



O F M - L I N K O F M - L I N K

ORDNI TAL-PATRIJET MINURI - M A L T A
PROVINCJA FRANGISKANA TA' SAN PAWL APPOSTLU
<http://www.ofm.org.mt>



L-Istatwa tal-Madonna bil-Bambin tal-irĥam,
li tinsab fil-kor tal-knisja taghna
ta' S. Marija ta' Ġesu, ir-Rabat.
Hadimha l-Palermitan
Antonello Gagini (1478 - 1536)
u giet ikommissjonatha
mill-Patrijiet taghna
fit-23 ta' Frar 1504.

“ORDINARY” EVANGELIZATION

Different forms, a single message.

The evangelizing activity of the Order of Friars Minor is not solely characterized by missions in new lands and for its dialogue with cultures and the religions encountered there. The Friars commitment is also evident in those more traditional realities of pastoral work in local churches. In these “ordinary evangelization activities”, as we call them, there is a need for constant revision and updating. Added to this are new forms of contact with people and the spread of the gospel message, according to present day needs and the challenges which they pose, even in areas where the Christian faith is part of a common heritage or has been for a long time.

The Traditional Realities:

Parishes. 30% of the friars are engaged in this sector. The aim has been in recent years to ensure that these are managed not by an individual friar but by a community, following 3 criteria: fraternity, minority and co-responsibility. An international Commission was set up in order to put this change into practice. Together with the General Secretariat for Evangelization it produced a help-guide on pastoral work in the parish, Franciscan style: *Sent to spread the gospel in fraternity and minority, in the parish 2009*. It provides the essential elements for a Franciscan style parish plan.

Popular Missions. These are being renewed in both style and content. Through them groups of friars (together with sisters and lay people) are reaching all classes of people present in a small area, in order to reinvigorate the faith and to re-launch church activities for the benefit of the community of the faithful.

Pastoral work in the Sanctuaries. The renewal here concerns not only what is being offered to pilgrims, but also the way in which it is offered. It is important also to listen to those who come to visit and welcome, in that place, an invitation to open their hearts to God.

Pastoral work with the sick and imprisoned. There are many friars who accompany those in very difficult situations

New Forms added to Traditional ones:

- *The International fraternity at Palestrina (Rome).* A project in the field of itinerant evangelization with a simple lifestyle close to the impoverished. It is a fraternity which has in sight the whole of Europe in its evangelizing activity.
- *Means of communication as instruments of evangelization:* There are many Franciscan internet web sites aimed particularly at the young. There are also Friars who collaborate with television and radio, both public and private stations. Not lacking either are individual initiatives aimed at creating instruments to spread the gospel and Franciscan message: *television, radio and the Internet.*
- *Pastoral work in tourism.* Sometimes this work is carried out in the diocesan sphere, at other times in the friars’ own sphere. It allows for a direct contact with people not only for relaxation but also for prayer and encounter.

A particular emphasis is warranted for the silent presence of the Friars in the “new cloisters” of the world: in the midst of the *desplazados* (those who live on the margins of society or who without roots), lepers or AIDS victims, amongst the old and new types of poverty.

Another sign of hope is the friars' presence on the border areas, the peripheries and the forgotten and inhuman habitats. There are many Franciscans involved in the care of drug addicts, alcoholics, and women exploited in the world of prostitution. In many situations of extreme poverty and violence the Friars, with great courage and evangelical boldness, on occasion risking their very lives, are building the Kingdom of God: A Kingdom of justice, peace and love.

These and many other of the friars' activities come fully under the mission to spread the gospel

Formation for spreading the Gospel

In this field it is also necessary to be educated and to learn how to cope with the questions posed by new times in which we live. For this reason in the six year period, 2003-2009 there have been many meetings which have involved friars at various levels.

Two *workshop seminars* on "new forms of evangelization" which took into account the situation in Europe. Assisi 20-24th March 2005; Frascati (Rome) 7-10th January 2009.

