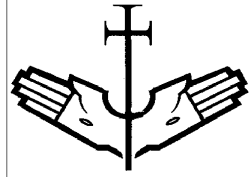


# L-AHBAR



PROVINĊJA FRANĠISKANA S. PAWL APPOSTLU - MALTA Nru. 153 FRAR 2010



L-istatwa ta' S. Pawl, maghmula mill-injam minn Melchiorre Gafa fl-1659 u li tinsab fil-Knisja Parrokkjali Kolleġġjali ta' S. Pawl ,

**60 A.D. - 2010 A.D.  
IL-1950 ANNIVERSARJU MILL-MIĠJA TA'  
MISSIERNIA S. PAWL ,  
PADRUN TAL-PROVINĊJA TAGHNA,  
ĠEWWA MALTA ( Atti 28, 1 )**

**STOP PRESS** P. Marcello reġa' ġie magħżul bhala rappreżentant tal-Vatikan f' laqgħa importanti. Nitolbu għaih u nawgurawlu. *Aktar tagħrif fil-harġa ta'*

**PENTEKOSTE FRANĠISKAN  
ĠDID (5)**

P. Raniero Cantalamessa O.F.M. Kap.

**6. Tkun 'mal-fqar' u 'tkun fqir' ikompli .....**

Il-bilanċ u s-sintesi ġew maghmula, din id-darba, mill-Ordniġiet Mendikanti u b' mod partikulari minn Franġisku, li għamel hiltu biex jgħex, fi żmienu, bidla radikali u mħabba kbira lejn il-foqra, il-lebbużi, u fuq kollox li jgħix il-proprju faqar f' għaqda mal-Knisja, imma mhux kontriha.

Bi prekwazjonijiet meħtieġa, nistgħu nghanmlu analogija ukoll fl-era moderna. Il-qawmien tal-kuxjenza soċjali fis-seklu li għadda u l-problema tal-proletarajat mill-ġdid qasam il-bilanċ, li warrab fil-ġenb l-ideal tal-faqar volontarju, magħżula u mgh-ejjxa bħala mixja wara Kristu, biex l-interess mar fuq il-problema tal-fqar. Bl-ideal ta' Knisja fqira, rebħet il-preokkupazzjoni 'għall-fqar' li ssarfet f' mijiet ta' inizjattivi u t-twaqqif ta' istituzzjonijiet ġodda, speċjalment fil-qasam tal-edukazzjoni tal-tfal foqra u l-ghajnuna lil dawk li huma abbandunati. It-tagħlim soċjali wkoll tal-Knisja huwa prodott ta' din l-atmosfera spiritwali.

Kellu jkun il-Konċilju Vatikan II li reġa' tkellem fl-ewwel post fuq is-suġġett tal-'Knisja u l-faqar'. Fil-kostituzzjoni dwar il-Knisja, insibu dan li ġej: ' Kif Kristu temm il-ħidma tal-fidwa fil-faqar u fil-persekuzzjoni, hekk il-Knisja hija msejha biex taqbad l-istess triq ..... Kif Kristu ntbagħat mill-Missier 'biex iwassal il-bxara t-tajba lill-fqajrin, ...ifejjaq lil dawk li għandhom l-indiema f' qalbhom, biex 'iffittex u jsalva l-mitluf' ; hekk ukoll il-Knisja th addan magħha b' imħabba lil dawk li huma mġarrba b' xi dgħufija umana, saħansitra tagħraf fil-fqar u f' dawk li jsufri x-xbieha tal-Fundatur tagħha, fqir u mġarrab, taħdem biex tnaqqas il-ħtiġijiet tal-fqar u fihom tfittex li taqdi lil Kristu'.( *Lumen gentium*, 8) f' din is-silta gh andek żewġ affarijiet : li tkun fqir u li tkun għall-qadi tal-foqra.

Dan l-iżvilupp qed ikellem lilna l-franġiskani llum ukoll. M' għandhiex nagh mlu l-iżball li mmorru lura għal dak il-faqar kif kien maħsub, fl-Ordniġiet Reli ġjużi, qabel ma ġie Franġisku, u fil-Knisja Universali qabel il-Konċilju Vatikan II, i.e. bħalkieku biss nsiru 'bħal foqra', billi naħdmu biss fuq inizjattivi soċjali. Ahna l-Franġiskani, mhux biżżejjed li naghmlu 'għażla preferenzjali għall-foqra', imma hemm bżonn ukoll l-'għażla preferenzjali għall-faqar'.

