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ORDNI TAL-PATRIJIET MINURI - MALTA
PROVINĊJA FRANĠISKANA TA' SAN PAWL APPOSTLU
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NRU. 2 APRIL 10

Dettal tal-Kurċifiss mirakuluż, li jinsab meqjum, fil-Knisja tagħna ta' S. Marija ta' Ġesu, fil-Belt Valletta.

MERĦBA WILLKOMMEN

PENTEKOSTE FRANGISKAN ĠDID (7)

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

Irridu nistaqsu xi tfisser għalina, l-Franġiskani, li taċċetta l-grazzja tal-Pentekoste l-ġdid, skont kif sejjiħlha l–Beatu Papa Ġwanni XXIII. It-tieni ġenerazzjoni franġiskana rat lilha nnifsha bħala t-twettiq tal-profeziji ta' Gioacchino da Fiore f' era ġdida tal-Ispirtu. Żgur li kien hemm xi ħila, jekk mhux ukoll seta' kellhom opinjoni għolja tagħhom infushom f' din l-identifikazzjoni, mingħajr ma' wieħed iqies li l-istess teżi tat-tielet era tal-Ispirtu s-Santu - jekk għandhiex nattribwixxuha f' din il-forma lil Gioacchino - hija eretika u innaċċettabli. Żgur li hemm xi ħaġa x' wieħed iżomm minn dan il-kapitlu diskuss tal-istorja tagħna. Il-konvinzjoni li kienet realta' mħarrka mill-Ispirtu u msejħa biex iżomm ħajja f' din id-dinja l-fjamma tal-Għid il-Ħamsin.

L-ewwel Kapitlu tal-Ħsajjar infetaħ fil-jum tal-Għid il-Ħamsin tal-1221. Fetaħ bil-kant solenni tal-*Veni Creator*, li diġa kien jagħmel parti mill-liturġija ta' dak il-jum. Dan l-innu, li sar fid-IX seklu ġie kantat fil-knisja f' kull ġrajja li twettqet fit-tieni mil-lenju nisrani. Kull konċilju, sinodu, fl-ewwel jum ta' sena ġdida u kull seklu li beda, beda b' dan l-innu. Il-qaddisin kollha, li għexu f'dawn l-għaxar sekli, kantawh u ħ allew fil-kliem tiegħu sinjal tad-devozzjoni tagħhom u l-imħabba li kellhom lejn l-Ispirtu s-Santu.

Aħna wkoll insejjħu l-preżenza tal-Ispirtu s-Santu fuq dan il-Kapitlu ġdid tal-Ħsajjar. Ħallieq ta' kollox, ejja. Erġa' ġedded il-mirakli li wettaqt fil-ħolqien tad-dinja. Dak iż-żmien l-art kienet vojta, kullimkien baħħ u d-dlamijiet kienu qegħdin igħattu l-wiċċ l-abissi imma meta inti bdejt tittajjar fuqu u b' hekk it-taħwid inbidel f' *cosmo* (dinja) (ara Ġen 1,1-2). Jiġifieri f' xi ħaġa sabiħa, ordnata u armonjuża. Aħna wkoll ħassejna ruħna vojta u bla qawwa. Imma aħna ħadna forma u ħajja ġdida. Ittajjar fuqna lkoll. Bid-del il-kaos personali u kollettiv f'armonija ġdida, f' xi ħaġa sabiħa għall-Mulej u għall-Knisja.

Ġedded ukoll il-miraklu tal-għadam niexfa qoxqox, li reġgħu ħadu l-ħajja, qamu bilwieqfa u saru eżerċtu kbir (ara Eżek 37, 1 ss). Aħna ma ngħidux aktar bħal Eżekjel : " Spirtu onfoħ mill-erbat irjieħ', bħallikieku ma nafux aktar minn fejn se jonfoħ. Fil-ġimgħa tal-Għid aħna ngħidu: " Ejja Spirtu Qaddis mill-kustat ta' Kristu imsallab!".

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6.

