



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

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



L-Istatwa ta' S. Antnin ta' Padova,
li tinsab meqjuma fil-knisja taghna f' Ghajnsielem, Ghawdex
Hija saret fl-1923 mill-istatwarju Cav. Luigi Gucci minn Lecce.
Din hija t-tielet statwa titulari li kellha din il-knisja.

S. Antnin ta' Padova
fil-katekezi tal-Papa Benedittu XVI waqt
l-udjenza generali tal-10 ta' Frar 2010 (1)



Dear brothers and sisters,

After presenting two weeks ago the figure of Francis of Assisi, this morning I would like to speak about another saint belonging to the first generation of Friars Minor: Anthony of Padua or, as he is also called, of Lisbon, referring to his native city. He is one of the most popular saints in the whole Catholic Church, venerated not only in Padua, where a splendid basilica was built, which houses his mortal remains, but in the whole world. Dear to the faithful are images and statues that represent him with the lily, symbol of purity, or with the Child Jesus in his arms, in memory of a miraculous apparition mentioned in some literary sources. Anthony contributed in a significant way to the development of Franciscan spirituality, with his outstanding gifts of intelligence, balance, apostolic zeal and, mainly, mystical fervor.

He was born in Lisbon of a noble family around 1195 and was baptized with the name Fernando. He entered the canons who followed the monastic rule of St. Augustine, first in the monastery of St. Vincent in Lisbon, and subsequently in that of the Holy Cross in Coimbra, renown cultural center of Portugal. He dedicated himself with interest and solicitude to the study of the Bible and of the Fathers of the Church, acquiring that theological science that he made fructify in the activities of teaching and preaching.

The episode that marked a decisive change in his life took place in Coimbra: In 1220 the relics were exposed there of the first five Franciscan missionaries who had gone to Morocco, where they met with martyrdom. Their case aroused in young Fernando the desire to imitate them and to advance in the way of Christian perfection: He then asked to leave the Augustinian canons and become a Friar Minor. His request was accepted and, taking the name Anthony, he also left for Morocco, but Divine Providence willed otherwise. As the consequence of an illness, he was obliged to return to Italy and, in 1221, he took part in the famous "Chapter of the mats" in Assisi, where he also met St. Francis. Subsequently, he lived for a time totally hidden in a convent near Forli, in the north of Italy, where the Lord called him to another mission. Invited, by totally accidental circumstances, to preach on the occasion of a priestly ordination, he showed he was gifted with such learning and eloquence that the superiors destined him to preaching. Thus he began in Italy and France such an intense and effective apostolic activity that he induced not a few persons who had separated from the Church to retrace their steps. He was also among the first teachers of theology of the Friars Minor, if not even the first. He began his teaching in Bologna, with Francis' blessing who, recognizing Anthony's virtues, sent him a brief letter with these words: "I would like you to teach theology to the friars." Anthony set the foundations of Franciscan theology that, cultivated by other famous figures of thinkers, came to its zenith with St. Bonaventure of Bagnoregio and Blessed Duns Scotus.

Becoming provincial superior of the Friars Minor of northern Italy, he continued with the ministry of preaching, alternating that with administrative tasks. When his mandate as provincial came to an end, he retired near Padua where he had already been other times. Barely a year later, he died at the gates of the city on June 13, 1231. Padua, which in life had received him with affection and veneration, showed him forever honor and devotion. Pope Gregory IX himself, after hearing him preach, described him as the "Arc of the Testament," and canonized him in 1232, also as a result of the miracles that happened through his intercession.



In the last period of his life, Anthony committed to writing two series of "Sermons" titled, respectively, "Sunday Sermons" and "Sermons on the Saints," written for preachers and professors of theological studies of the Franciscan Order. In them he comments on the texts of sacred Scripture presented by the liturgy, using the Patristic-Medieval interpretation of the four meanings: the literal or historical, the allegorical or Christological, the tropological or moral, and the anagogic, which guides to eternal life. They are theologic-homiletic texts, which take up the lively preaching in which Anthony proposes a true and proper itinerary of Christian life. The wealth of the spiritual teachings contained in the "Sermons" is such that, in 1946, the Venerable Pope Pius XII proclaimed Anthony a doctor of the Church, attributing to him the title of "Evangelic Doctor," because from these writings arises the freshness and beauty of the Gospel; even today we can read them with great spiritual profit.