Xi jfisser konkretament, jiddependi minn post għall-ieħor u mhux l-intenzjoni tiegħi li ntikhom xi suġġerimenti pratiċi. Nghidkom biss li jiena naqbel mal-preokkupazzjoni li wera l-Minstru Ġenerali tiegħi, fr. Mauro Jori, fl-ittra li

## 7. Il-post taghna fi hdan il-Knisja

Irrid issa infittex kif Franġisku sab ruħu fir-relazzjoni tiegħu mal-Knisja ta' żmienu, u fuq l-eżempju tiegħu xi post ghandna aħna l-Franġiskani. Fuq ir-relazzjoni bejn

Franġisku u l-knisja ġerarkika ta' żmienu ghandna, kif kulhadd jaf, żewġ verżjoni-

jiet, li ma jaqblux bejniethom: dik ta' l-istoriografija uffiċċjali ta' l-Ordni, ta' Franġisku bħala l-'*vir catholicus et totus apostolicus*' u dik ta' l-Ispirtwali, ta' dak iż-żmien, kif haddanha wkoll Sabatier, li titkellem dwar taqbidha, f'tit jew wisq mohbija u ta' strumentalizzazzjoni, ta' Franġisku minn naħa tal-ġerarkija.

Din ta' l-aħħar hija dik, li mhabba raġunijiet ta' spettaklu, intweriet hafna drabi fil-*films*. Kulhadd għadu jiftakar dak li qal dak il-kardinal, b' tagħmiża, fil-*film* ta' Zeffirelli, '*Fratello Sole e sorella Luna*', wara li Innoċenz III laqa' lil Franġisku: 'Sa fl-aħħar ghandna bniedem li jitkellem mal-foqra u se jerġa' ji ġibhom lura lejna'. Il-produzzjoni televiżiva, li nhadmet sentejn ilu, fuq Franġisku u Kjara, li mhijiex nieqsa minn ċerti valuri, hija tal-istess tip.

Fl-istorja rari jkun hemm biss l-abjad u l-iswed għax hafna drabi jidhru wkoll il-kuluri (id-dellijiet). L-intenzjonijiet umani, ukoll dawk tal-kapijiet tal-Knisja, mhumiex dejjem u purament spiritwali, speċjalment fiż-żmien il-papat ta' Innoċenz III. Peress li, il-papat kien l-aktar qawwa politika tad-dinja oċċidentali. Imma

għaliex il-Papa u l-kardinali bdew jaħsbu biss kif se jiregħghu lura il-folol għalhom, u mhux ukoll għal Ġesu Kristu u l-Vanġelu? Għall-interpretazzjoni 'hażina' ta' l-attitudni tal-ġerarkija, nistgħu nsibu, li għar-raġunijiet tajbin u kif wkoll storiċi, dik kuntrarja għall-interpretazzjoni l-oħra 'ta' tjeba'. Il-knisja ġerarkika kienet indunat li ma tistax, mhabba l-parti li kellha f' dak l-ambjent, tersaq lejn il-massa popolari hekk imhawda u rat f' Franġisku u f' Duminku, l-ghodda meħtieġa għall-bżonnijiet urgenti tal-Knisja quddiem l-aggressivita' tal-movimenti eretiċi.

Ghandna l-konferma ta' din l-intenzjoni pastorali u mhux politika mill-istess attitudni ta' Innoċenz III, li tidher mill-bidu tad-devozzjoni li Franġisku kellu lejn it-Tau. Fil-ktieb tal-profeta Eżekjel insibu dan : "U l-glorja ta' Alla ta' Israël intrefgħet ' il fuq mill-kerubini, għax kienet fuqhom, u marret fid-daħla tat-tempju. Imbghad il-Mulej sejjah lir-raġel liebes il-ghažel, li kellu l-meħ tiegħ għall-kitba fuq ġenbu, u qallu : "Għaddi minn nofs il-belt, minn nofs Ġerusalem, u aghmel il-marka TAU (T) fuq il-ġbin ta' dawk li ssibhom jitniehdu u jitbikkew minhabba l-qżiżijiet kollha li jsiru fiha". (9,3-4)

Fid-diskors tal-ftuħ tal-Konċilju Lateran IV fl-1215, ix-xwejjah Papa Innoċenz reġa' tkellem fuq dan is-simbolu. Kien jgħid li xtaq ikun hu dak il-



**A testimony of Br. Rogelio Wouters O.F.M.,  
Minister Provincial  
given on the 8th June 2009 during the  
O.F.M. General Chapter 2009**



My first assignment in Chile was to a group of “barrios”, poblaciones” or poor districts with about twelve thousand humble inhabitants, in La Serena, quite far from the central parish. When the pastor showed me the districts, I became frightened. I thought it was great labyrinth of dusty streets lined by small houses. My first contact was with the president of a Centre for Mothers, an organization of housewives who met each week to learn how to weave, cook, dress-make, etc. I sometimes visited them during their meetings.