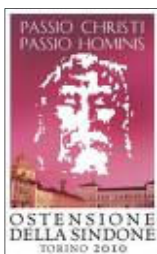
Three *Conference meetings*. Lusaka (Zambia) 3-9th August 2004, with the Secretaries and/or those responsible in the African entities for the animation of evangelization, the missions, formation and studies. Nairobi (Kenya) 26-30th September 2005, with those responsible for evangelization and the Moderators of the Missions in Africa. Querétaro (Mexico) 21st -25th May 2007, on the new forms and new areas of evangelization.

Three *meetings of the International Council for Evangelization*. Grottaferrata (Rome) 13-19th October 2004, had as its topic *Spreading the gospel in a changing world*. Santo Domingo 13th-21st February 2006 had the theme *Memory and Prophecy in the Missions and Evangelization*. Manila (Philippines) 20-28th October dealt with the *Evangelizing Fraternity*.

Positive signs in recent years.

Awareness has grown in recent years that the principal way to spread the gospel is by way of a life lived in conformity to it; words and projects follow on from this. There has therefore been a greater commitment to bringing forward the various means of announcing the gospel message as a community of friars and not just as individuals.

+ LA SINDONE +



Bejn l-10 t' April u t-23 ta' Mejju 2010, dak li jingħad li huwa l-Liżar ta' Kristu, qed ikun espost għall-pubbliku fil-Katidral ta' Turin. Meta naraw l-istorja tiegħu nsibu li kien hemm waqtiet fejn huwa kien f' xi kunvent tagħna l-Frangiskani. L-ewwel tagħrif li nstab kien li, waqt li l-B. Amedeo IX, Duka ta' Savoja (1435-1472) kien qed ikabbar il-kappella tal-Kastell ta' Chambery (*Sainte-Chapelle du Saint-Suaire*), fi Franza, huwa hadu fil-knisja tal-Frangiskani ta' Chambery (illum huwa l-Katidral ta' Chambery). Bejn it-3 u l-4 ta' Diċembru 1532, nirien kbar qabdu fil-kappella u jingħad, li fost dawk li salvaw l-Liżar mil-qerda totali, kien hemm żewġ patrijiet Frangiskani. Bejn is-16 t' April u t-2 ta' Mejju 1534 il-Klarissi ta' Chambery għamlu t-tiswijiet meħtieġa fuqu. Liema tiswija reġgħet għet irrangata fl-2002. Imbagħad meta fl-14 ta' Settembru 1578 għe trasferit lejn il-belt ta' Turin, huwa għamel xi żmien ġewwa l-knisja tal-Frangiskani ta' din il-belt Taljana. Għal aktar tagħrif ara : www.sindone.org

Katekeži fuq S. Franġisk (2)

The successor of Innocent III, Pope Honorius III, with his bull "*Cum dilecti*" of 1218, also upheld the singular development of the first Friars Minor, who were opening their missions in several countries of Europe, and even in Morocco. In 1219 Francis obtained permission to go to speak with the Muslim Sultan Melek-el-Kamel in Egypt, and also to preach the Gospel of Jesus there. I want to underline this episode of the life of St. Francis, which is very timely. At a time in which there was under way a clash between Christianity and Islam, Francis, armed deliberately only with his faith and his personal meekness, pursued with efficacy the way of dialogue. The chronicles tell us of a benevolent and cordial reception by the Muslim Sultan. It is a model that also today should inspire relations between Christians and Muslims: to promote a dialogue in truth, in reciprocal respect and in mutual understanding (cf. "*Nostra Aetate*," 3).

It seems, then, that in 1220 Francis visited the Holy Land, thus sowing a seed that was to bear much fruit: his spiritual sons, in fact, made of the places in which Jesus lived a privileged realm of their mission. With gratitude I think today of the great merits of the Franciscan Custody of the Holy Land.

Returning to Italy, Francis entrusted the government of the order to his vicar, Friar Pietro Cattani, while the Pope entrusted the order, which continued gathering more followers, to the protection of Cardinal Ugolino, the future Supreme Pontiff Gregory IX. For his part the founder, totally dedicated to preaching, which he carried out with great success, wrote a Rule, later approved by the Pope.