In them, he speaks of prayer as a relationship of love, which drives man to converse sweetly with the Lord, creating an ineffable joy, which gently envelops the soul in prayer. Anthony reminds us that prayer needs an atmosphere of silence, which is not the same as withdrawal from external noise, but is an interior experience, which seeks to remove the distractions caused by the soul's preoccupations. According to the teaching of this distinguished Franciscan doctor, prayer is made up of four indispensable attitudes which, in Anthony's Latin, are described as: *obsecratio, oratio, postulatio, gratiarum actio*. We could translate them thus: to open one's heart confidently to God, to speak affectionately with him, to present to him our needs, to praise him and to thank him.

In this teaching of St. Anthony on prayer we see one of the specific features of Franciscan theology - of which he was the initiator - namely, the role given to divine love, which enters in the sphere of affection, of the will, of the heart and which is also the source from which springs a spiritual knowledge that surpasses all knowledge. Anthony writes: "Charity is the soul of faith, makes it alive; without love, faith dies" (Sunday and Holy Days Sermons II, *Messaggero*, Padua, 1979, p. 37).



Only a soul that prays can make progress in the spiritual life: this is the privileged object of St. Anthony's preaching. He knows well the defects of human nature, the tendency to fall into sin; that is why he constantly exhorts to combat the inclination to covetousness, to pride, to impurity and to practice the virtues of poverty and generosity, of humility and obedience, of chastity and purity. At the beginning of the 13th century, in the context of the rebirth of the cities and the flourishing of trade, there was an increased number of people who were insensitive to the poor. Because of this, Anthony many times invites the faithful to think of true wealth, that of the heart, which, making them good and merciful, makes them accumulate treasures for Heaven. "O rich people," he exhorts, "befriend ... the poor, welcome them in your homes: They will then be the ones who receive you in the eternal tabernacles, where the beauty of peace is, the confidence of security, and the opulent quiet of eternal satiety" (Ibid., p. 29).

Is not this perhaps, dear friends, a very important teaching also today, when the financial crisis and the serious economic imbalances impoverish not a few persons and create conditions of misery? In my encyclical "*Caritas in Veritate*," I remind that: "The economy needs ethics in order to function correctly - not any ethics whatsoever, but an ethics which is people-centred" (No. 45).

ikompli fil-harga li jmiss

THE MISSIONS OF THE FRIARS MINOR (1)

Witnesses to the Gospel for 800 years



St Francis of Assisi was the first Founder of an Order who inserted a chapter in his Rule on the subject which we would call today, “*Missione ad gentes*”, that is the declaration of the Gospel to new peoples and cultures. Properly speaking the Order of the Friars Minor is the first missionary order in the Church. This activity has continued for 800 years (1209-2009) spreading out over almost all the countries on the planet. With difficulty would you find a place where there is no trace or memory of Franciscan witness. If, as John Paul II declared, “missionary activity is the measure of our faith”, then looking at the presence of the friars on the map of the world one understands the awareness of the Order in respect of transmitting to all the Word of Salvation of Jesus Christ, without tiring or giving up in the face of the difficulties or the many persecutions.

To the continuing presence in places where the Church and the OFM are by now an established reality with all of their institutions, new projects have been added over time, aimed at the spread of the faith and the *implantatio Ordinis*. The missionary activity spreads over the custody of the holy places, the inter-religious dialogue with Islam and oriental religions, the announcement of the Gospel to indigenous peoples and to African cultures, and the cultivation of fraternal relationships with the Orthodox Churches.

There follows a list of the realities presently directed by the Minister General and Curia, with the aid of friars hailing from various parts of the world.

