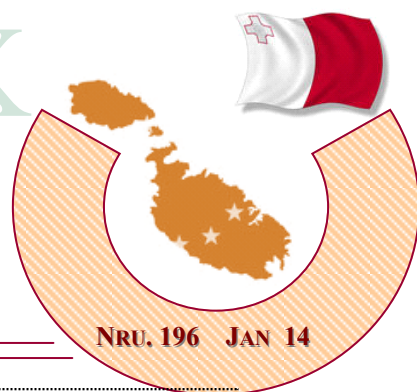




OFM-LINK OFM-LINK

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



Il-preżenza tagħna f' Malta



Knisja u Kunvent ta' S. Marija ta' Ġesu' - Rabat, Malta

KAPITLU PROVINĊJALI - 12 sas-17 ta' Mejju

Id-diskors li l-Papa Franġisku
ghamel lil persuni li jiġu mghejuna mill-*Caritas*
fis-sala tal-episkopat t' Assisi
- 4.10 2013

My Brother Bishop said that this is the first time in 800 years that a Pope has come here. In recent days the newspapers and media have been stirring up fantasies. “The Pope is going to strip the Church, there!”. “What will he strip from the Church?”. “He is going to strip bishops and cardinals of their vestments; then he will divest himself”. This is, indeed, a good occasion to invite the Church to divest herself. But we are all the Church! All of us! Beginning with the newly baptized, we are all Church, and we must all follow the path of Jesus, who himself took the road of renunciation. He became a servant, one who serves; he chose to be humiliated even to the Cross. And if we want to be Christians, there is no other way. But can't we make Christianity a little more human — they say — without the cross, without Jesus, without renunciation? In this way we would become like Christians in a pastry shop, saying: what beautiful cakes, what beautiful sweets! Truly beautiful, but not really Christians! Someone could ask: “Of what must the Church divest herself?”. Today she must strip herself of a very grave danger, which threatens every person in the Church, everyone: the danger of worldliness. The Christian cannot coexist with the spirit of the world, with the worldliness that leads us to vanity, to arrogance, to pride. And this is an idol, it is not God. It is an idol! And idolatry is the gravest of sins!

When the media speaks about the Church, they believe the Church is made up of priests, sisters, bishops, cardinals and the Pope. But we are all the Church, as I said. And we all must strip ourselves of this worldliness: the spirit opposing the spirit of the Beatitudes, the spirit opposing the spirit of Jesus. Worldliness hurts us. It is so very sad to find a worldly Christian, sure — according to him — of that security that the faith gives and of the security that the world provides. You cannot be on both sides. The Church — all of us — must strip herself of the worldliness that leads to vanity, to pride, that is idolatry.

Jesus himself told us: “You cannot serve two masters: either you serve God or you serve mammon” (cf. Mt 6:24). In mammon itself there is this worldly spirit; money, vanity, pride, that path... we cannot take it... it is sad to erase with one hand what we write with the other. The Gospel is the Gospel! God is one! And Jesus made himself a servant for our sake and the spirit of the world has nothing to do with this. Today I am here with you. Many of you have been stripped by this callous world that offers no work, no help. To this world it doesn't matter that there are children dying of hunger; it doesn't matter if many families have nothing to eat, do not have the dignity of bringing bread home; it doesn't matter that many people are forced to flee slavery, hunger and flee in search of freedom. With how much pain, how often don't we see that they meet death, like yesterday in Lampedusa: today is a day of tears! The spirit of the world causes these things. It is unthinkable that a Christian — a true Christian — be it a priest, a sister, a bishop, a cardinal or a Pope, would want to go down this path of worldiness, which is a homicidal attitude. Spiritual worldliness kills! It kills the soul! It kills the person! It kills the Church!

When Francis, here, made the gesture of divesting himself he was a young boy, he didn't have the strength for this. It was the strength of God that impelled him to do this, the strength of God who wanted to remind us of what Jesus prayed to the Father, that the Father save us from the spirit of the world. Today, here, let us ask for grace for all Christians. May the Lord give to all of us the courage to strip ourselves of the spirit of the world, not of 20 lire, but the spirit of the world, which is the leprosy, the cancer of society! It is the cancer of God's revelation! The spirit of the world is the enemy of Jesus! I ask the Lord that, he give us all this grace to strip ourselves. Thank you!