In 1224, in the hermitage of La Verna, Francis saw the Crucified in the form of a seraphim and from the encounter with the crucified seraphim, he received the stigmata; he thus became one with the crucified Christ: a gift, hence, which expresses his profound identification with the Lord.

Francis' death - his *transitus* - occurred on the evening of Oct. 3, 1226, at the Porziuncola. After blessing his spiritual sons, he died, lying on the naked earth. Two years later Pope Gregory IX inscribed him in the register of saints. A short time later, a large basilica was raised in Assisi in his honor, still today a destination for very many pilgrims, who can venerate the tomb of the saint and enjoy Giotto's frescoes, a painter who illustrated in a magnificent way the life of Francis.

It has been said that Francis represents an *alter Christus*, he was truly a living icon of Christ. He was even called "Jesus' brother." Indeed, this was his ideal: to be like Jesus; to contemplate the Christ of the Gospel, to love him intensely and to imitate his virtues. In particular, he wished to give a fundamental value to interior and exterior poverty, teaching it also to his spiritual sons. The first Beatitude of the Sermon on the Mount - blessed are the poor in spirit for theirs is the Kingdom of Heaven (Matthew 5:3) - found a luminous fulfillment in the life and in the words of St. Francis.

Truly, dear friends, the saints are the best interpreters of the Bible; they, incarnating in their lives the Word of God, render it more than attractive, so that it really speaks to us. Francis' witness, who loved poverty to follow Christ with dedication and total liberty, continues to be also for us an invitation to cultivate interior poverty to grow in trust of God, uniting also a sober lifestyle and detachment from material goods.

In Francis, love for Christ is expressed in a special way in adoration of the Most Blessed Sacrament of the Eucharist. In Franciscan sources one reads moving expressions, such as this: "The whole of humanity fears, the whole universe trembles and heaven exults, when on the altar, in the hand of the priest, there is Christ, the Son of the living God. O wonderful favor! O sublime humility, that the Lord of the universe, God and Son of God, so humbles himself as to hide himself for our salvation, under the low form of bread" (Francis of Assisi, *Scritti, Editrici Francescane*, Padova, 2002,401).

In this Year for Priests, it pleases me also to recall a recommendation addressed by Francis to priests: "When you wish to celebrate Mass, certainly in a pure way, carry out with reverence the true sacrifice of the most holy Body and Blood of our Lord Jesus Christ" (Francis of Assisi, *Scritti*,399).

Francis always showed great deference to priests, and recommended that they always be respected, even in the case when, at the personal level, they are not very worthy. He cherished, as motivation for this profound respect, the fact that they have received the gift of consecrating the Eucharist. Dear brothers in the priesthood, let us never forget this teaching: the holiness of the Eucharist ask us to be pure, to live in a consistent way with the mystery we celebrate.

From the love of Christ is born love of people and also of all God's creatures. Here is another characteristic trait of Francis' spirituality: the sense of universal fraternity and love for Creation, which inspired his famous Canticle of Creatures. It is a very timely message. As I reminded in my recent encyclical "*Caritas in Veritate*," the only sustainable development is one that respects Creation and does not damage the environment (cf. No. 48-52), and in the Message for the World Day of Peace of this year I underlined that also the building of a solid peace is linked to respect for creation. Francis reminds us that in creation is displayed the wisdom and benevolence of the Creator. In fact, nature is understood by him as a language in which God speaks with us, in which reality becomes transparent and we can speak of God and with God.

Dear friends, Francis was a great saint and a joyful man. His simplicity, his humility, his faith, his love of Christ, his kindness to every man and woman made him happy in every situation. In fact, between sanctity and joy there subsists a profound and indissoluble relation. A French writer said that there is only one sadness in the world: that of not being saints, that is, of not being close to God. Looking at St. Francis' witness, we understand that this is the secret of true happiness: to become saints close to God!

May the Virgin, tenderly loved by Francis, obtain this gift for us. We entrust ourselves to her with the same words of the *Poverello* of Assisi: "Holy Virgin Mary, there is no one like you born in the world among women, daughter and handmaid of the Most High King and heavenly Father, Mother of our Most Holy Lord Jesus Christ, spouse of the Holy Spirit: pray for us ... to your most holy favorite Son, Lord and Master" (Francis of Assisi, *Scritti*, 163).