The Custody of the Holy Land



Considered “the jewel” of the Franciscan missions it is now an autonomous entity, with presences in Israel, Palestine, Jordan, Syria, Lebanon, Egypt, Cyprus and Greece. The friars carry on their activities in 25 parishes and numerous churches. Recently added to these duties is that of caring for immigrants, particularly those Catholics who arrive in Israel for reasons connected to work. The Custody supports many works for the poor and homeless, promotes scholarships for young people who wish to pursue their studies, continues to educate in their own schools (in being from the 16th century) and open to students and teachers of every ethnic origin or religious belief. Amongst these is the institute, “*Magnificat*”, where young musicians come to be educated and by means of this common passion also learn in the art of dialogue and tolerance. All the same the principal activity remains the care of the Holy Places, memorials of the earthly life of Jesus, in order that above all they may remain places of worship for the numerous pilgrims that are welcomed and invited to participate at the solemn liturgy. Lastly, meeting and continuing dialogue with other fellow Christians present here is not lacking.

There are 182 friars of the Custody which together with 109 friars belonging to other Provinces make a total of 291 friars. Our Maltese Province is represented by Fr. Noel Muscat O.F.M., who is also one of the Discrets of the said Custody.



The “St. Francis” Federation in Russia and Kazakhstan

Legally constituted in 1997, it was already from 1991 figuring as a Franciscan presence helping the pastoral mission of the Church. The main objectives are, collaboration with other priests and religious present there, ecumenical dialogue with the Russian Orthodox Church and establishing the basis of permanent Franciscan presence. There are 3 fraternities in Russia (St. Petersburg, Novosibirsk, Ussurisk) and 2 in Kazakhstan (Almaty e Taldykorgan). The principal activities are the pastoral care of the small Catholic parishes, the young people’s centre in St. Petersburg (in collaboration with Orthodox and Anglicans), the Catholic school for poor children at Novosibirsk, the Centre for the elderly and sick at Ussurisk and the ARK village, for disabled or abandoned children at Talgar (near to Almaty) and the table for the poor at Almaty. There are 25 friars.



The Franciscan Foundation in Thailand



The project, in being since 1985, consists in living the charism amongst the people with a peaceful and welcoming attitude, especially towards those in need. An important activity is that of St. Clare’s Hospice at Lamsai, where terminal AIDS patients are taken in and looked after, in collaboration with Muslims and Buddhists. There are other sites at Bangkok and Prachuab.

The Foundation is made up of 8 missionaries, 3 temporarily professed, 2 novices, 1 theology student, 3 postulants and 11 candidates.

The Franciscan Foundation in Myanmar (Birmaniam)

Friars were missionaries here from the 17th century before withdrawing from the territories. In August 2005 a new presence came into being in the form of an international fraternity at Yangoon. Its particular rationale was to assist the young local Church, especially supporting priests and religious as well as promoting pastoral initiatives for a population who are predominantly Buddhist.

The Foundation is made up today of 4 foreign missionaries, 1 postulant and 6 candidates coming from different peoples in Myanmar.

The “St. Francis” Foundation in Sudan

Franciscans arrived in Sudan for the first time in 1647, but their presence was quickly extinguished. Subsequently because of continuing wars it wasn’t possible to re-start the mission. Only in 2006 was the Foundation legally constituted and the first friars arrived in Khartoum in 2007. The aim of the fraternity is to give witness by example of the gospel spirituality which animates it, helping at the same time priests, catechists and young people of the diocese. To the many people and refugees who live in situations of extreme poverty it is aimed to give a message of hope and some concrete help. There are 4 friars.

ikompli fil-ħarġa ta’ Settembru

AN AID
from the General Definitorium for
A Moratorium



**TIME OUT
TO DISCERN**

The entities of the Order, bearing in mind our own reality, the suggestions of the Church, the final documents of the Order and the signs of the times, will be engaging in a process of discernment and reflection during the period 2010-2012. The discernment will begin by asking the questions: *Where do we find ourselves? Where do we want to go? Where is the Spirit leading us?* –, in order to arrive at concrete choices in the near future.. (cf. Gen Chap 2009, 10) Rome 2010

PRESENTATION

Dear Brothers,
The Lord give you peace!