THE FRANCISCAN CUSTODY OF THE HOLY LAND
the *jewel* of the Order's missions

It is certain that St. Francis was in the Middle East between 1219 and 1220. His encounter with the Sultan Malek-el-Kamel marked the beginning of a new spirit in Christian-Muslim relations. The spirit of dialogue and understanding which characterized the meeting became the mode for Friars who found themselves on mission amongst non-Christians.

According to the tradition St. Francis, during that voyage pushed on into the Holy Land. The Order's special affection for that place, it can be said, goes back to its Founder.

The General Chapter of 1217 brought the Province of the Holy Land into being. Notwithstanding the various ups and downs the Friars have always had custody of the holy places linked to the historical memory of Jesus. Pope Clement VI gave this presence an official standing in 1342. By way of two papal bulls, *Gratias agimus* and *Nuper carissimae*, he entrusted the "Custody of the Holy Places" to the Franciscan Order.

The episode which spurred the Pontiff to this trust occurred in 1333: Br. Ruggero Guarini, on behalf of the King of Naples, Robert d'Anjou and Sancia of Majorca, succeeded in acquiring from the Sultan of Egypt the Upper Room, which was offered by the monarchs to Pope Clement VI who then issued the two bulls.

In 1992, after 650 years, Pope John Paul II sent the then Minister General of the Order a message of congratulations and exhorted him to persevere in the task received from the Church.

Development of the Franciscan presence

The Friars have devoted centuries to their presence in these holy places. In 1347 the Friars established themselves in the Basilica of the Nativity at Bethlehem, and in 1485 acquired the place in which John the Baptist, Ain Karem. In 1523, after the conquest of Palestine by the Turks, the Upper Room was transformed into a mosque and in 1551 the Friars were constrained to leave the friary. In 1630, they took possession of the site of the Annunciation at Nazareth and in 1631 Mount Tabor. In 1641 they began negotiations to acquire the zone of the Sanctuary of Cana in Galilee which was only concluded, the fruit of enormous patience, in 1879. In 1661 they acquired the site of Gethsemane and in 1679 the sanctuary of the Visitation at Ain Karem. There followed in 1846 the site of the scourging of Jesus, the site of the house at Emmaus and in 1880 that of Bethpage. In 1889 it was the turn of "Dominus Flevit" and the Primacy of Peter on the lake of Gennesaret. In 1894 the ruins of Capharnaum and in 1909 the Shepherds' Field near Bethlehem. In 1932 Mount Nebo was acquired and four years later a place close to the Upper Room. In 1950 the acquisitions were completed with the site of Bethany.

This list is a sign of a permanent commitment to "take care of" that which the Church has entrusted to the Friars, of a determined will to welcome pilgrims and to promote this religion in all of the traditional gospel sites. The Custody extends to regions of Jordan, Lebanon, Syria, Egypt, Cyprus and Rhodes

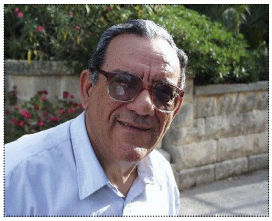
Until 1847, the Friars Minor were the only Catholic priests of the Latin rite in the local churches. Today there are 291 friars who live and work in the Custody: 50 in the sanctuaries, 25 in parishes, in schools and colleges, 4 in houses for the sick and orphans, 5 in houses for pilgrims, 3 in academic institutes, 1 in an ecumenical centre, 1 in a publishing house and 1 in a printers. There are moreover 300 annual scholarships for university students. The Custody provides 1,300 jobs for local Christians. Amongst the major projects is that linked to housing for Christians: 501 apartments have been constructed for needy families (139 under construction and 30 being repaired).

The international element has always been one of the characteristics of the Custody in the course of its history, since the Holy Land has been entrusted to the whole Order and its legislation provides that all the Provinces collaborate in sending religious.

The Franciscans look after the Sanctuaries, providing liturgical services and at the same time welcoming and guiding pilgrims. In ease of this service the Pilgrimage Office and a Christian Information Centre have been set up.

