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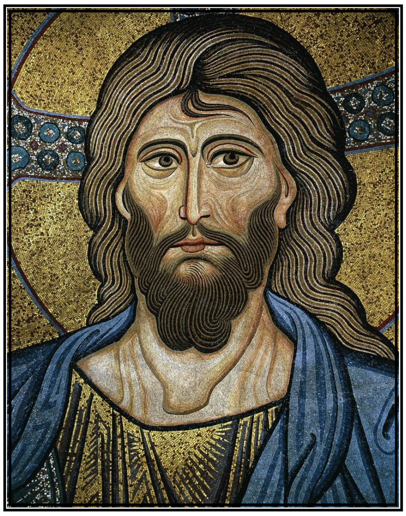


SENA TAL-FIDI 2012 2013

24 - 11 - 2013 Għeluq tas-Sena tal-Fidi

550 anniversarju

Nhar it-12 ta' Novembru jaħbat il-550 anniversarju mill-mewt ta' S. Diegu t' Alcala O.F.M. Hawn se nagħtu ftit ħjiel dwar ħajtu :

Francisco de Zurbarán, San Diego de Alcalá, Madrid

1400 ? - Twieled ġewwa familja fqira f' Nicolas del Puerto, fil-provinċja ta' Andulusija, Spanja.

Ta' żagħżugħ għex ta' eremit ma' saċerdot fqajjar u barra mit-talb, kien jaħdem f'għalqa u l-qfief u artiġġanjat għal użu domestiku. Bħala ħlas ried biss biċċiet tal-pannu biex iraqqa' l-ilbies tiegħu.

Biex jaħrab min nies, daħal, bħala ajk, mal-franġiskani fil-kunvent li kellhom ġewwa Arrizafa, ħdejn Cordova. Kien jagħmel ħidmiet mill-aktar umli. Ħadem ħafna mal-foqra u magħhom għamel mirakli ta' karita. Kien jagħmel il-karita bil-moħbi, tant li fil-piegi tat-tonka kien juri li kellu ward u mhux ħobż għall-foqra.

1441 – Ġie mibgħut missjunarju fil-gżejjer Kanarji biex jeqred tant superstizzjonijiet.

1446 - Sar gwardjan tal-fraternita ta' Fuerteventura.

1449 - Talab biex jerġa' jmur lura lejn Spanja, peress li huwa kien jaħdem mall-indiġeni, ħaġa li ma għoġbitx lil ħakkiema spanjoli.

1450 - Mar Ruma għall-Ġublew, imma sab li l-pesta kienet qegħda teqred tant nies. Huwa ħadem bħala infermier kemm felah għal tlett xhur sħaħ ma' tant patrijiet u morda fil-fraternita' ta' Aracoeli.

Wara nbgħat biex jaħdem fil-fraternitajiet ta' Nuestra Senora de Salceda fil-kastiligna u f' Santa Maria de Jesus f' Alcala de Henares, qrib Madrid. Huwa kompla jaħdem bis-sħiħ u wettaq bosta mirakli ta' karita'.

12 ta' Novembru 1463 - Huwa miet fl-istess kunvent. Jingħad li minn ġismu bdiet ħierġa riħa tfuħ.Wara nstab li ġismu baqa' sħiħ u għalhekk tqiegħed fil-knisja għall-qima tan-nies.

Ir-re ta' Spanja, Filippu II, talab lill-Papa biex jiftaħ il-kawża tal-kanonizazzjoni ta' fra Diegu, wara li ibnu, Don Carlos, bl-interċessjoni ta' dan il-patri, fieq wara inċident serju li kellu fil-lejl tad-19 t' April 1562.

2 ta' Lulju 1588 - Il-Papa Sistu V pproklamah qaddis. Billi kien l-ewwel ajk li ġie kanonizzat, l-aħwa lajċi għażluh bħala patrun speċjali tagħhom.

16 ta' Lulju 1769 - Il-franġiskan B. Junipru Serra waqqaf il-missjoni ta' S. Diegu ġewwa Kalifornja, l-Amerika (ritratt). Fl-1602 il-belt ta' San Diego ġiet imwaqqfa minn Sebastian Vizcanio f'ġieħ dan il-qaddis u għaliex huwa wasal fuq ix-xini *S. Diego*.

300 sena ilu

Nhar l-24 ta' Novembru jaħbat it-300 sena mit-twelid tal-B. Junipero Serra O.F.M.. Hawn se nġiebu xi ħjiel dwar ħajtu.

24 ta' Novembru 1713 - Twieled fil-belt ta' Petra fil-gżira ta' Majorca minn Antonio Serra u Margherita Ferrer. Fil-magħmudija tawh l-isem ta' Miquel Josep u rċieva l-konfermazzjoni sentejn wara. Waqt li baqa' jgħen fix-xogħol tal-għelieqi, huwa beda jattendi l-iskola li kienet tagħmel parti mil-kunvent franġiskan ta' S. Bernardin.

