



## Secundum Verbum Tuum

CHAPTER OF MATS OF THE YOUNG FRIARS MINOR  
CAPITOLO DELLE STUOIE DEI GIOVANI FRATI MINORI  
CAPÍTULO DE LAS ESTERAS DE LOS JÓVENES FRAILES MENORES  
Terra Sancta 01-08.VII.2007

*Rapport tal-kwestornarju f'paġni.....*

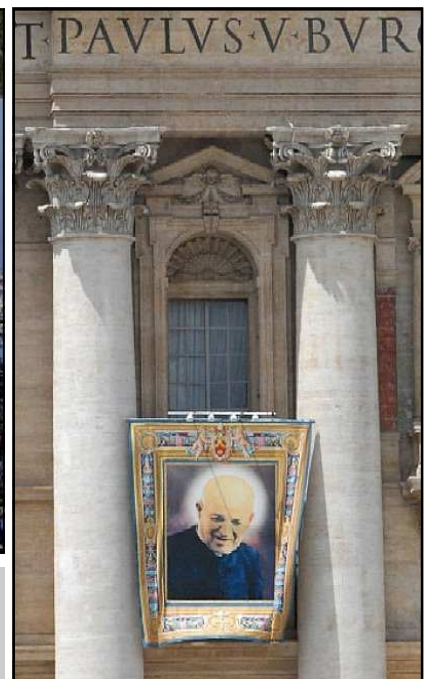
## Kanonizzati San Antônio de Santa' Ana Galvão, OFM, San Xmun Lipnica, OFM u San Ġorġ Preca

*Il-Hadd, 3 ta' Ġunju 2007, il-Qdusija tiegħu l-Papa Benedittu XVI, ikkanonizza 4 qaddisin ġodda, fosthom San Ġorġ Preca u San Xmun Lipnica, OFM. Fil-11 ta' Mejju, fil-vjaġġ pastorali li għamel fil-Brażil, il-Papa kkanonizza wkoll qaddis ieħor franġiskan, lil San Antônio de Santa' Ana Galvão, OFM. F'din il-ħarġa ta' L-AĦBAR qegħdin niddedikaw diversi paġni għal dawn iż-żewġ grajjiet memorabli.*



Fuq: Il-Quddiesa tal-Kanonizzazzjoni ta' San Antônio de Santa' Ana Galvão, OFM, l-ewwel qaddis fil-Brażil, fil-11 ta' Mejju 2007.

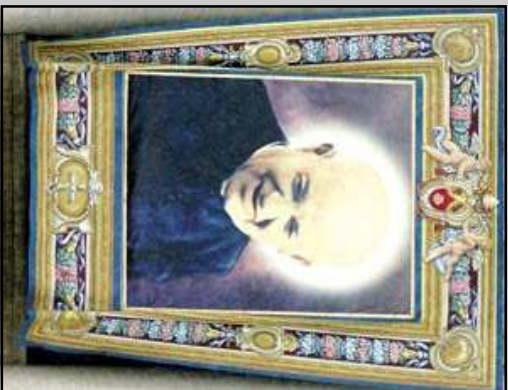
Ġenb: Ritratt ta' San Ġorġ mal-faċċata tal-Bażilika ta' San Pietru.



# Qaddisin ġodda



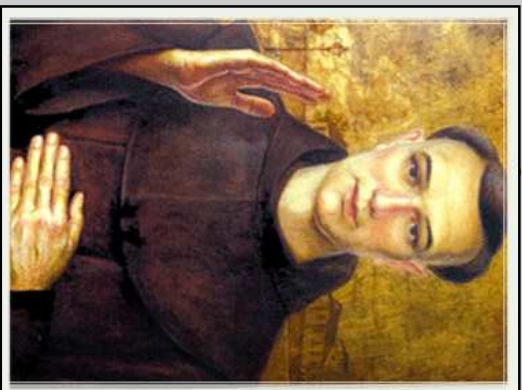
San Ġorġ Preca



San Xmun Lipnica, OFM



San Antônio de Santa' Ana Galvão, OFM



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# **Benedict XVI Canonizes 4 Saints Calls Them Trinity's "Masterpieces"**

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VATICAN CITY, JUNE 3, 2007. Benedict XVI canonized three priests and one woman religious, and urged the faithful to make their lives, like the saints did, "a song of praise" to the Trinity.

The persistent rain that fell in Rome did not discourage the tens of thousands who filled St. Peter's Square for the canonization of Father George Preca, Father Szymon of Lipnica, OFM, Father Charles of St. Andrew and Mother Marie-Eugénie of Jesus.

Benedict XVI said in his homily that the glory of God "is reflected in the life of the saints."

The Pope urged the faithful to turn their gaze "toward the 'opened heavens' to enter with the eyes of faith into the depths of the mystery of God, one in substance and three in persons: Father and Son and Holy Spirit."

The Holy Father said that "God's wisdom is manifest in the cosmos, in variety and beauty in its elements but its masterpieces are the saints."

Citing Scripture, the Pontiff said: "Wisdom is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore nothing that is sullied enters into her."

"For she is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness. And she, who is one, can do all things, and renews everything while herself perduring; and passing into holy souls from age to age, she produces friends of God and prophets."

## **Through Christ**

Benedict XVI said that in a similar way God's love is poured into the hearts of the saints -- "that is, the baptized" -- through the Holy Spirit. He said that "it is through Christ that the gift of the Spirit passes."

"Through Christ," he continued, "the Spirit of God comes to us as principle of new, 'holy' life. The Spirit puts the love of God in the heart of believers in the concrete form it had in the man Jesus of Nazareth."

"In the same perspective, of God's wisdom incarnate in Christ and communicated by the Holy Spirit, the Gospel suggested to us that God the Father continues to manifest his plan of love through the saints."

The Holy Father continued: "Each individual saint participates in the riches of Christ taken from the Father and communicated at the right time."

"It is always Jesus' own holiness, it is always him, the 'holy one,' whom the Spirit forms in 'holy souls,' making them into friends of Jesus and witnesses of his holiness."

The Pope added, "Let us be drawn by their examples, guided by their teachings, so that our entire existence becomes, like theirs, a song of praise to the glory of the Most Holy Trinity."

Maltese President Edward Fenech-Adami, Prim Minister Lawrence Gonzi, Leader of the Opposition Alfred Sant and some 5,000 pilgrims from Malta, attended the canonization of Father Preca (1880-1962), founder of the Societas Doctrinae Christianae. Retired Archbishop Joseph Mercieca of Malta, Archbishop Paul Cremona of Malta, Mons. Mario Grech Bishop of Gozo and Mons. Sylvester Magro, OFM, Bishop of Benghazi concelebrated the Mass.



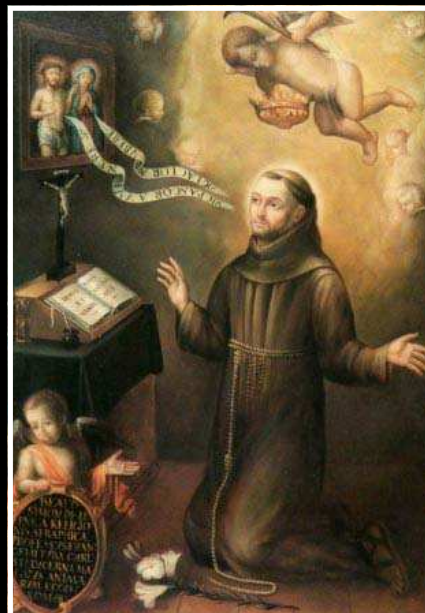
## Siltiet mill-omelija tal-Papa Benedittu XVI



**San Ġorġ Preca**

A friend of Christ and a witness of his holiness, Fr. George Preca was moulded by Him ..., born in La Valletta on the island of Malta. As a priest he dedicated himself entirely to evangelization: through preaching, writing, catechesis, the administration of the sacraments but first and foremost through the example of his way of life. The expression of St John's Gospel, "Verbum caro factum est" guided his soul and his every action, thus the Lord through him was able to bring a great work to fruition, the "Society of Christian Doctrine", which aims to ensure Parishes the service of qualified, well prepared and generous catechists. A profoundly mystic and priestly soul, he gave himself over to the love of God, Jesus and the Virgin Mary. He would often repeat "My Lord God, how greatly I am indebted to you! Thank you My Lord God and Forgive Me!. Saint George Preca may you help the Church in Malta and the entire world be the faithful echo of Christ's voice the Word made flesh".

• Il novello santo, Simone da Lipnica, grande figlio della terra polacca, testimone di Cristo e seguace della spiritualità di San Francesco d'Assisi, è vissuto in epoca lontana, ma proprio oggi è proposto alla Chiesa come modello attuale di un cristiano che – animato dallo spirito del Vangelo – è pronto a dedicare la vita per i fratelli. Così, colmo della misericordia che attingeva dall'Eucaristia, non esitò a portare l'aiuto ai malati colpiti dalla peste, contraendo tale morbo che condusse alla morte anche lui. Oggi in modo particolare affidiamo alla sua protezione coloro che soffrono a causa della povertà, della malattia, della solitudine e dell'ingiustizia sociale. Tramite la sua intercessione chiediamo per noi la grazia dell'amore perseverante ed attivo, per Cristo e per i fratelli.



**San Xmun  
Lipnica, OFM**

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# Saint George Preca

**Diocesan Priest**

**Founder of the Society of Christian Doctrine,  
M.U.S.E.U.M.**

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George Preca was born in Valletta, Malta, on February. 12, 1880, to Vincenzo and Natalina Ceravolo. He was baptized in the Church of Our Lady of Porto Salvo, Valletta, on Feb. 17.

In 1888 the Preca family moved to nearby Hamrun. George received his confirmation and his first Communion in the Church of St Cajetan. When he was 17 years old, George was met one of his Lyceum professors, Father Ercole Mompalao, who told him: "Preca, when you grow up, people who revere God will befriend you and you them. You will find your good fortune through them and they through you." After his studies at the Lyceum, George entered the seminary of Malta with the aim of becoming a priest.

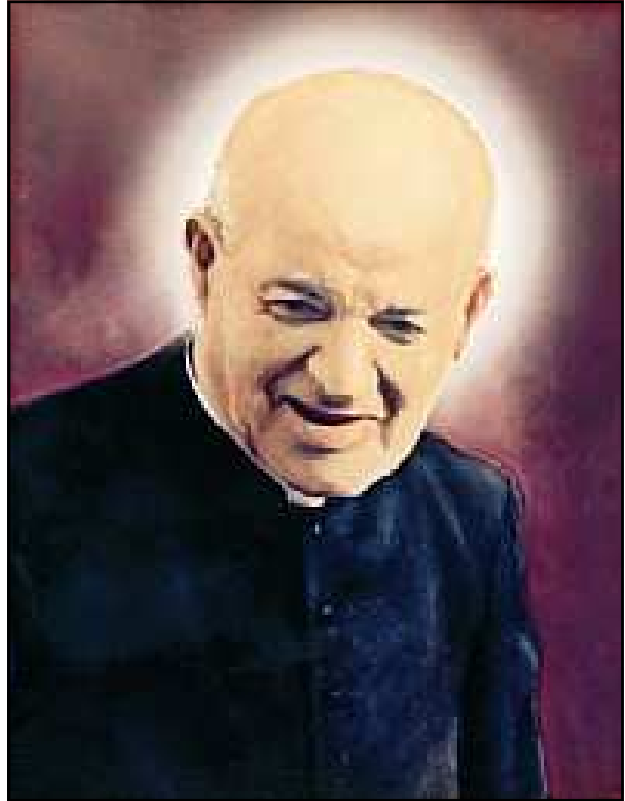
His confessor, Father Aloysius Galea, died on April 8, 1905. Preca recounted how Father Galea appeared to him a few days later and told him: "God has chosen you to teach his people." Preca was enthused with this idea. He wrote a rule in Latin which he wanted to send to Pope Pius X for approval. He envisaged groups of seven permanent deacons in every parish who, with the help of

lay auxiliaries, would be responsible for the formation of the people of God.

It was around this time (1905-1906) that Preca met a group of young people at Hamrun and invited them to start attending his spiritual conferences. He set his eye on their

leader, Eugenio Borg, and started explaining the Gospel of John to him. (Later on, Eugenio Borg became the first superior-general of the Societas Doctrinae Christianae and was renowned for his holiness when he died in 1967.)

