

“ Meta hlisna
mill-għarqa, sirna nafu li
l-ġżira
kien jisimha
MALTA ”
(Atti 27, 1)



“ Ladarba
ahna wlied il-jum,
ejjew nghixu bil-qjies,
nilbsu l-kurazza tal-fidi
u l-imħabba,
u l-elmu tat-tama
tas-salvazzjoni”

(1 Tes. 5, 8)



CAPITULUM GENERALE OFM

Portiunculæ (S. Mariæ Angelorum) 23.V.2009 - 21.VI.2009

GENERAL CHAPTER - CAPITOLO GENERALE - CAPÍTULO GENERAL

Verbum Domini nuntiantes in universo mundo



Aktar taghrif dwar

il-Bażilika ta' San Pawl fuori le Mura (3)

Il-pjanta taghha hija ta' salib latin. It-tul taghha huwa: 131,66 m, il-wiesa' 65m u l-għoli 29.70m. F' Ruma tiġi t-tieni waħda mill-kobor . Il-korsija fiha 5 navati b' 80 kolonna tal-granit. Id-disinji saru minn P. Belli, imma mbgħad tkomplew minn L. Poletti fl-1833. Wara l-faċċata, hemm 6 kolonni ta' l-alabastru mogħtija mil-Vicere ta' l-Eġittu, Mohammed Ali, fl-1843 lill-Papa Girgor XVI.

F' nofs is-saqaf hemm l-arma tal-B. Papa Piju IX, li kien ikkonsagra l-knisja. Bejn it-twieqi hemm il-pittura ta' 36 episodju ta' ħajjiet S. Pawl, mghamulin fi 3 snin minn 22 pittur, fuq ordni ta' l-istess Papa. Dawn hadu post dawk li kienu nħarqu. It-28, 29 u 30 pittura juru n-nawfraġju u iż-żewġ mirakli li għamel S. Pawl f' Malta. Taħthom hemm ix-xbihat tal-Papiet, minn S. Pietru sa' Benedittu XVI.



Dan ix-xogħol beda jsir fl-1847, minflok dawk li kienu hemm għax inħarqu. Kull meta jiġi elett Papa, titpoġġa x-xbieha tiegħu u jkun hemm id-dawl quddiemu.

Hemm min jgħid li hemm spazju sa' l-aħħar Papa, li se jkun hawn fid-dinja (forsi Papa Pietru II ?). Fin-ħawi hemm l-istatwi ta' l-Appostli, li saru minn bosta artisti. Dawk ta' S. Pietru u S. Pawl , li huma kbar, qegħdin fuq kull naħa tal-presbiterju.



Fl-'Ark Trijonfali' , li sar b' spejjes ta' Galla Placidia, oħt l-Imperatur Onorju, naraw mużajk, li juri lil Kristu, b'ħarsa kiefra jidher qiegħed ibierek , imdawwar mis-simboli ta' l-Evanġelisti u l-24 xjuħ ta' l-Apokalissi u żewġ anġli. Taħthom jidhru sew S. Pietru u S. Pawl, li dan b' sebgħu, qed juri fejn hemm il-qabar tiegħu. Il-mużajk sar fiż-żmien Papa San Ljun il-Kbir (440 - 461). Wara sar xi restawr iehor, imma s-sbuħija tiegħu naqset.

Fuq il-qabar ta' S. Pawl, hemm l-altar papali, li fuqu tidher it-tribuna (*iċ-ciborio*), xogħol fl-irħam ta' A. di Cambio (1240/45-1302), li għamlu fl-1285. Qiegħed maħdum b' stil gotiku toskan. Ġie ordnat mill-Abbati Bartolomeo, li l-artist jurih joffri *c-ciborio* lil S. Pawl u mbgħad fost l-istatwi, li qegħdin fih, hemm statwa tiegħu wkoll. Fuq it-tron papali, hemm xogħol iehor tal-mużajk, li juri lil Kristu, bilqegħda fuq tron, ibierek u hdejh S. Andrija, Pietru, Pawl u Luqa. Taħt Ġesu', tidher l-figura ċkejkna tal-Papa Onorju III (1216-1227), li kien ordna artisti minn Venezja biex jgħamlu r-restawr fuq xogħol tal-V seklu. Dawn fil-fatt għamlu xogħol iehor, li wara nħaraq u ġie rranġat minn



restawr iehor. Isfelnett jidhru wkoll salib kbir mdawwar minn żewġ anġli u l-Appostli l-oħra, mifrudin mill-palm. Taħt is-salib kienu jidhru l-benedittin Adinolfo, il-5 Qaddisin Innoċenti u l-Abbati ta' S. Pawl ta' dak iż-żmien, Giovanni Orsini, li wara sar Papa bl-isem ta' Nikola III (1277-1280). Illum din il-parti ma tidhirx. Fuq it-tron hemm pittura li turi l-glorja ta' S. Pawl.



24.01.2009 @ 18:51

Congr. Min. et Cust. recenter electorum:

Closing Homily

Br. José Rodríguez Carballo, ofm—Minister General
General Curia 01/24/09 – Rome



Dear Brothers, Ministers Provincial and Custos, May the Lord Give You Peace!

This Eucharistic Celebration takes place within a very concrete setting: in the celebration of the bimillennium of the birth of Saul and, liturgically speaking, – as the Church reminds us today – on the feast of the conversion of Saul of Tarsus from a Pharisee and disciple of Gamaliel to a disciple and Apostle of Jesus Christ.