At the end of the meeting, he said the following words:

Thank you very much for your welcome. Pray for me, I need it... All of you! Thank you!

The following are the words that Pope Francis had prepared for this occasion and that he submitted for publication.

Dear Brothers and Sisters,

Thank you for your welcome! This place is a special place, and that is why I wished to stop here, even though it is a very full day. Here Francis divested himself of everything, before his father, before the Bishop, and the people of Assisi. It was a prophetic gesture, and it was also an act of prayer, an act of love and of trust to the Father who is in Heaven.

With this gesture Francis made his choice: the choice to be poor. That is not a sociological, ideological choice, it is a choice to be like Jesus, to imitate him, to follow him to the end. Jesus is God stripped of his glory. We read in St Paul: Christ Jesus, who was in the form of God, stripped himself, and made himself like us, and in this humiliation came to die on a cross (cf. Phil 2:6-8). Jesus is God, but he was born naked, he was placed in a manger, and he died naked and crucified. Francis stripped himself of everything, of his worldly life, of himself, to follow his Lord, Jesus, to be like him. Bishop Guido understood this act and immediately rose, embraced Francis and covered him with his cloak, and was ever after his helper and protector (cf. *Vita Prima, FF, 344*).



The renunciation of St Francis tells us simply what the Gospel teaches: following Jesus means putting him in first place, stripping ourselves of the many things that we possess that suffocate our hearts, renouncing ourselves, taking up the cross and carrying it with Jesus. Stripping ourselves of prideful ego and detaching ourselves from the desire to possess, from money, which is an idol that possesses.

We are all called to be poor, to strip us of ourselves; and to do this we must learn how to be with the poor, to share with those who lack basic necessities, to touch the flesh of Christ! The Christian is not one who speaks about the poor, no! He is one who encounters them, who looks them in the eye, who touches them. I am here not to “make news”, but to indicate that this is the Christian path, the path St Francis followed. St Bonaventure, speaking of the renunciation of St Francis, writes: “Thus, then, the servant of the Most High King was left despoiled, that he might follow the Lord Whom he loved”. And adds that in this way Francis was saved from “the shipwreck of the world” (*FF 1043*).

But I would, as a pastor, ask myself as well: What should the Church strip herself of?

She must strip away every kind of worldly spirit, which is a temptation for everyone; strip away every action that is not for God, that is not from God; strip away the fear of opening the doors and going out to encounter all, especially the poorest of the poor, the needy, the remote, without waiting. Certainly not to get lost in the shipwreck of the world, but to bear with courage the light of Christ, the light of the Gospel, even in the darkness, where one can’t see, where one might stumble. She must strip away the seeming assurance structures give, which, though certainly necessary and important, should never obscure the one true strength it carries within: God. He is our strength! To strip away what is not essential, because our reference is Christ; the Church is Christ’s! Many steps, above all in these decades, have been taken. Let us continue on this path, Christ’s, the path of Saints.

For everyone, even for our society that is showing signs of fatigue, if we want to save ourselves from sinking, it is necessary to follow the path of poverty. That does not mean misery — this idea should be refuted — it means knowing how to share, how to be more in solidarity with those in need, to entrust oneself more to God and less to our human efforts.

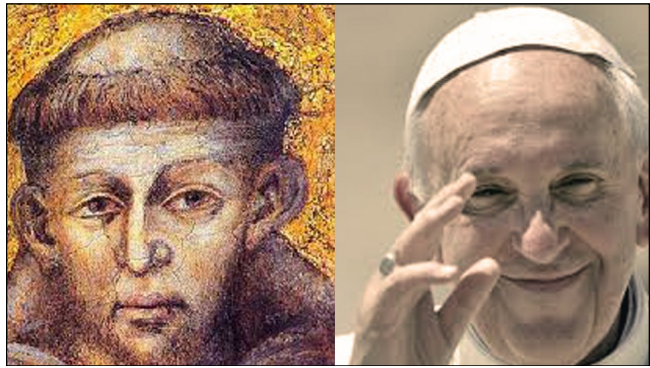
A black and white photograph of a man, likely a clergyman, standing in a room. He is wearing a dark cassock, a white surplice with lace trim, and a large cross necklace. He is standing on a patterned rug, and a framed picture is visible on the wall behind him. To his left is a table covered with a patterned cloth, holding some items.