1730 - Libes it-tonka franġiskana fil-kunvent ta' *S. Maria di Gesu.*

15 ta' Settembru 1731 - Għamel il-wegħdiet religjuzi u ħa l-isem ta' Junipero, għax kellu ammirazzjoni kbira lejn fra Junipero, wieħed minn sħab S. Franġisk.

Wara li sar saċerdot, beda jgħallem il-filosofija fl-kunvent ta' *S. Francesco*, fejn hu stess ha l-formazzjoni. Aktar 'il quddiem ħa l-kattedra tat-teoloġija skotista fl-Universita Lulliana ta' *Palma de Mallorca*.

1748 - Ħass ix-xewqa li jmur missjunarju.

13 t' April 1749 - Telaq, flimkien ma' fra Francisco Palou', minn Malaga, ħdejn Candice u wara vjaġġ diffiċli fit-18 t' Ottubru wasal *San Giovanni di Porto Rico*. Imbgħad fis-7 ta' Diċembru wasal Veracruz fil-Messiku.

1 ta' Jannar 1750 - Wasal fic-*Citta del Messico* fejn ġie milqgħuh fil-kulleġġ apostoliku ta' S. Ferdinando. Wara ħames xhur ta' preparazzjoni biex jaħdem qalb l-*indios*, fis-16 ta' Ġunju wasal Jalpan. Hemmhekk beda jippriedka u jittraduċi bl-ilsien lokali – Pame u beda jgħallimhom bosta affarijiet, fosthom kif jieħdu ħsieb l-art. Bil-ħila tagħhom f' Santiago di Jalpan bena tempju tal-ġebel fuq stil barokk. Sal-lum dan il-bini għadu jiġbed interess arkitettoniku u wara nbnew erba' knejjes oħra fuq l-istess stil.

1751 - Sar president tal-kulleġġ u kien se jintbgħat fit-*Texas*, biex jerġa' jibni dak li farrku l-*apaches*, imma dan ma seħħx għax għaih kien xogħol perikoluż.

Mill-1758 sal-1767 sar mastru tan-novizzi u barra l-predikazzjoni, baqa' xorta waħda jaħdem fost in-nies biex itejjebilhom ħajjiethom, speċjalment fil-kamp tal-biedja u l-arti tal-ċiramika.

Ġunju 1767 - Sar *Father Presidente* tal-missjoni indjani ta' Baja California.

1 t' April 1768 - Mar ma' 14 il-patri biex jaħdem hemm. Il-kundizzjonijiet kienu ħżiena ħafna : xhur twal ta' nixfa u temperatura għolja ħafna. Hemmhekk, mill-missjoni ta' Loreto, kompla jgħen lin-nies tal-lokal, li s'issa kienu jgħexu biss bil-kaċċa u s-sajd.

16 ta' Lulju 1769 - Waqqaf l-ewwel *Mission S. Diegu de Alcala*. Aktar 'il quddiem waqqaf ħames missjonijiet oħra, fosthom dik ta' S. Gabriel, li 'l quddiem saret parti mill-belt ta' Los Angeles.

1 t’Awwissu 1776 - Wara waqfa ta’ xi ftit snin, reġa beda jwaqqaf missjonijiet oħra (ara l-mappa).

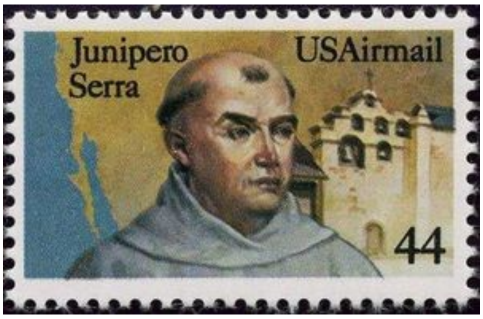
1782 - Waqqaf l-aħħar missjoni ta’ *S. Bonaventura*. Fis-sbatax il-sena (1767-1784) fl-istess *California* huwa għamel kważi bil-mixi 9900 kilometri u 5400 bil-baħar. Mid-disa’ missjonijiet li huwa waqqaf, ħarġu l-ibliet ta’ *San Francisco*, *San Diego*, *Los Angeles* eċċ.

28 t’ Awwissu 1784 - Huwa miet fil-kunvent ta’ *Mission S. Carlos Borromeo de Carmelo di Montery*, fil-*California* kawża tal-ażma u l-kankrena li kellu f’riġlejh, ħtija ta’ gidma ta’ serp. Huwa kellu 71 sena, li minhom 36 sena ddedikhom għall-missjoni.