All this has been rendered possible due to the generous donations of Christians throughout the world. Presently the Custody (which has its head office at Jerusalem) is mainly funded by means of the Good Friday Collection taken up on Good Friday in all the Catholic churches in the world, as provided for by Pope Leo XIII in 1887. Each year the Holy See reminds the bishops and all Christians to have regard for the Mother **Church** at Jerusalem, as St. Paul always did in his letters.

AWGURI !!!



Nhar id-9 t' April P. Dionysius Mintoff O.F.M. se jingħata the *Franciscans International Inaugural Human Rights Award 2010* ġewwa Ginevra mill-*Franciscans International Board of Directors.* Il-motivazzjoni tgħid li hu ' was one of the two Franciscans who simultaneously shared their dream of Franciscans working for justice at the United Nations in 1982. The seed that he planted with Sr. E. Cameroun OSF (RIP) grew into what is now known as Franciscans International, the first collaborative ministry of the whole Franciscan Family. He, who is now 82, lives in Malta, and continues his work for justice with Eritrean refugees'.

Katekeżi fuq S. Franġisk waqt l-udjenza ġenerali tal-Papa Benedittu XVI nhar is-27 ta' Jannar (1)

" In a recent catechesis, I already illustrated the providential role that the Order of Friars Minor and the Order of Preachers, founded respectively by St. Francis of Assisi and St. Dominic Guzmán, had in the renewal of the Church of their time. Today I would like to present to you the figure of Francis, an authentic "giant" of holiness, who continues to fascinate very many people of every age and every religion.

"A son is born to the world." With these words, in the Divine Comedy (Paradiso, Canto XI), the greatest Italian poet, Dante Alighieri, alludes to Francis' birth, which occurred at the end of 1181 or the beginning of 1182, in Assisi. Belonging to a wealthy family - his father was a textile merchant - Francis enjoyed a carefree adolescence and youth, cultivating the chivalrous ideals of the time. When he was 20 he took part in a military campaign and was taken prisoner. He became ill and was released. After his return to Assisi, a slow process of spiritual conversion began in him, which led him to abandon gradually the worldly lifestyle he had practiced until then.

Striking at this time are the famous episodes of the meeting with the leper - to whom Francis, getting off his horse, gave the kiss of peace; and the message of the Crucifix in the little church of San Damiano. Three times the crucified Christ came to life and said to him: "Go, Francis, and repair my Church in ruins." This simple event of the Word of the Lord heard in the church of San Damiano hides a profound symbolism. Immediately, St. Francis is called to repair this little church, but the ruinous state of this building is a symbol of the tragic and disturbing situation of the Church itself at that time, with a superficial faith that does not form and transform life, with a clergy lacking in zeal, with the cooling off of love; an interior destruction of the Church that also implied a decomposition of unity, with the birth of heretical movements.

However, at the centre of this Church in ruins is the Crucified and he speaks: he calls to renewal, he calls Francis to manual labour to repair concretely the little church of San Damiano, symbol of the more profound call to renew the Church of Christ itself, with his radical faith and his enthusiastic love for Christ.

This event, which probably occurred in 1205, makes one think of another similar event that happened in 1207: the dream of Pope Innocent III. He saw in a dream that the Basilica of St. John Lateran, the Mother Church of all churches, was collapsing and a small and insignificant religious supported the church with his shoulders so that it would not collapse. It is interesting to note, on one hand, that it is not the Pope who helps so that the church will not collapse, but a small and insignificant religious, whom the Pope recognizes in Francis who visited him. Innocent III was a powerful Pope, of great theological learning, as well as of great political power, yet it was not for him to renew the Church, but for the small and insignificant religious: It is St. Francis, called by God.

On the other hand, however, it is important to note that St. Francis does not renew the Church without or against the Pope, but only in communion with him. The two realities go together: the Successor of Peter, the bishops, the Church founded on the succession of the Apostles and the new charism that the Holy Spirit created at this moment to renew the Church. True renewal grows together.