The first Reading draws us closer to the “experience of Damascus”, which will forever change both the life and mission of Paul. On the one hand, this experience is comparable to Abraham’s vocation, for just as he was called “father of many peoples”, so Paul will be a source of blessing for the gentile by way of faith (cf. Gl 3, 6-9). On the other hand, this experience is so profound and unsettling that Paul himself will say years later about it that it was like both a dying and rising, and like encountering a new and dazzling life (cf. Rm 4, 18-25). In his letters, Paul will be more discreet when speaking about his conversion. One thing, however, is clear to him: this experience was a completely gratuitous gift on the part of the Lord (cf. 1Co 15, 9-10), who by his almighty mercy (cf. 1Tm 1, 12-16), worked a radical transformation (cf. Gl 1, 13-17) in this man who was “full of zeal” for the law and the tradition of his fathers (cf. Fl 3, 6). By adopting a language that hearkens to both the prophets Ezekiel and Daniel, the letter to the Hebrew tells us something inexpressible, namely, that Saul had an encounter with the Living and Resurrected One.

We don’t know what exactly happened on the road to Damascus except that Saul was “lay hold of by Christ” (Phm 3, 12). Moreover, from being a persecutor of Jesus, he was transformed into a great Apostle of the nations, desirous of consuming his life without reserve “to become all things to all people” (1Cor 9, 22). We know also that from that founding and fundamental experience in his life, Paul would later be able to confess: “For to me, to live is Christ and to die is gain” (Phil 1, 21). From Paul’s conversion onward, Christ will be the sole center of his existence in such a way that everything else he will count as lost. From his conversion onward, Paul will be the passionate Apostle of Jesus Christ par excellence.

The fullness of human experience which he found through faith in Jesus Christ is the secret strength that led him to proclaim the Gospel throughout the known world in the midst of great difficulties and all kinds of sufferings. He himself remembers what he had to suffer, for example, namely, “labor...imprisonments... beatings, danger of death..., hunger and thirst... (2Cor 11, 27). His proclamation bursted forth, in fact, from a twofold conviction: Firstly, Paul knew that he was called by Jesus Christ to proclaim the Gospel in order to be an “apostle by vocation” (2Cor 11, 27) and secondly, aware that he was weak and that he was carrying a treasure in an earthen vessel... (cf. 2Cor 4, 7), this Apostle of the Gentiles experienced in his own personal story that the real strength that sustained and urged him to preach – “whether time was favorable or unfavorable” (2Tim 4, 2) – had all come from God (2Co 4, 7-8). To this effect, he states, “I am what I am by the grace of God” (1Cor 15, 10); and again, “His grace is enough for me. Strength is shown in weakness” (2Cor 12, 9). Paul’s proclamation used the means of communication made available by the Roman Empire, namely, “the roadways”. Roadways helped him to found Christian communities in Galatia, Ephesus, Colossae, Thessalonica, Philippi, and Corinth all the way to Rome, where he will bear witness to Jesus Christ with his own life (cf. Hbr 23, 11), under the persecution of Nero around the years 60 and 63. All these communities, Paul will encourage with those letters which made him, after Christ, the most influential figure in Christianity (cf. Benedict XVI).

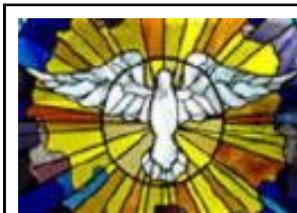
Within this context, we have just listened to the Gospel state, “Go out to the whole world and proclaim the Gospel to all creatures” (Mc 16, 15). It seems as though this was not a good moment for the Risen Christ to say these words to his disciples and entrust them with something important. According to the text of Mark, the disciples continued to be unbelieving despite the testimony of those who had seen the Lord (cf. Mc 16, 13). In these conditions, Jesus dissipates their fears and lack of faith by drawing their attention towards mission, saying, “Go out to the whole world”. We can say that Jesus then heals them of their incredulity by making them “missionaries”; he heals them of their cardiasclerosis (hardness of heart), giving them the task to go and open both the hearts and eyes of the people to the Good News. The first Apostles are doubly at fault because they abandoned the Lord in his Passion and lacked in faith at his resurrection. Now, we understand how Paul, the Missionary and Apostle, is one who experiences his weakness and, at the same time, confides and confesses, “I can do all things in him who gives me grace” (Phil 4, 13).

We are just few months a way from the celebration of the General Chapter whose theme is Mission and Evangelization. We’ve said many times that mission and evangelization is the reason for being of the Church and the Order. We say this often, but we are a missionary Order and for this we are proud. Likewise, in this missionary and evangelizing field we have so much history to tell. We have been pioneers in many territories of mission. America and the Far East are primary examples of that. This year, precisely, we are celebrating the 680th anniversary of the death of John of Montecorvino, the great evangelizer and founder of the Church in China. Yet, we cannot be content by referring to what others have done and thereby draw glory and honor with it. It would be a pity for us to do that (cf. Adm VI, 3)! In fact, we must confess that the missionary and evangelizing ardor is declining among us. The celebration of the bimillennium of the birth of Paul and the upcoming General Chapter are two loud cries which the Lord makes us hear in order to awaken us from our deep sleep.