15.06.09

Br. Sebastian Unsner O.F.M.

FROM THE EARLIER RULE (CHAPTER XVI)

Those going among the Saracens and other nonbelievers (1)



The Lord says: *Behold I am sending you like sheep in the midst of wolves. Therefore, be prudent as serpents and simple as doves.* Let any brother, then, who desires by divine inspiration to go among the Saracens and other nonbelievers, go with the permission of his minister and servant. If he sees they are fit to be sent, the minister may give them permission and not oppose them, for he will be bound to render an accounting to the Lord if he has proceeded without discernment in this and other matters.

As for the brothers who go, they can live spiritually among the Saracens and nonbelievers in two ways. One way is not to engage in arguments or disputes but to be subject *to every human creature for God's sake* and to acknowledge that they are Christians. The other way is to announce the Word of God, when they see it pleases the Lord, in order that [unbelievers] may believe in almighty God, the Father, the Son and the Holy Spirit, the Creator of all, the Son, the Redeemer and Savior, and be baptized and become Christians because *no one can enter the kingdom of God without being reborn of water and the Holy Spirit.*

They can say to them and the others these and other things which please God because the Lord says in the Gospel: *Whoever acknowledges me before others I will acknowledge before my heavenly Father. Whoever is ashamed of me and of my words, the Son of Man will be ashamed of when he comes in his glory and in the glory of the Father.*

Wherever they may be, let all my brothers remember that they have given themselves and abandoned their bodies to the Lord Jesus Christ. For love of Him, they must make themselves vulnerable to their enemies, both visible and invisible, because the Lord says: *Whoever loses his life because of me will save it in eternal life. Blessed are they who suffer persecution for the sake of justice, for theirs is the kingdom of heaven. If they have persecuted me, they will also persecute you. If they persecute you in one town, flee to another. Blessed are you when people hate you, speak evil of you, persecute, expel, and abuse you, denounce your name as evil and utter every kind of slander against you because of me. Rejoice and be glad on that they because your reward is great in heaven.*

I tell you, my friends, do not be afraid of them and do not fear those who kill the body and afterwards have nothing else to do. See that you are not alarmed. For by your patience, you will possess your souls; whoever perseveres to the end will be saved.

My reflection today is based on my personal experience as missionary. At the beginning of Chapter XVI of the Earlier Rule we read the words of the Lord: *Behold I am sending you like sheep in the midst of wolves.* The words of the Lord are clear. He never promises easy solutions, an easy way to go. He warns us about the difficulties and challenges that lay ahead of us. The battle will be difficult, but not impossible and this is why the Lord still calls us and encourages us to go. He gives us the courage and strength to go. The first friars who went among the Saracens knew well what was going to happen to them, but they still went. Not a long time ago, the missionaries who were going from Europe to Africa or Asia were going without knowing if they would ever return to their home countries, but still they went. These days, we can take holiday every two or three years, we have different means of communication with the outside world, we can go back when we want, and

still there are fewer candidates, than in the past, to go to the mission. What is the reason? Do we have less courage, than the friars in the past?

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Many, in spite of the warning: *Behold I am sending you like sheep in the midst of wolves*, have been obedient to the call of the Lord and have gone to preach the Good News to the whole world. Let any brother, then, who desires by divine inspiration to go among the Saracens and other non-believers go. The desire to go doesn't come from the brother himself. If it comes only from himself, he might soon discover that he is not able to cope with many challenges. I believe that if someone desires to go to the mission, he must be helped by divine inspiration; he must be really called to go. Anyway, it was my experience 27 years ago. At that time, I didn't think seriously about going to the mission, but after hearing the words of Fr. John Vaughn inviting us to join the Africa Project, I almost immediately knew that I had to do something about it. 7 years passed from the time of taking my decision to join the Africa Project until the day I actually reached Africa. Many things happened during that time, things that were able to change my decision, if I wouldn't desire by divine inspiration to go to the mission. I am convinced of it.