In proposing this short aid, I fraternally invite you to take seriously the decision of the General Chapter of Pentecost 2009 for a *moratorium*. From the responses that we will give to the questions in the aid will result in great part from our present and our future as bearers of the gift of the Gospel. I am convinced that the moratorium is a moment of grace that God gives us to look at the past with gratitude, to live the present with passion and to embrace the future with hope. It is also *tempo forte* that we have at hand to review our life and mission and start anew with a new impetus in new ways of presence and witness. We have the courage to pause and look more deeply at our lives and our mission! We can not be victims of easy words without meaning and of an activism without reflection.

May the Lord through the intercession of Mary Immaculate and Our Holy Father St. Francis give us clarity and boldness to know and do His holy will.

Your Minister and Servant
Br. José Rodríguez Carballo, ofm
Minister General

MOTIVATIONS

The General Chapter 2009 has expressed a desire that it embark upon a process of personal and fraternal discernment. It senses the urgency to read and interpret the signs of the times and of places in the light of the Gospel and our charism, to find again the link between interior life, fraternal life, minority and the life of evangelizing mission, and to re-orient our life to the questions of our time. As a tool for discerning, the General Chapter has indicated a time of *moratorium* for all entities of the Order, to be carried out between 2010-2012.

METHODOLOGICAL GUIDELINES

• Bearing in mind the methodology of Emmaus, its suggested that the *moratorium* follow a path that makes reference to the following moments: to see, to judge and to act.

• It is for the Provincial Minister or the Custode with the Definitory – in collaboration with the Moderator of Permanent Formation and eventually with outside help - to organize and to accompany the itinerary of the *moratorium*, and finally to gather everything into summary, which is to be sent the General Curia.

• The Provinces and the Custodies which have already begun a similar itinerary are asked are to redo the itinerary, in order to accustom themselves to a continuing listening, to discernment and to the search for new answers and new options.

• The scheme of the questions and of the references to texts is indicative, and one could with creativity amplify the analysis, the reflection and the selection of texts.

1. TO SEE - WHERE DO WE FIND OURSELVES ?

1. Where do find ourselves in the life of faith and prayer?

a. Verify and identify the signs of strength or of crisis in the faith, in the experience of God, in the evangelical life and in the profession of the evangelical counsels.

b. Verify the creative fidelity and the diligent respect for the means and practices that nurture a relationship with the Trinity, the following of the Gospel according to the example of Our Holy Father St. Francis, the profound spiritual experience (the regular practice of meditation, the practice of prayerful reading of the Word, the participation in spiritual exercises, new forms of prayer and devotion.....)



2. Where do we find ourselves in the life of communion in Fraternity?

a. To verify and identify the signs of the quality of fraternal life and their visibility...

b. To verify the diligence in using tools of fraternal life (local chapters, projects of fraternal life and mission, projects and effective ways of permanent formation...)

c. To verify the style of life that is poor, simple, not consumerist, respectful of the environment.

d. To analyze the harmony e coherence between our fundamental, charismatic values and the structures, the activities, the presences, the style of life, amidst the strengths of the Fraternity and together with its activities, structures and works.

3. Where do we find ourselves in the Church?

a. To verify the specific and creative contribution as Friars Minors to the life and evangelizing mission of the local Church.

b. To analyze if our presence, our activities, our structures are in conformity to the Franciscan way of evangelization in the local Church and in the mission *ad gentes*.

4. Where do we find ourselves in the world?

Analyze and verify if our presence, our witness in the midst the people, our relationship with the poor, our sensibility towards the signs of the times and of places, our commitment to the evangelizing mission, for justice, peace and the integrity of creation are according to our Franciscan vocation and if they significant for the present

2. TO JUDGE - WHERE IS THE SPIRIT LEADING US?

1. Where is the Spirit leading us in the life of faith and prayer?

- a. Read prayerfully of *Jn.* 15, 1-11 and accept what the Spirit asks of us.
- b. Read and study in Chapter I of the *Rb* and Chapter I and II of the *CCGG*.
- c. Read and study in depth our documents: *Sdp* (nn. 22-27), *Spc* (nn.10-25), *PdV* (nn. 5-10).

2. Where is the Spirit leading us in the life of communion in Fraternity and Minority?

- a. Read prayerfully *Phil* 2, 1-16 and accept what the Spirit of asks.
- b. Read and study in depth Chapter IV, V, VI, and X of the *Rb* and Chapter III of the *CCGG*.
- c. Read and study in depth our documents: *Sdp* (n.42-45), *Spc* (n. 26-32), *PdV* (n. 26-28, 31).