Paul’s restlessness must be ours when he utters, “Woe to me if I do not preach the Gospel!” (1Co 9, 16). In this we must be creative as St. Paul was in his time, using all the means at our disposal, keeping in mind that the world is the limit to our mission, for the Lord said today, “Go out to the entire world”. As fraternities of minor brothers, we are called to go out, to go among the people, to those near and far, and proclaim to them that Jesus is the Lord, the Savior. To achieve this, however, we must allow Christ to reach and find us. In fact, the indispensable condition for being an apostle is that of having seen the Lord (cf. 1Co 9, 1), that is, having had a personal encounter with him. No one can be a true Apostle without the experience of a personal encounter with the Risen Christ. He is the only one who can transform our disbelief and fear – as was the case with the first disciples – into Gospel boldness. Mission is a matter of love and there can be no love without a real encounter with a person and without the heart being touched by him who loved us first. To be an Apostle is the result of being profoundly in love with the person of Jesus, so that we can say with Paul, “for me, life is Christ” (1Flp 1, 21).

As Ministers Provincial and Custos, one of the most urgent and, at the same, beautiful ministries we are called to do is to help our brothers experience this love – having before experienced it ourselves. If we do this, we will have given light to a new life, formed a new Apostle, and then, like Paul, be able to say, “Are you not also my work in the Lord?” (1Co 9, 1).

Let us ask the Lord for the grace of conversion and the grace of being madly in love with that God who was everything for St. Francis and to whom he could say, “You are everything: The Good, The Supreme Good, the Highest Good” (AID 3); that God, who also for Paul became the Lord of his life right after that transforming experience on the road to Damascus which we all now remember and celebrate today.



**Lord Jesus Christ, you who promised to be present where two or three are gathered in your name :
pour down your Spirit of piety and strength on the General Chapter
so that we may seek your will.**

UN SEGNO LUMINOSO

Nota ta' l-Editur : Qed ingiebu t-taħdita li ghamel Mons. Tommaso Caputo, in-Nunzju Appostoliku għall-Malta u l-Libja, nhar it-28 ta' Novembru 2008, fl-okkażjoni tal-festa tal-Qaddisin Frangiskani ġewwa ċ-ĊAK, B' Kara. Din saret waqt it-talba ta' l-Għasar u kienu preżenti patrijiet u sorijiet minn kull fergħa frangiskana. Grazzi lil Provinciāl P. Samwel Chetucti O.F.M. Conv. li bghattilna kopja tiegħu.



Pace e Bene ! Questa sera sono particolarmente lieto di incontrare la famiglia francescana. Vorrei trasmettere ad ognuno di voi, l'affetto, la predilezione, la benedizione di Papa Benedetto XVI. Vi ringrazio perche questa sera mi date la possibilita' di incontrarvi e di prendere parte alla vostra letizia. Ci ritroviamo nella festa di tutti i santi dell' Ordine Francescano. La vitalita' spirituale della linfa che risale al carisma di Francesco d' Assisi e' sempre incredibilmente sorprendente. L'Ordine Francescano e' stato perennemente in fiore. E' una moltitudine immensa radunata intorno a Francesco e Chiara di Assisi. Sono martiri, dottori della Chiesa , vescovi , sacerdoti , religiose e religiosi. Come e' noto la festa di tutti i Santi dell' Ordine Francescano si celebra ogni anno il 29 novembre. Questa data coincide con l' anniversario (1223–785 anni!) della conferma solenne della Regola di S. Francesco da parte di Papa Onorio III. E' la cosiddetta *Regola Bollata*. Il testo inizia cosi: “ *La regola e la vita dei frati minori e' questa, cioe' osservare il santo Vangelo del Signore Gesu Cristo, vivendo in obbedienza, senza nulla di proprio e in castita*”.

“ Osservare il santo vangelo del Signore nostro Gesu Cristo” Il Vangelo di oggi si chiudeva con quella espressione lapidaria di Gesu: “il cielo e la terra passeranno, ma le mie parole non passeranno” (Lc. 21,33). La Parola di Dio dura sempre. Fondando la nostra vita sulla Parola di Dio, portiamo in noi il germe del cielo, dell' eternita'. S. Francesco lo aveva ben capito. Se c'e' un santo che puo' essere a ragione definito 'vangelo vivente' e 'riproduzione fedele' di Gesu', e' senz' altro il figlio di Pietro Bernardone. Davanti al Crocifisso di S. Damiano, Francesco fu raggiunto dalla grazia, e vi si arrese, disarmato e disponibile. Quell crocifisso fu Un' autentica 'rivelazione': fece sentire a Francesco quanto egli fosse stato amato, E da quel giorno - scrive il suo primo biografo - Francesco '*smise di adorare se stesso*'. Dalla fede nell' amore di Dio per lui zampillo' nel suo cuore ferito il desiderio di riamare il suo dolce Signore, e quindi la ferma volonta' di imitarlo e di farlo amare da tutti coloro che si sarebbero imbattuti sul suo cammino. Il resto della storia lo conosciamo. E' una storia di santita' per una moltitudine immensa. E la storia continua ancora oggi in quanti— di ogni condizione sociale e di ogni popolo— appartengono all' Ordine Francescano o si sentono attratti dall'ideale di Francesco.