1 ta’ Marzu 1931– L-Istat ta’ *California* ta statwa tiegħu tal-bronz (ara ritratt), xogħol ta’ Ettore Cadorin, biex titpoġġa fin-*National Statuary Hall* tal-*Capitol* f’ Washington, bħala rappreżentant tiegħu, fost il-fundaturi tal-Amerika. Fil-fatt huwa l-uniku reliġjuż li qiegħed hemm. L-għola quċċata tal-Muntanji ta’ *S. Lucia* fil-*California*, jġieb ismu - *Junipero Serra Peak*.

17 ta’ Settembru 1997 - Il-B. Papa Gwanni Pawlu II żar il-qabar tiegħu (ara ritratt).

25 ta’ Settembru 1988 - Il-B. Papa Gwanni Pawlu II iddikjarah beatu.



L-omelija tal-Papa Franġisku fil-*Piazza Inferiore S. Francesco,* Assisi 4 t 'Ottubru 2013

"I give you thanks, Father, Lord of heaven and earth, for you have hidden these things from the wise and understanding, and revealed them to babes" (*Mt* 11:25).

Peace and all good to each and every one of you! With this Franciscan greeting I thank you for being here, in this Square so full of history and faith, to pray together. Today, I too have come, like countless other pilgrims, to give thanks to the Father for all that he wished to reveal to one of the "little ones" mentioned in today's Gospel: Francis, the son of a wealthy merchant of Assisi. His encounter with Jesus led him to strip himself of an easy and carefree life in order to espouse "Lady Poverty" and to live as a true son of our heavenly Father. This decision of Saint Francis was a radical way of imitating Christ: he clothed himself anew, putting on Christ, who, though he was rich, became poor in order to make us rich by his poverty (cf. 2 Cor 8:9). In all of Francis' life, *love for the poor* and *the imitation of Christ in his poverty* were inseparably united, like the two sides of the same coin.

What does Saint Francis's witness tell us today? What does he have to say to us, not merely with words – that is easy enough – but by his life?

1. The first thing he tells us is this: that being a Christian means having *a living relationship with the person of Jesus; it means putting on Christ, being conformed to him*. Where did Francis's journey to Christ begin? It began with *the gaze of the crucified Jesus*. With letting Jesus look at us at the very moment that he gives his life for us and draws us to himself. Francis experienced this in a special way in the Church of San Damiano, as he prayed before the cross which I too will have an opportunity to venerate. On that cross, Jesus is depicted not as dead, but alive! Blood is flowing from his wounded hands, feet and side, but that blood speaks of life. Jesus' eyes are not closed but open, wide open: he looks at us in a way that touches our hearts. The cross does not speak to us about defeat and failure; paradoxically, it speaks to us about a death which is life, a death which gives life, for it speaks to us of love, the love of God incarnate, a love which does not die, but triumphs over evil and death. When we let the crucified Jesus gaze upon us, we are re-created, we become "a new creation". Everything else starts with this: the experience of transforming grace, the experience of being loved for no merits of our own, in spite of our being sinners. That is why Saint Francis could say with Saint Paul: "Far be it for me to glory except in the cross of our Lord Jesus Christ" (*Gal* 6:14). We turn to you, Francis, and we ask you: Teach us to remain before the cross, to let the crucified Christ gaze upon us, to let ourselves be forgiven, and recreated by his love.

2. In today's Gospel we heard these words: "Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly in heart" (Mt 11:28-29). This is the second witness that Francis gives us: that *everyone who follows Christ receives true peace, the peace that Christ alone can give, a peace which the world cannot give*. Many people, when they think of Saint Francis, think of peace; very few people however go deeper. What is the peace which Francis received, experienced and lived, and which he passes on to us? It is the peace of Christ, which is born of the greatest love of all, the love of the cross. It is the peace which the Risen Jesus gave to his disciples when he stood in their midst (cf. Jn 20:19-20) Franciscan peace is not something saccharine. Hardly! That is not the real Saint Francis! Nor is it a kind of pantheistic harmony with forces of the cosmos… That is not Franciscan either! It is not Franciscan, but a notion that some people have invented! The peace of Saint Francis is the peace of Christ, and it is found by those who "take up" their "yoke", namely, Christ's commandment: Love

one another as I have loved you (cf. Jn 13:34; 15:12). This yoke cannot be borne with arrogance, presumption or pride, but only with meekness and humbleness of heart. We turn to you, Francis, and we ask you: Teach us to be “instruments of peace”, of that peace which has its source in God, the peace which Jesus has brought us.