We formed a *praesidium* of the Legion of Mary with some of the members and I took part in their meetings every week. They visited the sick. We also began “Family Catechesis” with some of them. We were the first to start this in the diocese, towards the end of the sixties. This way of preparing ten-year old children for their introduction to the Eucharistic life functions as follows: the parents of the children gather in a weekly meeting where they take up a theme on human relations in the home and then points on the faith and sacraments. The parents then pass what they heard to their children during the week. The children have to write up an exercise in their copybooks, corresponding to the theme, and go to their own meeting with their “monitors”, where they try to explain what they learned.

This system brought a new group of adults to the Church each year. It is this form of catechesis, according to what one bishop said, that gave the greatest number of committed lay people to the Chilean Church.

At the end of the seventies, a Brazilian priest, José Marins, gave a course on the formation of Basic Church Communities, which we attended with various people of the diocese. This coincided with the organization of a general Mission in all the districts, organized by the Redemptorist Fathers. A dozen priests, each one accompanied by a nun and two lay people, spread out over 12 districts. This mission of the 70s resulted in a great movement and exhilarating enthusiasm, 12 BCC were born. Those responsible for them received weekly preparation on topics from the Gospel, which they then presented to their community. We always made the rounds to visit these communities. My main pastoral activity consisted of visiting some families each day and so the districts ceased to be labyrinths and were changed into something more attractive.

In the meantime, there was a growing anxiety to build a church, which was sorely missed. A church-building committee was formed. I fill up with emotion when I recall the activities which were initiated and how we broke up into groups to collect old scrap iron, bottles, etc., and how the women came together to wash the bottles and sell them in order to gather the money. All the work, with the exception of putting the iron beams for the roof in place, was done, without payment but with great love, by the population.

Then the dictatorship of Pinochet came. Restrictions were placed on meetings. The names of all those present at a meeting had to be supplied to the authorities. The changes in the economic system caused many to become unemployed. We set up an “open” door feeding system whereby those families of the parish who could, would invite a child of a poor family to partake of their table each day.

From the beginning, we formed a Youth Centre, which imbued many with a great life-long friendship. Some fifteen young people attended meetings of formation, but when some spectacle or bit of theatre was presented there would be more than sixty participants.

The church was built, as well as a small chapel in a new district. This district has doubled in size and has three other chapels, all attended to by Franciscan Friars. I conclude by giving thanks to God, because it is all His work, I can give testimony to the fact that the greatest tool of a missionary is that of visiting families, walking about the district, stopping to talk with passers-by, giving a health service and giving prime importance to looking after the sick.

+++++



# IS-SENA TAS- SAĊERDOT

**FI-25 t' April 2009 hareġ digriet mill-*Penitenziera Apostolica* dwar l-indulgenzi speċjali għal din is-Sena tas-Saċerdot. Fost l-ohrajn, għas-saċerdoti,**

Truly repentant priests who, on any day, devoutly recite at least morning Lauds or Vespers before the Blessed Sacrament, exposed for public adoration or replaced in the tabernacle, and who, after the example of St John Mary Vianney, offer themselves with a ready and generous heart for the celebration of the sacraments, especially Confession, are mercifully granted in God the *Plenary Indulgence* which they may also apply to their deceased brethren in suffrage, if, in conformity with the current norms, they receive sacramental confession and the Eucharistic banquet and pray for the Supreme Pontiff's intentions.

Furthermore the *Partial Indulgence* is granted to priests who may apply it to their deceased conferees every time that they devoutly recite the prayers duly approved to lead a holy life and to carry out in a holy manner the offices entrusted to them.

**tghid :**

**Fil-Kostituzzjoni Apostolika tal-Papa Pawlu VI ( *Indulgentiarum doctrina* - 1**

An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due sin.

**ta' Jannar 1967), in-norma 2 tghid hekk :**

=====

## ***Pubblikazzjonijiet***

**+ *Towards a Franciscan Missionary Spirit* - Hija rivista *electronic version* li tohroġ**

**mis-Segretarjat interprovinċjali għall-Evangelizzazzjoni Missjunarja tal-*English Speaking Conference*. Fil-laqgħa li saret ġewwa Largs, l-Iskozja, bejn is-7 u d-9 ta' Settembru 2009, P. George Bugeja O.F.M. ġie mahtur Editur tagħha. Għal aktar tagħrif ara : [www.ofm.org.mt/missions](http://www.ofm.org.mt/missions).**

**+ *Africalink* - Hija gazzetta li beda johroġ il-Laboratorju tal-Paċi, immexxi minn P. D. Mintoff O.F.M. L-iskop tagħha huwa biex l-immigranti, li jgħexu f' Malta, tressaqhom lejn xulxin u lejn is-soċjeta Maltija. Hija fiha artikli bl-Ingliż u ohrajn bl-Għarbi. Għal aktar tagħrif dwar il-bosta hidmiet ta' din id-dar ara :**

## THE SPIRIT OF ASSISI



The great “Prayer meeting for Peace” promoted by John Paul II in October 1986 and taken up again in January 1993 has coined an expression of great significance for public opinion: “the Spirit of Assisi.”