.....>>>>

“.....osservare il santo vangelo del Signore nostro Gesu' Cristo, vivendo in obbedienza, senza nulla di proprio e in castita'”. Guardando al mirabile esempio di tutti i santi dell'Ordine Franciscano, questa sera voi rinnovate spiritualmente i vostri voti, i tre consigli evangelici: la castita' - il totale dono di voi stessi al Signore, dono vissuto nella perfetta continenza e nell'amicizia disinteressata verso tutti - , la poverta' - liberta' di fronte alle cose, rinuncia al possesso, sobrieta' nell'uso, disponibilita' a condividere -, l'ubbidienza - accoglienza della volonta' di Dio, mediante la sottomissione alla regola, ai superiori e alla comunita' La Chiesa ci insegna che I tre consigli evangelici riportano le grandi tendenze del cuore umano nella logica della carita'; rendono umili e vuoti di se', aperti a Dio e ai fratelli, pronti a camminare verso la perfezione.

Francesco fu ' vangelo vivente ' e ' riproduzione fedele di Gesu ' . Questa conformita' a Cristo Francesco la maturo' nella sua vita e la chiese come grazia a La Verna in un momento di altissima contemplazione: “ O Signore mio Gesu Cristo, due grazie ti chiedo prima di morire: la prima che in vita mia io senta nell'anima e nel corpo mio, quanto e' possibile, quel dolore che tu, dolce Gesu sostenesti nell'ora della tua acerbissima passione; la seconda si e' che anch'io senta nel mio cuore, quanto e' possibile, quell'eccessivo amore del quale tu, Figliolo di Dio, eri acceso a sostenere volentieri tanta passione per noi peccatori. E noi sappiamo che nella carne di Francesco si stampo' “ una meravigliosa immagine e orma della Passione di Cristo” : le stimmate. Le stimmate non furono un dono soltanto per Francesco, ma furono e sono tuttora un dono per l'Ordine Franciscano e per la Chiesa, una sorgente, uno stimolo per divenire perfetti imitatori di Cristo crocifisso. Chi non ha mai desiderato, qualche volta, di lasciarsi prendere da Cristo fino a diventare sua stessa copia? *piccoli Gesu?*

N. B. Dan l-artiklu jitkompli fil-harġa li jmiss ta' Marzu

> > > ERRATA CORRIGE

**Nixtieq niskuża ruhi li fil-harġa ta'
l-AĦBAR Diċembru 2008
f' paġna 8 fejn hemm il-kliem : “ fl-istess pajjiż”
riedu jiġu l-kliem “ fl-istess djoċesi”.**

**Minn dawn il-paġni
nixtiequ nawguraw hidma fejjieda
lill-missjunarji kollha tal-Provincja tagħna.**

AĦBARIJET MILL-PROVINĊJA

B' digriet tas-16 ta' Diċembru 2008, id-Definitorju Generali approva l-elezzjonijiet, li saru fid-Definitorju Provinċjali ta' nhar it-3 ta' Novembru 2008 :

P. Salim Joseph Chackungal O.F. M.	-	Gwardjan Tripli
P. Amado Baranquel O.F.M.	-	Vigarju Tripli
P. Ronnie Assuero O.F.M.	-	Gwardjan Benghasi
P. Alan Reyes Marzouk O.F.M.	-	Vigarju Benghasi

Awguri !!!!!!!!!

Nhar it-2 ta' Jannar ġewwa d-Dar ta' l-Irtiri Porziuncola saret il-laqgħa tal-Milied għall-patrijiet u l-qraba tagħhom. Il-laqgħa bdiet b' Konċelebrazzjoni immexxija mill-Provinċjal u wara saret iklar *sef - service*. Itellghu xi rigali, kemm għall-patrijiet kif ukoll għall-qraba. Prosit tassew, speċjalment lil dawk kollha li ħadmu biex din is-serata setgħet tirnexxi.

Fis-6 ta' Jannar ġewwa l-Monasterju ta' S. Klara, numru sew ta' aħwa hadu sehem fil-festa solenni ta' l-Epifanija tal-Mulej, li hija t-titular tal-kappella. Wara l-Quddiesa Konċelebrata, mmexxija mill-Provinċjal u messaġġ imqanqal mir-Rev. Badessa, sar festin fatern bejn l-patrijiet u s-sorijiet. Tassew bidu sabiħ għal-festi ċentinarji !!! Grazzi mil-qalb lill-Klarissi għall-laqgħa sabiħa u fraterna li għamlulna.

Bejn is-7 u l-10 ta' Jannar P. George Bugeja O.F.M., li huwa responsabbli mill-Evangelizzazzjoni u l-Missjonijiet Franġiskani, attenda t-tieni laqgħa ewropeja dwar il-forom ġodda ta' evangelizzazzjoni u l-fraternita' fil-missjoni ġewwa Frascati, l-Italja. Rapport dwar din il-laqgħa se jidher fil-ħarġa li jmiss. Ara paġna 8.

Nhar it-8 ta' Jannar ġiet iċċelebrata l-festa ta' Ġesu l-Ħabib fil-kappella tiegħu f' Tas-Sliema. Il-Provinċjal mexxa l-konċelebrazzjoni u wara sar *party* għal min kien preżenti. P. Richard Stanley Grech O.F.M., ir-Rettur tal-kappella, avża li, l-ġabra ta' kull nhar ta' Hamis tas-sena 2009, se tmur għal *Puttinu Cares*. FI-2008 hija saret b' risq il-ħidma li qed jgħamel P. John Muscat O.F.M. fil-Fillippini.

