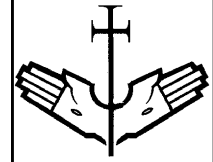


L-AHBAR



PROVINĊJA FRANĠISKANA S. PAWL APPOSTLU - MALTA Nru. 152 JANNAR 2010



28 - 10 - 2009

**Ritratt ta' tifikira taż-Żjara fraterna tal-Ministru Ġeneral
P. Jose Rodriguez Carballo O.F.M. ,
flimkien mad-Definitur Ġenerali P. Francis Walter O.F.M.,
fil-Provinċja Franġiskana ta' S. Pawl Appostlu**

Fra Stephen Magro O.F.M. ġie ordnat Djaknu ara p. 9

5. It-talb franġiskan

It-tieni element, li jikkarakterizza l-esperjenza tal-bidu ta' Franġisku, huwa, kif diġa rajna, il-ħajja tat-talb intensiv. F' din l-ewwel fażi, it-talb franġiskan kien, bħal predikazzjoni, talb kariżmatiku. Aktar tard, billi l-Ordni sar aktar klerikali, il-Liturġija tas-Siġhat saret il-qofol tat-talb tal-patrijiet. Imma fil-bidu ma kienx hemm brevjari u lanqas kotba oħra. Kienu jitolbu b' mod spontanju, kif l-Ispirtu kien inebbaħhom, weħedhom jew flimkien. F' kapitlu 9 tal-Fjuretti ta' S. Franġisk { FSK 1595} insibu kif Franġisku u shabu kienu jitolbu mingħajr l-użu tal-kotba.

Minn fejn qamet din il-forma ta' talb spontanju fil-komunitajiet tagħna? Qabel ma saret it-talba tal-komunita' franġiskana tal-bidu, kienet il-forma tat-talb tal-ewwel komunita' nisranija. Pawlu jikteb lill-komunita': "Meta intom tiltaqgħu, wiehed jista' jkollu xi salm, iehor xi tagħlima, iehor xi rivelazzjoni, iehor xi kelma b' ilsien barrani, iehor xi tifsira" (1Kor, 14,26) ; u aktar: "Kantaw flimkien salmi, innijiet u għana spiritwali; kantaw u għannu minn qalbkom" (Ef.5,19).

Nghiduha kif inhi: fit-talb komuni tal-komunitajiet tradizzjonali jista' jkun hemm ir-riskju, li faċilment isir skont kif qal l-profeta Isaija: "preċett mghallem lilhom mill-bnedmin", "resaq hdejjja b' fomm, u b' xuffejh biex iqimni, imma qalbhom ' il bogħod minni" (ara Is 29,13-14). Ċertament m'għanhiex niddisprezzaw t-talba liturġika imma hemm bżonn li nghenuha u nagħtuha l-ħajja b' forom oħra ta' talb. Weħedha mhijiex biżżejjed. Nafu biss b' żewġ forom ta' talb: dik liturġika u dik personali. It-talba liturġika hija komunitarja, imma mhijiex spontanja. It-talb personali huwa spontanju, imma mhux komunitarju. Għandna bżonn ta' talb li fl-istess waqt ikun komunitarju u spontanju u dan jisejjah talb kariżmatiku, żgur li m' għandux ikun xi forma stramba ta' talb.

Hija tagħtina ċ-ċans, li f' xi ċirkustanzi u meta l-istess talb liturġiku jippermetti, ikollna mumentu awtentiċi ta' element spiritwali, li jinqassam bejn l-aħwa. Jista' ikun, li jkun hemm il-periklu li fil-komunitajiet tagħna naqsmu kollox, mbarra mill-fidi tagħna u l-esperjenzi tagħna ta' Ġesu'. Nitkellmu fuq kollox barra minn fuqU!