A few months before his ordination to the priesthood, Preca became ill and almost died. Through the intercession of St. Joseph, he survived, but as a consequence of the illness his left lung was permanently impaired. He was ordained a priest on Dec. 22, 1906,



by Bishop Pietro Pace, and he celebrated his first Mass at the St. Cajetan Parish church in Hamrun on Christmas Day.

For a number of weeks after ordination Father Preca would not venture out of home except to say Mass, after which he would retire to a small room on the roof and remain there all day in meditation and contemplation. Toward the end of January 1907, he called the same group of young people and invited them for a spiritual conference on at the Ta' Nuzzo Church at Hamrun.

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The little group subsequently rented a small place and met there for the first time on March 7, 1907. This marks the beginning of the Society of Christian Doctrine: a group of lay people leading an exemplary life, well formed in the principles of the Catholic faith and sent to teach the faith to the people.

At first, Father Preca called his society *Societas Papidum et Papidissarum* (Society of the Sons and Daughters of the Pope). The rundown place where the first members met was jokingly referred to as the "museum." The nickname soon became the name of the group itself and it stuck. The founder decided to make MUSEUM an acronym for what the group would receive as a name: *Magister Utinam Sequatur Evangelium Uniusversus Mundus!* (Teacher, O that the whole world would follow the Gospel!).

The female branch of the society was inaugurated in 1910 with the help of Giannina Cutajar, who later became the first superior-general of that branch.

It was around 1910 that Father Preca had a very powerful mystical experience which he always referred to as "the extraordinary vision of the Child Jesus." One morning, he was passing in the vicinity of the Marsa Cross when he suddenly saw a 12-year-old boy pushing a low cart with a bag full of manure. The boy turned to

Father Preca and ordered him imperiously: "Lend me a hand!"

The moment Father Preca put his hand on the cart, he felt an extraordinary spiritual sweetness and he never could remember where they went or what happened to the young boy. He later understood that the boy was Jesus and that the Lord was asking him and his followers to help him with nurturing the Lord's field and vineyard with sound doctrine and formation.

The MUSEUM developed into a group of lay people who dedicate themselves to the apostolate of catechesis, lead a simple evangelical lifestyle, commit themselves to a life of prayer using short prayers or meditations at regular intervals during the day ("The Museum Watch") and teach catechesis to the young for an hour every day, which is then followed by a group meeting for personal permanent formation ("The Assignment").

The society had its difficult moments. In 1909, Father Preca was ordered to close his centers. Brokenhearted but without hesitation, he started following orders until the parish priests themselves protested with the ecclesiastical authorities and the ban was revoked by Vicar General Salvatore Grech.

During 1914-1915, a number of daily newspapers carried articles and letters denigrating the new

society. Father Preca ordered his members to take a vow or promise of meekness, gladly forgiving anybody who poked fun at them and taught them "to love the contempt" they suffered and not to let it trouble them unduly.

In 1916, Bishop Mauro Caruana ordered an inquiry concerning the society. After many humiliations for the founder and his close followers, the Curia issued a favorable report. Although some changes were required, the way was open for definitive ecclesiastical approval. Bishop Caruana canonically established the Society of Christian Doctrine on April 12, 1932.

Father George Preca strived to spread the values and teaching of the Gospel in the Maltese Islands. He wrote a great number of books on dogma, morals and spirituality in Maltese. He also published numerous booklets with prayers for the private use of his members and for popular devotion. He was undoubtedly a great apostle of the Word of God, especially of the Gospel which he used to call "The Voice of the Beloved."

He would encourage his followers and the public in general to memorize sentences and phrases from the Gospel and his charismatic preaching constantly referred to parables and stories from Scripture and the life of the saints. He zealously

defended the honor due only to God and persuasively illustrated how ugly sin was. He never shied away from openly preaching about death, judgment, hell and heaven. Utterly convinced of God's justice, he nevertheless movingly proclaimed the Lord's infinite mercy.

People flocked to him for advice or a word of encouragement. They trusted in his intercession and many still recount stories of healings wrought by God through Father Preca's prayers. He was endowed with many supernatural gifts, including the knowledge of hearts and the future. He was nonetheless a priest of great humility, goodness, meekness and generosity. He was truly a holy pastor of the people of God.

Dun Gorg, as the Maltese know him, is well known for his constant efforts to promote devotion to the mystery of the Incarnation. From 1917, he propagated devotion for the text from the Gospel of John: "Verbum Dei caro factum est!" (John 1:14). He wanted the members to wear a badge with these words.

On Christmas Eve 1921, the society organized the first "Demonstration in Honor of Baby Jesus" in the towns and villages of Malta and Gozo. This event has since become a typical aspect of Christmas celebrations on the islands. Father Preca wanted every child who

attended catechism classes to take a small crib or statue of the Baby Jesus home for Christmas.

The holy priest learned to trust in the maternal protection of Our Lady, especially during the difficult moments of the society. He was enrolled as a Carmelite tertiary on July 21, 1918, and at his profession in September 1919, he chose the name of Father Franco.

Children attending the societies' centers are still given the scapular. Dun Gorg also nurtured a filial devotion to Our Lady of Good Counsel; he promoted use of the Miraculous Medal and in fact wanted the Church of the society's motherhouse to be dedicated to Our Lady of the Miraculous Medal. In 1957, he suggested the use of five "mysteries of light" for the private recitation of the rosary.

On May 19, 1951, he blessed the foundation stone of the St. Michael School at Santa Venera, and in 1952 he sent the first members to start the society in Australia. Today it is also found in England, Albania, Sudan, Kenya and Peru.

On Oct. 2, 1952, Pope Pius XII named Dun Gorg as Privy Chamberlain with the title of monsignor. Father

Preca was mortified. He kept the title for six years until the Pope passed away in 1958.

In 1955, Father Preca blessed the foundation stone of the Sacred Family Institute at Zabbar which later housed the members living in common who had been staying at Zebbug ever since their establishment in 1918.

After a long and very active life in the service of the Gospel and of the Christian formation of the people of God, Dun Gorg Preca died on July 26, 1962, at his house in Malta. He was buried in the crypt of the Church of Our Lady of the Miraculous Medal at Blata l-Bajda which soon became a venue for constant pilgrimages.

Father George Preca was beatified by Pope John Paul II in Malta on May 9, 2001. His liturgical feast is celebrated on that day.





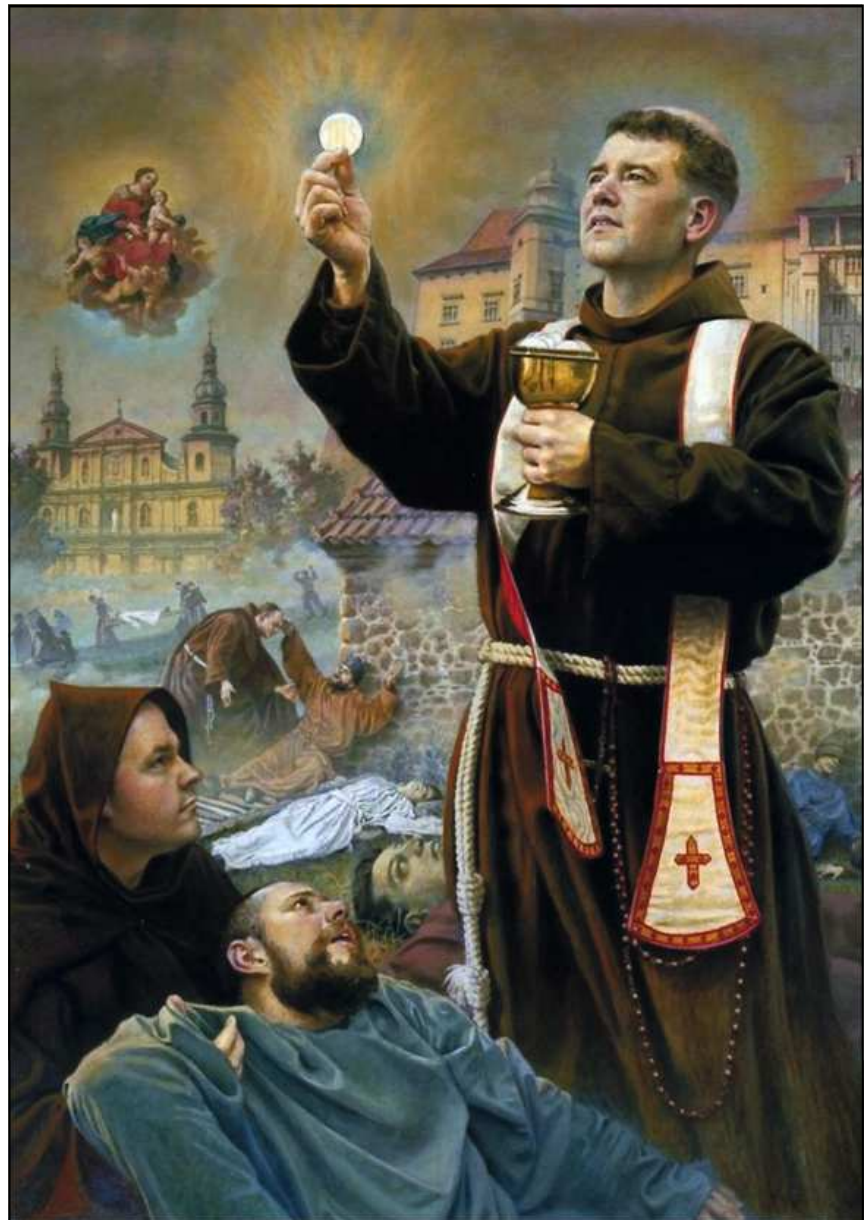
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# Saint Simon of Lipnica OFM

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Blessed Simon was born in Lipnica Murowana, in the south of Poland, between the years 1435-1440. His parents, Gregory and Anne, knew how to give him a good education, inspired by the values of the Christian faith, and, despite their modest conditions, they took care to secure him an adequate cultural formation. Simon grew up with a pious and responsible nature, rich in a natural predisposition towards prayer and a tender love for the Mother of God.

He moved to Krakow, to attend the famous Jagiellonian Academy, in 1454. It was precisely in those years that St. John of Capestrano enthused the city through the sanctity of his life and the fervour of his preaching, attracting a dense crowd of young, generous men to the franciscan vocation. On the 8th September 1453, the Italian saint founded the first convent of the Observance, with the name of the recently canonised St. Bernardine of Siena, in Krakow. It was for that reason that the Friars Minor of the con-



vent were called the “Berdardini” by the people.

In 1457, the young Simon, fascinated by the franciscan ideal, also chose to acquire the pearl of great price mentioned in the Gospel and left aside a possible successful and rich future. He asked to be

received, with another ten fellow students, into the convent of Stradom.

Under the wise guidance of the Novice Master, Br. Christopher of Varese, a religious renown for his teaching and sanctity of life, Simon generously embraced the humble and



poor life of the Friars Minor and received the priesthood about the year 1460. He exercised his first ministry in the convent of Tarnów, where he was the Guardian of the fraternity. He later established himself in Stradom (Krakow), dedicating himself untiringly to preaching with a clear word, full of ardour, faith and wisdom, which permitted a glimpse of his profound union with God and of his prolonged study of Sacred Scripture.

Like St. Bernardine of Siena and St. John of Capestrano, Br. Simon spread devotion to the Name of Jesus, obtaining the conversion of innumerable sinners. He, the first of the Friars Minor, took up the duty of preacher in the Cathedral of Wawel in 1463. Because of his dedication to preaching the Gospel, the ancient sources conferred the title of “predicator ferventissimus” on him.

In his desire to give homage to St. Bernardine of Siena, the inspirer of his preaching, he, with some Polish confreres, went to Aquila to participate in the solemn transfer of the body of the saint, on the 17th May 1472, to the new Church erected in his honour. He was again in Italy in 1478, on the occasion of the General Chapter of Pavia. He had a way, then, to be able to satisfy his deepest desire to visit the tombs of the Apostles in Rome and to extend his pilgrimage to

the Holy Land later. He lived this experience in a spirit of penance, truly loving the passion of Christ, with the hidden aspiration of spilling his own blood for the salvation of souls, if it would please God. He emulated St. Francis in his love for the Holy Places. In view of the possibility of being captured by the non-believers, he wished to learn the Rule of the Order by heart before undertaking the journey in order “to have it always before the eyes of his mind”.