3. Where is the Spirit leading us in presence and in service to the Church?

- a. Read prayerfully *Lk.* 10, 1-9 and accept what the Spirit asks of us.
- b. Read and study in depth Chapter IX and XII of the *Rb* e Chapter V of the *CCGG*.
- c. Read and study in depth our documents: *Spc* (nn. 33-38), *PdV* (nn. 11-12; 17-21; 25), *VC* (nn. 29-34), *RdC* (nn. 5-10), *EN* (n. 78), *RM* (n. 69).

4. Where is the Spirit leading us in the world by means of signs of the times and of places?

- a. Read prayerfully Mt 5, 1-16 and accept what the Spirit asks us of us.
- b. b. Read and study in depth Chapter III and V of *Rb* and Chapter IV of the *CCGG*.
- c. c. Read and study in depth our documents: *Sdp* (nn.28-41), *Spc* (nn.4-6), *PdV* (nn. 13-16; 22-24; 29-30)
- d. Read the signs of the times that challenge us in our way of life, in our presence and our service.

3. TO ACT - WHERE DO WE WANT TO GO?

Bearing in mind the potential and weaknesses, in listening to what the Spirit asks of us by means of the Gospel, the Order, the Church and the signs of the times, we ask ourselves:

Where do we want to go and what concrete choices do we wish to make?

- 1. For an authentic life of faith and prayer?***
- 2. For a meaningful life of communion in Fraternity and Minority?***
- 3. For a missionary and evangelical dynamism?***
- 4. For a prophetic presence in the world?***

N.B. Make one choice in every field.

DEADLINE FOR SENDING THE FINAL SUMMARY

The Minister Provincials or Custodes are asked to sent the Secretariat of the General Curia OFM a summary of the itinerary, composed of two or three pages, by November 2012.

Abbreviations:

Lk=Gospel of Luke; *Jn*=Gospel of John; *Phil*=Letter to the Philippines; *Rb*=Regula bullata ; *CCGG*=General Constitutions; *Sdp*=The Lord Give You Peace; *Spc*=The Lord Speaks to Us Along the Way; *Pdv*=Bearers of the Gift of the Gospel; *VC*=Vita Consecrata; *Rdc*=Starting Afresh from Christ; *EN*=Evangelii Nuntiandi; *RM*=Redemptoris Mater

PENITENZERIJA APPOSTOLIKA

Prot.n. 82/10

Il-Penitenzerija Appostolika iggedded għal hames snin oħra lir-Rev.mu Ministru Ġeneral tal-Ordni tal-Patrijiet Minuri, wara t-talba li saritilha tal-fakultajiet hawn taħt imsemmija, li hu, skont il-ġudizzju prudenti tiegħu, jista' jissuddelega lir-Retturi tad-djar reliġjużi u lil xi saċerdoti tal-Ordni tiegħu, imzejnin bl-għerf u l-prudenza, sakemm dawn ikunu kollha le ġittimament approvati biex jissimghu l-qrar tal-Fidili:

1. li jassolvu l-penitenti miċ-ċensuri kollha, jġigifieri minn skomuniki u interdetti li ma ikunux dikjarati jew riservati lis-Sede Appostolika;
2. li jiddispensaw għal raġuni ġusta li tista teżisti minn wegħdiet privati, waqt li jistgħu jbiddu, jekk jingħata l-każ, f' għemejjel ta' tieba u ta' penitenza, sakemm din id-dispensa ma tmurx kontra l-jedd ta' haddieħor.

F' dak li għandu x' jaqsam mad-dispensa mill-irregolarita, li tolqot lill-irġiel minħabba il-kooperazzjoni formali tagħhom fil-prokurazzjoni tal-abort, f' dan il-każ wieħed għandu jirrikorri għand il-Penitenzerija Appostolika.

L-imsemmija saċerdoti jistgħu jużaw dawn il-fakultajiet biss fl-ammistrazzjoni attwali tal-qrara sacramentali u għal haqq tal-kuxjenza (*pro foro conscientiae*).