L-Ispirtu s-Santu reġa' ta l-ħajja lil din il-forma ta' talb kariżmatiku. Din hija l-qawwa tal-komunitajiet ġodda u tal-movimenti ekklesjali ta' wara l-Konċilju. Nistgħu ninfethu għal din il-grazzja mingħajr ma nittradixxu xejn mill-identita' tagħna. Imma għadna nuruha. Meta fil-Knisja deher l-Evanġelju mghajjex mill-ġdid ta' Franġisku u ta' l-Ordinijiet Mendikanti in ġenerali, l-ordinijiet kollha, li kienu jeżistu qabel, kollha gawdew minn din il-grazzja, meta rawha bħala sfiċa biex jerġgħu jiskopru huma stess l-ispirazzjoni tagħhom evanġelika tas-sempliċita' u tal-faqar. L-istess nistgħu nghanlu aħna, bħala ordinijiet tradizzjonali, quddiem dawn il-movimenti ġodda, li qajjem l-Ispirtu fil-Knisja.

It-talb kariżmatiku huwa essenzjalment talb ta' tiffir u t' adorazzjoni. Min kien dak, li aktar minn Franġisku, m' użax dawn il-forom ta' talb? It-teologu Ġizwita, li għallem fl-Universita Gregorjana ta' Ruma, P. Francis Sullivan iddefinixxa lil Franġisku t' Assisi bħala "l-akbar kariżmatiku fl-istorja tal-Knisja". It-tigdid tal-Ordni Franġiskan jidher marbut sew, fl-istorja tiegħu, mat-tigdid tat-talb. Beda hafna drabi mid-djar ta' l-irtiri jew tat-talb.

6. Inkunu 'għall-fqar' u 'nkunu fqar'

Għal dak li għandu x' jaqsam mat-tielet element, il-faqar, se ngħid xi haġa biex naraw x' post għandu l-idejal franġiskan tal-faqar fl-istorja tas-salvazzjoni u tal-Knisja u kif Franġisku, ukoll f' dan il-punt, reġa' mar għall-Vanġelu.

Rigward il-faqar, il-passaġġ mit-Testment il-Qadim għat-Testment il-Ġdid huwa qabża fil-kwalita'. Jista' jiġi migbur f' dan li ġej: l-Antik Testament jipprezenta lil Alla bħala Alla 'għall-foqra', it-Testament il-Ġdid jipprezenta lil Alla, li jsir hu stess 'fqir'. It-Testment il-Qadim huwa mimli b' siltiet dwar Alla li 'jisma' l-għajjat tal-fqir, li għandu 'hniena mid-dgħajef u mill-fqir', li jiddefendi ' il-kawża tal-fqar', li 'jgħamel ġustizzja ma' dawk li jiġu mkassbrin'. Imma huwa l-Vanġelu biss, li jkellimna dwar li Alla sar wieħed bħalhom, li għażel għalih il-faqar u d-dgħufija: "Ġesu Kristu, għad li kien għani, ftaqar minhabba fikom" (2 Kor.8,9). Il-faqar materjali, minn hażen li għandna naħarbu, sar xi haġa tajba li trid tipperfezzjonaha, idejal li trid timxi warajh. Din hija l-aktar haġa ġdida li ġab Ġesu'.

B' dan il-mod, dehru biċ-ċar iż-żewġ elementi essenzjali tal-idejal tal-faqar bibliku, li huma: tkun 'għall-fqar' u tkun 'fqir'. L-istorja tal-faqar nistrani hija l-istorja ta' bosta ategġjamenti quddiem dawn iż-żewġ elementi.

L-ewwel sintesi u ekwilibru, bejn dawn it-tnejn, saret fil-ħsieb ta' tnejn minn nies bħall-isfqujiet San Bażilju l-Kbir u Santu Wistin u mill-esperjenza monastika li huma waqqfu. Infatti nsibu faqar personali rigoruż flimkien ma' hidma mhegġa b' risq il-foqra u l-morda, li għalihom twaqqfu istituzzjonijiet biex jgħenuhom, u f' xi każi kienu mudell għall-opri karitattivi tal-Knisja li twaqqfu aktar tard.