L-isqof Giuseppe Placido Nicolini O.S.B. (1887 –1973) li mexxa d-djoċesi t' Assisi b'għaqal kbir fiż-żmien tat-Tieni Gwerra Dinjija.



(((((((

Francesco, un papa gesuita per le strade di Assisi



La parte finale, un intervento del card. Bergoglio del 2011, è la traduzione in italiano da della registrazione in spagnolo presente nel sito <http://www.youtube.com/watch?v=W16uhQaR0iQ>. Un testo fino ad ora non apparso in italiano, ma di grande importanza per comprendere cosa intenda con san Francesco e francescanesimo il Papa.

Nella conferenza stampa durante il volo di ritorno dal viaggio a Rio de Janeiro, domenica 28 luglio 2013, alla domanda se da quando è papa si sente ancora gesuita, papa Francesco ha affermato: «Io mi sento gesuita nella mia spiritualità; nella spiritualità degli Esercizi, la spiritualità, quella che io ho nel cuore. Ma tanto mi sento così che fra tre giorni andrò a festeggiare con i gesuiti la festa di Sant'Ignazio: dirò la Messa al mattino. Non ho cambiato di spiritualità, no. Francesco, francescano: no. Mi sento gesuita e la penso come gesuita. Non ipocritamente, ma la penso come gesuita».

Ma allora perché ha scelto come nome pontificio quello del Santo di Assisi? Papa Bergoglio lo ha spiegato in occasione del suo primo discorso al corpo diplomatico accreditato presso la Santa Sede: «Come sapete, ci sono vari motivi per cui ho scelto il mio nome pensando a Francesco di Assisi, una personalità che è ben nota al di là dei confini dell'Italia e dell'Europa e anche tra coloro che non professano la fede cattolica. Uno dei primi è l'amore che Francesco aveva per i poveri. Quanti poveri ci sono ancora nel mondo! E quanta sofferenza incontrano queste persone! Sull'esempio di Francesco d'Assisi, la Chiesa ha sempre cercato di avere cura, di custodire, in ogni angolo della Terra, chi soffre per l'indigenza e penso che in molti dei vostri Paesi possiate constatare la generosa opera di quei cristiani che si adoperano per aiutare i malati, gli orfani, i senzatetto e tutti coloro che sono emarginati, e che così lavorano per edificare società più umane e più giuste. Ma c'è anche un'altra povertà! È la povertà spirituale dei nostri giorni, che riguarda gravemente anche i Paesi considerati più ricchi. È quanto il mio Predecessore, il caro e venerato Benedetto XVI, chiama la "dittatura del relativismo", che lascia ognuno come misura di se stesso e mette in pericolo la convivenza tra gli uomini. E così giungo ad una seconda ragione del mio nome. Francesco d'Assisi ci dice: lavorate per edificare la pace! Ma non vi è vera pace senza verità! Non vi può essere pace vera se ciascuno è la misura di se stesso, se ciascuno può rivendicare sempre e solo il proprio diritto, senza curarsi allo stesso tempo del bene degli altri, di tutti, a partire dalla natura che accomuna ogni essere umano su questa terra».

Anche se in parte trova risposta nel suddetto intervento, uno dei primi del suo pontificato, sorge la domanda di quale immagine del Santo di Assisi ha il Papa: infatti si sa che dell'Assisiato sono proposte molteplici letture, se non proprio contrastanti tra loro, certamente a volte divergenti. A questo riguardo vi è un intervento del 29 giugno 2011 in cui l'allora cardinal Jorge Bergoglio, in quanto arcivescovo di Buenos Aires, illustrando la figura di san Bonaventura presenta una vera e propria sintesi della sua concezione del francescanesimo: «È curioso che san Bonaventura lo mettiamo in relazione con l'umiltà. La parola umiltà significa modestia, sottomissione e deriva dal latino: *humilitas-humus*-terra e significa abbassarsi. San Paolo descrive la vocazione di Gesù nell'abbassarsi: si è abbassato, si annullò, si è fatto servo pur essendo Signore. L'umiltà consiste in questo abbassarsi. E nel sud della provincia di Corrientes usiamo normalmente quest'aggettivo per descrivere qualcosa che ha poco valore, come per esempio "questo è un libro umile" come se non valesse nulla, invece l'umiltà è l'atteggiamento più grande di Dio che si abbassa, ci si avvicina, si fa prossimo.