Let us return to St. Francis' life. Because his father Bernardone reproved him for excessive generosity to the poor, Francis, with a symbolic gesture, and before the bishop of Assisi, stripped himself of his clothes, thus intending to renounce his paternal inheritance: As at the moment of creation, Francis had nothing, but only the life that God gave him, and into whose hands he entrusted himself. Then he lived as a hermit until, in 1208, another fundamental event took place in the journey of his conversion. Hearing a passage of the Gospel of Matthew - Jesus' discourse to the Apostles sent on mission - Francis feels he is called to live in poverty and to dedicate himself to preaching. Other companions associated themselves to him and, in 1209, he went to Rome, to submit to the Pope the project of a new form of Christian life. He was given a paternal reception by the great Pontiff who, enlightened by the Lord, intuited the divine origin of the movement awakened by Francis. The *Poverello* of Assisi had understood that every charism given by the Holy Spirit is placed at the service of the Body of Christ, which is the Church; hence, he always acted in full communion with the ecclesiastical authority. In the life of saints there is no opposition between a prophetic charism and the charism of government and, if some tension is created, they must wait patiently for the times of the Holy Spirit.

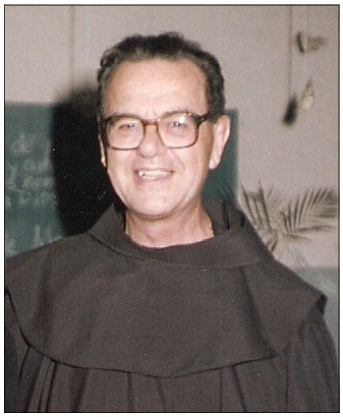
In reality, some historians in the 19th century and also in the last century tried to create behind the Francis of tradition, a so-called historical Francis, just as there is a desire to create behind the Jesus of the Gospels, a so-called historical Jesus. Such a historical Francis would not have been a man of the Church, but a man linked immediately only to Christ, a man who wished to create a renewal of the people of God, without canonical forms and without the hierarchy. The truth is that St. Francis really had a very immediate relationship with Jesus and with the Word of God, which he wished to follow *sine glossa*, exactly as it is, in all its radicalism and truth. It is also true that initially he did not have the intention of creating an order with the necessary canonical forms, but, simply, with the Word of God and the presence of the Lord, he wished to renew the people of God, to call them again to listening to the Word and to literal obedience to Christ. Moreover, he knew that Christ never is "mine" but always is "ours," that "I" cannot have Christ and "I" cannot reconstruct against the Church, his will and his teaching - but only in communion with the Church, built on the succession of the Apostles, is obedience to the Word of God also renewed.

It is also true that he did not intend to create a new order, but only to renew the people of God for the Lord who comes. But he understood with suffering and pain that everything must have its order, that even the law of the Church is necessary to give shape to renewal and thus he really inserted himself totally, with the heart, in the communion of the Church, with the Pope and the bishops. He knew always that the centre of the Church is the Eucharist, where the Body and Blood of Christ are made present. Through the priesthood, the Eucharist is the Church. Where priesthood, and Christ and communion of the Church go together, only there does the Word of God also dwell. The true historical Francis and the Francis of the Church speaks precisely in this way also to non-believers, to believers of other confessions and religions.

Francis and his friars, ever more numerous, established themselves in the Porziuncola, or church of Saint Mary of the Angels, sacred place *par excellence* of Franciscan spirituality. Also Clare, a young lady of Assisi of a noble family, placed herself in Francis' school. Thus the Second Franciscan Order originated, that of the Poor Clares, another experience destined to bear outstanding fruits of sanctity in the Church.

ikompli fil-ħarġa li jmiss …….