Fil-Medju Evu, nistgħu naraw repetizzjoni tal-istess haġa f' kuntest iehor. Il-Knisja, u b' mod partikulari l-Ordnijiet Monastici l-qodma, li fil-Punent saru mill-aktar għonja, zammew il-faqar biss fil-forma ta' għajnuna lill-foqra u lill-pellegrini billi mexxew istituzzjonijiet karitattivi. Kontra din is-sitwazzjoni, sa mill-bidu tat-tieni mil-lenju, qamu l-movimenti pauperistici, li poġġew bħala l-ewwel obbjettiv it-thaddim attwali tal-faqar u li l-Knisja kellha terġa' tmur lura għas-semplicità u għall-faqar evanġeliku.

jitkompli fil-ħarġa li jmiss.....

O.F.M. GENERAL CHAPTER 009

Introduction to the *Lectio Divina*
of the 1st of June 2009

Br. Giacomo Bini O.F.M. ,
ex-Minister General



FROM THE APPROVED RULE OF THE FRIARS MINOR (CHAP 1)

In the name of the Lord!, the life of the Friars Minor begins

The Rule and the life of the Friars Minor is this: to observe the Holy Gospel of Our Lord Jesus Christ by living in obedience, without anything of one's own, and in chastity. Brother Francis promises obedience and reverence to our Lord Pope Honorius and his successors canonically elected and to the Roman Church. Let the other brothers be bound to obey Brother Francis and his successors.

“Francis burned with great zeal for the common profession and Rule, and endowed those who were zealots about it with a special blessing.

He called it their Book of Life, the hope of salvation, the marrow of the Gospel, the way of perfection, the key of Paradise, the pact of an eternal covenant. He wanted all to know it, in all places to let it speak to the inner man as encouragement in weariness and as a reminder of a sworn oath.

He taught them to keep it always before their eyes as a reminder of the life they should lead and, what is more, that they should die with it” (2Cel 208).

The **life of the Friars Minor begins** in the name of **the Lord**, it consists of living the **Gospel** as a “forma vitae”, as a **Rule**; we are thereby free from every dependency and **radically expropriated (vows)** in order to belong exclusively to the Lord in the **Church** and with the Church.

The Life. The Rule is, therefore, born of life and should accompany life; it is not only a legal document, and should not be opposed to life or exclude it, but be in harmony with it: one needs the other; but the priority belongs to life. Speaking of the evangelical life, the new wine must, periodically, burst the old wineskins into which we sometimes try to pour it.

Friars Minor. It is a question of evangelical life, defined by Francis with two terms which are already a well delineated programme: as “brothers” and as “minors”! The Fraternity, as an essential element (and not optional) should always accompany the vocation and mission of the Friars. We are called to live the Gospel in fraternity, qualified by “minority”, by being among the least of men, as Jesus was, turning our life into a service, a gratuitous, humble and universal gift. Living, therefore, as poor, for the poor and with the poor is our state of life, that to which we are called.

Begins... This “adventure” begins because we are called by the Lord, with our eyes and heart turned towards the Gospel. As the distance between our everyday behaviour and the Gospel is overwhelming, we are continually invited to begin again. This was the recommendation of Francis to the Friars at the end of his life (cf. 1Cel 103).

In the name of the Lord. Everything comes from Him: life, the courage to begin to walk with Him, working for reconciliation in view of an evermore universal fraternity so that we may all be children of the same Father called to place ourselves at the service of all. Everything is a gift from Him; we have, therefore, the responsibility to make this love “circular” and make it bear fruit by

Him; we have, therefore, the responsibility to make this love “circular” and make it bear fruit by restoring it without appropriating anything for ourselves. Our life should be a response to this gratuitous love which is characterized by “stability” in the faith and in what “we have firmly promised” (Rb 12).

Living the Gospel. This is the centre of everything: living the Gospel in its totality, all that Jesus said and did, “*sine glossa*”, without going back or touching up, above all, without diluting it or instrumentalizing it, living anchored to the Gospel in a contemplative and obedient attitude. It is on this “centre” that we will construct our vocation, our mission, our identity, an identity “in process”, always becoming and always compared with the Word, and always to be “re-structured”.