Let him go with the permission of his minister and servant. If he sees they are fit to be sent, the minister may give them permission and not oppose them. Those who want to go to the mission should not be prevented from doing so, but they must ask for permission and go only with the permission of their ministers. God speaks to us through his word, but also through events and people. We made the vow of obedience into the hands of our ministers, so it is only just to ask their permission and follow their judgment. The minister may give or may refuse the permission to go. The reasons might be different, but it belongs to him to make the judgement. *Many are called, but few are chosen*. I was blessed to have a minister who understood the idea of the mission *ad gentes*. He gave me his permission and his blessing to join the Africa Project. At that time the possibility of going to Brussels didn't exist, so my only preparation for the mission was a language course in England and few visits to the library of the Missionaries of Africa or White Fathers in Rome. Anyway, I was full of zeal and I was convinced that after learning English I would be ready to become a good missionary.

I was not sent to the Saracens or other non-believers, but to a small African country called Malawi. I didn't know much about that country and before going there I didn't even know that there was in Africa a country called Malawi. I found in Malawi very friendly people who welcomed me like someone whom they had known for a long time. Not all of them believed in what I believe, but surely they were not non-believers. I arrived to Africa with some strange and sometimes even wrong ideas about the missionary work, but, as I have already mentioned, I was full of zeal.



Witness of Br. Pierbattista Pizzaballa O.F.M. Custos of the Holy Land

I came to the Holy Land 20 years ago as a young priest, for biblical studies. It was, at first, very difficult for me. We were in the midst of one of the many crises of the region (first intifada, Gulf War, etc.) and I found myself suddenly thrown into a totally alien and incomprehensible (I only spoke Italian) environment which even seemed to me hostile and charged with violence. The conflict, then perhaps more than today, was very present in everyday life. I had never seen shooting in my life before that, let alone seeing people die. The day after my arrival, in the quarter where I lived, near to the *Studium Biblicum*, some twenty Palestinians were killed. We remained under curfew for months at a time. It was certainly a “different” beginning.

The first three years in Jerusalem were dedicated entirely to the study of the Bible and of ancient languages. Contact with non-catholic and non-Christian realities were limited to a simple meeting in the streets of Jews, Muslims and Christians of other faiths, becoming conscious of the diverse traditions which, in one way or another, influenced the life of the old city. There were no personal particular meetings, apart from the usual more or less friendly episodes, which all the inhabitants of Jerusalem have experienced: one blesses you, another damns you, one spits on you, yet another stops you for a chat ... In all my life carried on tranquilly within the friaries. I did not have any particular occasions of “dialogue” as we say today.



Things changed when I was invited to study at the Hebrew University of Jerusalem. That was my first true exposure, the first true contact, with a reality totally different and alien to my own. I studied the Bible and thus I found myself in the Biblical Department of the University, where all were more or less religious. At that time I was the only Christian in the department. After the first inevitable difficulties, true friendships were born. In relations and in the very long discussions which we held I realized that we did not have a common language. I don't mean the spoken language, but the way of thinking, concepts. In speaking of my faith – because it was almost exclusively of this that they spoke with me – I did not manage to get anything across and not because I did not have the words, but because we were from two different worlds: Eucharist, Trinity, incarnation, pardon, family social life, etc. Even the concept of messianism, which I believed was set, is very different, just as our reading of history is completely different. The Old Testament, which we always say brings us together, in reality is read and lived in different ways and does not do much to bring us together.

Little by little I understood that more than my reflections on Christ, it was my experience of Christ that interested them. My companions were mostly colonists, that is they came from the so-called settlements. Their experience of faith and their reading of the Bible had brought them to make strong choices, even if they were debatable. What was mine? There was no challenge of hostility in their attitude, but simple and sincere curiosity. Faced with this, I was initially rather uneasy. What, in fact, was my experience of Christ, and how could I speak of it in an understandable and believable way.