The challenge which was confronted there is “the challenge of peace”. In Francis and Clare we recognize an exemplary form of gospel action for justice and peace between people and cultures, as indeed for humanity and creation.

Whoever comes to Assisi can encounter the experience of St. Francis who incarnated an ideal made up of humility, simplicity, a deep sense of God, love for Jesus Christ and his Church, a concrete translation of the Gospel for people and modern day cultures.

The Minister Generals of the four Franciscan families, after the 1986 event declared:  
« As sons and daughters of Francis, [the meeting at Assisi] fills us with joy, but also asks specific questions of us which require concrete replies.

Why particularly to Francis has the Pope turned his attention?

Why still today is he a point of reference which can be proposed to people of all faiths?

And, above all, how can we, sons and daughters of Francis, be still in whichever place we live, authentic witnesses to peace?

What part of his message of peace do we bring to the world today? ».

In order to reply to such questions the Franciscan family has sought and seeks to understand and to incarnate the “Spirit of Assisi” in every part of the world at various levels and in various ways:

Letter of the Minister Generals to the Franciscan Family, “In the Spirit of Assisi” (25 December 1986).

The ecumenical European meeting for Justice, Peace and the Safeguarding of creation (Assisi 6-12<sup>th</sup> August 1988), promoted by the Inter-Franciscan Commission JPSC, with 600 participants of the various Christian confessions, of which 30% were Franciscan.

The three letters of the Conference of the Franciscan Family in preparation for the Jubilee (1<sup>st</sup> January 1997, 1998, 1999).

The various initiatives of the Inter-Franciscan Commissions for Justice, Peace and the Safeguarding of the Creation, and the Franciscan Movement, especially in the month of October to “remember” and to transform the memory into “prophecy”.

The common commitment of Franciscans in the International Organizations (e.g. Franciscans International at the UN at New York, Geneva and Bangkok).

The presence of the countries of the ex-Soviet Union according to the “logic of Assisi”, made up of encounter and dialogue, which goes back directly to St. Francis, and which has brought Franciscans, both male and female, to be present in practically all the countries of the world as practitioners of dialogue and peace.

→→

The various organizations born of the Franciscan families to promote dialogue. For example the Office "Service for Dialogue", at the Order's Curia, which has three spheres of action: ecumenical dialogue, dialogue with cultures and inter-religious dialogue. These structures have been formed to help all Franciscans establish a positive and fraternal contact with everyone, without exclusions on the basis of religion and/or culture in order to be able to announce the Good News respecting the values of the various cultures, bearing in mind the witness Francis gave as a man of dialogue in the true sense of the word.

As the Servant of God John Paul II reminded Franciscans, "to return to Assisi" means becoming aware of our roots: «It falls to you Franciscans therefore, in the first place and as you are, to give a response to the man of today, drawing him to a correct vision and a worthy use of things, collaborating in the formation of his conscience as an enlightened and balanced interior disposition.

Your incisive presence in this sense can mean a lot for the peace and progress of humanity and the recuperation of authentic Christian values. As children of the Saint of evangelical poverty, of the man of peace, of the friend of nature you are the best interpreter of the message launched by Francis at the people of his time, an ever relevant message because of its ability to renew both consciences and society»

+++++  
.....*jítkomplá minn págna 10*

Franciscans and Dominicans were witnesses, but also teachers. In fact, another widespread need in their time was that of religious instruction. Not a few lay faithful, who lived in greatly expanding cities, wished to practice a spiritually intense Christian life. Hence they sought to deepen their knowledge of the faith and to be guided in the arduous but exciting path of holiness. Happily, the Mendicant Orders were also able to meet this need: the proclamation of the Gospel in simplicity and in its depth and greatness was one objective, perhaps the main objective of this movement. In fact, with great zeal they dedicated themselves to preaching. The faithful were very numerous, often real and veritable crowds, which gathered to hear the preachers in the churches and in places outdoors - let us think of St. Anthony, for example. They dealt with themes close to the life of the people, especially the practice of the theological and moral virtues, with concrete examples, easily understood. Moreover, they taught ways to nourish the life of prayer and piety. For example, the Franciscans greatly spread devotion to the humanity of Christ, with the commitment of imitating the Lord. Hence it is not surprising that the faithful were numerous, women and men, who chose to be supported in their Christian journey by the Franciscan and Dominican friars, sought after and appreciated spiritual directors and confessors.