The Rule. The Rule is the “form of evangelical life”; it is the Gospel which takes “form” in the measure in which our everyday existence sets out “to follow the footprints, humility, poverty and teaching of the Holy Gospel”. “To follow” means that we are always disposed to leave everything in order to become anchored in the only security, which is Jesus. Our life will always be an evangelical itinerancy in fraternity and minority, inspired by the Gospel, modelled on the Gospel and “re-formed” by the Gospel. The Rule and Constitutions should always refer, guide and orient us towards the Gospel.

In and with the Church. This evangelical adventure always needs practical means: an organized fraternity and, especially, the Church. These means help us to avoid falling into deviant “pseudo-prophetic personalisms”, or into over subjective interpretations of our “forma vitae”. At the same time, all the means should always be referred to the Gospel, our source of inspiration; they should be purified and oriented according to the evangelical radicalism to which we are called and to which we are committed through profession.

What happened at the Chapter of Mats, narrated in the Mirror of Perfection, is very significant. Some Friars, “wise and learned”, put pressure on Cardinal Hugoline to try to convince Francis to give them a Rule after the style of those already in existence, “with the aim of leading a well-ordered religious life”.

Francis, on hearing this insinuation, without delaying with too many explanations, “took (the Cardinal) by the hand and led him among the Friars gathered in Chapter, and spoke to them with the fervour and power of the Holy Spirit: My Brothers, My Brothers! The Lord called me to a life of simplicity and humility, and He showed, in truth, this way to me and to those who intend to believe and imitate me. Consequently, I do not wish any other Rule to be given to me, not that of St. Benedict, or of St. Augustine, or of St. Bernard, or any other way and form of life, except that which was mercifully shown and given to me by the Lord. The Lord told me that I had to be like a new mad man in this world... God will confound you through your science and wisdom (cf. MP 68).

Francis, in this text, clearly re-establishes the hierarchy of values when faced by the temptation of power, appearances, efficiency, numbers, etc., which are always present in history. All human means and mediations which are worthy and which, in the logic of the world, tend to impose themselves, have to be purified and submitted to the logic of the Gospel, to the following of the humble and poor Christ. This tension should not be exasperating, but reconciled. Francis did not wish to separate himself from the Friars and said so clearly at the Chapter; he did not wish to be separated from the Church and took the Cardinal (the Church!) by the hand to bring everything and everyone back to the priority of the Gospel, with which even the Church must always compare itself; and this with the help of the Friars Minor! It is a question of the provocative and prophetic dimension typical of the religious life, typical of our life.

L-EKU TAĊ-ĊENTINARJU FRANĠISKAN

F' Assisi : **KAPITLU TAL-HSAJJAR 15 sat-18 t' April**



II-187 KAPITLU ĠENERALI
24 ta' Mejju sal-20 ta' Ġunju



F' Malta :



4.

SERVICE FOR DIALOGUE (SD) **the Franciscan contribution to building the brotherhood of man**

Evangelization, an essential element in the Franciscan Order's vocation and fundamental theme of the General Chapter 2009, assumed in Francis the characteristic of dialogue. He was truly a man of dialogue in the strictest sense of the word: a universal man because of his profound and radical Christian experience. Reconciled to God, with himself, with all men and the entire creation, the Little Poor Man of Assisi spread the gospel message of peace and fraternity with humility and charity amongst everyone. If we want this to become important to people today, the spirit of Francis must become the spirit of all Franciscans animating and characterizing all of their evangelical work. The present situation in respect of human relations, the divisions between Christian churches, the danger of conflict between civilizations on the threshold of the third millennium as well the most recent documents of the Church, mean that dialogue is at the centre of attention and concern for all those who seek peace and the common good of all mankind.

Structure

The General Chapter of 2003 placed Service for Dialogue in a Commission with the following fields of interest: ecumenical dialogue, inter-religious dialogue with Islam and with other cultures. The activity of SD is coordinated by the President and there is a person in charge of each sector.