This period marked for me a sort of refoundation of my vocation. The contact – if you want, dialogue – with the Jewish world had pushed me to reread my experience, to confront it with that of other persons, to share it in some way in a manner I had not known before. I spoke of Christ to people who did not accept him as Lord. And yet this not only did not divide us, but instead reinforced our links. I can never forget the continual reading of the New Testament, which we did together in the afternoons or evenings. A few came from far away so as not to miss these encounters. And it wasn't I who pushed for these encounters. Rather I endured them, at least at first. On practically every page I was asked: "what does it mean, what does it mean for you, why..." and they always found for me a parallel concept in rabbinic literature, and then I listened to their impressions, I was moved by their being moved. Even Saint Paul did not upset them too much. When at times I allowed myself to make a friendly, somewhat critical, remark about questions of the church, perhaps as an unconscious attempt to win their goodwill, I embarrassed them. They loved Israel. I should love the church. I should not discuss my internal difficulties with them.

From then on I have dedicated a great part of my activities in the Holy Land to that which today we call dialogue. My brothers, all of them, even the Arabs, especially at the beginning when things were difficult, always supported me, whether at the *Studium Biblicum* or in the Custody. Before beginning my service as Custos, I spent most of my time making Christianity known to the Jews and Israel to the Christians. In the Holy Land we all live side by side, and yet we know each other so little. To break down walls and fears, we need to know each other and meet each other, creating concrete occasions of encounters. My experience says that this is possible even in the Land of Conflicts.

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MONASTERU TA' S. KLARA

S. Ġiljan

Talb għall-Familja

12 ta' Mejju 6.30 pm Quddiesa u Adorazzjoni

DAR TAL-IRTIRI PORZIUNCOLA

Baħar iċ-Ċagħaq

Life in the Spirit Seminars

mit-8 sal-15 ta' Mejju

Animaturi : Dr. John Bonnici Mallia

u l-*Marantha Music Ministry*

Aktar tagħrif: ibgħat sms 99988801/ 99834990

jew ofm1209@hotmail.com

Nifirhulu

(Ittra mill-Vigarju Ġenerali ta' Olancho
lill-Vigarju Ġenerali ta' Comayagua)

“ Din il-ġimgħa, Malta u l-Maltin konna fl-aħbarijiet ewlenin tat-televiżjoni, ir-*radios* u l-gazzetti KOLLHA tal-Honduras. Dan kollu mhabba f' huna Joe Bonello O.F.M.

L-isqof ta' Comayagua, djoċesi importanti ferm, huna wkoll Mons. Robert Camilleri O.F.M., f'it ilu hatar lil Joe bħala *Vicario Obispo* ta' Comayagua. Lil siehbi Joe sirt nafu hawn fil-missjoni u mill-ewwel darba li ltqajt miegħu, indunjat li hu l-veru tip ta' Franġiskan Malti..... ferrieħi, dejjem jitbissem u naturalment, iħobb żaqqu, bħala Franġiskan ġenwin. Iżda għalkemm qatt ma jirnexxilu jnaqqas mill-ħames mitt libbra li jiżen, għarqan, għarqan dejjem jigr minn hawn għal hemm. Ta' min jkun jaf, li bħalissa Joe hu kappillan ta' waħda mill-aħjar parroċċi li hawn fil-Honduras, *La Libertad*, fejn ukoll halla qalbu P. Ġwann Schranz O.F.M., għax ħadem hemm għal bosta snin. Ġuż, f' ismi u f' isem il-Franġiskani kollha ta' Malta, nifirhulek unitolbu għalik, għax issa, sieheb, tinsab qrib sewwa tal-MITRA! Ninsab żgur li Mons. Robert ser ikollu għajna kbira minnek, avolja ser jkollu jsiblek żiemel speċjali meta jibgħatek tagħmel il-Grizma f' xi *aldea* il-bogħod! ”

Habibek P. Albert Gauci O.F.M.

II-Ministru Ġenerali tal-Ordni Franġiskan Sekular iżur Malta fl-okkażjoni tal-Kapitlu Nazzjonali (elettiv).