Bejn it-12 u l-25 ta' Jannar, il-Provinċjal għamel żjara fraterna lill-komunita' ta' Londra u wara mar Ruma fejn attenda għall-laqgħa tal-provinċjali, li ġew eletti f' dawn l-aħħar xhur, ġewwa l-Kurja Generalizja. Ara p. 10

BIEX TNIZZLHOM FID-DJARJU TIEGHEK

13 t' April 2009 - Pasquetta Franġiskana għand il-Klarissi mill-10.00am sas-1.00 pm

7 t' Awissu 2009 - Transitu ta' S. Klara għand il-Klarissi fis-7.00 pm

3 tjiem ta' ċelebrazzjoni fit-800 aniversarju tar-Regola Franġiskana Meta ??????

FRATERNITAS

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Toward the General Chapter 2009

Prayer Intention in Preparation for the Chapter

In the letter of convocation to the General Chapter, the Minister General stressed the importance that the entire Order participate and cooperate through prayer for the success of this event *“because every ‘perfect gift comes from above and descends from the Father of lights’ (Jn. 1:17). Trusting in the strength and spiritual enlightenment of the Holy Spirit, the Paraclete, I establish that from the beginning of Lent 2009, in the whole Order, prayers be offered daily for the success of the General Chapter and the election of both the Minister General and his Definitory.”*

The Secretariat of the Chapter has prepared some prayers to be inserted in the breviary and, therefore, to be prayed daily; they can be downloaded from the website of the Order: <http://www.ofm.org/capgen09>. They are brief prayer intentions to be placed at the end of the intercessory prayers of both Evening and Morning prayers along with another prayer to recall our own vocation. The prayer goes like this: *Be blessed, Lord, Heavenly Father! You have called us in your infinite bounty with the voice of the Spirit to follow in the footsteps of Jesus Christ, the Lord; and you have given us to each other as brothers to be in the Church as a living memory, a sign of the Kingdom, and prophets of hope.”* This second form of prayer is particularly meaningful in the 8th centenary of the foundation of the Order and helps us to praise God for the gift of our vocation, plus ask for the grace to persevere in the effort to *“observe the Holy Gospel of our Lord Jesus Christ by living in obedience, without anything of our own and in chastity”* (Rb, I, 1).

On the website of the Chapter, you will find some guidelines for the prayerful reading of the Word of God aimed at helping us to be in tune with the fact that we are sent out to proclaim the perfumed words of the Lord to the entire world. At the preface of the handbook, we read, *“Three forms of prayer are being presented...which hinge on the theme of the Gospel as our way of life, of being brothers, and being sent out into the world to evangelize....The first form of prayer puts us in a listening stance before the Gospel words enclosed in the first chapter of the First Rule without a Papal Bull (Regula Non Bullata). The second form of prayer puts us face to face with the biblical passage of the washing of the feet in St. John, for it is a privileged text of Saint Francis to shape fraternal relations in a Gospel way. The third and last form is the Gospel of the mission before which Francis perceived an extraordinary synergy, i.e., “This I want; this I desire from the depth of my heart”.* The success of the General Chapter is, therefore, tied and entrusted to the prayer of the whole Order, of each fraternity, and Friar.

Frascati (Rome) – II European Gathering on New Forms of Evangelization

After the first seminar in March of 2006 in Assisi, the 2nd gathering on New Forms of Evangelization took place from Jan 7-10, 2009 at Frascati; it was promoted by the Secretariat for Evangelization with the sponsorship of the General Definitory and the collaboration of an “ad hoc” commission. Over 50 Friars Minor from different Provinces of Europe participated at this event, among them were some members of the General Definitory, some presidents of the OFM Conferences, and Angelo Arrighini, the managing editor of the magazine, “Testimoni” (Testimonies).

The whole event was characterized by two particularly intense and meaningful moments. First, it was the sharing of experiences. We had, for example, the opportunity of listening to the “story” of Palestrina, Italy, a Franciscan Missionary Fraternity for Europe that was suggested by participants at the 1st seminar and established by the General Definitory. We also heard from the Parish Fraternity of Conventual Friars Minor of Narbonne, France; of the Fraternity of Waren, Germany, established in the midst of a strongly secularized society; of the Fraternity of Foligno, Italy, engaged in a school of Evangelization; of the Emmanuel Fraternity which is completely at the service of that first proclamation and evangelization; of the contemplative Fraternity of Visla, Poland. The second meaningful moment of this seminar was dedicated to reflection and in-depth analysis through the message of the Minister General, the introductory words by Br. Francesco Bravi, and the reports of both Br. Enzo Biemmi and Br. Johannes Freyer. At the end, a brief document was prepared entitled, “New Franciscan Journeys in Europe”, which was studied and afterwards approved by the General Definitory. See also News from our Province p.7

Mozambique – Fraternal Visit to the Custody of St. Clare of Assisi

The Custodial Administration of the Autonomous Custody of St. Clare of Mozambique elected in the Chapter of 2008 has drawn up a custodial plan. To bring it about, they asked for the collaboration of the General Definitory to help the Friars assume responsibility for that plan. From December 23, 2008 – January 8, 2009, Br. Amaral Bernard Amaral, Definitory General for Africa, visited almost all the Fraternities of the Custody to encourage both the Friars and Fraternities to materialize this custodial plan in a personal and communal way. From 1898, the Friars Minor were engaged in evangelization, education, charitable works, and in the human promotion of vast regions of both the center and south of the country. Their presences and activities were especially appreciated because the fundamental values of the Franciscan Charism echoed in the culture and traditions of the Mozambique people. During a fraternal visit, Br. Amaral also had an opportunity to meet with the Franciscan Family who, along with the Friars Minor, Capuchins, the three Monasteries of the Poor Clares, various Congregations of Franciscan Religious, and numerous SFO Fraternities, make up the most consistent charismatic group in the Church of Mozambique.