Duties and Functioning

In order to be effective in its work of formation and raising awareness, the SD is located within the General Secretariat of Evangelization and works in strict collaboration with the General Secretariat for Formation. The Commission SD has the duty to animate and support the commitment of the Friars to evangelization and dialogue, both in formation and in announcing the Good News.

Activities during the period 2003-2009

- 1) **Commission Meetings:** two meetings per year are normally held in those places where the reality of dialogue is most required.
- 2) **Visits:** meetings of the Minister General with the Patriarch of Constantinople, Bartholomew I, and that of Moscow, Alexis II. The Commission in turn has met with the Armenian Patriarch of Constantinople, Mehsrob II, the first Rabbi of that city, the Coptic bishop tasked with dialogue, the supreme Islamic authority and rector of the Al-Azhar University, Imam Sayyed Tantawi, and other individuals. On top of this it has collaborated with the metropolis of Timisoara (Rumania), participated in Spiritual Exercises with Orthodox monks and visited different Buddhist monasteries in Korea.
- 3) **Seminars and Conferences:** a seminar on the dialogue with Islam for all of the friars of the Order who work amongst Muslims (Rome 2007); two conferences on Ecumenical and Inter-Religious dialogue for Latin American friars (Porto Alegre 2006, Bogota 2009); a Symposium for the friars of North Africa, the Middle East and Turkey.
- 4) **Documentary Aids:** to date 3 volumes have been published: *Life as dialogue; The ecumenical vocation of the Franciscan; Believers' dialogue*. A fourth volume is in preparation on dialogue with cultures.

5) **The Istanbul Fraternity:** in February 2004 an international fraternity was initiated dedicated to ecumenical and inter-religious dialogue. The Istanbul community organizes an annual course for friars and other members of the Franciscan family on formation for dialogue, with visits to places associated with St. Paul and the Churches named in the Book of Revelations.

6) **Inter-Franciscan Ecumenism:** Two meetings have been organized with Franciscan Anglicans and Lutherans in Oxford (2006) and in Washington (2008) on the theme of the different Rules.

Future Prospects

Taking into account the experience of this six-year period and of the importance of formation and dialogue, the Commission thinks that “Service for Dialogue” should find a place in the Secretariats for Evangelization in the individual Provinces of the Order, always in strict collaboration with Formation, so as to cultivate a more robust programming and to be stimulus for the future, starting from the General Chapter of 2009. Present day Franciscanism is thus preparing to reply to the insistent demands of the Church to commit to dialogue, putting forward Francis as the model of the universal brother for all those who are committed to promoting reconciliation, dialogue and peace.

THE ORDER’S IDENTITY

a “mixed” fraternity
(summary)



The Minister Generals’ Conference of the First Order (Friars Minor, Conventuals and Capuchins) on 30th December 1997 established an *Inter-Franciscan Commission* with aim of clarifying the identity of the Order according to the original intention of St. Francis. Out of this the document, “The Identity of the Franciscan in its founding moment” was born. (Rome 1999)

The document takes into consideration the earliest witnesses to demonstrate that the Founder never operated a distinction between clerical and lay friars. It was on this basis the Rule was approved by the Popes.

St. Francis speaks of “brothers”, brought together by the Father to live their conversion and to give witness to the life of the gospel. They are also “minors” called upon to imitate Christ, who was ready to relinquish his divine nature so as to come closer to humanity.

On the institutional plan this would translate into the possibility of all friars being eligible to be called to the ministers of government (ministers = servants) considered by St. Francis as “the office of washing the brothers’ feet”.

In the present state of affairs, in the historical evolution of the Franciscan family and canon law, the Order is numbered among the “clerical” orders. In these the higher offices of government can only be occupied by ordained priests.

ORDINAZZJONI DJAKONALI TA' FRA STEPHEN MAGRO O.F.M.