San Bonaventura fu uno di quei grandi santi della spiritualità cristiana che ha attinto dal carisma di Francesco l'umiltà. La carità e l'amore camminavano insieme con quell'umiltà. Si mostrava così com'era. Lui vide nella vita di san Francesco l'esperienza di un cammino molto umile e molto realista: giorno dopo giorno camminando con Cristo, accettando la propria croce. In questa povertà e in questa grande umiltà Bonaventura trovò lo strumento per interpretare l'eredità essenziale e profonda di Francesco. Bonaventura è stato chi organizzò l'ordine francescano, ma attraverso quest'umiltà legata a Francesco. Per diciassette anni è stato superiore generale dei francescani, dopo, quando il Papa gli ha concesso il titolo di cardinale, continuava lo stesso ad andare in cucina a lavare i piatti. Non se la tirava, non è diventato vanitoso, è stato se stesso sempre, lo stesso frate umile di sempre: infatti l'umile non guarda quanti doni ha, ma comincia a dire "Signore sono quello che sono" mette i talenti al servizio di Dio. Un'anima umile attira, invece un'anima superba allontana, respinge. Gesù attirava perché era Dio umile, san Bonaventura attira perché era umile. La virtù che Bonaventura preferiva era l'umiltà e la pazienza. L'umiltà va con la pazienza e umiltà e pazienza sono insieme.

Un'anima umile tutto soffre, tutto sopporta, tutto spera, tutto perdona; è paziente come Gesù, pensiamo alla pazienza di Gesù, ricordiamolo in quella notte tra il giovedì santo e il venerdì quando gli hanno fatto di tutto è stato burlato, gli hanno sputato, schiaffeggiato, beffeggiato, picchiato e lui è restato in silenzio. Questo Gesù inchiodato nel legno e paziente ha insegnato a Bonaventura l'umiltà e il dispregio delle dignità. Lui ha compreso la Parola del Vangelo "chi si umilia sarà innalzato".

Della virtù dell'umiltà dipendono tutte le altre virtù, è come la guardiana e la bellezza, cocchiera di tutte le altre virtù e mentre ci rende pazienti ci rende anche magnanimi. L'uomo umile sa perdonare, è comprensivo, e san Bonaventura attraverso il carisma di Francesco proprio perché era umile e magnanimo

P. Pietro Messa O.F.M., Professore della Scuola Superiori di Studi Medievali e Francescani - Pontificia Università Antonianum – Roma

+++++



F' dan ir-ritratt jidhru il-qafas ta' żewġt qniepen li qeghdin jigu mahduma għall-knisja taġna tar-Rabat

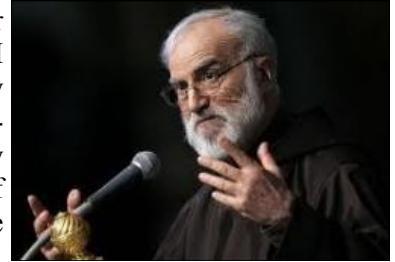
F'dan ir-ritratt jidher ir-restawr li sar fil-ġenb tal-knisja taġna ta' Tas-Sliema. Aktar tard se jibda dak fuq ġewwa l-knisja.



Francis of Assisi and the Reform of the Church by the Way of Holiness

Fr. Raniero Cantalmessa O.F.M. Cap.

The aim of these three Advent meditations is to prepare ourselves for Christmas in the company of Francis of Assisi. In this first meditation, I would like to highlight the nature of his return to the Gospel. In his study on the “True and False Reform of the Church,” the theologian Yves Congar sees in Francis the clearest example of the reform of the Church by way of holiness.[i] We wish to understand in what his reform by way of holiness consists and what his example implies in every age of the Church, including our own.



Francis' Conversion

To understand something of Francis' adventure it is necessary to begin with his conversion. Sources record different descriptions of this event, with notable variances between them. Fortunately we have an absolutely reliable source, which dispenses us from selecting among the different versions. We have the testimony of Francis himself in his Testament, his own *ipsissima vox*, as is said of Christ's words surely reported in the Gospel. It says:

“The Lord told me, Friar Francis, begin to do penance like this: when I was in sin it seemed to me too bitter to see lepers and the Lord himself led me among them and I used mercy with them. And departing from them, what seemed to me bitter was changed into sweetness for me of soul and body. And shortly afterward, I left the world”.