The love of Simon for his brothers and sisters was manifested in an extraordinary way during the last year of his life, when an epidemic of plague broke out in Krakow. The city was under the scourge of the disease from July 1482 to the 6th January 1483. The Franciscans of the convent of St. Bernardine tirelessly did all they could to care for the sick as true consoling angels.

Br. Simone, held it to be a “propitious time” to exercise charity and to fulfil the offering of his own life. He went everywhere comforting, giving succour, administering the sacraments and announcing the consoling Word of God to the dying. He was soon infected. He suffered the pain of the disease with extraordinary patience and, near the end, expressed his desire to be buried under the threshold of the church so that all could trample on him.

On the sixth day of the disease, the 18th July 1482, without fear of death and with his eyes fixed on the Crucifix, he gave his soul back to God.

The “ab immemore” cult rendered to Blessed Simon, which passed into the history of seraphic sanctity under the title of “Salutis omnium sitibundus”, was confirmed by Blessed Innocent XI on the 24th February 1685. The cause of his canonisation, taken up by the Holy Father Pius XII on the 25th June 1948, today reaches its happy ending, following the recognition of his heroic virtues and of the miraculous cure which occurred in Krakow in 1943 and attributed to the intercession of the Blessed. The respective Decrees were promulgated by the Holy Father Benedict XVI on the 19th of December 2005 and the 16th December 2006.

Simon of Lipnica knew how to combine admirably his commitment to evangelisation and to giving witness to charity, which flowed from his great love for the Word of God and for the poor and suffering. The Order of Friars Minor, on the vigil of the celebration of the VIII Centenary of its Foundation (1209-2009), salutes him as an authentic witness to poverty, humility and simplicity, as well as to the joy of belonging fully to the Lord and to being a gift to the life of the Friars.

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# Pope Proclaims Brazilian Franciscan Saint a Model An example for all to follow in a hedonistic age

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Pope Benedict XVI presented Brazilian Saint Antônio de Santa Ana Galvão, OFM, as an example for all to follow in a "hedonistic age."

The Holy Father arrived via "popemobile" at the canonization Mass at the airfield of Campo de Marte Airport in São Paulo. Before arriving at the altar, he greeted some of the more than 1.2 million people who were awaiting him on a clear, sunny day.

Cardinal José Saraiva Martins, prefect of the Congregation for Saints' Causes, presented the petition of canonization of Blessed Galvão, accompanied by the postulator of the cause, Sister Célia Cadorim.

The cardinal briefly summarized the life of the Franciscan friar: "Until the end of his days he was for all a man of peace and charity."

After the canonization, Benedict XVI received some relics of the newly proclaimed saint, one of which was presented by a religious of the Monastery of Light, constructed and founded by the Franciscan.

## An evangelizer

In his homily -- which was interrupted five times with applause -- Benedict XVI highlighted the virtues of Father Galvão: "Let us give thanks to God for the lasting benefits obtained through the powerful evangelizing influence that the Holy Spirit impressed upon so many souls through Frei Galvão.

"The Franciscan charism, lived out in the spirit of the Gospel, has borne significant fruits through his witness as an

L-AHBAR GUNJU 2007

ardent adorer of the Eucharist, as a prudent and wise guide of the souls who sought his counsel, and as a man with a great devotion to the Immaculate Conception of Mary."

The Pontiff said that Father Galvão's "example lies in his willingness to be of service to the people whenever he was asked."

The Holy Father added that "the conversion of sinners was ... the great passion of our saint," and that the "renown of his immense charity knew no bounds."

## An example

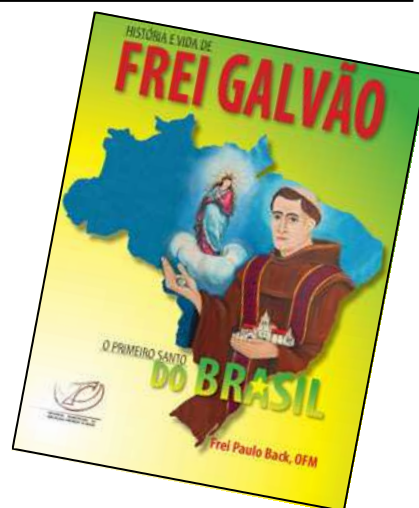
The Pontiff then presented Father Galvão as an example to be followed: "There is a phrase included in the formula of his consecration which sounds remarkably contemporary to us, who live in an age so full of hedonism: 'Take away my life before I offend your blessed Son, my Lord!'

"They are strong words, the words of an impassioned soul, words that should be part of the normal life of every Christian, whether consecrated or not, and they enkindle a desire for fidelity to God in married couples as well as in the unmarried."

Benedict XVI added: "The world needs transparent lives, clear souls, pure minds that refuse to be perceived as mere objects of pleasure.

"It is necessary to oppose those elements of the media that ridicule the sanctity of marriage and virginity before marriage."

Benedict XVI also spoke of the 5th General Conference



of the Episcopates of Latin America and the Caribbean. He reminded the crowd of the theme: "Disciples and Missionaries of Jesus Christ, so That Our Peoples May Have Life in Him."

"How can we fail to see," the Pope asked, "the need to listen with renewed fervor to God's call, so as to be able to respond generously to the challenges facing the Church in Brazil and in Latin America?"

## Father Galvão

Antônio Galvão de Franca was born in 1739 in Guaratingueta, in the state of São Paulo.

He studied with the Jesuits in Bahia, but entered the Order of Friars Minor in 1760.

He was ordained a priest in 1762. He lived in the Convent of St. Francis in São Paulo for 60 years. He died in 1822.

Father Galvão founded the Monastery of Light in São Paulo, which the United Nations declared as a cultural patrimony of humanity.

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# **Benedict XVI's Greeting to Brazilian Poor Clares Proclaim the Message of Love That Conquers Sorrow**

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Be praised, my Lord, for all your creatures! -- With these words, addressed to the Almighty and Good Lord, the Poor Saint of Assisi acknowledged the unique bounty of God the Creator, and the tenderness, strength and beauty that gently flows out upon all his creatures, making them mirrors of the Creator's omnipotence.

Dear Sisters, spiritual daughters of Saint Clare, our gathering here in this "Fazenda da Esperança" is meant to be a sign of the affection of the Successor of Peter towards the cloistered Sisters, and also a serene manifestation of love, echoing through the hills and valleys of the Mantiqueira mountain-range and spreading throughout the whole land: "No speech, no word, no voice is heard; yet their span extends through all the earth, their words to the utmost bounds of the world" (Psalm 18:4-5). From this place, the daughters of Saint Clare proclaim: "Be praised, my Lord, for all your creatures!"

In places where society no longer sees any future or hope, Christians are called to proclaim the power of the Resurrection: it is here, in this "Fazenda

da Esperança" -- home to so many, especially young people, who are seeking to overcome drug addiction, alcoholism, and chemical dependency -- that a clear witness is given to the Gospel of Christ amid a consumer society far removed from God. What a contrast from the prospect of the Creator beholding his work! In their contemplative lives, the Poor Clare Sisters and other cloistered religious gaze upon the greatness of God and also discover the beauty of his creation; hence they can picture him as the sacred author indicates, caught up in wonder at his handiwork, his beloved creation: "And God saw everything that he had made, and behold, it was very good!" (Genesis 1:31).

When sin entered the world, and with sin, death, God's beloved creation, though wounded, was not totally deprived of beauty: on the contrary, a still greater love was received: "O happy fault, which gained for us so great a Redeemer!" -- as the Church proclaims in the Exsultet during the mysterious and radiant night of Easter. It is the risen Christ who heals the wounds and saves the sons and daughters of

God, saves humanity from death, from sin and from slavery to passions. The Passover of Christ unites heaven and earth. In this "Fazenda da Esperança", the prayers of the Poor Clare Sisters are united with the demanding work of medicine and therapy in order to vanquish the prisons and break the chains of drugs that bring so much suffering to God's beloved children.

In this way God's creation is restored to the beauty that so delights and amazes its Creator. He is the Almighty Father, it is he alone whose essence is love and whose glory is man fully alive, in the expression of Saint Irenaeus. He "so loved the world that he gave his only Son" (John 3:16), in order to raise up the one who had fallen along the roadside, attacked and wounded by thieves on the way from Jerusalem to Jericho. On the pathways of the world, Jesus is "the hand" that the Father stretches out to sinners; he is the way that leads to peace (cf. Second Eucharistic Prayer for Reconciliation). Truly we discover here that the beauty of creation and the love of God are inseparable. Francis and Clare of Assisi also discover this secret and



they propose to their beloved sons and daughters one very simple thing: to live the Gospel. This is their norm of conduct and their rule of life. Clare expressed it very well when she said to her sisters: "Among yourselves, my daughters, let there be the same love with which Christ has loved you" (Testament).

In this same love, Brother Hans invited them to be the guarantors of all the work carried out in the "Fazenda da Esperança". Through the strength of silent prayer, through fasting and penance, the daughters of Saint Clare live out the commandment of love for God and neighbour in its supreme form, loving to the end.

This means that we must never lose hope! Hence the name given to this work by Brother Hans: "Fazenda da Esperança". We need to build up hope, weaving the fabric of a society that, by relaxing its grip on the



*L-isqfijiet waqt iċ-ċelebrazzjoni tal-kanonizzazzjoni ta' Fra Antonio*

threads of life, is losing the true sense of hope. This loss, according to Saint Paul, is the self-imposed curse of "heartless persons" (cf. Romans 1:31).

My dear Sisters, make it your task to proclaim that "hope does not disappoint" (Romans 5:5). May the sorrow of the Crucified Lord, which filled Mary's soul at the foot of the Cross, console the hearts of many mothers and fathers who weep with sorrow because of their children's continuing dependency on drugs. By

your silent prayerful self-offering, an eloquent silence that the Father hears, proclaim the message of love that conquers sorrow, drugs and death. Proclaim Jesus Christ, a human being like us, who suffers like ourselves, who took our sins upon himself in order to deliver us from them!

Soon we shall begin the Fifth General Conference of the Episcopate of Latin America and the Caribbean at the Shrine of Aparecida, so close to the "Fazenda da Esperança". I trust in your prayers, that our peoples may have life in Jesus Christ and that we may all be his disciples and missionaries. I implore Mary, the Mother Aparecida, the Virgin of Nazareth who, in following Christ, kept all these things in her heart, to keep you in the fruitful silence of prayer.

To all cloistered Sisters, especially to the Poor Clares present in this institution, I impart my blessing with great affection.



*Soru frangiskana ġgħorr ir-relikwa ta' Fra Antonio*

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# Communication of the General Definitory

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## 1. Fraternal Exchange

The members of the General Definitory brought each other up to date on their activities and visits since the last meeting in March, a period which included Holy Week and Easter. The Minister and Vicar General and almost all the Definitors attended a meeting with the Conference of Spain and Portugal (CONFRES) in Seville in early April. In addition: the Minister General attended part of the Chapter of the Province of Saint James of Compostella, and also briefly visited the Province of Aranzazu with Br. Miguel Vallecillo M. Br. Miguel also attended the Chapter of the Federation of Morocco. Br. Francesco Bravi, Vicar General, attended part of the Chapter of the Province of Lombardy, and worked with the Italian Secular Franciscans. The Minister General and Br. Jakab Várnai visited the Netherlands; Br. Jakab also attended the Chapter of Mats of the Province of Blessed Pacifico in France and the Province of the Three Companions in France and Belgium. Br. Šime Samac presided over the Chapter of the Province of the Assumption in Bosnia-Herzegovina, and also joined the Minister Gen-

eral in visiting two Provinces in Poland – the Province of Saint Mary of the Angels and the Province of the Immaculate Conception, both with headquarters in Kraków. Br. Finian McGinn attended the spring meeting of the English-Speaking Conference of the Order in Vilnius, Lithuania. Br. Juan Ignacio Muro and Br. Luis G. Cabrera H. attended the Franciscan Congress in Monterey, Mexico. Br. Luis also attended the Chapter of Mats of the Province of the Holy Gospel in Mexico. Br. Amaral Bernardo Amaral visited Libya during the Easter period. Br. Mario Favretto was at the Milan Chapter. Br. Ambrose Nguyen Van Si visited China. The Minister General attended a meeting of the Conference of the Ministers General of the First Order and the T.O.R., accompanied by Br. Stefano Recchia, who was reappointed Secretary of the Conference for a further term.