Nhar id-19 ta' Diċembru, fil-Knisja tagħna ta' S. Antnin f' Ghajnsielem, waqt Qud-diesa Konċelebrata mmexxija minn Mons. Mario Grech, Isqof t' Ghawdex saret l-Ordinazzjoni Djakonali ta' ħuna Fra Stephen Magro O.F.M. Il-jum ta' qabel saret veġla ta' talb, bħala preparazzjoni, fil-Knisja Parrokkjali ta' Ghajnsielem. Din ġiet trasmessa direttament mir-Radju Lauretana.

Fra Stephen twieled nhar it-13 ta' Settembru 1963 u ha t-tonka franġiskana nhar it-22 ta' Settembru 1989. Għamel il-professjoni temporanja nhar is-17 ta' Settembru 1990 u dik solenni nhar l-1 t' Ottubru 1995. Huwa diġa ta s-servizz tiegħu lill-Provinċja tagħna — Definitur, Gwardjan, Mastro, Direttur Provinċjali tal-Vokazzjonijiet, Direttur tal - Abbatini u Sagristan Maggur f' bosta fraternitajiet. Bħalissa qed jgħamel parti mill-fraternita ta' Ghawdex u qed jgħamel l-istudji tiegħu għewwa s-Seminarju Veskovili t' Ghawdex.

Fl-10.00 am il-purċissjoni tal-introjtu harget mill-kunvent u dahlet fil-knisja, li kienet armata wkoll bid-damask. Il-knisja kienet mimlija bil-mistiednin, fosthom omm Stephen u ħutu. Numru sew ta' ħutna l-patrijiet u numru ta' saċerdoti djoċesani ikkonċelebraw. Wara l-qari tal-Evangġelju, il-Provinċjal ipprezenta lil fra Stephen lill-isqof għall-ordinazzjoni djakonali. L-Isqof, fl-omelija, tkellem bil-ħegġa dwar is-servizz tad-djaknu fil-Knisja u fid-dinja tal-lum. Wara li l-Isqof ordnah djaknu u tah il-ktieb tal-Vangġelju, huwa pprezentah lill-poplu, li minn naħa tiegħu nfexxex iċċapap. Fl-aħħar tal-Quddiesa l-Provinċjal irringrazzja lill-Isqof u lil tant persuni li għenu jew qed jgħenu lil Stephen. Is-servizz tal-altar sar mill-Istudjanti, Postulanti tagħna kif ukoll mis-seminaristi djoċesani, li magħhom fra Stephen qiegħed jistudja. Il-Kor Gaulitanus, taħt id-direzzjoni tas-Surmast Colin Attard, anima l-liturġija. Il-ktejjeb, li taqsam f' din l-okkażjoni, kellu stampi impittrin minn P. Raymond Falzon. Wara sar riċeviment għal kulhadd fil-kjostru rinnovat tal-kunvent. Din l-ordinazzjoni ġiet trasmessa live minn Radju Marija u Radju Lauretana. Grazzi mill-qalb lil dawk kollha li ħadu sehem u taw s-sehem tagħhom f' din l-ordinazzjoni, b' mod speċjali lil P. Gwardjan u l-fraternita' tagħna t' Ghawdex. Minn din il-pagna aħna nawguraw lil Fra Stephen dak kollu li tixtieq qalbu !!!!



S. Franġisk fil-katekeżi tal-Papa



Nhar l-Erbgħa 23 ta' Diċembru 2009 il-Papa Benedittu XVI, waqt l-Udjenza Generali, fil-katekeżi dwar il-festa tal-Milied, fost l-oħrajn, qal dan il-kliem :