Nhar il-Ġimgħa 4 (mit-3.15 pm sas-7.00 pm) u s-Sibt 5 (mid-9.00 am sas-2.00pm) ta' Ġunju 2010, l-Ordni Franġiskan Sekular (O.F.S.) ta' Malta sa jiċċelebra r-raba Kapitlu Nazzjonali Elettiv tiegħu, li jsir kull 3 snin. Dan se jiġi organizzat fiċ-C.A.K., B' Kara. Bi pjaċir kbir, kif ukoll b' sodisfazzjon, din id-darba se tmexxi dan il-Kapitlu s-Sinjura Encarnacion del Pozo, il-Ministru Ġenerali ta' dan l-Ordni Internazzjonali, li jinsab mifrux f' 106 pajjiż madwar id-dinja kollha. Hija se tkun flimkien ma' Patri Ivan Matic O.F.M., li hu wieħed mit-tlett Assistenti Spiritwali Ġenerali. Is-Sinjura del Pozo se tagħmel ukoll żjara fraterna lill-O.F.S. ta' Malta u, fost il-laqgħat li se jkollha, hemm dik mal-Arcisqof P. Cremona O.P. kif ukoll mal-Ministri Provincjali tat-tlett familji franġiskani. L-aħhar darba li Ministru Ġenerali tal-O.F.S. għamlet żjara fraterna kien fl-2001.



Is-Sinjura Encarnacion del Pozo ġiet eletta Ministru Ġenerali tal-O.F.S. l-ewwel darba waqt il-Kapitlu Ġenerali f' Novembru 2002. Hi kienet diġa serviet f' diversi karigi fil-Presidenza C.I.O.F.S., li huwa l-Kunsill Internazzjonali tal-O.F.S. Is-Sinjura del Pozo hi ta' nazzjonalita' Spanjola u għalkemm hija mara umli hafna, għandha kapaċita' ta' għaqda u tmexxija soda fl-Ordni, tant li, fl-aħhar Kapitlu Ġenerali tal-2008 li kien sar f' Budapest, l-Ungerija, reġgħet ġiet eletta kważi unanimament għal mandat iehor ta' 6 snin.

J'Alla din iż-żjara tal-Min. Ġen. tal-O.F.S. iservi ta' ġid spiritwali, mhux biss għall-aħwa sekulari imma wkoll għar-religjużi ta' l-I u II Ordni Franġiskan, Jiena qiegħed nistieden lil dawk il-patrijiet li għandhom għal qalbhom dan l-Ordni, li kien waqqfu Missierna S. Franġisk stess, biex jattendu. Għal aktar tagħrif ara : <http://ofsinfo.blogspot.com>

Godwin Vella Clark - Ministru Nazzjonali O.F.S.

AHBARIJIET MILL-PROVINIĊJA TAGHNA

Matul il-Ġimgħa Mqaddsa l-aħwa kienu mpjenjati fil-preparazzjoni u t-twettiq tal-funzjonijiet religjużi, kemm fil-knejjes tagħna, kif ukoll f' bosta kappelli, li x' whud mill-aħwa huma responsabbli tagħhom. Dan jghodd l-aktar għall-fraternitajiet tal-Belt u tar-Rabat, fejn isiru l-purċissjonijiet tal-Ġimgħa l-Kbira.

Servizz ieħor marbut mal-Għid huwa t-tberik tal-familji. Dan ma jghoddx biss għall-fraternita' ta' Tas-Sliema, li tmexxi parroċċa, imma wkoll għal xi fraternitajiet ohra li jiġu mitluba mill-Kappillani biex jgħenuhom f' dan il-qadi qaddis.

Fid-9 t' April, f' Ġinevra, il-*Franciscans International Board of Directors* tat lil P. Dionysius Mintoff il-*Franciscans International Inaugural Human Rights Award 2010*. Rapport fuq dan diġa deher fil-*harġa ta' Marzu ta' OFM-LINK*.

FI-14 t' April fis-6.30 pm fil-knisja parrokkjali tagħna tal-Madonna tas-Sacro Cuor, Tas-Sliema, P. Norbert Ellul Vincenti mexxa konċelebrazzjoni fl-okkażjoni tal-50 anniversarju saċerdotali tiegħu. Kellu jkun preżenti wkoll P. Cherubim Galea, li qed ifakkar l-istess anniversarju, imma mħabba saħħtu ma setax jattendi. Bosta aħwa attendew. Fost l-oħrajn kien hemm preżenti wkoll Mons. S. Magro u l-Ambaxxtur Amerikan għal Malta.