It is on this text that historians rightly base themselves, but with a limitation that is insurmountable for them. The historians, including the best intentioned and most respectful of the peculiarity of Francis' life, as was Raoul Manselli among the Italians, do not succeed in understanding the ultimate reason for his radical change. They stop – and rightly out of respect for their method – at the threshold, speaking of a “secret of Francis,” destined to remain so forever.

What can be proven historically is Francis' decision to change his social status. From belonging to the well-to-do class, which counted in the city for nobility and wealth, he chose to place himself at the opposite extreme, sharing the life of the least, of those who did not count at all, the so-called “minors,” afflicted by all sorts of poverty.

Historians rightly insist on the fact that in the beginning Francis did not choose poverty and even less so pauperism; he chose the poor! The change was motivated more by the commandment: “Love thy neighbour as thyself,” than by the counsel: “If you wish to be perfect, go, sell all that you have and give it to the poor, then come and follow me.” It was compassion for poor people, more than the search for his own perfection that moved him, charity more than poverty.

All this is true, but it still does not touch the bottom of the problem. It is the effect of the change, not its cause. The true choice is much more radical: it was not about choosing between wealth and poverty, or between the rich and the poor, between belonging to one class rather than another, but of choosing between himself and God, between saving his life or losing it for the Gospel.

There have been some (for instance, in times closer to us, Simone Weil) who came to Christ out of love of the poor and there have been others who came to the poor out of love of Christ. Francis belongs to the latter. The profound motive for his conversion was not of a social nature, but evangelical. Jesus had formulated the law once and for all with one of the most solemn and certainly most authentic phrases of the

of the Gospel.

“If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it”. (*Matthew* 16: 24-25). By kissing the leper, Francis denied himself in what was most “bitter” and repugnant to his nature. He did violence to himself. This fact did not escape his first biographer who describes the episode thus: “One day he stopped before a leper: *he did violence to himself*, approached him and kissed him. From that moment *he decided to despise himself increasingly*, until by the mercy of the Redeemer he obtained a full victory.” [ii]

Francis did not go by his spontaneous will to the lepers, moved by human and religious compassion. “The Lord,” he writes, “led me among them.” It is on this small detail that historians do not know – nor can give a judgment, but it is, in fact, at the origin of everything. Jesus had prepared Francis’ heart so that his freedom would respond at the right moment to grace. Preparing for this moment were the dream of Spoleto and the question if he preferred to serve the servant or the master, his sickness, the imprisonment at Perugia and that strange anxiety that no longer allowed him to find joy in amusements and made him search for solitary places.

Without thinking that it was Jesus in person under the semblance of a leper (as later they sought to do rethinking the similar case of the life of Saint Martin of Tours [iii]), at that moment, for all intents and purposes, the leper represented Jesus for Francis. Francis’ conversion is of the same nature as that of Paul. At a certain point, what for Paul had been before a “gain” changed and became a “loss,” “for the sake of Christ” (*Philippians* 3:5 ff.); for Francis what had been bitter became sweetness, also here “for the sake of Christ.” After this moment, both can say: “It is no longer I who live, Christ lives in me.”

All this obliges us to correct a certain image of Francis made popular by the subsequent literature and taken up by Dante in the *Divine Comedy*. The famous metaphor of Francis’ nuptials with Lady Poverty, which has left profound traces in Franciscan art and poetry, could be deviant. You do not fall in love with a virtue, not even poverty; you fall in love with a person. Francis’ nuptials were, as those of other mystics, a marriage with Christ.

To companions who asked him if he intended to have a wife, seeing him one evening strangely absent and luminous, the young Francis answered: “I will take the most noble and beautiful bride you have ever seen.” This answer is usually interpreted badly. From the context it appears clear that the bride is not poverty, but the hidden treasure and the precious pearl, namely, Christ. “Bride,” comments Celano who refers to the episode, “is the true religion that he embraced, the Kingdom of Heaven and the hidden treasure that he sought.” [iv]

Francis did not wed poverty or even the poor; he wed Christ and it was for love of him that he wed, so to speak “in second nuptials” Lady Poverty. It will always be so in Christian holiness. At the base of love of poverty and of the poor, there is either love of Christ, or the poor will be instrumentalized in one way or another and poverty will easily become a polemical event against the Church, or a display of greater perfection in regard to others in the Church, as happened also, unfortunately, with some of the *Poverello*’s followers. In either case, poverty becomes one of the worst forms of wealth, that of one’s own righteousness.