3. Francis began the Canticle of the Creatures with these words: “Praised may you be, Most High, All-powerful God, good Lord… by all your creatures (FF, 1820). Love for all creation, for its harmony. Saint Francis of Assisi bears witness to the need to *respect all that God has created* and as he created it, without manipulating and destroying creation; rather to help it grow, to become more beautiful and more like what God created it to be. And above all, Saint Francis witnesses to respect for everyone, he testifies that each of us is called to protect our neighbour, that the human person is at the centre of creation, at the place where God – our creator – willed that we should be. Not at the mercy of the idols we have created! Harmony and peace! Francis was a man of harmony and peace. From this City of Peace, I repeat with all the strength and the meekness of love: Let us respect creation, let us not be instruments of destruction! Let us respect each human being. May there be an end to armed conflicts which cover the earth with blood; may the clash of arms be silenced; and everywhere may hatred yield to love, injury to pardon, and discord to unity. Let us listen to the cry of all those who are weeping, who are suffering and who are dying because of violence, terrorism or war, in the Holy Land, so dear to Saint Francis, in Syria, throughout the Middle East and everywhere in the world. We turn to you, Francis, and we ask you: Obtain for us God’s gift of harmony, peace and respect for creation!

Finally, I cannot forget the fact that today *Italy celebrates Saint Francis as her patron saint*. I greet all the Italian people, represented by the Head of Government, who is present among us. The traditional offering of oil for the votive lamp, which this year is given by the Region of Umbria, is an expression of this. Let us pray for Italy, that everyone will always work for the common good, and look more to what unites us, rather than what divides us.

I make my own the prayer of Saint Francis for Assisi, for Italy and for the world: “I pray to you, Lord Jesus Christ, Father of mercies: Do not look upon our ingratitude, but always keep in mind the surpassing goodness which you have shown to this City. Grant that it may always be the home of men and women who know you in truth and who glorify your most holy and glorious name, now and for all ages. Amen.” (*The Mirror of Perfection*, 124: FF, 1824).

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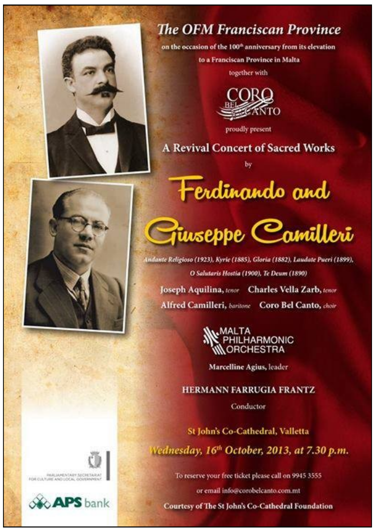

Fis-16 t’ Ottubru ittella programm ta’ 6 biċċiet ta’ mużika tas-Surmastrijiet Ferdinando u Giuseppe Camilleri - tal-*Cappella Camilleri*, fil-Kon-Katidral ta’ S. Gwann mill-*Malta Philharmonic Orchestra,* flimkien mal-Kor Bel Canto u 3 solisti immexxija minn Mro Hermann Farrugia Frantz. Dan il-programm kien parti miċ-ċelebrazzjonijiet ta’ 100 sena provinċja. Fost il-pubbliku kien hemm in-Nunzju Apostoliku, Mons. A. Cavalli, l-Arċisqof Emeritus Mons. G. Mercieca, membri parlamentari, bosta saċerdoti u persuni distinti. Attendew ukoll il-Provinċjal tagħna flimkien ma’ numru sabih ta’ patrijiet. Nistgħu ngħidu li kulħadd ħa gost għax bosta biċċiet tal-mużika kienu ilhom s-snin ma jinstgħemu.

S. Franġisk t' Assisi u Papa Franġisku

Fi' video-messaġġ, li bgħat fl-okkażjoni tal-wiri tal-Liżar Imqaddes f' Turin, nhar it-30 ta' Marzu, fost l-oħrajn, il-Papa Franġisku qal: " .... *So, looking upon the Man of the Shroud, I make my own the prayer which Saint Francis of Assisi prayed before the Crucifix: Most High, glorious God, enlighten the shadows of my heart, and grant me a right faith, a certain hope and perfect charity, sense and understanding, Lord, so that I may accomplish your holy and true command. Amen*."

Fl-Udjenza Generali ta' nhar l-4 t' April, il-Papa Franġisku, fost l-oħrajn, liż-żagħażagħ qal : "...... *Il Vangelo sia la vostra regola di vita, come lo fu per san Francesco d'Assisi. Leggete il Vangelo, meditatelo, seguitelo: umiltà, semplicità, fraternità, servizio; tutto nella fiducia in Dio Padre, nella gioia di avere un Padre nei cieli, che vi ascolta sempre e parla al vostro cuore."*

Nhar l-14 t' April, waqt l-omelija li għamel fil-Bażilika ta' *S. Paolo fuori le mura*, il-Papa, fost l-oħrajn qal: " .... *I am thinking now of some advice that Saint Francis of Assisi gave his brothers: preach the Gospel and, if necessary, use words. .....".*