Br. Bazilije Pandžić, the 90 year old

Br. Bazilije Pandžić of the Assumption Province, Herzegovina, archivist of the Order for almost 40 years (1947-1985), turned 90 years old and, yet still “navigates” the internet and uses Skype! In 2008, he published his memoirs entitled, “The Traces of a Life.” In his fifth chapter, Br. Bazilije describes his activity as an archivist of the Order. Among other things, he writes, “Besides looking after the archives, the archivist has the task of continuing the work, ‘*Annales Minorum*’, begun in the 17th century by the Irish Franciscan, Luke Wadding, and continued by others after him. Hence, I, too, as an archivist, have made my contribution by publishing in 1956 volume XXXI (1661-1670) and in 1964 volume XXXII (1671-1680). Besides, I have written many times on the importance of this work for Franciscan history (e.g., in ‘Franciscan Studies’, 1957 and in *Archivum Franciscanum Historicum*, 1977).”

III Congress of Franciscan Centers of Advanced Studies of Latin America

Following the path indicated by the UCLAF to continue having meetings among the Centers of Advanced Studies of Latin America, the III Congress of Rectors of Franciscan Centers of Advanced Studies of Latin America and the Caribbean will take place from Feb. 10-13, 2009 in Quito, Ecuador. The Province of Saint Francis of Quito and the *Studium Theologicum* “Cardenal Echeverria” will both be the host Entities. The goal is to share experiences and, as Centers of Advanced Education, to aim toward an integral formation of our pastoral agents.

Franciscan Bookmark

365 days with St. Francis by Gianluigi Pasquale, San Paolo Edition, Turin 2008, pp. 474.

After exactly 800 years, there is a strong similarity between the contemporaries of Francis and the men and women whom we meet on the streets, namely, that they are joined by a hunger for something “else”, a restlessness of the heart which the emptiness of pleasures cannot satisfy. For this reason, I am sure that these reasoned collections drawn from the thoughts of Francis will be our comforting companion everyday, taking away from us the image that tomorrow may only be a restless guest. Francis, who was described by Popes nothing short of “another Christ” because Christ left his place to him, understood perfectly that to live the Gospel in poverty of Spirit is the most beautiful and simple adventure that can ever be chosen for one’s own personal history in order to be happy, convinced that tomorrow Jesus will be there waiting for us

“**Francisco de Asís y la ecología**” (Eng. Trans: Francis of Assisi and the Ecology), José A. Merino, Madrid 2008, pp. 156

If we consider that in the background of the ecological crisis, there is the question of justice, equality of human rights, and respect for the natural world, we would realize that the problem of the environment is not just scientific, technical, and political, but also cultural, ethical, and religious. Moreover, given that science does not prescribe what is good and is not within its competence to establish criteria of values, one will need to have recourse to ethical decisions, to the creation of a new mentality, and the influence of religion in order to offer a conscience to science, so that it can be oriented toward the common good. In this field of ecology, the voice of Francis of Assisi has so much to say and those who want to listen to him are by no means few, for they want to walk more humanly in this common home we call “planet earth” and desire to have a relationship with the whole universe.

Big and Small News

Hungary – The Elective General Chapter that took place from Nov. 15 – 22, 2008 in Budapest, Hungary was the most important event of the year for the Secular Franciscan Order. A total of 111 people participated; among them were 69 capitulars, observers, special guests, and personnel who work at the secretariat and in communication. Everything flowed smoothly according to the regulation and program approved by the Capitulars. The Chapter was presided by Br. Mark Tasca, the Minister General of OFMConv, on behalf of the Ministers General of the First Order and TOR. Among the most significant things to be remembered are:

- The experience of fraternal life because the Chapter itself unfolded serenely and greatly participated by all.
- The ambience of prayer that was breathed during the Chapter, especially the liturgical prayers led by the Assistants General who put a liturgical booklet together for the occasion in 4 languages. Two moments were noteworthy, however: (1) the Holy Mass, presided by the Cardinal Emeritus, László Paskai, in the Cathedral of Estergom where the 2nd annual celebration of the 8th centenary of the birth of the Saint Elizabeth, Patroness of the SFO was concluded. Also, worthy of notice was the Eucharistic celebration presided by Br. Marc Tasca, Minister General of OFMConv, which included the reception into service of the newly elected Minister General of the SFO, Encarnación del Pozo, and members of the new Presidency of the International Council of SFO (CIOFS).
- The moments of formation and reflections on the themes of “Profession of the Rule” and “The Sense of Belonging to the SFO” as explained by Br. Felice Cangelosi, Vicar General of the OFMConv, and Emanuela De Nunzio, former Minister General of the SFO.
- The approval of some documents, such as the *Incorporation of the members of the YouFra into the SFO* and the *Practical Interpretation of the Art. 89.4, letter b of the General Constitutions of the SFO*.
- The reading of the letter of the Ministers General of the First Order and TOR (Rome, Nov. 1, 2008) on the Italian SFO, written following an official statement made by the Congregation IVCSVA on June 18, 2008.