## 2. Visitation Reports

The Definitory studied and discussed the reports of the Canonical Visitation of two of the fraternities dependent on the Minister General: the Fraternity of the Penitentiaries of the

Basilica of St. John Lateran and the Fraternity of the College of St. Bonaventure in Grottaferata.

## 3. Election of Visitors

The following Visitors were elected by the General Definitory: Br. Gloriano Pazzini of the Province of Christ the King of Bologna, Italy, as Visitor for the Province of Saint Vigilius of Trent, Italy; Br. Giacinto D'Angelo of the Province of the Immaculate Conception of the BVM of Salerno, Italy, as Visitor for the Province of St. James of the Marches, Italy.

## 4. The Jubilee Fund

The Definitory received the report of the recent meeting of the Administrative Council of the Jubilee Fund and made decisions on some proposals. It also accepted the modifications in the Norms of the Fund recommended by the Council.

## 5. Approval of Particular Statutes

Proposed alterations in the Particular Statutes of some Provinces were considered, together with the recommendations of the Juridical Commission of the Order, and decisions made.

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## 6. Economic Matters

- The report of the external Auditor regarding the General Accounts was put before the Definitory; it will be circulated to the Provinces later.
- The General Treasurer, Br. Giancarlo Lati, also presented an update on work at the construction sites connected with the houses dependent on the Minister General.
- The recommendations of the Commission for Financial Requests were reviewed and allocations decided.
- The General Definitory received a report on the meeting held on 5 May 2007 by the Group for Collaboration on Financial Assistance (made up of various agencies in the Order which provide assistance for projects) and supported plans to streamline the coordination of information on applications and on the granting of assistance.

## 7. Meeting of Conference Presidents

During the second week of the Definitory meetings they met with the Presidents of the Conferences of the Order (May 7, 8 and 9). Topics addressed included the role of the Conferences in the animation and renewal of the Order, feedback on how the entities are embracing the vision and dynamic of the 2006 Extraordinary General Chapter, an update on the economic affairs of the General houses, and an initial exchange on the next General Chapter. After this meeting ended, the General Definitory reflected on the oral and written evaluation the Presidents had offered on the meeting, and discussed how to incorporate them in future planning.

## 8. Upcoming Meetings and Events.

The Definitory checked with the members involved in preparing various gath-

erings over future months, especially the Meeting with Franciscan Cardinals and Bishops in Assisi and Rome (June 18-22), and the "Under 10" Chapter of Mats in the Holy Land (first week of July). The Definitory also discussed participation in arrangements for the meeting of UFME (Union of Franciscan Ministers of Europe) which will be held in Sarajevo on October 9-14 2007, and for the meeting of the General Definitory with the ESC (English-Speaking Conference) at St. Bonaventure University, NY, in March-April of 2008.

## 9. Administrative Decisions

In two separate sessions the Definitory studied a large number of files involving administration and governance, and made decisions in their regard.

Br. Seán Collins, ofm  
Secretary General

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Fr. Marco Tasca, O.F.M.Conv. of the Province of St. Anthony (Padua - Italy) was elected as Minister General of the Order of the Friars Minor Conventual. Born June 9, 1957; temporary vows September 17, 1977; solemn profession 28 November, 1981; priestly ordination 19 March, 1983; Minister provincial since 2005.

Our Fraternal best wishes of All Good!

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## New Minister General for OFMConv





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# Meeting with the Conference Presidents

## Rome, 7 - 9 May 2007

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I thought it might be helpful if I gave you a summary of the information given the Presidents at our recent meeting at the Curia. The specific information I am speaking about concerns the Five Projects that are being undertaken by the Order. As we were informed in Vilnius, we will be getting a letter from the General asking for funding support for these projects. Giancarlo gave us an extensive presentation. I will not attempt to give you his whole presentation but here are the highlights.

### **The five projects are:**

- The Aula Magna at San Antonio: this will end of being the big Aula for 600, a conference room for 100, and two conference rooms for 50. There will be all the necessary services to take care of these including a cafeteria and
- bar. Everything must be brought up to EU standards. They began work April 4 and will conclude May 2008. Total cost will be 8.5 million euros. This is far more than we were told at the Chapter. The figure then was 3 million euros. However, the extent of the work needed was not clear at that time. For example, the EU is demanding that the wood of the seats in the Aula be maintained and used. This will be more expensive than just replacing the seats.
- The Rooms at San Antonio to be rented to the Lateran U. Begin April 4 and end September 2007. 40 rooms with chapel and own entrance. The rent will be 384,000 euros a year for six years and then adjusted. They expect to make a profit of 189,000 euros a

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year. I don't remember the cost of this part of the project.

- The Soup Kitchen at San Antonio: begin in June 2, 2007 and end February 2008. The dining room will be able to sit 128 at a time. They feed about 250 a day. It will include showers and a chapel, and entrance. The cost of the work is totally independent of the Order. The cost will come from donations and bequests. The ongoing operation is also independent of the Order's finances.
- St. Isidores: the cost of the renovation is 2.48 million euros. There will be 15 rooms with offices and bedrooms en suite. Plus two guest bedrooms for visiting scholars. The cost of this is a gift of the Irish province. In addition the Irish province is giving the income from the garage which is about 350,000 euros a year for the expenses of Grottoferata. Thus the General Order will not have to use its funds for the activity of the study center. In addition the old Grottoferata property will be leased which will bring in additional income.
- The Orphanage: Will begin work June 2007 and end Dec 2009. 62 rooms with 128 beds. Total cost is 8.8 million. The total cost of the projects (excluding the soup kitchen and St. Isidores) is 22 million euros.

### **Why are we doing this now?**

A lot of this property is not being utilized. We are not taking advantage of the resources we have. Need to develop extra income beyond the tax bands because in the wealthier nations the number of friars is decreasing and in the poorer nations the number of friars are increasing. Need a reserve fund at the Curia; this is just good business practice. The Soup Kitchen project is a visible sign of the Order's solidarity with the Poor.

How is all of this going to be paid for? good question. The Curia already has on hand 3 million euros; the General has commitments or pledges for another 3 to 4 million euros. He is going begging to the Provinces and that is why you are getting the letter. >If he can raise the rest through begging, then they have already talked to the banks about a loan. The Order has been given the highest level of credibility by the banks. The interest rate would be 4.2 percent. the other possibility is to borrow from Provinces who cannot give but can loan with no interest. Asked about how long it would take to pay back a loan of 10 million, Giancarlo indicated a ten year period. He is assuming that these various projects would be bringing in an income of about one million euros a year.

There was not much discussion among the Presidents. Some said they would prefer one project at a time rather than all five at once. Others said that they agreed with the long range plan of financial stability but did not know where the immediate money would come from. I got the impression that the immediacy comes from Jose who sees that this is the time to do it when he is general and has Giancarlo. If it is not done now, it might not get done and then the long range funding of the Order will still be an issue.

This is the best summary that I can give you. I hope it helps in your own discernment when you receive the begging letter from Jose. I will tell you that I did meet privately with him and told him about our meeting in Lithuania and our discussions around fundraising and the projects. He listened and was appreciative and said he could understand the concerns. That was about it.

At our Fall meeting I want to go through all of this again but will bring up the topic if anyone has further clarifications or something was not clear. I took good notes so I believe I have reported accurately.

**Mel Jurisich, OFM**



**INVITATION.** The Friars Minor throughout Europe (UFME), with the certainty that Francis of Assisi is a guiding light, still able to illuminate the way of our nations and to give hope to the hearts of our mankind, invite all young people – from 18-30 years old – throughout Europe to a meeting which is designed to help us rediscover the Franciscan roots of our continent.

**MOTIVATIONS.** The Franciscan charism, since the very beginning, has contributed to evangelize the European continent, to renew the Church through its initiative of charity and human promotion in regards to the poor, to the birth of new lifestyles and spirituality centered on man, community and the Gospel of Jesus Christ. We desire to offer all young people, whom are always sensitive to that which is most authentic and true, the possibility to know the gift which God has granted to Francis and Clare of Assisi and to those that today follow their footsteps in poverty and simple joy.

**TOGETHER IN ASSISI FROM 7-12 AUGUST 2007.** The places where Francis

encountered God and opened his arms towards the poor of his day are still a precious treasure where culture, art, history, grace and the Gospel speak to us. San Damiano, the Porziuncola, the Carceri, the basilicas of St. Francis and Clare, the medieval city ... all narrate and extraordinary adventure, both human and Christian, which has given new input to the life of our continent. Assisi is like the first step of an itinerary, which will continue throughout all European countries.

**THE PROGRAM.** You will be together with other young people from around Europe, all of whom sympathize with St. Francis as well as with friends of our friars, sharing your life experiences, praying and celebrating the faith that unites us, visiting the sites and meeting communities testify Francis' evangelical joy. The program offers, aside from a simple room and board, moments of joyful fraternity, cultural encounters, visits to the Franciscan sanctuaries, show and films, moments of prayer and spiritual teachings, and the meeting of authentic Franciscan witnesses.



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# EVANGELIUM OBSERVARE

## THE INSTRUMENTUM LABORIS

### *for the II Congress of the Moderators of Ongoing Formation, October 2007*

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The Instrumentum Laboris was thought out and redacted during the course of the XI International Council for Formation and Studies, held in Nairobi (Kenya) from the 5<sup>th</sup> to 15<sup>th</sup> February 2007. Following approval by the General Definitory, it is now sent out to the Moderators of Ongoing Formation as a preparatory document for the International Congress for the Moderators themselves (Assisi, 13<sup>th</sup> to 28<sup>th</sup> October 2007).

The first part of the Instrumentum Laboris presents a summary of the responses to the Questionnaire sent to each Entity. It is a broad and detailed view of what would be very useful to reflect on together, especially to identify the journey which still lies before us.

The second part contains the contents of the Congress in three points.

The first section begins with the primacy of the person, seen within the creative work of the Trinitarian God and endowed, in a special way, with the gift of freedom. The person, as the protagonist in his own formative journey within the fraternity and the real world, is, in this way, proposed

once again (cf. *RFF* 40, 42, 43).

The second section proposes integration between ongoing formation and evangelisation, the mission and justice, peace and the integrity of creation. Everyday life, the ordinary mission of the Friar and fraternity, and the real world are recovered as the primary places of ongoing formation.

The third section points out some means for ongoing formation, on which we will be asked to work during the Congress in order to up-date the 1995 document: "Ongoing Formation in the Order of Friars Minor".

The Congress which we are about to celebrate comes at a particular moment of the history of humanity, of the Church and of our Fraternity.

We are living in a possibly unique kind of change of epoch. The questions of peace and life bring the very future of humanity into play. The imbalance and unprecedented injustices in the distribution of the goods of creation and of wealth, especially on the continents of Africa, Asia and Latin-America, constitute an extraordinary appeal to our human and Christian con-

science. The threat to the environment questions us on the sustainability of our model of economic development. The growth in violence and in fundamentalism of various kinds constitutes a challenge to our capacity for peaceful co-existence between peoples and for ecumenical and inter-religious dialogue. The emergence of new and powerful Asiatic countries on the world scene makes that continent a decisive place for the future and obliges the West to re-think itself in a new way.

It is in this world that we live and it is to this world we are sent. May listening to the Word of God and the power of the franciscan charism enlighten our intelligence in order to situate ourselves within this extraordinary context in which our vocation is lived and also, therefore, our ongoing formation realised. We must always be, then, more aware that a great part of our future is being played out around the relaunch and profound change of our continuous formation. We are not living in a time of religious life when it is enough to put on patches or to find ways for survival.

We are forcibly asked by the Spirit, through the signs of the times, for a profound change of vision and of life in order to have a religious life that is really new during this change of epoch, as ours is.