Fl-Enċilika ***Lumen Fidei*** ta-29 ta' Ġunju fin-numru 57 kiteb, "*Nor does the light of faith make us forget the sufferings of this world. How many men and women of faith have found mediators of light in those who suffer! So it was with Saint Francis of Assisi and the leper, or with Blessed Mother Teresa of Calcutta and her poor. They understood the mystery at work in them. In drawing near to the suffering, they were certainly not able to eliminate all their pain or to explain every evil".*

Fil-messaġġ li bgħat lil Musulmani, fl-10 ta' Lulju, fit-tmien tar-Ramadan, qalihom hekk, fost l-oħrajn: "*As you all know, when the Cardinals elected me as Bishop of Rome and Universal Pastor of the Catholic Church, I chose the name of "Francis", a very famous saint who loved God and every human being deeply, to the point of being called "universal brother". He loved, helped and served the needy, the sick and the poor; he also cared greatly for creation".*

Fl-24 ta' Lulju, waqt żjara li għamel fl-isptar *St. Francis of the Providence of God*, V.O.T. Rio de Janeiro, Brazil, qal hekk : "*God has willed that my journey, after the Shrine of Our Lady of Aparecida, should take me to a particular shrine of human suffering – the Saint Francis of Assisi Hospital. The conversion of your patron saint is well known: the young Francis abandoned riches and comfort in order to become a poor man among the poor. He understood that true joy and riches do not come from the idols of this world – material things and the possession of them – but are to be found only in following Christ and serving others. Less well known, perhaps, is the moment when this understanding took concrete form in his own life. It was when Francis embraced a leper. This suffering brother was the "mediator of light ... for Saint Francis of Assisi" (<u>Lumen Fidei</u>, 57), because in every suffering brother and sister that we embrace, we embrace the suffering Body of Christ".*

Fis-27 ta' Lulju, fil-bajja Copacabana, Rio de Janiero, Brazil, liż-żgħażagħ qalilhom: "*Seeing you all present here today, I think of the story of Saint Francis of Assisi. In front of the crucifix he heard the voice of Jesus saying to him: "Francis, go, rebuild my house". The young Francis responded readily and generously to the Lord's call to rebuild his house. But which house? Slowly but surely, Francis came to realize that it was not a question of repairing a stone building, but about doing his part for the life of the Church. It was a matter of being at the service of the Church, loving her and working to make the countenance of Christ shine ever more brightly in her....".*

Legenda Maior Sancti Francisci

Fl-1263, 750 sena ilu, il-Kapitlu Ġenerali tal-Ordni tagħna, li sar fil-belt ta' Pisa, approva l-*Legenda Maior* miktuba mill-Ministru Ġeneral San Bonaventura minn Bagnoregio (1217-1274). Hija x'aktarx l-aktar biografija medjevali magħrufa dwar S. Franġisk. Hija għal bosta sekli kienet meqjusa bħala l-unika waħda uffiċjali fost il-*fontes*, l-aktar għaliex l-awtur tagħha kien bniedem ta' qdusija u għerf tal-għaġeb, Ministru Ġeneral li kien ta lill-Ordni direzzjoni ġdida u struttura li damet sħiħa għal sekli sħaħ.

Kien fil-Kapitlu Ġenerali ta' Narbonne (1260), li huwa ġie mitlub biex jikteb *Legenda* ġdida dwar S. Franġisk. Saru 34 kopji suffiċjenti għall-provinċji kollha tal-Ordni, flmkien mal-forma mqassra tagħha, il-*Legenda minor*, għall-użu tal-kor waqt l-ottava tal-festa ta' S. Franġisk. Fl-1266, fil-Kapitlu Ġenerali li kien sar f' Pariġi, din il-legenda ġiet dikjarata bħala biografija uffiċjali tal-qaddis t' Assisi u ġie ordnat ukoll li il-biografiji kollha li kienu jeżistu qabilha kellhom jitħassru kull fejn kienu jinsabu, inklużi fil-monasteri u kunventi barra mill-Ordni Franġiskan għaliex ' din il-leġġenda ġiet miktuba skond ma' (Bonaventura) sema' minn fomm dawk, li kienu kważi dejjem mal-imqaddes Franġisku u li kienu jafu dawn il-fatti b'mod żgur, u li setgħu jippruvaw bir-reqqa dak li inkiteb'.

Nagħtu ħarsa lejn din il-*Legenda*. Jidher li Bonaventura għamel użu mill-leġġendi miktubin minn Tumas minn Celano - fil-fatt hemm xi paralleli bejniethom - u minn Julian ta' Speyer. Ħa ħsieb jitkellem ukoll ma' xi aħwa ta' Franġisku li kienu għadhom ħajjin, fosthom fra Egidio u fra Illuminato u żar il-postijiet marbuta mal-preżenza fiżika ta' Franġisku (cf. Prologu). Barra mill-valur storiku, hija wkoll trattat mistiku li tibni dehra ta' Franġisku u l-kariżma tiegħu, b'mod li tiġi milqugħa mill-ordni kollu.