Thus were born associations of lay faithful that were inspired by the spirituality of Sts. Francis and Dominic, adapted to their state of life. It was the Third Order, whether Franciscan or Dominican. In other words, the proposal of a "lay sanctity" won many people. As the Second Vatican Council recalled, the call to holiness is not reserved to some, but is universal (cf. "*Lumen Gentium*," 40). In every state of life, according to the needs of each, there is the possibility of living the Gospel. Also today every Christian must tend to the "lofty measure of Christian life," no matter what state of life he belongs to!

*jítkomplá fil-ħarġa ta' Marzu*

## Biex niftakru ..... 800 sena ilu ( 1210 - 2010 )

Is-sena l-oħra l-Ordni Franġiskan fakkar it-800 sena mill-approvazzjoni bil-fomm tal-*Forma Vitae* jew Protoregola ta' Franġisku minn naħa tal-Papa Innoċenz III ġewwa Ruma. Illum se niftakru fil-fatti l-oħra li ġraw wara. Wara li l-Kardinal ta' Santa Sabina ta' lil Franġisku u lil shabu t-tonsurata, biex ikunu jistgħu jippriedkaw (hemm min jaħseb li Franġisku ħa l-ordnijiet l-oħra sad-djkonat ukoll f' din l-okkażjoni), minn Ruma, huma telqu lejn il-belt ta' Orte, fejn waqfu għal ħmistax-il jum ( ara 1C 15 {FSF231} ). Meta waslu Rivotorto huma komplew bil-ħajja tagħhom ta' talb u hidma. Wisq probabbli li kien f' dan iż-żmien meta l-Imperatur Ottone IV ta' Brunswick (1175-1218) għadda minn hemm biex jiġi inkurunat mill-Papa jew meta kien ġej lura minn Ruma, li Franġisku, permezz ta' wieħed mill-aħwa, habbarlu t-tmiem tiegħu. F' lejl minnhom ukoll l-aħwa raw lil Franġisku riekeb fuq karru tan-nar. Imħabba li n-numru tal-aħwa issa beda jikber sew u hekk dak l-gorboġ sar żgħir għalihom, kif ukoll mħabba li bidwi ried bilfors jgħ-ammarr hemm mal-ħmar tiegħu, Franġisku hass li kellu jitlaq minn hemm (ara 1C16 {FSF236-238}). Hekk huma marru jgħixu definittivament fil-Porziuncola.



Kif ha f' idejha dan il-post ? Nafu li din il-knisja qadima kienet it-tielet knisja li huwa sewwħa u kien fiha wkoll, li sema' l-qari tal-Evangġelju tal-missjoni tal-appostli. Dan kien fit-12 t'Ottubru 1208 jew fl-24 ta' Frar 1209 - xi sentejn qabel. Hemmhekk kien diġa kellu l-ewwel sh-abu. Issa li shabu żdiedu, żgur li ried post akbar. L-ewwel ma talab post - fejn huma setgħu mhux biss jkollhom fejn joqogħodu, imma wkoll knisja u fejn jindfnu - , kien lil Guido, l-isqof ta' Assisi. Imma kemm l-isqof, kif ukoll l-kanoniċi ta' S. Rufino weġbuh li ma kellhomx knejjes xi jtuħ.

L-aħħar tentattiv li seta' jgħamel kien li jmur għand l-abbati Teobaldo I

tal-Abbazija ta' S. Benedetto al Monte Subasio. Din l-abbazija tinsab xi 6 kilometri 'l barra minn Assisi, ftit 'l isfel mill-*Eremo delle Carceri*. Illum wieħed jista' jara biss il-ħitan li kienu jdawru l-abbazija, knisja, mibnija fit-tieni nofs tas-seklu XI mingħajr saqaf u kripta romanika, forsi antika aktar, tas-sekli VII jew VIII. Imma f' dak iż-żmien kienet fil-quċċata tal-iżvilupp tagħha. Infatti dan il-monasteru kien proprjetarju ta' artijiet kbar, ta' sptar, ta' 10 knejjes u 23 kappelli fit-territorju ta' Assisi, fosthom din tal-Porziuncola. Hawn l-*Ispeculum Perfectionis* tghidilna : 'L-abbati, imqanqal mill-ħniena, ħa l-parir wara li laqqa' l-irħieb għall-kapitlu , u hekk, kif kienet ir-rieda ta' Alla, hallew f' idejha l-imqaddes Franġisku u l-aħwa tiegħ u l-knisja ta' Santa Marija tal-Porziuncola, għax kienet l-iżgħar u l-ifqar knisja li kellhom. L-abbati qal lill-imqaddes Franġisku: “ Hija, aħna tajna widen għal dak li inti tlabt minna; imma rridu li jekk il-Mulej jogħoġbu li l-