The new Presidency of CIOFS is composed of the following members: Encarnación del Pozo as Minister General; Doug Clorey, Vice-Minister General; Maria Consuelo de Núñez, Counselor for the Spanish language speaking world; Tibor Kausser, Counselor for the English language area 1; Lucy A. Almirañez, Counselor for the English language area 2; Maria Aparecida Crepaldi, Counselor for the Portuguese language; Michèle Altmeyer, Counselor for the French language; Ewald Kreuzer, Counselor for the German speaking language; Benedict Lino, Counselor for the Italian language; and Ana Fruk, Counselor for YouFra. A special thank you is extended to the members of the National Council of SFO in Hungary and to all the Hungarian Secular Franciscans for their Fraternal Hospitality and for their tireless service during those days. See also: <http://www.ciofs.org/>

Vatican City: On December 30, 2008, the Holy Father nominated two Friars Minor as Consultants of the Congregation for the Clergy: **Br. David Maria Jaeger** of the Custody of the Holy Land, and **Br. Moacyr Malaquias Júnior** of the Autonomous Custody of our Lady of the Seven Joys in Brazil. Both are Professors of Canon Law in the Pontifical University *Antonianum* in Rome.

100 Times in the Holy Land: Br. Peter Lavrih of the Province of the Holy Cross in Slovenia has completed his 100th pilgrimage to the Holy Land during the Christmas season of 2008. He made his first trip there in 1984 as an assistant to the spiritual guide, M. Roman Kavčič. On Nov. 23, 1988, the Commissariat of the Holy Land was established in the Province. Every year, Br. Peter, the current commissary, continues to conduct groups to the Holy Places of our redemption to get to know the land of Jesus Christ and to awaken the desire to read and meditate on the Word of God. See: <http://www.sveta-dezela.si/?id=55&fmod=0>

Course on Spirituality and Administration: The Franciscan Spirituality of the PUA in collaboration with the Institute for Spirituality – PTH of Münster is organizing an intensive course entitled, *Spirituality and Administration* taught by Prof. Thomas Dienberg, OFM Cap, Rector of the Study Center of Philosophy – Theology of Munster. The course seeks to find the relationship between Spirituality and Administration based on the great rules of the Order and modern theories of administration. The lessons will take place from April 1-3 and 27-29, 2009 from 15:15 – 18:35 at the PUA. To enroll, contact the Secretariat of the *Antonianum* no later than Feb. 20, 2009 at segreteria@antonianum.eu

Friday January, 16, 2009: On the occasion of the annual feast of the Pontifical University *Antonianum*, of the Great Chancellor, and the VII centenary of the death of John Duns Scotus, there took place a Convention entitled, *On a Journey toward the Truth: Thoughts of John Duns Scotus*. At the end of this Convention, the *Saint Francis Award* was imparted. A first award was given to the Scotistic International Commission, a second one to both Volker Stadler and Montefusco Antonio, and a third to Giuseppe Buffon. See: <http://www.antonianum.ofm.org/>

Meeting of Newly Elected Ministers Provincial and Custodians: The annual meeting of Ministers Provincial and Custodians took place at the General Curia of Rome from Jan. 19-24. Present were 24 Ministers Provincial and Custodians. There were many and varied presentations by speakers re- the leadership (animation) and administration of provincial and custodial fraternities. The attendees also had an opportunity to visit personally with both the Minister General and the Definitors, and to acquaint themselves with the work done at the General Curia by the various secretariats and offices there. See: <http://www.ofm.org/> See news of our Province p.7

The cult of Saint Francis Assisi between the East and West: There was a Study Day on Friday, Jan. 23, 2009 at the PUA in Rome, entitled, “*Un’akoluthia in onore di san Francesco d’Assisi in un codice italogreco: il “caso” del manoscritto Galat. 4*” (A Liturgical Officiation in honor of Saint Francis of Assisi in an Italian Greek codex: the “case of the manuscript Galat 4). The speakers were Pietro Messa, Paul Canart, Enrico Morini, and Jacques Dalarun. Even Francis of Assisi, who is among the most renown of western saints, is virtually unknown in the Byzantine book of saints, so much so that in the Byzantine world, a hagiography and hymnography in his honor is lacking. Only the community of Galatone in the central-western of Southern Salento – Hellenistic until 1870 (at the time, the Galatoni priests still sung the Gospel and Epistles in Greek) – has handed down to us a Liturgical Byzantine breviary in honor of the Umbrian saint. We are dealing here with a phenomenon of inculturation or, if preferred, of ecumenism *ante litteram* (we are in the post-schism period of 1054) produced in an area in which Greek influence lasted long (it still exists in some cities of Salentine Greece), even though it has undergone a progressive and pressing latinization that determined the end of the Byzantine rite.

Missionary at the Heart of the Word with Eyes Fixed on the Lord

The Mission that we are referring to is very demanding because it entails:

Being disciples because only the one who has encountered the Lord can communicate Him to others.

Being willing to go out of our little worlds. Humanity awaits our missionary presence and its needs our greater than our world.

Being in dialogue with the world, especially in missionary territories where secularism and relativism reign and for which a good intellectual preparation and adequate knowledge of our cultural patrimony are necessary.