Bonaventura jibda bi prologu li jpoġġi lil Franġisku f'dawl apokalittiku u bħala sinjal ħaj ta' qbil perfett ma' Kristu. Huwa jsemmi sitt viżjonijiet tas-salib fil-ħajja ta' Franġisku li jwasslu għal-ġrajja ta' La Verna. Huwa jaqsam il-kitba tiegħu fi 15 il-kapitlu, li l-ewwel 4 jsegwu ordni storiku u l-kapitli 5 sa 13 jitkellmu dwar il-bosta virtujiet ta' Franġisku. Il-kapitli 14 u 15 huma wkoll ta' natura storika. Hija tagħlaq b'sensiela ta' mirakli li saru bl-interċessjoni tal-qaddis serafiku.

Żgur li l-valur ta' din il-kitba huwa dak li tippreżenta lil Franġisku bħala ikona mistika ta' Kristu. Hija kellha influss kbir fuq iċ-ċelebrazzjonijiet ta' kult popolari tal-qaddis, fuq is-sensibilita' ta' *fontes* li inkitbu aktar tard u fuq il-kompożizzjonijiet artistiċi marbutin ma' S. Franġisk. Eżempju ta' dan huma l-famużi affreski ta' Giotto, li jinsabu fil-*Basilica Superore ta' S. Franġisk* ġewwa Assisi.

Saret ukoll xi kritika dwar din il-kitba, imma fuq kollox jista' jingħad li Bonaventura ried jippreżenta lil Franġisku bħala għajn ta' għaqda u idejal ċar lill-aħwa kollha tal-Ordni tal-Minuri, li kienu ċertament għaddejjin minn perjodu diffiċli fl-istorja tagħhom. Għalkemm huwa ma riedx li jintilef l-idejali tal-bidu tal-Ordni, imma fl-istess waqt ried li jibqa' sinjal ta' tiġdid tul iż-żminijiet kollha.

N.B. Infakkru li l-Provinċja tagħna, permezz tal-**Edizzjoni Tau**, fl-2005, kienet ippublikat f' 2 volumi '*Il-Fonti għall-ħajja ta' S. Franġisk t' Assisi*, li jistgħu jinxtraw mingħand il-librara ewwelnin.

Intervista ma'
Mons. Jose Rodriguez Carballo O.F.M. (2)

Quali speciali impulsi vengono alla vita consacrata da un Papa che, senza precedenti, ha scelto di chiamarsi Francesco?

Sempre ho detto che la scelta del nome di Francesco da parte del Papa era un programma di vita piu' che una scelta piu' o meno inaspettata e certamente ben accolta dalla gente. Dal Papa Francesco la vita consacrata sta ricevendo molti impulsi. Tra questi io sottolineerei i seguenti: tornare all'essenziale, cioe' al Vangelo come la forma di vita che unisce tutti i carismi; edificare sulla roccia che e' Cristo; assumere la minorita' e la *kenosis* come la nostra vera ricchezza e il nostro modo di stare nel mondo e di situarci nella Chiesa; camminare in trasparenza di vita e con la gente, stando vicini a tutti, particolarmente ai poveri; andare alle frontiere e in quei luoghi disumani, dove nessuno vuole andare. Il Santo Padre ci offre costantemente nuovi impulsi con la sua parola e i suoi gesti. Tocca ai consacrati, e non solo a loro, saper accogliere detti impulsi e tradurli in vita. Questo renderebbe molto piu' significativa la vita e la missione della vita consacrata.

Parlando ai partecipanti all'asemblea plenaria dell' Unione internazionale delle superiore generali il Papa ha sottolineato un aspetto che fa riflettere perche ha detto : "La vostra vocazione e' un charisma fondamentale per il cammino della Chiesa, e non e' possible che una consacrata e un conscarato non sentano con la Chiesa".