P. Ġwann Schranz O.F.M. (1921 - 2010)



Twelid : 28 ta' Novembru 1921
Libes iċ-ċoqqa franġiskana: 6 t' Ottubru 1940
Professjoni Sempliċl : 12 t' Ottubru 1941
Professjoni Solenni : 1 ta' Novembru 1944
Ordinazzjoni Saċerdotali : 11 ta' Ġunju 1949

Fost l-oħrajn kien Missjunarju għal 17 il-sena fl-El Salvador, Guatemala u Honduras.

R.I.P.

APOSTOLIC NUNCIATURE
IN MALTA

N. 527

Rabat, 18 marzo 2010

Reverendo Padre,

A nome dell'Ecc.mo Mons. Dominique Mamberti, Segretario per i Rapporti con gli Stati, Le esprimo viva gratitudine per aver accettato di rappresentare la Santa Sede all'Incontro Internazionale in favore della pace fra Israele e Palestina, svoltosi a Qawra il 12 ed il 13 febbraio scorso, e per il resoconto cortesemente trasmesso.

Mons. Mamberti Le assicura la Benedizione Apostolica del Santo Padre, il Quale Le destina altresì l'unita medaglia del Pontificato.

Colgo l'occasione per augurarLe, per la prossima Santa Pasqua, doni di gioia e di pace dal Signore Risorto e per porgerle cordiali saluti, mentre mi confermo

Suo dev.mo nel Signore

+ Tommaso Caputo

✠ Tommaso Caputo
Nunzio Apostolico

Reverendo Padre
P. MARCELLO GHIRLANDO, O.F.M.
MALTA

(*con medaglia del Pontificato*)

Ittra ta' rikonoxximent minn naħa tas-Santa Sede għal-ħidma li wettaq P. Marcello Ghirlando O.F.M., meta ppreżentaha għat-tieni darba f' Laqgħa Internazzjonali li saret ħawn Malta.

Huwa ngħata wkoll medalja tal-ħames sena tal-Pontifikat tal-Papa Benedittu XVI

Roma, 12 marzo 2010

Prot. MG 75/10.

Carissimo Fr. Sandro, Ministro provinciale,

il Signore ti dia pace!

Ti ringrazio di cuore per l'informazione che mi hai fatto arrivare, in occasione del cinquantesimo anniversario di sacerdozio di Frate Norbert Ellul Vincenti, ofm e Frate Cherubino Galea, ofm. Desidero comunque unirmi a te e a tutti i Frati della Provincia di San Paolo Apostolo in Malta, in questo giorno di festa e con voi ringraziare l'Altissimo bon Signore per tutti i suoi doni e per le grandi cose che continua a fare nella vita dei frati Minori.

In questo anno sacerdotale, ancora dobbiamo essere più grati al Signore, per il donno inestimabile del sacerdozio ministeriale. Infatti, come diceva il Santo Padre: "Il sacerdote è un uomo tutto del Signore, poiché è Dio stesso a chiamarlo ed a costituirlo nel suo servizio apostolico. E proprio essendo tutto del Signore, è tutto degli uomini, per gli uomini".

Prego il Signore, perché ricompensi a Fr. Norbert e a Fr. Cherubino con l'abbondanza delle sue benedizioni, così che possano continuare a compiere il suo volere, annunciando a tutti che non c'è nessun onnipotente eccetto lui. Prego perché Maria renda tutti i sacerdoti, conformi all'immagine del suo Figlio Gesù, dispensatori del tesoro inestimabile del suo amore di Pastore buono.

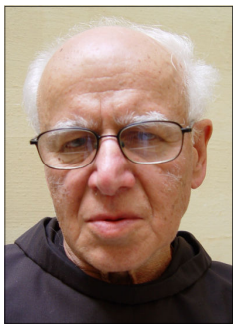
Su tutti voi, Fratelli della Provincia di Malta, invoco la benedizione del nostro padre san Francesco, perché siate sempre testimoni nel mondo della salvezza che in Cristo ci è stata donata. Maria, Madre dei sacerdoti, prega per noi!

Fraternamente,

Fr. José Rodríguez Carballo, ofm
Ministro generale OFM

_____

Fr. Sandro Overend, ofm
Minister Provincialis
Franciscans Friars
Madonna tas-Sacro Cuor
Church Street
SLIEMA SLM 1153 - MALTA.