Fil-15 t' April fid-Dar tal-Irtiri Porziuncola saret taħdita mid-Direttur tad-Dar P. Pierre Farugia dwar : 'Il-Papa u l-awtorita' ekkleżjali f' għajnejn S. Franġisk'. Wara saret ikla fraterna mingħajr hlas. L-attendenza kienet numeruża. Din saret bħala preparazzjoni għall-miġja tal-Papa fostna.



Matul iż-żjara tal-Papa fostna, bosta aħwa ġew mistiedna biex jtkellmu fit-trasmissjonijiet televiżivi, li xxandru mit-tlett stazzjonijiet lokali għal din l-okkażjoni. Is-Sibt filgħaxija il-Papa għadda minn quddiem il-kunvent tagħna tar-Rabat fejn inghata merħba mill-fraternita u n-nies li ngabret hemmhekk. Huna Mons. S. Magro u bosta aħwa, fosthom P. Gabriel Micallef, li kien Malta għal xi jiem, kienu fost il-konċelebranti, waqt il-Quddiesa Konċelebrata mall-Papa, li saret fuq il-Fosos tal-Furjana. Fra Stephen Magro qara il-Vanġelu waqt il-laqgħa, li l-Papa kellu maż-żagħżagħ fil-*Valletta Waterfront* (ara ritratt – *Osservatore Romano*).

Fid-19 t' April fl-4.30 pm saret Quddiesa Konċelebrata fil-kappella tad-Dar tal-Kleru b' suf-fragju għar-ruh huna P. Gwann Schranz. Hadu sehem il-Provincjal u xi aħwa.

Matul Marzu u April il-Provincjal żar u kellem lill-fraternitajiet tal-Hamrun, Rabat u Sliema.

L-ART IMQADDSA MAGHNA L-FRANĠISKANI

16 - 24 ta' Meju

30 ta' Meju - 7 ta' Ġunju

18 - 26 ta' Lulju

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FESTI

GUNJU 2010

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01. P. Ġustinu Sciortino
02. P. Marcellino Micallef
06. P. Norbert Ellul Vincenti
13. P. Anthony Vella
P. Twanny Chircop
P. Tony Briffa
P. Anton Farrugia
16. P. Guido Schembri
24. P. Ġwann Azzopardi
P. Ġwann Abela
29. P. Pietru Pawl Meliak
P. Pierre J. Farrugia
30. P. Raymond Camilleri

07. P. Tony Briffa
08. P. Pierre J. Farrugia
13. P. Gwann Abela
27. P. Norbert Ellul Vincenti
Fra Leo Ciantar

Xewqat qaddisa !!!!!!!

KAPITLU PROVINĊJALI INTERMEDJU

Fil-laqgħa tad-Definitorju Provinċjali li saret nhar it-8 ta' Marzu ġie deċiż li, l-Kapitlu Provinċjali Intermedju, li jmiss, se jsir bejn id-9 u t-13 ta' Meju 2011. Fost l-ohrajn iridu ji ġu studjati u approvati l-Istatuti Provinċjali ġodda, wara li dawn diġa ġew riveduti u kkorġettuti mill-Kummissjoni Guridika tal-Kurja Generalizja tagħna. 'Il quddiem kopja ta' dawn se tiġi mibgħutha lil kull fraternita. Għal dan l-iskop, P. Moacyr Malaquias Junior O.F.M. J.C.D, J.LR, professur fil-fakulta tat-teoloġija u l-ligi kanonika fl-*Pontificia Universitas Antonianum* ta' Ruma, ġie maħtur bħala Kanonista tal-imsemmi Kapitlu. Tkun haġa tajba, li minn issa, kull wieħed minna jagħmel intenzjoni speċjali fit-talb tiegħu biex dan il-Kapitlu jhalli l-frott mixtieq.

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OFM - LINK

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[http:// www.ofm.org.mt](http://www.ofm.org.mt)
Grazzi lil P. Joseph Magro O.F.M