As Br. José, our Minister General, reminded us in his Message to the XI International Council, “ongoing formation in its totality wishes to help us to live, already today, the *grace of the future*, which is the following of Christ lived in our time and with the heart and mind turned to Him, who comes in these our times also. A more profound and conscious adherence to the

Lord in faith is, therefore, decisive today for any project of renewal or re-foundation of our life. If we do not set out and if we do not find agreement about this incandescent core of the experience of faith, we can say that we will strive in vain in any work whatsoever! [...] I hope with all my heart that you will identify together the most urgent challenges so that we all may be able to accept a more decisive path of conversion and, therefore, of ongoing formation, with audacity and a new understanding so that we will not come to a halt in a nostalgia for the past or in the paralysis of a present

which we do not understand”.

Passion for and commitment to ongoing formation is totally at one with that course of transformation which the Order must carry out, in a special way, during the celebration of *the grace of our origins*.

The year 2007 is dedicated to the acceptance of the Gospel, the centre of every new initiative of Christian and consecrated life: we hope that the Council and the Congress dedicated to ongoing formation will help us to give shape and form to our audacity to live the Gospel.

The General Secretariat for Formation and Studies

Br. Alojzy Warot, ofm

Br. Massimo Fusarelli, ofm.

## ***Id-dokument shih jinsab fuq il-website ta' l-Ordni.***

### ***informazzjoni***

- Il-Ministru Provinċjal, Fra Paul Galea, ġie mistieden mill-Kummissarju Għoli għall-Malta fl-Ingilterra, Dr. Michael Refalo, biex imexxi ċ-ċelebrazzjoni tal-festi ta' Marija Bambina f'Londra, f'Settembru li ġej.
- Fra Ġużepp Camilleri riċentement għamel il-*pace-maker* tal-qalb. Nawgurawlu aktar saħħa.
- Fra Ġużepp Beneditt Xuereb u Fra Godfrey Micallef, u omm Fra Charles Grech qed jirċievu attenzjoni medika. Nitolbu għalihom.
- Niftakru wkoll fit-talb tagħna, fis-Sinjura Giovanna Micallef, omm Fra Albert, li fit-2 ta' Mejju, 2007 ngħaqdet mal-Ħallieq biex tfahħru għal dejjem. Il-funeral tagħha ġie ċċelebrat fil-knisja tagħna tar-Rabat.

***Agħtiha, O Mulej, il-mistrieħ fis-sliem!***

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# GENERAL CURIA OF THE ORDER OF FRIARS MINOR

## REPLIES TO THE QUESTIONNAIRE

### FROM THE PARTICIPANTS IN THE

### 'UNDER TEN' CHAPTER OF MATS

### IN THE HOLY LAND

### 30<sup>TH</sup> JUNE – 8<sup>TH</sup> JULY 2007

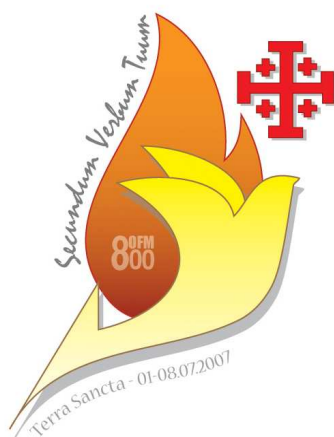
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Dear Brothers, with the aim of living the capitular experience as well as possible, the Preparatory Commission sent a questionnaire to each Entity (Province, Autonomous Custody) of the Order. We thought it was important to start out from the concrete situation lived by each Friar in the conviction that the Word of God, to which we wish to be attentive and trusting listeners, can be embodied in the life of each one, only if we recognise ourselves for what we are, with the lights and shadows which mark the living situation of our fraternities.

The Final Document of the 2006 Extraordinary General Chapter, "The Lord Speaks with us on the Road" (LSR), also supports this idea: "The process we have lived together has confirmed for us that what is most proper to the Franciscan way is to start out from life. That is to say, we start from the importance of practice in order to understand our vocation better. Theory illuminates life, but it can never substitute for it" (n. 10).

Replies from 44 of

the 125 Entities of the Order arrived, that is, 35.2% of the total. A reply did arrive from all the 15 Conferences. This means that, although we have only a little more than one third of the possible replies, it is sufficiently representative of the reality of the Order on the various continents.



#### Reading the data

1. Great differences are noted regarding the number of Under Ten Friars. It would be necessary to compare the number with the total number of Friars in each Entity in order to see what percentage is in the band of Under Ten. It is, therefore, impossible to make any further conclusions.

2. The Friars carry out a great variety of ac-

tivities, a sign of the fact that no contribution from the young Friars to the life of the Entities of the Order is precluded.

Here, in summary, is a list of the replies received, from the more frequent to the lesser frequent:

- parish pastoral activity;
- youth and vocational pastoral activity;
- Houses of initial formation (Masters and Vice-Masters);
- pastoral activity and teaching in schools;
- higher studies;
- provincial and local offices (Definitors, Secretaries, Guardians, Bursars, etc.);
- charitable work;
- itinerant evangelisation and preaching;
- sanctuaries;
- hospital pastoral work;
- *ad gentes* missions;
- assistance to the SFO and You.Fra;
- activity for justice and peace;
- work in the mass media of communications;
- inserted fraternities;
- catechesis and formation of the laity;
- contemplative communities and Houses of spirituality.

3. The number of Friars who left the Order also varies from Entity to Entity. This says nothing in itself, unless compared to the number of those who entered and of those who remain in the Order.

4. The results related to the attempt to give a response to the question on why people leave are most interesting. Keeping in mind that those who replied were interpreting what happened in the life of another (variable according to the subjectivity of the one replying), the replies can be concentrated into three broad areas:

- *the psycho-affective area*: poor human maturity, problems in relationships, difficulties in living celibacy;
- *the vocational area*: the progressive loss of the importance of prayer, crises of faith, loss of identity with the charism;
- *fraternal-formative area*: the lack of guidance and support in fraternity, little attention on the part of formators, a lack of discernment, powerful individualism, too heavy responsibility, absence of dialogue in fraternity, great differences between initial and ongoing formation, loss of motivation when faced by the gap between the ideal and reality.

5. On the question,

“Do you feel supported in your vocation?”, the replies, in general, were positive, but there is no lack of the realistic affirmation about difficulties in dialogue in fraternity and in support on the part of the government of the Province. The young Friars feel that, at times, they are engaged in carrying out the activities of the existing structures and that they are not appreciated for their charisms (even if this could mean, on the other hand, that trust has been placed in the young Friars, seeing that they are involved in every kind of activity, even with notable responsibility). The feeling of isolation, found in more than one reply, is not to be ignored. There are those who underline, however, the great support given by prayer in common and by working together. There are also those who are asked not only about how they can be supported in their vocation, but also about how they could give a contribution to improving the response to their vocation by their confreres.

6. The attitudes to the initiatives of one's own Entity towards the demands of present-day men and women are varied. For some, the Province is “limited” to carrying out, even competently, traditional pastoral services. This often means, in the interpretation of those answering the Questionnaire, a certain form of closure to what is new,

caused by the aging of the provincial fraternity, the reduction in the number of new vocations and the weight of historical structures. Others see the risk of being limited to the ‘always done’, with little projection or creativity, as well as being unprepared culturally.

We are put on our guard by anti-testimony and scandal (wealth, arrogance, power, abuses); a need is seen to take more care of the quality and authenticity of the life of prayer and fraternity is seen.

In general, however, the more or less successful attempt to continue to be “brothers of the people”, to be close to the people and their problems is noted. In this perspective, the calls for a style of evangelisation that is less self-referential and more capable of collaboration with other ecclesiastical subjects are to be underlined.

There is no lack of those who point out the poor inculturation of the franciscan message, especially, though not exclusively, in the countries of Latin America. The demand for more courage in the area of social commitment to the poor, to the missions, to those suffering from AIDS, to prisoners, to the area of JPIC and to the field of communications is also shared by many. Someone said, provocatively, that rather than responding to the expectations (non evangelical,



perhaps) of present-day mankind, it is necessary to ask if the Friars have anything to say to it. Finally, there is the perplexity, advanced in many points, of a big difference between initial formation, attentive and demanding, and ongoing formation, scarce and ineffective, and often left to the goodwill of the individual or is unbalanced by stressing cultural updating only.

7. The appeal for the re-foundation of the Order is, in general, well received. The demand for it is felt and the goodwill to do it is shared. It is held to be important to recover the fundamental values of our charism, even with the fall of numbers in many Entities. It is asked, at the same time, that it not be "imposed" from the General Curia, but that it be really felt by all by returning decidedly to the sources of our vocation, to the Gospel in particular. It is in this sense that the requests for a truer life, less estranged from the people, for the cultivation of the spirit of collaboration and of fraternity, and for working for justice within the Order and in society, are read. While some show there is interest and involvement, others complain of the sparse closeness and support on the part of the central government and do not know how to proceed. The important thing is that all these efforts at change and authenticity

should not be theoretical, but should push all to practical acts of conversion, both personal and communal, otherwise it will all end up as a delusion that would be even greater than the desire for re-foundation.

8. How can the fraternal life be improved? In this case also the responses are many. The Under Ten Friars have a realistic view of their fraternity and, except for the differences of history and culture of each Entity, they agree in identifying the directives along which the changes should be oriented (prayer life, fraternity, poverty, evangelisation and formation) with those of the "priorities" of the Order.

It seems that the requirement for a more profound and less "institutional" dialogue in fraternity, as well as the request for a serious spiritual accompaniment even after the stage of initial formation, should be stressed.

In addition, the demand to open up more to forms of collaboration, whether between Provinces or other ecclesiastical subjects, to take greater care of relations with the territory (the requirement of inculturation) and to avoid dispersion, which comes from long term projections, is manifested.

It is asked that we not concentrate only on internal problems linked to the fall in numbers or

to the maintenance of structures, but rather should we look to the future with more creativity and courage.

It is asked to deepen mutual knowledge and exchange in the Order, to increase the knowledge of languages and the use of the means of communications in order to facilitate dialogue; the Order is asked for less theory and more prophetic capacity for entering into praxis.

9. The opinions are very positive about the International Meetings of the young Friars. They are held to be useful for knowledge and encounter, for giving new enthusiasm and hope.

At the same time, various manifest a demand for an effective process in the Provinces later, a kind of "post-chapter" where all that emerges from the international meetings could be made to bear fruit on the local level. According to others, on the contrary, it would be still more fruitful to celebrate the meetings by Conference or with surrounding Provinces so that all the young Friars could participate and none the topics dealt with would run the risk of being too generic.

### **Preparing for the Chapter of Mats**

This is our reality. Without any pretensions at being exhaustive, the questionnaire has given us a more or less realistic understanding of our

presence and of our expectations in the reality where we live. Each Friar can have an overall view of the life of the Order through this “letter of data”, but should recognise that while some questions and challenges are specific only to our own cultures many problems and hopes unite us.

Like the disciples of Emmaus, faced by the difficulties of our life, we can be tempted to be discouraged, to close in on ourselves in a sterile criticism of the “system”.

“At this moment of our history, when we remember the *grace of our origins* in the context of the radical transformations of our world, we understand that the challenge we have before us is to go to the essential: to share on a more profoundly human and Christian level. That which we must put into practice in all our Provinces, Conferences and also on the level of the Order itself, is the same methodology as the story of Emmaus: The disciples, who started off being mendicants of meaning, broke their silence in order to establish dialogue. They learned to interpret their life and experience in the light of the Scriptures at the very time that the Lord enlightened their hearts. They stopped on their journey to ask Jesus to remain with them. In His mercy, He entered into their place of encounter and stayed with them.

What happened afterwards is fraternal communion: “Now while He was with them at table, He took the bread and said the blessing; then He broke it and handed it to them. And their eyes were opened and they recognised Him”. Later, they returned to their companions and shared with them, first of all by listening to them attentively, and then by narrating the story of the victory of life over death revealed definitively in the resurrection of Christ.

The underlying process is simple, as is everything that is fundamental: meeting; speaking about what has happened; sharing the Gospel, re-reading the Rule; praying to and praising God “for all his gifts”; celebrating fraternal communion; returning to our brothers of the fraternity and to our brothers and sisters of the entire world with the Good News which has transformed our lives” (LSR 44-45).