2. Francis and the Reform of the Church

How was it that from such an interior and personal event as was the conversion of the young Francis, a movement got underway that changed the face of the Church of his time and has had such a strong effect in history up to our days?

It is necessary to look at the situation of the time. In Francis' time the reform of the Church was a need acknowledged more or less by all. The body of the Church experienced tensions and profound lacerations. On one side was the institutional Church – Pope, Bishops, high clergy – worn out by perennial conflicts and by its very close alliance with the empire. A Church seen as distant, involved in matters far beyond the interests of the people. Then there were the great religious orders, often flourishing because of their culture and spirituality after the various reforms of the 11th century, among them the Cistercians, but fatally identified with the great land proprietors, the feudal lords of the time, near and at the same time remote from the problems and tenor of life of the common people.

On the opposite side there was a society that began to emigrate from the countryside to the city in search of greater freedom from the different servitudes. This part of society identified the Church with the dominant classes from which they felt the need to free themselves. Because of this they would gladly line up with those that contradicted her and combatted her: heretics, radical and poverty movements, while they sympathized with the lower clergy often not at the spiritual height of the prelates but closer to the people.

There were, therefore, strong tensions that everyone sought to exploit to their advantage. The Hierarchy sought to respond to these tensions by improving its organization and suppressing the abuses, both within itself (fighting simony and the concubinage of priests), and without, in the society. The hostile groups sought instead to have the tensions explode, radicalizing the contrast with the Hierarchy, giving rise to more or less schismatic movements. All of them raised against the Church the ideal of evangelical poverty and simplicity, making of it a polemical weapon, more than a spiritual ideal to be lived in humility, going so far as putting in dispute the ordained ministry of the Church, the priesthood and the papacy.

We are used to seeing Francis as the providential man who picks up these popular instances of renewal, to defuse them from every controversial charge and relates them or carries them out in the Church in profound communion and in subjection to her – Francis, therefore, as a sort of mediator between the rebellious heretics and the institutional Church. In a well-known manual of the history of the Church, his mission is presented thus: "Given that the wealth and power of the Church seemed often a source of grave evils, and the heretics of the time furnished arguments for the main accusations against her, in some pious souls the noble desire was awakened to revive the poor life of Christ and of the primitive Church, and thus be able to influence the people more effectively by word and example." [v]

Placed naturally in the first place among these souls, together with Saint Dominic, is Francis of Assisi. The Protestant historian Paul Sabatier, so meritorious of Franciscan studies, has rendered almost canonical among historians, and not only among the lay and Protestant, the thesis according to which Cardinal Ugolino (the future Gregory IX) intended to seize Francis for the Curia, domesticating the critical and revolutionary charge of his movement. In practice it was the attempt to make Francis a precursor of Luther, that is a reformer by way of criticism, rather than holiness.

I do not know if this intention can be attributed to one of Francis' great protectors and friends. It seems difficult to attribute it to Cardinal Ugolino and even less so to Innocent III, of whom is noted the reforming action and the support given to several new forms of spiritual life that arose at his time, including in fact the Friars Minor, the Dominicans, the Milanese Humiliati. In any case, one thing is absolutely certain: that intention never crossed Francis' mind. He never thought of being called to reform the Church.

It is necessary to be careful and not come to mistaken conclusions from the famous words of the Crucifix of San Damiano, "Go, Francis and repair my Church that, as you see, is in ruins." The sources themselves assure us that he understood those words in the rather modest sense of having to repair materially the little church of San Damiano.