“ Nella cristianità la festa del Natale ha assunto una forma definita nel IV secolo, quando essa prese il posto della festa romana del "*Sol invictus*", il sole invincibile; si mise così in evidenza che la nascita di Cristo è la vittoria della vera luce sulle tenebre del male e del peccato. Tuttavia, la particolare e intensa atmosfera spirituale che circonda il Natale si è sviluppata nel Medioevo, grazie a san Francesco d'Assisi, che era profondamente innamorato dell'uomo Gesù, del Dio-con-noi. Il suo primo biografo, Tommaso da Celano, nella *Vita seconda* racconta che san Francesco «Al di sopra di tutte le altre solennità celebrava con ineffabile premura il Natale del Bambino Gesù, e chiamava festa delle feste il giorno in cui Dio, fatto piccolo infante, aveva succhiato a un seno umano» (*Fonti Francescane*, n. 199, p. 492). Da questa particolare devozione al mistero dell'Incarnazione ebbe origine la famosa celebrazione del Natale a Greccio. Essa, probabilmente, fu ispirata a san Francesco dal suo pellegrinaggio in Terra Santa e dal presepe di Santa Maria Maggiore in Roma. Ciò che animava il Poverello di Assisi era il desiderio di sperimentare in maniera concreta, viva e attuale l'umile grandezza dell'evento della nascita del Bambino Gesù e di comunicarne la gioia a tutti.

Nella prima biografia, Tommaso da Celano parla della notte del presepe di Greccio in un modo vivo e toccante, offrendo un contributo decisivo alla diffusione della tradizione natalizia più bella, quella del presepe. La notte di Greccio, infatti, ha ridonato alla cristianità l'intensità e la bellezza della festa del Natale, e ha educato il Popolo di Dio a coglierne il messaggio più autentico, il particolare calore, e ad amare ed adorare l'umanità di Cristo. Tale particolare approccio al Natale ha offerto alla fede cristiana una nuova dimensione. La Pasqua aveva concentrato l'attenzione sulla potenza di Dio che vince la morte, inaugura la vita nuova e insegna a sperare nel mondo che verrà. Con san Francesco e il suo presepe venivano messi in evidenza l'amore inerme di Dio, la sua umiltà e la sua benignità, che nell'Incarnazione del Verbo si manifesta agli uomini per insegnare un nuovo modo di vivere e di amare.

Il Celano racconta che, in quella notte di Natale, fu concessa a Francesco la grazia di una visione meravigliosa. Vide giacere immobile nella mangiatoia un piccolo bambino, che fu risvegliato dal sonno proprio dalla vicinanza di Francesco. E aggiunge: «Né questa visione discordava dai fatti perché, a opera della sua grazia che agiva per mezzo del suo santo servo Francesco, il fanciullo Gesù fu risuscitato nel cuore di molti, che l'avevano dimenticato, e fu impresso profondamente nella loro memoria amorosa» (*Vita prima, op. cit.*, n. 86, p. 307). Questo quadro descrive con molta precisione quanto la fede viva e l'amore di Francesco per l'umanità di Cristo hanno trasmesso alla festa cristiana del Natale: la scoperta che Dio si rivela nelle tenere membra del Bambino Gesù. Grazie a san Francesco, il popolo cristiano ha potuto percepire che a Natale Dio è davvero diventato l'"Emmanuele", il Dio-con-noi, dal quale non ci separa alcuna barriera e alcuna lontananza. In quel Bambino, Dio è diventato così prossimo a ciascuno di noi, così vicino, che possiamo dargli del tu e intrattenere con lui un rapporto confidenziale di profondo affetto, così come facciamo con un neonato.....?.

→→ **AHBARIJET MILL-PROVINĊJA TAGHNA**

P. Kamillu Aquilina, minhabba raġunijiet speċifiċi ta' saħtu, qiegħed fid-dar tal-anzjani, Villa Messina, li tinsab hdejn il-kunvent tad-Dumnikani fir-Rabat. Huwa qiegħed fil-kamra Nru. 9 ma' persuna oħra.

Waqt żjara li l-President ta' Malta Dr. George Abela għamel f' Londra, huwa żar l-aħwa tagħna, fid-dar tagħhom, li qegħdin jaħdmu ma' hutna l-Maltin morda u qrabathom. Għal aktar tagħrif dwar din il-ħidma ara www.maltesemissionuk.org.uk.

Fit-8 ta' Diċembru Mons.Ġ. Mercieca, Arcisqof Emeritus, mexxa konċelebrazzjoni fil-Knisja Parrokkjali tagħna f' Tas-Sliema. Wara huwa kiel mal-fraternita'.

