni organizza Seminar ieħor għall-Ahwa kollha tal-Provinċja, f'Porziuncola Retreat House, Baħar iċ-Ċagħaq. Wara mument ta' talb saret laqgħa dwar il-proposti prinċipali li ħarġu mill-Kapitlu tal-Ħsajjar. Imbagħad Fra Ġorġ Aquilina, OFM tkellem dwar l-istorja tal-Provinċja fis-seklu 17 u 18.



*Fra Ivo Tonna jagħti lecture lill-missjunarji frangiskani
Fra Allan Jose' Arcebucho (Filippin), Fra Ronnies
Asuero (Filippin) u Fra Magdy Helmy (Egizzjan).
Ara wkoll paġna 20.*

A New Gospel Memorial

The Holy Land Commissariat has inaugurated a new Gospel memorial, this time at the Yardenit Baptismal Site, in Galilee. This is the site where many Christian pilgrims visit to renew their baptismal vows in the Jordan river, even though the true baptismal site of Jesus lies much further down the Jordan valley, close to the Dead Sea.

Since it is a military zone, pilgrims cannot have access to it, except on certain rare occasions. The Commissary has funded a ceramic plaque containing the Gospel text of the Baptism of Jesus according to Saint Mark. The plaque has been placed in a prominent place, overlooking the place where pilgrims go down to bathe into the Jordan river.

There are many more plaques in various languages. The Maltese version is prominently marked as having been funded by the generosity of pilgrims by the Holy Land Commissariat of the Franciscans in Malta.



ofm.org.mt

Location New Jersey, US

Your site was passed onto me from a dear friend Sr. Dorothy. What a wonderful site to share. We need to keep St. Francis alive in our hearts and share his life with others. I have not read through all of the theology papers; actually can't wait to make the time again to read and reflect more. Thank you so much for putting these writing on a website so many can access. I plan to share/pass on this website to friends. May God bless you for the work you do; continue on. Peace in His Spirit always. Tammy

Ilkompli minn paġna 19

Komunitajiet, illum imxerrda f'hafna nhawi tad-dinja, il-voluntiera jghinu lil dawk li huma minghajr dar jiskbu post fejn joqogħu, ikel u xogħol. Biex jiksbu flus halli jiffinanzjaw proġetti ta' bini ta' djar imorru jfittxu fil-miżbljet kull haġa li tista' tiġi riċiklata; hwejjeg, karta u metalli. Parti minn dan il-ħadid mormi jagħmluh f'key chains li jagħtu lil min jagħmel donazzjoni. Il-kitba fuq naha ta' din il-key chain tgħid "U l-oħrajn?" Fuq in-naha l-oħra hemm imnaqqa par idejn jaqsmu hobza "Aqşam: fil-ferħ ta' l-imħabba". Key chain bhal din, mogħtija lilna mill-Abbe' Pierre innifsu, inżommuha b'għozza kbira fil-labaratorju tal-Paċi.

Day for Consecrated Life Celebrated

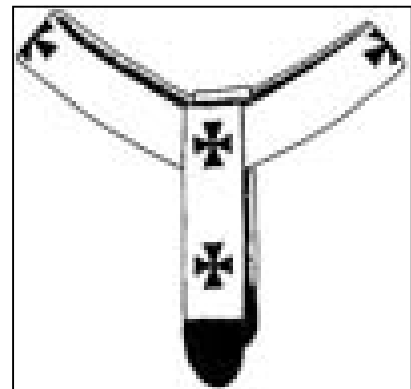
The Church celebrates the day dedicated to consecrated life on 2 February, feast of the Presentation of the Lord. On this day the Church remembers all religious men and women who consecrate their lives to God by living in community and promising God to live in poverty, chastity and obedience. For this occasion the new Archbishop, Mgr. Paul Cremona OP, presided over a meeting for consecrated persons at St. Monica convent, in Birkirkara, on Friday 1 February. Vespers were celebrated, together with prayers and songs on the theme of Mgr. Cremona's motto: "Prepare the way for the Lord".

Furthermore, our Franciscan students Walter and Joseph Ciappara joined in to help with their musical instruments together with other students from different religious orders. Our two postulants Aaron

and Joseph Cilia helped in a liturgical dance. Mgr Cremona also had his time to deliver a message to the Religious and his main message was that religious in today's world have to be a guiding light for others. On the aspect of obedience which he said is not always easy, but if one has faith in God nothing is impossible. He once again pointed out the importance of prayer of the religious for the needs of others and he humbly asked the religious to pray for him to be in a position to guide the Church, and asked the religious to help him in his mission.

At the end of the celebration the Provincials of all the Orders also presented to the new Archbishop with a gift. They presented to him three pins which he will attach to the pallium, which is worn only by Metropolitan Archbishops (in their own dioceses), as a symbol of their

authority. It is a band of white wool adorned with 6 small black crosses, worn around the neck with extensions front and back, and pinned to the chasuble in three places about the neck. The non-silk part of the pallium is made of white wool, part of which is supplied by two lambs presented annually by the Lateran Canons Regular on the feast of St. Agnes (21 January). The wool is solemnly blessed on the high altar of that church after the pontifical Mass, and then offered to the Pope, who sends palliums made of this wool to the archbishops.



11 ta' Mejju 2007
Kanonizzazzjoni ta'
Antonio Galvao
de Franca, OFM

3 ta' Ġunju 2007
Kanonizzazzjoni ta'
Szymon de Lipnica,
OFM

P. Ġwann Schranz, OFM
Little Sisters of the Poor
Hamrun
21223674

FESTI U BIRTHDAYS

MARZU

- | | |
|------------------------|--------------------------|
| 19. Fra Ġużepp Vella | 11. Fra Joseph Magro |
| Fra Ġużepp Camilleri | 15. Fra Charles Wickman |
| Fra Joe Caruana | Fra Paul Attard |
| Fra Joe Bonello | 24. Fra Gabriel Micallef |
| Fra Ġużepp Debono | |
| Fra Joseph Magro | |
| Fra Joseph Ciappara | |
| 31. Fra Benjamin Galea | |

APRIL

- | | |
|--------------------------|----------------------------|
| 23. Fra Ġorġ Aquilina | 1. Fra Dijonisju Mintoff |
| Fra George Bugeja | 2. Fra Loreto Zerafa |
| 25. Fra Mark Enriquez | 3. Fra Twanny Chircop |
| Fra Mark Ciantar | 4. Fra Joe Bonello |
| 30. Fra Ġużepp B. Xuereb | 12. Fra Marcello Ghirlando |
| | 19. Fra John Muscat |

NUMRI TAT-TELEPHONE TA' L-AHWA LI JINSABU FID-DAR TAL-KLERU

Fra Arthur Azzopardi	227 712 04	Fra Guido Schembri, OFM	227 712 53
Fra Nerik Cassar	227 712 25	Fra Charles Wickman, OFM	227 712 20

F' DIN IL-HARĠA

MARZU 2007

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L-AHĦBAR

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