ikompli fil-harga li jmiss

Madre Marija tal-Immakulata Bellizzi, Klarissa



Nhar it-30 ta' Novembru thabbret il-mewt tal-Madre Marija tal-Immakulata Bellizzi fil-monasteru tal-Klarissi ġewwa S. Giljan. Hija kellha 94 sena. Hija twieldet Bormla fl-1919 u kienet għalliemna fis-skola sekondarja. Bdiet in-novizzjat fl-1946 u fl-1951 għamlet il-professjoni solenni. Hija kienet l-ewwel Madre Maltija. Kienet mara ta' talenti kbar b'moħħ miftuħ u li għenet għat-tibdil u l-adattament taż-żmien wara l-Konċilju Vatikan II. B'għerf liema bħalu u umanità kbira żammet bilanċ kbir fil-komunita'. Irnexxilha żżomm l-komunita fi spirtu tasew Frangiskan u Klarjan għaž-żmien ta' wara l-imsemmi konċilju. Damet tmexxi l-komunita' tagħha għal 19 il-sena. Fil-fatt saret badessa fl-1976. Kienet bniedma għaqlija u spiritwali u kellha devozzjoni qawwija lejn il-Madonna li tatha l-grazzja li tmur tiltaqa'

mal-Mulej fil-jum tas-Sibt, jum iddedikat lilha. Ken ukoll it-tieni jum tan-Novena lill-Immakulata Kuncizzjoni.

Infakkru li hija hadmet bis-shih għat-traduzzjoni tal-edizzjoni kritika latina tal-*Fonti għall-ħajja ta' Santa Klara t' Assisi*, Edizzjoni TAU 2006, flimkien ma' żewġ htuna patrijiet. Kienet diga tat sehemha fil-ktieb : Il-Kitbiet ta' S. Frangisk u S. Klara, Edizzjonin TAU, 1986. Kitba oħra hija : *Klara t' Assisi u l-ispirtwalita tat-tieni ordni frangiskan*, Edizzjoni TAU 1994, flimkien ma' P. Noel. Fl-1993 harget il-ktieb *Santa Klara ta' Assisi*, Edizzjoni IK. Insibu għadd ta' artikli li kienet kitbet f' bosta rivisti reliġjużi fosthom fi '*Spirtu u Ħajja*'.

Il-funeral sar il-Hadd 1 ta' Diċembru fl-istess monasteru.

Agħtiha, o Mulej, il-mistrieħ ta' dejjem

+++++

News from Libya

"Popular pressure for social pacification is certainly a good thing, and I believe that in any moment peace can explode in Libya" says to Fides Agency His Exc. Mgr. Giovanni Innocenzo Martinelli O.F.M., Apostolic Vicar of Tripoli, Libya.

Both in Benghazi and Tripoli (capital of Cyrenaica) popular pressure is accentuated so that the various militias that control the two cities lay down their arms and allow the security forces to exercise their authority. On November 15, a protest march was interrupted by a shooting that caused 46 deaths and more than 500 people were injured. As a sign of protest the city's residents took to the streets to demonstrate their intolerance for the presence of irregular armed groups.

Even in Benghazi, after yesterday's clashes between the Islamist militia and army that caused 9 deaths and 51 wounded, the city authorities declared three days of civil disobedience. "In Tripoli, one lives in tension but the hottest area is currently in Benghazi, where there is the Apostolic Vicar, Mgr. Sylvester Magro O.F.M., with some collaborators", said Mgr. Martinelli. "This is a limited presence, but allows us to continue our commitment towards the small, reduced Catholic community". "We are living difficult and painful moments. Libya is a bit of an enigma, it is not always possible to understand how things are but I trust that Libyans will be able to find peace", concluded Mgr. Martinelli. (L.M.) (*Agenzia Fides* 26/11/2031)

Inkomplu nitolbu għalihom !!

AHBARIJET MILL-PROVINČJA

Fl-1 ta' Dicembru 7 zagħażgħ rċewew is-sagrament tal-Konfermazzjoni fil-parroċċa taġhna tal-Madonna tas-Sacro Cuor, Sliema.

Fit-2 ta' Dicembru l-Provincjal kompli il-vizta kanonika f' Londra u Ruma.

Nhar id-9 ta' Dicembru Mons. Arċisqof Pawlu Cremona O.P. mexxa quddiesa konċelebrata fil-kappella tal-monasteru tal-Klarissi f' S. Giljan fl-okkażjoni tal-ftuh taċ-ċelebrazzjonijiet ta' 100 sena mill-wasla tal-Klarissi f' Malta. Numru ta' ahwa flimkien mal-Provinċjal tagħna haċu sehem.