Initiatives for the Centenary of the Blessed Duns Scotus: On the occasion of the 7th centenary of the death of Blessed John Duns Scotus (1308-2008), the Advanced School of Medieval and Franciscan Studies and the Faculty of Philosophy of the Pontifical University *Antonianum* have become promoters of various initiatives to spark interest in the study of their texts.

In order to celebrate the 40th anniversary since the publication of the Apostolic Letter, *Alma Parens*, by Paul VI on July 14, 1966 on John Duns Scotus, the critical edition, IOHANNIS DUNS SCOTI, *Ordinatio*, liber III, *distinctiones 1-17*, volume IX of the *Opera Omnia* was presented on May 26, 2006. On such occasion, Br. Barnaba illustrated the methodology used by the Scotistic Commission from the beginning, a methodology that was well synthesized by M. Serafini in the *Chronicles* of the meeting published in *Antonianum* 88 (2008), pp. 596-601. Then, soon after, Prof. Orland Todisco got involved by publishing the report *Libertà e bontà, chiave di lettura del III libro dell'Ordinatio di Duns Scoto* (Translation: Liberty and Bounty, Key Reading for the III book of the *Ordinatio* of Duns Scotus) in the book, *Giovanni Duns Scoto: studi e ricerche nel VII centenario della sua morte in onore di P. César Saco Alarcón II* (Trans: John Duns Scotus, Studies and Research in the VII centennial of his death in honor of P. César Saco Alarcón II), by M. Carbajo N. (Medioevo, 15), Rome 2008, pp. 133-151. (cfr. *Cronaca* by M. Serafini in *Antonianum* 88 [2008], pp. 596-601.)

On the occasion of some Scotistic lessons, Prof. Timothy B. Noone of the Catholic University of America of Washington discussed *The Knowability of Substance: From St. Thomas to Duns Scotus* and *Scotus' Place in the Educational System of the Franciscans*. An extensive Italian translation of such lessons was published by Br. Messa in the *Chronicles* in *Antonianum* 88 (2008), pp. 720-728. In the months of October-December, Prof. Onorato Grassi of the University of Rome LUMSA taught a course on *Aspetti dell'antropologia scotista: l'immortalità dell'anima* (Trans: Aspects of Scotistic Anthropology: The Immortality of the Soul). However, it was Prof. Timothy B. Noone who offered additional Scotistic lessons in which he discussed *A textual critique of the theological and philosophical elements in John Duns Scotus*. Then, at the end of two years, Prof. Noone wrote a summary of experiences gained through the work of editing the texts of John Duns Scotus, which he accomplished from gathering different manuscripts, comparing versions, choosing variants, right up to the edition of the critical text along with its interpretation. At the end of these lessons, there seemed to be a new interest and openness for research on the thoughts of Scotus by working directly on the manuscripts.

The Inauguration of New Premises: On the occasion of the Study Convention organized at the PUA for the 20th anniversary of the publication of the Letter of the Congregation for Catholic Education on the teaching of Mariology, the International Pontifical Marian Academy has inaugurated its new premises at the International College of St. Anthony. The blessing was presided by Msgr. Gianfranco Ravasi, President of the Pontifical Council of Culture, with the participation of conventionists and representatives of the National Mariological Societies. See: <http://accademiamariana.org/Accademia/>

New Visitors General

Br. Oscar A. Ante from the Province of St. Peter Baptist in the Philippines will be the Visitor to the Province of St. Thomas Apostle in India.

Br. Miguel J. Vallecillo Martín from the Province of Granada of Our Lady of the Rule in Spain will be the Visitor to the Interprovincial House "Cardenal Cisneros" in Madrid, Spain.

New Ministers Provincial

Br. Vincent Mduduzi Zungu was elected Minister Provincial of the Province Our Lady, Queen of Peace, in South Africa.

Br. John Hardin was elected Minister Provincial of the Province of St. Barbara in the USA.

Agenda of the Minister General

February 03-05: Visit to the Custody of the Good Shepherd of Zimbabwe.

February 08-14: Visit to the Province of the Three Companions and Blessed Pacificus in France.

February 15: Eucharistic Celebration with the Franciscan Family Spain on the occasion of the 8th Centenary of the Order.

FRATERNITAS - OFM – Rome

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FESTI MARZU 2009 BIRTHDAYS

- | | |
|-----------------------|--------------------------|
| 19. P. Guzepp Vella | 07. Post. Clint Micallef |
| P. Guzepp Camilleri | 11. P. Joseph Magro |
| P. Joe Caruana | 15. P. Paul Attard |
| P. Joe Bonello | 21. Fra Walter Vassallo |
| Fra Guzepp Debono | |
| P. Joseph Magro | |
| Fra Joseph Ciappara | |
| 31. P. Benjamin Galea | |

Xewqat qaddisa !!!!!

**Fl-14 ta' Marzu
hutna P. Guzepp Vella u P. Alfred Tabone O.F.M.
se jroddu hajr lil Alla fl-okkazjoni
tal-50 anniversarju saċerdotali tagħhom.**

MULTOS ANNOS !!!!!!!!!!!!!

WERREJ

Frar 2009

Il-migja ta' S. Pawl f' Malta	1
Tagħrif dwar S. Paolo fuori le Mura	2
Omeliya tal-Min. Gen.	3 - 4
Omeliya tan-Nunzju Appostoliku	5 - 6
Ahbarijiet mill-Provinċja	7
Biex tnizzel fid-djarju	7
<i>Fraternitas</i>	8 - 11

L—AHBAR

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