But “to interpret life, however, closeness to reality is not sufficient; it is necessary to look on reality with eyes of faith, that is to say, to live it on the basis of a profound relationship with God and with his Word in tangible communion with the Church. Following Bernard, his first companion, we have again asked Francis during this chapter: “What would be the best thing to do?” and he has repeated: “Let us go into

the Church tomorrow at dawn, take up the Gospel Book and seek the counsel of Christ.” “Let us return to the Gospel and our life will recover the *poetry*, the beauty and the enchantment of our origins ... Let us free the Gospel and the Gospel will set us free.” The hermeneutical key for the approach to the Gospel is precisely its potential to free us from all our slaveries” (LSR 14).

To prepare ourselves for the Chapter of Mats, which we will hold in the Holy Land from the 30<sup>th</sup> of June to the 8<sup>th</sup> of July, we ask you to reflect carefully on the data we have drawn from the replies to the questionnaire and ask you:

- a. what reactions do the realities of the Order, which emerge from the life of the “Under Tens”, arouse in you?
- b. which elements are indispensable to respond to frailties and to *pass from the good to the better*?
- c. what common lines of action can be offered to the Under Tens to elaborate a project to be made concrete in the different regions and Conferences?

We therefore ask each Delegate, after he has reflected on the data from the questionnaire, to listen to the Gospel and meditate on the excerpt of Luke 24, 13-35. It would be good for all the Friars Under Ten of your Entities

to carry out both the re-reading of the data and the meditation on the Gospel during a common gathering. If this is not possible, sent them the material and ask them to do it personally. The important thing is that these steps in the preparation for the Chapter of Mats would see everyone, all of us young Friars of the Or-

der, involved and placing ourselves in an attitude of listening to the only Word which can give us life. Let us pray for each other and let us feel responsible for the good success of this event of grace.

We entrust the pro-

gress of each Friar to the maternal intercession of Mary, the Lady of listening, the Virgin made Church, so that she may help us to make our life a place of reception for the Word of God and that He may really take up His abode in each one of us.

**May the Lord give you peace!  
The Friars of the Commission**

## **NAMES OF MEN AND WOMEN WHO LOST THEIR LIVES WHILE ON MISSION IN 2006**

Fr. Elie Koma	Burundi	S.J. Jesuit	Bujumbura (Burundi) – 4/2
Rev Andrea Santoro	Italy	Fidei Donum	Trabzon (Turkey) – 5/2
Fr. José Alfonso Moreira	Portugal	C.S.Sp. Spiritan	Bailundo (Angola) – 9/2
Rev Michael Gajere	Nigeria	Diocesan	Maiduguri (Nigeria) – 18/2
Sr M. Yermine Yamlean	Indonesia	Daughters of Our Lady of the Sacred Heart	Ambon (Indonesia) – 10/3
Rev Eusebio Ferrao	India	Diocesan	Goa (India) – 17/3
Mgr. Bruno Baldacci	Italia	Fidei Donum	Vitória da C. (Brazil) – 30/3
Rev Luis Montenegro	Argentina	Diocesan	Cordoba (Argentina) – 12/4
Sr Karen Klimczak	USA	Sisters of St Joseph of Buffalo	Buffalo (USA) – 14/4
Rev Galgalo Boru	Kenya	Diocesan	Lososia (Kenya) – April
Rev Jorge Piñango Mascareño	Venezuela	Diocesan	Caracas (Venezuela) – 24/4
Rev Josè Carlos Cearense	Brazil	Diocesan	Delta (Brazil) – 8/5
Rev Jude Kimeli Kibor	Kenya	Diocesan	Eldoret (Kenya) – 11/5
Friar Luis Herrera Moreno	Colombia	OFM Friars Minor	Bonda (Colombia) – 28/6
Rev John Mutiso Kivaya	Kenya	Diocesan	Tala (Kenya) – 31/7
Rev Chidi Okorie	Nigeria	Diocesan	Afikpo (Nigeria) – 4/8
Brother Augustine Taiwa	P.N. Guinea	St John of God Brothers	Port Moresby (P.N.G) – 28/8
Sr Leonella Sgorbati	Italy	ISMIC Consolata Missionaries	Mogadishu (Somalia) – 17/9
Rev Ricardo Antonio Romero	El Salvador	Diocesan	Acajutia (El Salvador) – 25/9
Rev Pascal Koné Naougnon	Peru	Diocesan	Divo (Cote d'Ivoire) – 31/10
Fr Waldyr dos Santos	Brazil	S.J. Jesuit	Angonia (Mozambique) – 6/11
Ms Idalina Neto Gomes	Portugal	Lay missionary	Angonia (Mozambique) – 6/11

**Friar Luis Alfonso Herrera Moreno, Franciscan (OFM) Colombian aged 46, stoned to death in a place called Bonda, Colombia. Friar Moreno was bursar at San Luis Beltran College, run by the Franciscan community of Santa Marta. On 28 June he went by car to do some errands. The next day he was found dead. The police suspect he was killed by robbers.**

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# informazzjoni

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## Chapter of Mats for the young Friars .

*Joseph Magro, OFM and Lorrie Zerafa, OFM are going to participate at the Chapter of Mats for the young friars of the Order, which is going to be held between 1st and the 8th July, 2007 in the Holy Land.*

### Programme

the place by Fra. Frederic Manns, OFM

Arrive at Jerusalem, the Convent of the Holy Savior. At 16:00 leave for Nazareth

July 1– Sunday. Nazareth. The mystery of the Incarnation

- Introduction of the friars participant  
Beginning Eucharist presided by the Minister General, Fra. José Rodríguez Carballo.  
Message about the place by Fra. Frederic Manns, OFM  
Concert in the evening

July 2– Monday. Nazareth. The Order today

- Talk by the Minister General  
Work and Sharing  
Festive evening and cultural sharing by the delegates

July 3– Tuesday. Nazareth. The Gospel, Rule of life.

- Talk The Gospel, Rule and Life by Fra. Lino Cignelli, OFM  
Work, group, sharing and dialogue  
In the evening, Rosary with torches in the piazza of the Basilica

July 4– Wednesday. Galilee. Vocation and mission

- Visit to Cafarnaum and Tabga  
Message and presentation of the place by Fra. Stanislaus Loffreda, OFM

July 5– Thursday. Mt. Tabor. Being transfigured by listening to the Word

- A day of Lectio Divina on Mt. Tabor. Presentation and message of

July 6– Friday. The way to Jerusalem. The passion of the Lord.

- Move to Jerusalem.  
Presentation and Message of the place by Fra Frederic Manns, OFM  
Baptismal liturgy at the Jordan River  
Eucharist at Getsemani  
Solemn entrance into the Holy Sepulcher  
Way of the Cross with the friars of the Custody of the Holy Land

July 7– Saturday. Jerusalem. The Lord has risen!

- Eucharist at the Holy Sepulcher, presided by the Custos of the Holy Land, Fra Pierbattista Pizzaballa.  
Talk by Fra Massimo Fusarelli, Secretary General of Formation and Studies: on the Road to the Future.  
Work, sharing, dialogue  
Dialogue with the Custos  
Festive evening with cultural presentations

July 8– Sunday. Betlehem. Let's begin brothers. Synthesis.

- Day at Betlehem.  
Presentation and message of the place: Fra Frederic Manns OFM.  
Working towards synthesis and conclusions. Message from the capitulars to the whole Order.  
CONCLUDING EUCHARIST. The Minister General presides.  
Renewal of profession  
Festive supper at Ain Karen



**Austin McCormack, ofm**

Phone 01483 893168

E-mail [austin@friars.org](mailto:austin@friars.org)

Mobile 07940 178108



**Franciscan Friary**

**Sample Oak Lane**

**Chilworth**

**Surrey GU4 8QR**

17 April 2007

My brothers,

I am grateful to the Minister General and honoured to be appointed visitator general to the Province of St. Paul, renowned for its loyal service to the Church and the Order, and with a history of Franciscan life lived openly and genuinely by friars generous in service and open in fraternity.

I look forward to meeting with each of you!

As you prepare for your chapter in May, 2008 the months ahead are a time of special grace and opportunity. We remember that the last General Chapter through our greeting: "May the Lord Give You Peace" invited us to be born again on the personal and institutional level, to return to the essentials of our experience of faith and spirituality, to fulfill the task entrusted to us as our moment of history. The five Priorities owned by the Order are a key to achieving such goals and understanding our identity as Friars Minor.

The purposes of the General Visitation are similar: "to evaluate and stimulate the activities of the fraternities and the province"; "to promote...the awareness of being participants in the life and activity of the whole Order"; and in the words of St. Clare quoted by the Minister General, to grow in serving the Lord faithfully, progressing "from good to better, from virtue to virtue" (1LtCI 32).

As a province you have been serious and zealous in following Francis and are urged to continue the good work you have begun. I feel privileged to join you on the journey and to learn from you.

I do not pretend to have much to offer except the promise to be with you and to listen to you. I've been a friar for 59 years, ordained for 51, a teacher for 40 years, provincial minister for 9 years.

Together let us ask the intercession of our Father Francis, Mary our Mother, the Apostle Paul and the special help of the Holy Spirit in the coming months.

Peace be with you.

Fraternally,

Brother Austin McCormack, ofm.  
General Visitator

## Mid-Definitorju Provincjali

**Fil-laqgħa tad-Definitorju Provincjali, li saret l-Erbgħa, 30 ta' Mejju 2007, fil-kunvent tal-Hamrun, id-Definitorju laqa' t-talba ta' Stephen Magro, OFM biex minn Ottubru li ġej jibda l-istudji tiegħu għas-saċerdozju minis-terjali. Huwa se jagħmel l-istudji mehtieġa fis-Seminarju ta' Ghawdex u għalhekk se jingħaqad mal-fraternita' ta' Ghawdex.**

## 1 Jum

0700 – 7.45 – Tifhir ta' Sbiħ il-Jum u Uffiċċju tal-Qari b'mument ta' Meditazzjoni  
0900 – 1000 - Guddies u Kant.  
Il-Kant li jiftaħ qalbna għal dak kollu li jrid imisna bih l-Ispirtu Qaddis.  
1000 - 1030 – Break  
1030 – 11.15 - Kelmtejn ta' introduzzjoni u sharing

Alla ma jisforzax lilu nnif-su fuqna. Dejjem iħallina liberi. Jiġbidna lejH imma jistenna lilna biex induru lejH. Meta naslu biex nlistnu «Abba Missier» ikun l-Ispirtu nnifsu li jgħati xhieda flimkien ma' l-ispirtu tagħna li aħna wlied Alla, u «jekk aħna wlied, aħna wkoll werrieta, werrieta ta' Alla, werrieta ma' Kristu» (Rum. 8, 14-17). U għalhekk huwa biss meta nircievu l-Ispirtu s-Santu bħala l-forza li tgħati l-ħajja lill-ispirtu tagħna, li nkunu nistgħu nagħrfu lil Ġesu bħala Mulej, Salvatur u iben Alla. Hadd ma jista' jgħid li «Ġesu Hu l-Mulej» jekk mhux permezz ta' l-Ispirtu (1 Kor 12, 13). Huwa l-Ispirtu li jiġi bil-

**Irtir Frangiskan**

**Bil-qawwa ta' l-Ispirtu ingeddu l-wegħdiet**



Porziuncola Retreat House, Bahar iċ-Ċagħaq  
3 - 7 ta' Settembru

qawwa tiegħU kollha, li mit-traduzzjoni Griega tal-kelma Spirtu Santu – Dunamis, (li tfisser dinamite) għandna ħjiel ta' x'nircievu meta ninfethu għall-Ispirtu. U jekk Ġesu' f'Ġwanni 7,37 jistedina « Min jieħdu l-għatx, jiġi għandi u jixrob » u jkompli « min jemmen fija minnu joħorgu xmajjar ta' ilma ħaj » Kif tkellimna l-Iskrittura dan Ġesu' qalu «għall-Ispirtu li kellhom jircievu.».

U hekk kif ninfethu għall-Ispirtu s-Santu, naraw li nibdew ngħatu aktar attenzjoni għall-

irwol li l-Ispirtu kellu fil-ħajja ta' Ġesu'. Huwa ċar mill-Iskrittura li l-ħajja pubblika ta' Ġesu' bdiet biss wara li l-Ispirtu s-Santu niżel fuqU fil-magħmudija tiegħU «Ġesu' mimli bl-Ispirtu s-Santu reġa lura mill-Ġordan, u kien imexxi mill-Ispirtu» (Luqa 4, 1). Infatti naraw li l-Ispirtu ħa lil Ġesu' fid-deżert għall-erbgħin gurnata ta' tentazzjoni.