Biex jinghata bidu ghal-proċess tal-Kapitlu bejn l-10 u t-13 tax-xahar il-Vizitatur Ġenerali, P. Salvatore Ferro O.F.M., reġa kien fostna, fejn kellu laqgħat mad-Definitorju Provincjali u mal-Kummissjoni Preparatorja tal-Kapitlu Provincjali Mejju 2014.

Fl-10 ta' Dicembru saret l-elezzjoni tal-uffiċċjali tal-O.F.S. tal-fraternita' ta' Tas-Sliema, li reġa twaqqaf skond ir-riforma ġdida.

Fit-12 tax-xahar, ġewwa il-Librerija Nazzjonali ta' Malta, 'l-Ghaqda tal-Malti fl-Universita – 1931' organizzat lejla k commemorattiva f'għieh P. Marjan Vella, f'eghluq il-25 sena anniversarju ta' mewtu. Il-kelliema kienu : P. Norbert Ellul Vincenti, Prof. Oliver Friggieri, Dr. Adrian Grima u Dr. Bernard Micallef, persuni li kienu jafuh sew.

Fil-15 ta' Dicembru thabbret il-mewt tas-Sinjura Rita Magro, omm huna P. Leonardu Magro O.F.M. (+ 23.6.1983) fl-ghomor ta' 100 sena. Il-funeral sar l-ghada fil-knisja taghna tal-Belt. Aghtiha, o Mulej, il-mistrieħ ta' dejjem.

Fit-22, l-ahwa, li qeghdin jahdmu għewwa Londra, stiednu lill Maltin għal quddiesa u laqgħa soċjali



F'dan ir-ritratt ta' hawn fuq jidhru P. Charles Grech u P. Stephen Magro għand is-sorijiet frangiskani ta' Malta flimkien ma' xi persuni li tellgħu Londra għall-kura.

Il-Bambin imzejjen fid-dahla tad-dar tagħna gewwa
Londra. >>>>>>>>>>



FESTI

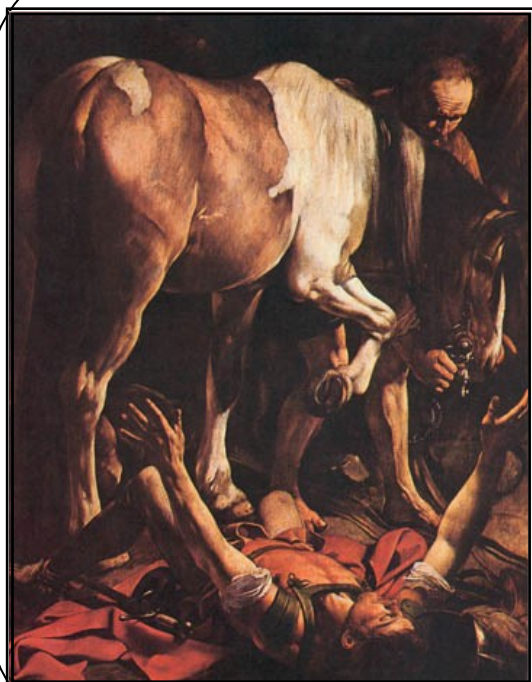
07. P. Richard Grech Stanley
10. P. Pawl Galea
P. Paul Attard

FRAR 2013

BIRTHDAYS

07. P. Alfred Tabone
14. Mons. S. Magro
P. Joseph Ciappara
27. P. Pawl Galea

Xewqat qaddisa !!!!!



FESTA TAL-PROVINĊJA TAGHNA 25 - 1 - 2014

**Dar tal-Irtiri Porzjunkola
Bahar iċ-Ċaghaq**

**11.00 am Quddiesa Konċelebrata
u wara ikla flimkien**

**Il-patrijiet kollha huma
mitluba li jkunu preżenti.**

WERREJ

Id-diskors tal-Papa	2 - 4
<i>Un Papa gesuita</i>	5 - 6
<i>Talk by Fr. Raniero (1)</i>	7 - 9
Madre M. Immakulata O. S.C.	10
<i>News from Libya</i>	10
Aħbarijiet mill-Provinċja	11

OFM - LINK

L-Editur
P. Alexander Borg O.F.M.
Patrijiet Frangiskani
Triq Dun Pawl Vella
Tas-Sliema SLM 3200
Tel. 21 33 11 83

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