Certamente noi consacrati siamo ben coscienti che la nostra vita e' per la Chiesa e forma parte della Chiesa, fino al punto che non si puo' concepire al margine della Chiesa. I consacrati sono chiamati a "sentire" con la Chiesa e nella Chiesa, e come Chiesa a vivere la propria vita e missione. Questo e' un aspetto irrinunciabile della vita consacrata. Alla stesso tempo pero, non si deve dimenticare, come affermato da Papa Francesco, che la vita conscarata "e' un carisma fondamentale per il cammino della Chiesa" (Francesco alle superiore generali, maggio 2013), e' una realta' voluta dallo stesso Gesu come parte "irremovibile" della Chiesa (Benedetto XVI ai vescovi brasiliani nella visita *ad limina* il 20 novembre 2010). Quindi, ne vita conscrata senza camminare e sentire con la Chiesa, ne Chiesa senza vita consacrata. Questo lo dico pensando particolarmente ai "profeti di sventura" - come li ha chiamati Benedetto XVI - che profetizzano la fine della vita consacrata, e alle diocesi, dove, in alcuni casi, pochi a dire il vero, non sempre e' facile la relazione tra i doni gerarchici e quelli carismatici. Si deve ricordare, come si legge nella proposizione 43 dell'ultimo Sinodo dei vescovi, che questi doni non entrano in concorrenza e competitivita', ma sono coessenziali alla vita della Chiesa e alla missione . Come ben diceva Benedetto XVI nell' udienza ricordata, si tratta quindi, di superare tre tentazioni sempre minacciose isolamento e in dipendenza da parte della vita consacrata, e assorbimento da parte della Chiesa particolare.

Il-Papa Franġisku jiġi milqugħ minn P. Albert Micallef fil-kappella tal-kunvent tal-patrijiet franġiskani penitenzieri ġewwa l-Bażilika ta' *S. Giovanni in Laterano*, Ruma nhar is-16 ta' Settembru.

“Morru, agħmlu dixxipli mill-ġnus kollha”

Mill-21 sal-25 ta' Awwissu fil-Parroċċa ta' Ħal-Luqa saret Żjara Franġiskana, fejn konna 37 missjunarji bejn patrijiet minuri, soru Klarissa u sorijiet franġiskani ta’ tlett kongregazzjonijiet differenti u lajċi. Għalija kienet l-ewwel darba li ħadt sehem f' missjoni franġiskana f'Malta, għalkemm kelli esperjenza barra minn Malta. Nista' ngħid li kienet esperjenza sabiħa ħafna. In-nies tal-post u l-kleru laqgħuna b' ħafna ferħ. Bejnietna nħolqot klima u kollaborazzjoni sabiħa ħafna għalkemm jiena kważi ma kont naf lil ħadd.

Esperjenza sabiħa ħafna kienet iż-żjajjar fil-familji, fejn kelli l-possibilta’ li niltqa’ ma ħafna mill-membri tal-familja li kienu lesti mhux biss, biex jikkomunikaw il-ferħ u t-tbatija, imma kell-hom qalbhom miftuħa biex jilqgħu l-messaġġ tal-Kelma ta' Alla. Din l-esperjenza għalija kienet qawwija ħafna għaliex ħassejt li iżjed irċevejt milli tajt. Speċjament meta tisma' b' widnejk il-problemi li għandhom u jibqgħu jgħixu dik il-fidi li ġabilna San Pawl u li tgħinom iħarsu 'l quddiem b' kuraġġ kbir.

Esperjenza sabiħa ħafna kienet dik tal-*lectio divina,* fejn konna mdawwrin mall-Kelma ta' Alla. Fejn ippruvajna flimkien nirriflettu fuq il-valuri tal-ħajja nisranija u liema post qed nagħtu lil Alla fil-ħajja tagħna ta' kuljum. L-aħħar ġurnata, waqt iċ-ċelebrazzjoni ewkaristika, kienet għalija imqanqla ħafna, meta fuq l-uċuħ tan-nies rajt dak il-ferħ u t-tbissima li ġejja minn qalb mimlija bl-imħabba ta' Alla. Nirringrazzja lil Alla ta' din l-esperjenza li għext. F’ dawn l-esperjenzi ninduna, li m'inhiex ħlief sempliċi strument f' idejn Alla.

Nitlob lil Alla li dik iż-żerriegħa miżrugħa tkompli tikber u tħalli l-frott abbondanti.

Pax et Bonum **Sr. Mary Grace Mercieca CIM**

Following last year's experience in Ghaxaq, Sr. Vinnie Catania and I, Doris Sammut FMM, decided to go for it again a second time. Well, it was well worth it not only on behalf of the people of the Luqa Parish who welcomed us very warmly and let us in not only their homes but their joys and sorrows, but also as a collaborative effort in fraternity as sent through our Franciscan vocation. In the same manner that the friars were sent out two by two to preach at the time of St. Francis of Assisi, so were we as brothers and sisters, all Franciscans whether religious or secular. The enthusiasm albeit the initial anxiety of the Parish priest, as he shared his concern for his people was another important element that urged us to go forth.

We preached the Word, visited, listened to and shared with families in their homes, prayed and sang the Liturgy in Church, and rejoiced over a meal where we shared our concerns, joys experienced and needs to be followed up in due time. We did get joyfully tired, yet after a couple of days break, I for one was ready to start again. The Spirit of the Lord was so close and each one's God-filled spirit lifted the other.