Ir-reazzjoni ta' Franġisku kienet ta' ferh kbir peress li kienet ġġib l-isem tal-knisja ta' Omm Kristu, il-knisja kienet fqira hafna u mhabba 'l-laqam li kienu jafuha bih in-nies - fil-fatt kienu jsejnhulha Porziuncola, isem li kellu jhabbar minn qabel li dik il-knisja kellha ssir omm u r-ras tal-Patrijiet Minuri fqajrin'. Franġisku kien s-soltu jgħid: " Il-Mulej ried li l-aħwa ma tinghatalhom l-ebda knisja oħra, u li l-aħwa ma jibnux knisja ġdida u ma jkollhom l-ebda waħda oħra, għaliex din il-knisja kienet il-profezija li twettqet fil-miġja tal-Patrijiet Minuri ".

L-*Speculum Perfectionis* tkompli titkellem dwar il-ftehim li sar - 'Għalkemm l-abbati u l-irhieb kienu taw lill-imqaddes Franġisku dik il-



knisja minghajr l-ebda hlas jew ċens annwali, Franġisku ..... darba fis-sena kien jibgħat lill-



irhieb kannestru ta' hut li jissejhu *lasche* (dawn kien jistadduom fix-xmara Tescio - li hija twila 20 km u tgh addi viċin S. Maria degli Angeli, imma fis-sajf tkun kważi xotta) bħala sinjal ta' umilta' u faqar u sabiex l-aħwa qatt ma jkollhom xejn tagħhom li ma jkunx proprjeta' ta' xi haddiehor, u sabiex l-aħwa ma jkollhomx dritt li jbiegħu jew iparrtu xi post bl-ebda mod. U meta l-aħwa kienu jmorru darba fis-sena biex jieħdu l-hut lill-irhieb, dawk, mhabba l-umilta' tal-imqaddes Franġisku, li kien jgħamel dan il-ġest bir-rieda tiegħu, kienu jagħtu lilu u lill-aħwa ġarra żejt'.



Din it-tradizzjoni baqgħet sallum, meta lejliet is-solennita' ta' S. Benedittu, il-Gwardjan (*Custode*) tal-fraternita tal-Porziuncola jitla' ma' xi patrijiet Franġiskani u joffri dan il-h ut lill-abbati u lill-komunita' tal-Abbazija ta' S. Pietro fil-belt ta' Assisi . Huma minn naħa tagħhom joffruhom ġarra żejt.

Din il-grajja, kif inhu xieraq, hija mfakkra f' waħda mill-affreski, li hemm taht il-koppla tal-Bażilika, li turi lill-Abbati, li b' sebgħu 'l isfel qed juri l-kappella tal-Porziuncola, jagħti din il-knisja u l-art ta' madwarha lil Franġisku. Fiha nistgħu naraw ukoll iċ-ċestin bil-hut u l-ġarra biż-żejt. Hija ġiet impittra minn Francesco Appiani fl-1757.

Dan il-fatt seta' ġara għal-fatt li Franġisku kien diġa midhla sew tagħhom. Nafu li wara li ċaħad il-wirt ta' missieru, b' mod pubbliku quddiem l-isqof Guido II t' Assisi f' nofs Marzu tal-1206, huwa mar jahdem fil-kċina tal-patrijiet Benedttini fl-Abbazija ta' S. Verecondo, viċin Gubbio (1C 7 {FSF 16}). Hekk ukoll lil Klara, wara li hadet il-libsa franġiskana, Franġisku bghatha tgh ex l-ewwel mas-sorijiet Benedttini ta' S. Paolo delle Abbadesse hdejn Bastia Umbra (LegCI 8 {FSK 608}) .

Minkejja kollox, Franġisku stqarr, diem l-aħwa, li hu ma riedx jintra-



waqt il-kapitlu tal-hsajjar qud-bat "mar-regola ta' S.