Mogħti Ruma, mis-sede tal-Penitenzerija Appostolika, illum 9 ta' Frar 2010.

+ Fortunatus Baldelli
Penitenzier Maggur

+ Joannes Franciscus Girotti O.F.M. Conv.
Reggent

Fr. Jose Rodriguez Carballo
Ministru Ġeneral tal-Ordni kollu tal-Patrijiet Minuri
u qaddej umli fil-Mulej

Bil-qawwa ta' dan id-Digriet lill-konfessuri tal-Ordni tiegħu approvati legittimament mill-Ordinarju tal-Post. Bis-saħħa tar-Reskritt tal-Penitenzerija Appostolika tad-9 ta' Frar 2010 **nissuddelegaw** il-fakultajiet mogħtija fl-istess Reskritt sad-9 ta' Frar 2015 imħares dejjem dak li titlob il-liġi.

Mogħti Ruma , mis-Sede tal-Kurja Ġenerali tal-Ordni, illum 19 ta' Marzu 2010

Fr. Jose Rodriguez Carballo ofm
Ministru Ġeneral

Fr. Aidan McGrath ofm
Segretarju

Prot. 100619

N.B. Din hija traduzzjoni mill-oriġinal (Latin), li saret minn P. Ivo Tonna OFM Grazzi

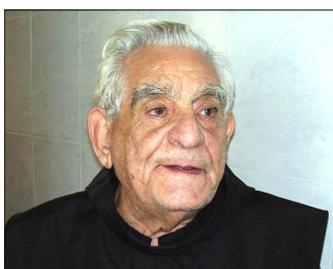
PROGRAMM IRTIRI DAR PORZIUNCOLA

Mit -18 (6.00 pm) sal-20 ta' Ġunju (2.00 pm)

Il-persuna umana fit-tradizzjoni franġiskana
Irtir meditat imexxi minn P. Pierre Farrugia O.F.M.

Prezz speċjali ta' € 40 full board

MULTOS



ANNOS

Fl-okkażjoni tas-70 anniversarju saċerdotali
ta' P. Benjamin Galea O.F.M.
se ssir Quddiesa Konċelebrata fil-kappella
tad-Dar S. Pawl, Pjazza S. Pawl , il-Ħamrun
nhar il-Ġimgha 18 ta' Ġunju fl-10 a.m.
L-aħwa kollha huma mistiedna u mitluba biex iġibu
magħhom kamzu u stola bajda

PELLEGRINAĠĠI 2010
FL-ART IMQADDSA
magħna l-Franġiskani



01 Awwissu - 09 Awwissu
29 Awwissu - 06 Settembru
12 Settembru - 20 Settembru

Għall-aktar tagħrif :
ċempel 21242254 email : comalt@ofm.org.mt
website: [http:// ofm.org.mt](http://ofm.org.mt)

AHBARIJIET MILL-PROVINĊJA TAGHNA



Din is-sena l-festa titolari tal-Madonna ta' Liesse, li l-knisja tagħha tinsab fix-Xatt tal-Belt, giet iċċelebrata nhar l-1 ta' Mejju. Fil-ghaxija qaddes l-Arcisqof Emeritus Mons. Ġ. Mercieca. Qabel ġew mbierka l-ambone u s-sedja ġodda. Hemm il-ħsieb li 'l quddiem jiġi rranġat il-paviment tal-altar. Ir-Rettur tal-knisja huwa P. Pawl Attard, li hu wkoll il-Kappillan tal-Portijiet. P. Raymond Falzon huwa l-Viċi-Rettur.

Fix-xahar ta' Mejju kellna fostna lil P. Dwardu Zammit, li hu l-kappillan tal-parroċċa ta' *Our Lady of the Sea*, George Town, f' Tasmania, Awstralja. Din il-parroċċa tghamel parti mill-Provinċja Franġiskana Awstraljana tal-Ispirtu s-Santu.