It was truly an experience of "How good, how wonderful it is when brothers and sisters live as one

Doris Sammut FMM

AĦBARIJIET MILL-PROVINĊJA TAGĦNA

L-edizzjoni editriċi *Reliġjon u Ħajja* ppublikat il-ktieb *Dan hu l-Ġudajiżmu* miktub minn P. Marcello Ghirlando. Dan il-ktieb jagħti ġabra fil-qosor tal-istorja u t-twemmin ta' dawn "ħutna l-kbar".

Wara li matul is-sajf il-Kummissarjat tal-Art Imqaddsa organizza bosta pelegrinaġġi ġewwa l-Art Imqaddsa, issa mit-3 t' Ottubru beda jorganizza wkoll kors ta' 6 laqgħat fuq **il-Kotba tal-Għerf** minn Mons. Joseph Sultana.

Fil-15 ta' Settembru fil-Bażilika ta' S. Gorg, Rabat - Għawdex, Sr. Anita Jane Cachia tas-Sorijiet Franġiskani tal-Qalb ta' Ġesu (tal-Istilla) għamlet l-ewwel professjoni tagħha fi hdan il-Kongregazzjoni. Awguri !!!

Nhar l-4 t' Ottubru l-aħwa kollha ltaqgħu biex, flimkien mal-Provinċjal, jiċċelebraw is-solennita ta' Missierna S. Franġisk fil-knisja tagħna tal-Belt. Il-mużika kienet tal-Mro. Camilleri, li tmexxiet mil -Kor *Bel Canto* taħt id-direzzjoni tas-Surmast Hermann Farrugia Frantz. Wara sar repo'. Dak in-nhar, waqt li l-Papa Franġisku żar il-Porzjunkola, fost il-patrijiet franġiskani, li laqgħuh, kien hemm P. Julian Sammut.

Fil-5 t' Ottubru l-Provinċjal mar S. Diego, l-Amerika, għall-laqgħat tal-Konferenza Ingliża tal-Ordni.

Fis-6 t' Ottubru ġiet ċċelebrata l-festa ta' S. Franġisk f' Tas-Sliema. Sar ukoll it-tberik tal-animali, kif ġara f'kunventi oħra. Il-purċissjoni ma saritx minħabba x-xita. Dak in-nhar infetħet wirja fil-każin tal-Banda Kunċizzjoni - Ħamrun dwar 'Il-kult franġiskan fil-Ħamrun'. Din saret b' kolaborazzjoni mal-fraternita tagħna tal-Ħamrun.

Fid-9 t' Ottubru tħabbret il-mewt tas-Sinjura Carolina Zammit Gera fl-għomor ta' 99 sena. Hija kellha l-*figliolanza* mal-Provinċja tagħna, peress li, għal fuq minn 50 sena, offriet is-servizz tagħha ta' organista volontarja fil-knisja tagħna tal-Ħamrun. Il-funeral sar fil-11 tax-xahar fil-knisja tagħna tal-Ħamrun. Agħtiha, o Mulej, il-mistrieħ ta' dejjem.

Fit-13 t'Ottubru Sr. Maria Dolores Camilleri O.S.C. għamlet il-Professjoni Solenni f'idejn il-Provinċjal fil-kappella tal-Klarissi. Awguri !!!

Bejn il-21 u l-25 t' Ottubru f'Malta ltaqgħu l-kummissjari tal-Art Imqaddsa tal-lingwa taljana. P. Twanny Chircop, il-kummissarju f'Malta, inħatar wieħed mill-kunsilliera li jmexxi dan il-grupp. Awguri !!!

24 - 11 - 1963 / 2013

Awguri mill-qalb
lil P. Adrian J. Cachia O.F.M.
fl-okkażjoni tal-50 sena mill-
Professjoni Temporanja fl-Ordni Franġiskan

FESTI — **DIĊEMBRU 2013** — **BIRTHDAYS**

FESTI		BIRTHDAYS	
10.	Fra Lorrie Zerafa	01.	P. Alfred Sciberras
25.	P. Noel Muscat	03.	P. Noel Muscat
26.	P. Stephen Magro	04.	P. Marcellino Micallef
	P. Stephen Sciberras	11.	P. Gwann Micallef
		17.	P. Ray Scicluna
		19.	P. Godfrey Micallef
		31.	P. Sebastian Camilleri

Xewqat qaddisa !!!!!

16 ta' Novembru

10.00 am

Quddiesa Konċelebrata
fil-Kappella
tal-Provinċja
Ċimiterju Addolorata

Nitolbu għall-ħutna l-patrijiet u l-benefatturi tagħna mejtin

WERREJ

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300 sena ilu	3 - 4
L-omelija tal-Papa	5 - 6
S. Franġisk u l-Papa	7
Legenda Maior	8
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