Bejn il-11 u l-14 ta' Diċembru l-Provinċjal għamel żjara liż-żewġ novizzi li għandna ġewwa l-kunvent ta' S. Damjan f' Assisi. Fil-istess waqt iltaqa' mal-patrijiet responsabbli mill-formazzjoni tagħhom. Huma bghatu ssellu għal kulhadd.

Fid-19 ta' Diċembru saret l-ordinazzjoni djakonali ta' Fra Stephen. Ara p.10

Wara li sar r-refurbishment neċessarju tad-Dar Bahia ġewwa l-Mellieħa, dawk l-fraternitajiet jew aħwa li jixtiequ jgħamli użu minnha, jistgħu jkellmu lil Provinċjali jew lil P. Richard Stanley Grech.

Is-Sorijiet Franġiskani Missjunarji tal-Qalb bla tebgha ta' Marija (tal-Eġittu) nhar l-20 ta' Diċembru fakkru l-150 sena mill-wasla tal-ewwel missjunarji tagħhom fil-Kajr b' Quddiesa Konċelebrata minn Mons. Arcisqof P. Cremona O.P. fil-Knisja Parrokkjali tal-Immakulata Kuncizzjoni, il-Ħamrun. Ta min ifakkar li l-fundatriċi Beata Madre Katerina di Santa Rosa Troiani (1813-1887), qabel ma marret il-Kajr, għaddiet minn Malta.

Minbarra l-pellegrinaġġi li l-Kummissarjat tal-Art Imqaddsa jorganizza matul is-sena, qiegħed jorganizza wkoll korsijiet speċifiċi fuq il-Bibbja. Bejn it-28 ta' Jannar u t-18 ta' Marzu se jiġi organizzat kors dwar l-ewwel ħdax il-kapitlu tal-Ġenesi. Il-kors se jmexxih il-biblista P. Sandro Vella O.Carm.

Fis-27 ta' Diċembru filghodu l-Istudenti u l-Postulanti ħadu sehem f' laqgħa, li saret fil-Palazz Arciveskovili. Din il-laqgħa saret bhala parti mill-bdil ta' xewqat mal-Isqfijiet ta' Malta. Fil-5.30 pm, ġewwa d-Dar tal-Irtiri f' Baħar iċ-Ċagħaq, saret il-laqgħa tradizzjonali tal-Milied fejn ġew mistiedna l-aħwa flimkien mal-ġenituri jew qraba tagħhom. Din il-laqgħa bdiet b' Quddiesa konċelebrata mmexxija mill-Provinċjal. Wara, fil-kuratur tad-Dar, P. Benjamin Galea kixxef il-bust tiegħu stess u l-laqgħa tkompletat bil-festin tal-Milied, li fih ġew mtellgħa xi premijiet. Grazzi mill-qalb lil dawk kollha li ħadu ħsieb l-organizzazzjoni flimkien mal-komunita' ta' Baħar iċ-Ċagħaq.

FESTI**FRAR 2010****BIRTHDAYS**

07. P. Richard Grech Stanley
 10. P. Pawl Galea
 P. Pawl Attard

05. Fra Emmanuel Said
 07. P. Alfred Tabone
 12. Fra Aaron Abdilla
 14. Mons. S. Magro
 Fra Joseph Ciappara
 19. P. Arthur Azzopardi
 27. P. Pawl Galea

Xewqat qaddisa !!!!!!!!

L-ahwa taghna li jinsabu f' xi dar tal-anzjani**Dar tal-Kleru – B'Kara**

P. Ġwann Schranz

*P. Pietru-Pawl Meliak
 P. Guido Schembri*

P. Arthur Azzopardi

Dar S. Pawl - Sorjiet Little Sisters of the Poor - Hamrun

P. Benjamin Galea

Villa Messina - Rabat

P. Kamillu Aquilina

Xieraq li nsibu hin biex imorru nzuruhom !!!!!!!!

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Jannar 2010**

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L-AHBAR

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Ghall-ahhar aggornamenti

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Grazzi lil P. Joseph Magro O.F.M.