Nitolbu u nifirħu lil
P. Cherubim Galea O.F.M.
fl-okkażjoni
tal-50 anniversarju
mill-Ordinazzjoni Saċerdotali
tiegħu

MULTOS ANNOS

STEDINA

Nhar l-14 t' April P. Norbert u P. Cherubim se jmexxu konċelebrazzjoni fis-6.30 pm fil-Knisja Parrokkjali tal-Madonna tas-Sacro Cuor, Tas-Sliema b' radd il-ħajr tal-50 anniversarju saċerdotali tagħhom.

PROGRAMM DAR TAL-IRTIRI PORZIUNCOLA

Baħar iċ-Ċagħaq
f' April - Mejju 2010

Bi preparazzjoni għall-miġja tal-Papa fostna
15 t' April 7.00 pm
Il-Papa u l-awtorita' ekkleżjali f' għajnejn S. Franġisk
Wara ikla fraterna mingħajr ħlas

30 t' April 7.00 pm
Il-kreazzjoni fid-dawl franġiskan:
nitgħallmu ngħixu f' dinja sagramentali
P. Mark Ciantar O.F.M.
Wara ikla fraterna mingħajr ħlas

Mit-8 sal-15 ta' Mejju 7.00 pm
Life in the Spirit Seminars
Dr. John Bonnici Mallia u l-*Music Ministry Team*

Għall-aktar informazzjoni ċempel 21374222 /
ibgħat e-Mail ofm1209@hotmail.com

Il-fatti bir-ritratti

Inawgurazzjoni tal-kappella l-kbira tad-Dar tal-Irtiri Porziuncola f' Baħar iċ-Ċagħaq - 27 - 2 - 2010

Kif kienet

Illum

Esposizzjoni tal-Kurċifiss mirakoluż Knisja S. Marija ta' Ġesu - Valletta 12 - 3 - 2010

Grazzi mill-qalb lil P. Raymond Falzon O.F.M. u P. Joseph Magro O.F.M. tar-ritratti

AĦBARIJIET MILL-PROVINĊJA TAGĦNA

Il-ħarġa ta' Marzu ta' din in-*newsletter* kellha *layout* tal-*heading* ġdid u ngħata isem ġdid lil din in-*newsletter* - **OFM–LINK,** għaliex hija trid sservi ta' kuntatt bejn l-aħwa kollha u dawk kollha li jaqrawha permezz tal-*website* tal-Provinċja. Grazzi mill-qalb lill-Provinċjal li wera l-interess u ħadem għaliha. Mal-aħbarijiet mill-Provinċja qed jidhru wkoll artikli ta' interess franġiskan u spiritwali.

Matul dan ir-Randan, bosta aħwa tal-Provinċja pprietkaw l-eserċizzi mqaddsa jew mexxew irtiri f' bosta postijiet. Matul dan iż-żmien ukoll ġie ċċelebrat JUM L-ART IMQADDSA fil-knejjes tagħna, billi sar talb għal ħutna l-missjunarji, kif ukoll saret il-ġabra speċjali b'risq din il-missjoni. L-animatur ta' dan il-jum kien P. Twanny Chircop, il-Kummissarju tal-Art Imqaddsa f'art twelidna.

Nhar il-Ġimgħa 12 ta' Marzu fil-knisja tagħna tal-Belt saret esposizzjoni tal-Kurċifiss mirakoluż. Ara ritratti f' paġna 10. Barra li tqaddsu tmien quddisiet, f' kull Quddiesa saret katekeżi fuq is-sagrament tar-rikonċiljazzjoni u wara, kull darba, sar talb ta' fejqan quddiem l-istess Kurċifiss. Il-knisja baqgħet miftuħa l-jum kollu biex b' hekk il-patrijiet kienu disponibbli l-ħin kollu għall-qrar. In-nies ġiet bi ħġara u saħansitra ġew ħafna nies minn Għawdex. Dan sar bħala parti mis-Sena tas-Saċerdot u mit-tħejjijiet għaż-żjara tal-Papa fostna. Prosit tassew ta' din l-inizjattiva għax kulħadd jaf bid-disponibblita' tal-aħwa tal-fraternita, kif ukoll dwar in-numru kbir ta' nies li jiġu fil-knisja tagħna tal-Belt speċjalment biex jżuru dan il-Kurċifiss u l-fdal tal-Beatu Nazju Falzon, barra milli jsibu patrijiet disponibbli għal qrar.