## *Il-Franġiskani u d-Dumnikani*

### **Waqt l-udjenza ġenerali tat-13 ta' Jannar, il-Papa Benedittu XVI tkellem dwar il-bidu ta' dawn iż-żewġ Ordnijiet**

“.....This was what happened in the 13th century, with the birth and the extraordinary development of the Mendicant Orders: a model of great renewal in a new historic period. They were called thus because of their characteristic of "begging," namely, of going to the people humbly for economic support to live the vow of poverty and to carry out their evangelizing mission. Of the Mendicant Orders that arose in that period, the most notable and most important are the Friars Minor and the Preaching Friars, known as Franciscans and Dominicans. They have these names because of their founders, Francis of Assisi and Dominic de Guzmán, respectively. These two great saints had the capacity to wisely read "the signs of the times," intuiting the challenges that the Church of their time had to face.

A first challenge was represented by the spread of several groups and movements of faithful that, although inspired in a legitimate desire for authentic Christian life, often placed themselves outside of ecclesial communion. They were in profound opposition to the rich and beautiful Church that developed precisely with the flourishing of monasticism. In recent catecheses I reflected on the monastic community of Cluny, which had always attracted young men and, therefore, vital forces, as well as goods and riches. Thus logically developed, initially, a Church rich in property and also immobile. Opposed to this Church was the idea that Christ came on earth poor and that the true Church should be, in fact, the Church of the poor; a desire for true Christian authenticity was thus opposed to the reality of the empirical Church.

On the other hand, the Franciscans and Dominicans, in the footsteps of their founders, showed that it was possible to live evangelical poverty, the truth of the Gospel, without separating from the Church; they showed that the Church continued to be the true, authentic place of the Gospel and Scripture. Thus, Dominic and Francis drew, precisely from profound communion with the Church and the papacy, the strength of their witness.

With an altogether original choice in the history of consecrated life, the members of these orders not only gave up possession of personal goods, as monks had since antiquity, but even wanted real estate and goods put in the name of the community. In this way they intended to give witness of an extremely sober life, to be in solidarity with the poor and trust only in Providence, to live every day by Providence, in trust, putting themselves in God's hands. This personal and community style of the Mendicant Orders, joined to total adherence to the teaching of the Church and her authority, was greatly appreciated by the Pontiffs of the time, such as Innocent III and Honorius III, who gave their full support to these new ecclesial experiences, recognizing in them the voice of the Spirit.

And fruits were not lacking: The poor groups that had separated from the Church returned to ecclesial communion or, gradually, were re-dimensioned until they disappeared. Also today, though living in a society in which "having" often prevails over "being," there is great sensitivity to examples of poverty and solidarity, which believers give with courageous choices. Also today, similar initiatives are not lacking: movements, which really begin from the novelty of the Gospel and live it radically today, putting themselves in God's hands, to serve their neighbour. The world, as Paul VI recalled in "*Evangelii Nuntiandi*," willingly listens to teachers when they are also witnesses. This is a lesson that must never be forgotten in the endeavor of spreading the Gospel: to live first of all what is proclaimed, to be a mirror of divine charity. .... *ikompli f' pagna 7*

## AHBARIJET MILL-PROVINĊJA TAGHNA

*Nhar it-3 ta' Jannar beda l-Kapitlu Provincjali tas-Sorijiet Franġiskani tal-Qalb ta' Ġesu' ġewwa d-Dar tagħna tal-Irtiri f' Baħar iċ-Ċagħaq. Fl-ewwel jum sar irtir imexxi mill-Provincjal tagħna. Ħa sehem fih ukoll P. George Aquilina. Il-Madre Provincjali l-ġdida hija Sr. Josephine Xuereb. Filwaqt li nawguraw lilha u lis-sorijiet l-oħra li se jgħenuha fit-tmexxija, nwegħduhom it-talb tagħna.*

*Hekk kif intemm dan il-Kapitlu, beda xogħol intensiv strutturali fil-kappella l-kbira tad-Dar tal-Irtiri f' Baħar iċ-Ċagħaq. Dan ix-xogħol huwa parti mill-ħidma li qed ssir f' din id-dar, biex b' hekk tkun aktar attraenti għal min jużha. Inħatar ukoll, mid-Definitorju Provincjali, Manager Administration - is-Sur Edward Vella ( fir-ritratt jidher mal-Arcisqof ) - persuna li għandu esperjenza kbira f' dan il-qasam, biex ikun jista' jgħen fit-tmexxija materjali ta' din id-Dar, filwaqt li l-patrijiet tal-fraternita' se jkun aktar disponibbli halli jgħatu aktar għajnuna spiritwali lil min ikun jeħtieġha. Dan kollu sar biex ikun hemm aktar ko-ordinament u d-dar tkompli tilhaq il- livelli xierqa u a ġgornati. Fl-aħħar ġimgha ta' Jannar kien hemm grupp ta' Spanjoli li jużaw din id-dar u jidher li se jerġghu jiġu darb'oħra. Fl-istess waqt id-Dar se tibda torganizza irtiri u laqgħat spiritwali miftuħin għal kulhadd hi stess. Għal aktar tagħrif ċempel 21374222.*