Nindunaw f'dan il-kuntest li meta nintlew bl-Ispirtu insibu ruħna attakati u jiġuna tentazzjonijiet li qatt ma esperjenzajna qabel. Għalhekk isir

## informazzjoni

- Joseph Ciappara, OFM u Walter Vassallo, OFM iddeċidew li jibdew l-istudji għas-saċerdożju ministerjali minn din is-sena. L-istudji se jagħmluhom fl-Universita' ta' Malta.
- Hajr lil Fr. Emidio Cremona, li offra \$300 għall-ispejjeż ta' **L-AHBAR**. Nirringrazzjawh.

kwazi perikoluż li wara li naċċettaw lil-Ispirtu fina jgħaddi ż-żmien u ninsew minn min qed titmexxa ħajjitna u ma nibqgħux ngħixu b'imħabba ta' l-ubbidjenza lejn Ġesu' u dak kollu li tfisser li ngħixu fl-isfera tiegħu. Minflok ninfethu għar-rieda t'Alla, naddottaw irrieda tagħna bħal dik li tmexxiena.

U hawn fejn il-frott ta' l-Ispirtu hekk kif miktub f'Galatin 5, 22-23, l-imħabba, l-hena, is-sliem, is-sabar, il-ħniena, it-tjieba, il-fidi, il-ħlewwa, r-rażan, nitilfu s-sens tagħhom u nkunu vulnerabbli aktar għal dak li joffri ġisimna. Barra minn hekk, qatt ma nkunu nistgħu nerġgħu nesperjenzaw id-doni, jew ministeri mgħotija lilna bħala Knisja permezz ta' Pentecoste, doni li P. Raniero Cantalamessa jsejħilhom l-enerġija nuklejari tal-Knisja.

Mela jekk qed nitkellmu fuqU, dak li fl-essenza tiegħu skond il-kelma Griega huwa –dinaminte, u fl-Atti narawH li jasal fuq l-appostli bħala nar – nar qaddis mill-ġenna ngħid jien, għaliex ħafna ħin dak kollu li għandu jiġi trasmess permezz tagħna ndividwalment, permezz tagħna bħala Knisja, ma jinħasx – ma jidhirx.

Nistgħu aħna li rridu nwasslu lil Ġesu' lill-ħaddiehor u aħna li għandna aċċess biss lejn il-Missier permezz ta' l-Ispirtu ma nfittxux li niġġeddu fl-Ispirtu? Ġesu' kien kwazi kategoriku meta jkellem lil Nikodemu «tasew ngħidlek li jekk wiehed ma jitwelidx mill-ġdid, ma jistax jara s-Saltna ta' Alla... jekk wiehed ma jitwelidx mill-ilma u l-Ispirtu, ma jistax jidhol fis-Saltna ta' Alla.» U forsi kien għalhekk li Ġwanni Pawlu II għamel sejha biex it-tlett snin li ppreċedew il-ġubilew ta' 2000, jiġu dedikati lejn riflessjoni fuq it-tlett persuni tat-Trinita', u l-1998 kienet iddedikata li lill-Ispirtu is-Santu. P. Raniero Cantalamessa jgħidilna li l-Ispirtu s-Santu huwa l-ispazju spiritwali, l-ambjent li jgħati l-ħajja, fejn aħna nistgħu nsibu u niltaqgħu ma' Alla l-Missier u Ġesu' l-Iben.

U minn hawn hemm bżonn li nitilqgħu - Fi ftittxija u ftuħ fl-ispirtu tagħna li jinżel ferm aktar fil-fond minn

fejn se jasal l-kliem li se jintqal u jitwassal lilkom matul dawn il-ftit jiem. Hawnhekk fejn issir stedina formali minn Alla lilkom, fejn permezz ta' tiġdid ta' l-Ispirtu s-Santu fl-għeruq tal-ħajja tagħkom in-nar li niżel mis-sema fuq l-appostli jerga jmiss b'mod radikali l-ħajja ta' kull wiehed minnkom. U fejn il-frott u d-doni ta' l-Ispirtu s-Santu jsibu ħamrija fejn «jisplodu» u jdawwlu u jimlew ħajjitkom b'abbundanza u permezz tagħkom il-ħajja ta' daww kollha li Alla jgħogħbu jibgħat fi triqatkom.

Qiegħed wara l-bieb iħabbat... jistenna lilkom biex jidhol...

1130 – 1230: Eżekjiel 36, 26

*Ngħatikom qalb ġdida u ruħ ġdida nqiegħed go fikom; u nneħhi minn ġisimkom il-qalb tal-ġebel u nagħtikom qalb tal-laħam flokha.*

1230 – 1330: Lunch

1330 – 15.30: ħin ta' mistrieħ u talb individwali/Tea – Coffee break

1600 – 1700: Adorazzjoni - kant u talb ta' ringrazzjament

1715 – 1815: Li ngħixu f'Ġesu' hu li ngħixu skond l-Ispirtu tiegħu  
*Kol 1, 13 – 14 - ħelisna mill-ħakma tad-dlam u dahħalna fis-saltna ta' Ibnu l-maħbub, li bih għandna l-fidwa, l-maħfra tad-dnubiet.*

1900 – 1930: Għasar

## 2 Jum

0700 – 7.45: Tifhir ta' Sbiħ il-Jum u Uffiċċju tal-Qari b'mument ta' Meditazzjoni

0900 – 0930: Hsieb tal-ġurnata  
*Qrib il-Mulej lejn kull min isejjaħlu, lejn kull minn isejjaħlu fil-verita'. Salm 145, 18.*

Jekk irridu veru nsiru nafu lil xi ħadd irridu ngħaddu aktar ħin miegħu. It-talb huwa dak li jwassalna f'laqgħa mal-Mulej. Talb li mhux mimli bina, imma mimli bix-xenqa tagħna għal dak li jrid Hu. It-talb komunitarju huwa essenzi jali għall-Knisja, imma fit-talb individwali l-Ispirtu jagħmel hwejjegħ kbar u mhux kalkolabli b'għajnejn umani....

0930 – 1030: Quddies u kant/adorazz-



joni

1030 – 1100: Break

1130 – 1230: L-imħabba tal-Missier  
*La tibżax, għax jien fdejt看: jien sejjajt-  
lek b'ismek: inti tiegħi. Is. 43,1*

1230 – 1330: Ikel

1330 – 15.30: Hin ta' mistrieħ u talb  
individwali/Tea – Coffee break

1600 – 1630: Talb u Kant flimkien

1630 - 1730 : L-imħabba ta' Ġesu'

*Kif ħabbni Missieri, hekk ħabbejtkom  
jiena. Ibqgħu fl-imħabba tiegħi. Gw 15, 9*

1730 - 1830: Hin ta' sharing

1900 – 1930: Għasar

### 3 Jum

0700 – 7.45: Tifhir ta' Sbiħ il-Jum u  
Uffiċċju tal-Qari b'mument ta'

Meditazzjoni

0900 – 0930: Hsieb tal-ġurnata: *Imma  
meta jiġi fuqkom l-Ispirtu s-Santu, intom  
tirċievu l-qawwa u tkunu xhieda tiegħi.  
Att 1, 8*

Il-Mulej ma jridx li naħsbu biss fuq l-  
imħabba li jhobbna, u li nkunu nafu  
dwar il-qdusija tiegħu. Irid li anke llum,  
bħall-ewwel dixxipli f'Pentekoste aħna  
jkollna esperjenza. Jixtieq li jiltaqa'  
miegħek b'mod ġdid u qawwi biex int  
tagħraf b'mod tangibli li Hu viċin.

Ovvjament aħna kollha nies differenti, u  
l-esperjenza mhux l-istess għal kulhadd.  
Imma dik l-esperjenza li jrid magħna,  
hija relazzjoni ġdida, grazzja  
għal xenqa akbar biex nitolbu u  
nfahħruH u xenqa għal tiġdid f'dak  
kollu li nagħmlu – nibdew nagħmluh  
għaliH, għal Glorja tiegħu...

0930 – 1015: Quddies u kant/  
adorazzjoni

1015 – 1045: Break

10.45 – 11.30: Kant u adorazzjoni minn  
lajċi b'iffukar fuq talb għat-tiġdid ta' l-  
Ispirtu, b'talk u esperjenza minn  
individwu fuq id-differenza ta' l-Ispirtu  
fil-ħajja tiegħu jew tagħha.

1130 – 1230: Atti 2, 3- 4

*U dehrulhom ilsna qishom tan-nar, li  
tqassmu u qagħdu fuq kull wieħed minn-  
hom. Mtlew il-koll bl-Ispirtu s-Santu...*

1230 – 1330: Lunch

1330 – 15.30: Hin ta' mistrieħ u talb

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individwali/Tea – Coffee break

1600 – 17.00: Adorazzjoni/kant u talb  
ta' ringrazzjament

1715 – 1815: Għaliex żewġ rakkonti ta'  
Pentekoste fit-Testment l-ġdid: Dak ir-  
rakkontat minn Luqa f'Att 2, u hekk kif  
deskritt minn Ġwanni 20, 22. "*Hudu l-  
Ispirtu s-Santu*".

1900 – 1930: Għasar

### 4 Jum

0700 – 7.45: Tifhir ta' Sbiħ il-Jum u  
Uffiċċju tal-Qari b'mument ta'

Meditazzjoni

0900 – 0930: Hsieb tal-ġurnata

*Ejja Spirtu is-Santu, ejja...*

L-aktar kundizzjoni mportanti biex nir-  
ċievu l-Ispirtu s-Santu mhiex il-merti u  
l-virtujiet tagħna. Imma hija x-xenqa,  
bżonn vitali, għatx.... "*Min jieħdu l-għatx,  
jiġi għandi u jixrob....dan qalu għall l-  
Ispirtu li kellhom jirċievu...Gw 7, 39*

Hawn tinħass kemm wieħed għandu  
jixtieq li jagħmel tiegħu il-kliem ta' s-  
salm 63... Lilek herqan infittex... Ruhi  
bil-għatx għalik... Għalik imxennaq  
jiena, bħal art niexfa, maħruqa, bla  
ilma...

0930 – 1030: Quddies u kant b'sejħa  
għall-tiġdid fl-Ispirtu

1030 – 1100: Break

1130 – 1230: Rum 8, 11

*Jekk l-Ispirtu ta' dak li qajjem lil Ġesu'  
mill-imwiet jgħammar fikom, Alla stess li  
qajjem lil Kristu mill-imwiet iqajjem għall-  
ħajja wkoll il-ġisem mejjet tagħkom, bis-  
saħħa ta' l-Ispirtu li jgħammar fikom.*

1230 – 1330: Ikel

1330 – 15.30: Hin ta' mistrieħ u talb  
individwali/Tea – Coffee break

1600 – 1700: Talb u kant flimkien

1700 - 1730: Break

1730 - 1830: Lectio Divina fuq Gw 3,  
3-8

1900 – 1930: Għasar

### 5 Jum

0700 – 7.45: Tifhir ta' Sbiħ il-Jum u  
Uffiċċju tal-Qari b'mument ta'

Meditazzjoni

0900 – 1000: Hsieb tal-ġurnata *1 Cor 12,*

4-6 L-Ispirtu s-Santu għadu jfawwar il-Knisja bid-doni. Hadd ma jirċievi d-don ta' l-Ispirtu għalih innifsu għax l-Ispirtu jingħata għal bini tal-Knisja li hija l-ġisem ta' Kristu. Hin ta' sharing....