Nhar it-13 ta' Marzu, ġewwa l-kunvent tagħna tar-Rabat, saret laqgħa oħra bejn il-Provinċjal u l-Gwardjani. Huma ngħataw tagħrif ferm importanti wkoll mingħand P. Richard Stanley Grech u s-Sur Paul Camilleri.

Nhar id-19 ta' Marzu ġiet ċċelebrata l-festa solenni ta' S. Ġużepp fil-knisja tagħna tar-Rabat, organizzata mill-Arċikonfraternita' ta' S. Ġużepp bil-kollaborazzjoni tal-aħwa tagħna. Il-Provinċjal mhux biss mexxa l-funzjonijiet liturġiċi ta' dawn il-festi, imma għamel ukoll il-paneġierku ta' S. Ġużepp, peress li huwa l-kwareżimalist tal-Kattidral għal din is-sena. Il-quddiesa ġiet imxandra direttament fuq Radju Marija.

Nhar it-23 ta' Marzu ħuna **P. Ġwann Schranz** inqgħad għal dejjem mall-Mulej fl-eta ta' 88 sena fl-Isptar Zammit Clapp. Ara paġna 7. Il-funeral sar nhar l-25 fil-knisja parrokkjali tal-Madonna tas-Sacro Cuor, Tas-Sliema, waqt quddiesa fid-9.30 am. Ikkonċelebraw bosta aħ wa, flimkien ma' xi saċerdoti oħra. Fost l-oħrajn attenda l-Konslu tal-Honduras. Agħtih, o Mulej, il-mistrieħ ta' dejjem u d-dawl ta' dejjem jiddi lilu. Jistrieħ fil-paċi. Amen

Nhar l-24 ta' Marzu fil-Kappella tal-Monasteru tal-Klarissi, waqt Quddiesa Konċelebrata, saret il-vestizzjoni u d-dħul fin-novizzjat ta' Liliana Muscat. *Awguri www.klarissimalta.com*

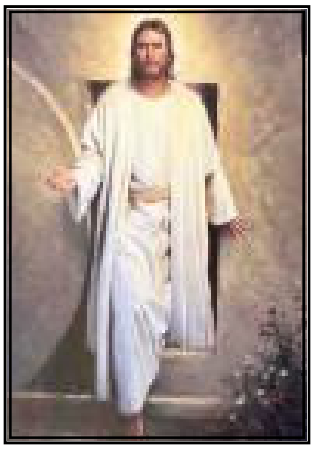
Il-kumpanija SKENE għal darb' oħra, fit-Teatru Metanoia ta' Ħal-Luqa, ppreżentat dramm ġdid tal-Passjoni. Il-kitba u l-produzzjoni kienet f' idejn P. Ġwann Abela. Kważi kull sena, permezz ta' din il-kumpanija, P. Gwann qed itella' dramm oriġinali tal-Passjoni b' differenza, kull darba b' isem ġdid u b' messaġġ attwali. Din id-darba kien jismu **SIKKTUH** u ttella' għal tlett darbiet.

FESTI MEJJU 2010 BIRTHDAYS

03. P. Alexander Borg
P. Sandro Overend
- Provincjal
12. P. Cherubim Galea
19. P. Ivo Tonna

07. P. Charles Diacono
08. P. Mark Enriquez
27. P. Raymond Falzon

Xewqat qaddisa !!!!!!!!



QAM KIF KIEN QAL

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