*Fis-6 ta' Jannar fil-kappella tal-Monasteru tal-Klarissi saret Quddiesa Konċelebrata mmexxija mill-Provincjal. Hadu sehem bosta ahwa mill-Provincja. Il-Madre Badessa, Sr. Rose Therese Ellis, fil-messaġġ li għamlet, heġġietna biex bil-ferħ inkomplu ngħexu l-vokazzjoni franġiskana u saċerdotali tagħna, ukoll bi preparazzjoni għaċċentinarju Klarjan. Wara kien hemm bibita fraterna.*

*Fis-7 ta' Jannar ġewwa l-kappella Ġesu l-Ĥabib, f' Tas-Sliema, waqt Quddiesa Konċelebrata mmexxija mill-Provincjal, P. Richard Stanley Grech, ir-Rettur ta' din il-kappella, ippreżenta cheque ta' € 3.000 lis-Sur Paul Camilleri, f' isem il-Puttinu Cares. Din is-somma ngabret matul is-sena li għaddiet, wara li l-ġbir kollu li ssir fil-quddiesa ta' kull nhar ta' Ħamis mar għal dan l-skop filantropiku.*

*Fost ix-xogħolijiet li qegħdin isiru fil-kunvent tar-Rabat, bħalissa qed isir r-restawr tal-paviment tal-knisja. Parti kbira minnu huwa magħmul mill-lapidi tal-oqbra tal-mejtin, għaliex sa' ftit snin ilu kien għadu jsir id-dfin f' din il-knisja. Grazzi mill-qalb lil dawk kollha li offrew d-donazzjonijiet tagħhom.*

*Fit-13 ta' Jannar il-Provincjal u l-Vigarju Provincjali kienu mistiednin għand is-Sorijiet Franġiskani Missjunarji ta' Marija fil-kunvent tagħhom ta' Ħal-Balzan. Kien hemm mument ta' talb u wara hadu sehem f' ikla fraterna.*

*Fis-17 ta' Jannar, Jum l-Emigranti u r-Refuġjati, il-Provincjal mexxa konċelebrazzjoni fil-kappella tal-Laboratorju tal-Paċi, Ħal-Far. Fost il-ħidmiet li qed isiru f' dan iċ-Ċentru immexxi minn P. Dijonisju Mintoff, wiehed jista' jsemmi l-kenn li qed jingħata lil bosta refu-ġjati. Għal aktar tagħrif ara : [www.peacelab.org](http://www.peacelab.org)*

*Bejn l-1 u s-6 ta' Frar il-Provincjal attenda għall-laqgħa tal-UFME, li saret fi Brus-*

**FESTI****MARZU 2010****BIRTHDAYS**

19. P. Ġużepp Vella  
 P. Ġużepp Camilleri  
 P. Joe Caruana  
 P. Joe Bonello  
 Fra Ġużepp Debono  
 P. Joseph Magro  
 Fra Joseph Ciappara  
 31. P. Benjamin Galea

11. P. Joseph Magro  
 15. P. Paul Attard  
 21. Fra Walter Vassallo  
 24. P. Gabriel Micallef  
 29. Post. Clive Camilleri

50 Sena Saċerdot - 12 ta' Marzu

P. Norbert Ellul Vincenti

*L-isbaħ xewqat qaddisa !!!!!!!!!!!*

*Laqgħa spiritwali provinċjali fi żmien tar-Randan Imqaddes*

**Meta : 27 ta' Frar**

**Fejn : Dar tal-Irtiri Porziuncola - Baħar iċ-Ċagħaq**

**Hin : mid-9.30 am sal-ikla fraterna**

**Animatur : P. Giacomo Bini O.F.M.**

**Kulhadd huwa mhegġeġ biex jiehu sehem**

**WERREJ**  
**Frar 2010**

Pentekoste Frangiskan	2 - 3
A testimony of .....	4
Is-Sena tas-Saċerdot	5
The spirit of Assisi	6 - 7
Biex niftakru .....	8 - 9
Il-Frangiskani u d-Dumnikani	10
Aħbarijiet mill-Provinċja tagħna	11

**L-AHBAR**

**L-Editur**  
**P. Alexander Borg O.F.M.**  
**Patrijiet Frangiskani**  
**Triq Dun Pawl Vella**  
**Tas-Sliema SLM 1184**  
**Tel. 21 33 11 83**  
**E-mail : fralex@ maltanet.net**

**għall-aħħar aggornamenti**  
**http:// ofm.org.mt**  
**Grazzi lil P. Joseph Magro O.F.M.**