Fit-8 ta' Mejju fil-kappella tal-Monasteru ta' S. Klara, waqt Quddiesa Konċelebrata mmexxija mill-Provinċjal, saret il-vestizzjoni reliġjuża ta' Sr. Maria Francesca Aurelia Spiteri. Nitolbu għaliha u nawgurawha. Ara wkoll: www.klarissimalta.com

Fl-10 ta' Mejju, waqt il-laqgħa tad-Definitorju Provinċjali, li saret fil-kunvent tagħna ta' Tas-Sliema, inġatret il-Kummissjoni, li se tibda tipprepara dak li hu mehtieg għall-Kapitlu Intermedarju tal-2011: P. Twanny Chircop, P. Marcellino Micallef (Segretarju), P. Anton Farrugia u P. Pierre Farrugia. Nhar l-24 tax-xahar dawn l-ahwa ltaqgħu mal-Provinċjal biex jikkellmu dwar xi *guidelines* li fuqhom iridu jaħdmu. Filwaqt li nitolbu għalihom, nawgurawhom il-hidma t-tajba.

Fl-10 ta' Mejju hutna l-Patrijiet Franġiskani Kappuċċini bdew l-Kapitlu Provinċjali tagħhom. F' dan il-Kapitlu ġew eletti : P. Emmanuel Barbara O.F.M. Kap. , bħala Provinċjal, kif ukoll id-Definitorju tiegħu. Nitolbu għalihom u nawgurawhom.



Bħala preparazzjoni għall-Kapitlu Provinċjali 2011, intbghatet lill-patrijiet kopja tal-Istatuti Partikulari, kif ukoll noti ta' kull artiklu. L-Uffiċċju Ġuridiku tal-Ordni diġa ha ħsieb jagħmel il-korrezzjonijiet neċessarji tall-Istatuti Partikulari li għandna bħalissa. L-ahwa jistgħu jibgħatu s-suggerimenti tagħhom lis-segreterija sat-**30 ta' Novembru** .

Fid-Dar tal-Irtiri Porziuncola, minn barra li qed tkompli tilqa' gruppi ta' nies li jixtiequ jagħmlu użu minnha għal bosta attivitajiet, qegħda ukoll torganizza attivitajiet reliġjużi kull xahar (ara p.10). Fl-istess waqt qed isir kull sforz biex l-ambjent kollu tad-Dar ikompli jitjieb għall-ġid ta' dawk kollha li jagħmlu użu minnha.



F' dan ir-ritratt jidher P. Noel Muscat, waqt it-talba tat-tieni Għasar tal-Pentekoste, li saret fiċ-Ċenaklu nhar il-Hadd 23 ta' Mejju. Din kienet l-ewwel funzjoni li mexxa l-Kustodju tal-Art Imqaddsa - Gwardjan tal-Monte Sion u tas-Santu Sepulkru - P. Pierbattista Pizzaballa, li reġa' ġie elett għal 3 snin oħra. Dan sar wara li l-patrijiet ta' din il-Kustodja bghatu tlett ismijiet lid-Definitorju Ġenerali, li dan, minn naħa tiegħu, għażel isem minnhom, li wara jrid jiġi kkonfermat mis-Santa Sede. P. Pierbattista O.F.M. huwa l-162 Kustodju tal-Art Imqaddsa. Nitolbu għalih u nawgurawlu.

FESTI

LULJU 2010

BIRTHDAYS

01. Fra Aaron Abdilla
12. P. Godfrey Micallef
14. P. Kamillu Aquilina
16. P. Charles Diacono
25. P. Christopher Farrugia

01. P. George Bugeja
04. P. Guzepp Vella
P. Raymond Camilleri
07. P. Bartholomew Gauci
18. P. George Aquilina
27. P. Gustinu Sciortino

7 ta' Lulju - 25 Anniversarju Saċerdotali ta' P. Pawl Attard,
P. Twanny Chircop u P. Joe Bonello

Xewqat qaddisa !!!!!!!!!!!

IRTIRI TAS-SENA 2010

Inter – Franġiskan (O.F.M., O.F.M. Conv., O.F.M. Cap.)

20 - 24 ta' Settembru
Animatur : P. Paul Chetcuti S.J.

8 - 12 ta' Novembru
Animatur : P. Pierre Grech Marguerat S.J.

Min se jattendi għandu javża lill-Gwardjan kemm jista' jkun malajr

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OFM - LINK

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

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