1000 – 1030: Break  
 1100 – 1130: Kant u talb u għat-tiġdid fl-Ispirtu u ringrazzjament  
 1130 – 1230: Quddies  
 1230 – 1330: Ikel  
 1330 – 15.30: Hin ta' mistrieħ u talb individwali/Tea – Coffee break  
 1600 – 1700: Talb u kant flimkien – Tiġdid tal-Professjoni

**Il-Vigarju Ġenerali ta' l-Ordni, Fra Francesco Bravi, OFM, kiteb ittra ta' ubbidjenza (22.05.07), fejn f'isem il-Ministru Ġeneral wera l-apprezzament lill-Provincja biex Fra Sandro Overend, OFM jingħaqad mal-fraternita' tal-Palestrina, fraternita' li se tkun tiddependi mill-Ministru Ġeneral tal-Ordni. Dan hu proġett gdid li l-Ordni qed iwettaq. Ara L-AĦBAR ta' Frar.**

## Għada it-Tnejn, 4 ta' Ġunju,

**Mons. Sylvester Magro, OFM Vigarju Ġenerali ta' Bengħazi u Mons. Giovanni Martinelli, OFM, Vigarju Ġenerali ta' Tripli se jagħmlu Vista Apostolorum lill-Qdusija Tiegħu l-Papa Benedittu XVI.**  
*Rapport shiħ kif ukoll ritratti se jkun ppublikati fil-ħarga li jmiss ta' L-AĦBAR*



## Irtir Inter-Frangiskan

*Porziuncola Retreat House, Baħar iċ-Ċagħaq*

**It-Tnejn sal-Ġimgħa, 5 - 9 ta' Settembru, 2007**

**P. Michael Camilleri, O.P.**

## Sorijiet Frangiskani Missjunarji ta' Marija imutu f'aċċidenti tat-traffiku

Fil-jiem li għaddew diversi sorijiet frangiskani Missjunarji ta' Marija (FMM) korrew u oħrajn mietu f'aċċidenti tat-traffiku:

- Kanada: Soru tmut u tnejn oħra korrew serjament.
- Indja: Erba' sorijiet imutu. Tnejn mietu fuq il-post u tnejn oħra mietu l-isptar.

# Esperjenza Frangiskana f'Assisi

Minn nhar it-Tnejn 30 ta' Lulju sa' 7 ta' Awissu 2007, Fra Joseph Magro, OFM, Animatur Vokazzjonali u Fra Stephen Magro, OFM, Mastru flimkien mal-istudenti Fra Walter Vassallo, ofm, Fra Joseph Ciappara, OFM u l-postulanti Joseph Cilia u Aaron Abdilla, sejrjn Assisi. Magħhom ser jingħaqdu żewġ żgħażaġħ li qed jagħmlu dixxerniment vokazzjonali, Clint Micallef minn San Ġwann u Andrea Diacono minn Hal-Balzan. L-iskop ta' din iż-żjara hu, li mhux biss iżuru l-postijiet qaddisa marbuta mal-ħajja ta' San Frangisk u Santa Klara, imma bħala grupp wieħed jagħmlu esperjenza ta' talb flimkien fil-kunvent ta' San Damjan.

F'dan is-santwarju, l-istudenti għamlu s-sena tan-novizzjat u huma (il-grupp) ser ikunu milqugħa minn din il-fraternita' ta' formazzjoni. Ser tkun anke okkażjoni biex iż-żewġ postulanti jaraw minn qabel l-ambjent li fih qed isir in-novizzjat u anki jiltaqgħu mal-aħwa tal-Provinċja Serafika li din is-sena qed jagħmlu s-sena tal-prova.

Fl-1 u t-2 ta' Awissu, jingħaqdu

flimkien ma' aħwa u mijiet oħra ta' pellegrini biex jiċċelebraw il-festa ta' Sidtna Marija, Sultana tal-Angli u Omm il-maħfra, il-festa tal-Porziuncola.

Wara din il-ġimgħa flimkien, l-istudenti Walter u Joseph, ser jibqgħu f'tit jem oħra f' Assisi mhux biss biex jerġgħu jiltaqgħu mas-sħabhom tan-novizzjat imma wkoll biex jagħmlu l-irtir tas-sena fuq is-sejha saċerdotali bħala għeluq tas-sena frangiskana u qabel jerġgħu jibdew l-istudji fl-Universita' ta' Malta. Dan ser jitmexxa minn Fra Luke, Olandiż. li għal dawn l-aħħar snin jiforma parti mil-fraternita' ta' San Damjan. Fr. Luke, kien għamel anke l-irtir ta' qabel il-professjoni solenni lil Fra Pierre Farrugia, OFM.

F'dan l-istess żmien numru kbir ta' żgħażaġħ mill-Ewropa kollha ser ikunu Assisi fuq il-passi ta' Frangisku.

Dawn l-esperjenzi f'Assisi, huma ta' nvestiment li l-Kunsill tal-Formazzjoni u l-Provinċja qed jagħmlu f'dawn il-kandidati, li huma l-futur tagħna. Grazzi lill-benefatturi li jagħmlu possibli dawn l-esperjenzi.



***Maħbubin ħuti fi Kristu, Maltin u Għawdxin, il-paċi magħkom. San Ġorġ Preca hu l-ewwel iben kanonizzat ta' l-art helwa tagħkom. Hu t-tieni missier tagħkom fil-fidi wara l-Appostlu San Pawl. Hu jitlob dejjem għalikom biex tkunu tassew ħbieb ta' l-Evangeli. San Ġorġ Preca, itlob għalina.***

**Angelus, Papa Benedittu XVI, 03.06.07  
Messagġ li l-Papa qrah bil-Malti ċar hafna.**

## KONT TAF LI

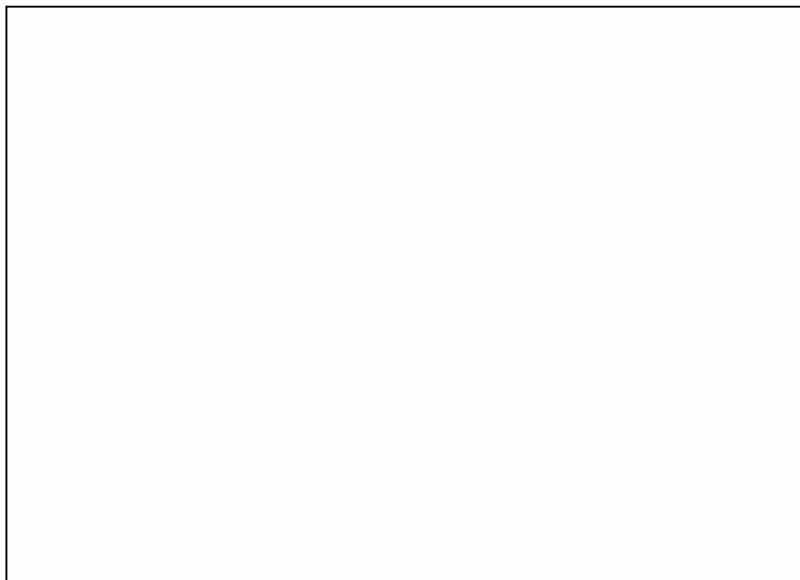
**Fra Gwido Schembri, OFM kien wieħed miż-żewġ studjużi li eżaminaw l-atti kollha tax-xhieda (88 persuna) u li kienu jikkonsistu f'1,578 pagna. Huwa ippreżenta r-rapport pożittiv fil-31 ta' Ġunju 1987. IL-MUMENT, 03.05.07.**



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# 75 Sena tas-Sorijiet Frangiskani tal-Qalb Bla Tebgha ta' Marija fil-Hamrun

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***Nhar is-Sibt, 12 ta' Mejju 2007, Mons. Arcisqof Pawlu Cremona, O.P. mexxa quddiesa konċelebrata b'radd il-hajr lil Alla tal-preżenza tas-Sorijiet Frangiskani tal-Qalb Bla Tebgha ta' Marija (ta' l-Egittu) fil-Hamrun. Għal din il-quddiesa ħadu sehem wkoll il-Ministru Provinċjal Fra Paul Galea, OFM, il-gwardjan u l-komunita' tal-Hamrun u diversi patrijiet tal-provinċja u saċerdoti oħra.***

Kien il-ħamsa u għoxrin ta' Awissu ta' 1859, meta Suor M. Katerina Troiani, illum "Beata" u "Fundatrici" tal-kongregazzjoni, flimkien ma'

ħames klawstrali oħra, ħalliet il-monasteru ta' Ferentino fiċ-Ċiocaria, l-Italja t'Isfel u bdiet triqtha lejn l-Egittu fejn kellha tkun il-missjoni tagħhom.

Fi triqthom lejn l-Egittu daħlu fil-port ta Malta u hawn faqqgħet sajjetta fil-bnazzi. Kien hawn li waslet l-aħbar tal-mewt tad-Delegat Appostoliku ta' l-Egittu, Mons. Guasco li kien għajtilhom biex imorru jiftħu monasteru fil-Kajr.

B'kuraġġ kbir u fehma soda Suor M. Caterina qalet lil sħabha dawn il kelmiet "Wasalna sa hawn, ninsabu bejn sema u ilma... nibqgħu sejrin lejn il-missjoni tagħna."

Din kienet l-ewwel u l-aħħar darba li Suor M. Ca-

terina sabet ruħha f' Malta. Fil-11 ta' Settembru 1859, waslu Lixandra u fl-14 ta' l-istess xahar daħlu fil-Kajr. Kienu l-patrijiet Frangiskani u n-nies tal-post fosthom il-familja Gatt li laqgħuhom b'ferħ kbir.

Fl-Egittu sabu ruħhom imdawrin b'faqar u miżerja fejn il-maġġoranza tan-nies kienu lsiera u s-sinjuri kapitalisti.

Hawn il-Beata Katerina Troiani ddeċidiet li tħalli l-klawsura u tiddedika ruħha għall-appostolat. Għalhekk kellha twaqqaf Istitut ġdid awtonomu biex twettaq din is-sejha t'Alla.

Il-Kongregazzjoni l-ġdida baqgħet tikber fl-Egittu u l-Italja ta' fuq. Izda ma setgħet qatt tinsa li l-gżira ta' Malta kienet hemm lesta biex tilqa' b'dirghajha miftuħin lis-sorijiet tagħha wara li Mons. Antonio Buhagiar OFM Cap talab il-preżenza tagħhom.

L-ewwel dar f' Malta kienet f' Ħaż-Żabbar u mbagħad infetħet dik tal-Birgu.

Fit-23 ta' Ottubru 1931, is-sorijiet bdew l-opra tagħhom fi Triq Maitland, il-Hamrun. Fid-19 ta' Marzu 1935, festa ta' San Ġużepp daħlu fil-kunvent il-ġdid fejn jinsabu illum.

L-iskola tal-Hamrun inbniet wara talba mill-ministeru Taljan ta' l-affarijiet barranin li kien wiegħed sussidju kull sena b'riżq dan l-impenn u t-tagħlim li kien meħtieġ.

Meta waslu biex jifthu l-iskola, il-gvern Inġliż ma tax il-permess li tinfetaħ. Dan ġara minħabba s-sitwazzjoni politika, anki għaliex mal-lingwa Inġliża u Franciża, ħjata, rakkmu, mużika u pittura kienu sa jgħallmu wkoll il-lingwa Taljana.

Wara ħafna talb u noveni u bil-ġhajjnuna ta' xi ħbieb, fl-aħħar il-permess ingħata u l-iskola nfetħet.

Naqraw fil-kronaka li f'dan iż-żmien is-sorijiet kellhom jissellfu xi flus biex jgħixu.

Din il-ġrajja li qegħdin ifakkru l-Aħwa Sorijiet Frangiskani tal-Qalb Bla Tebġha ta' Marija, hija tifkira ta' storja mimlija kuragg u sfidi. Tifkira ta' dak l-ispirtu missjunarju ta' l-istess Beata Katerina Troiani li għadu ħaj bejn dawn il-ħitan u kull fejn is-sorijiet taw il-ħidma tagħhom. Tifkira ta' dak l-ispirtu Frangiskan fis-semplicità tiegħu, spirtu ta' saġrifċju u dedikazzjoni.

Sal-ġurnata tallum, ħafna sorijiet, patrijiet u lajċi, b'serjetà kbira ddedikaw u qed jiddedikaw ħajjithom għall-edukazzjoni kemm nisranija u akkademika ta' ħafna żgħażaġħ biex bhala ċittadini Maltin isibu

posthom fis-soċjetà ta' żmienhom u jagħmlu unur lil Malta.

Attwalment is-sorijiet għandhom żewġ kunventi qrib il-patrijiet, jiġifieri l-

Hamrun u reċentement f'Bahar iċ-Ċagħaq. Fil-Hamrun huma jmexxu skola li tilqa' fiha aktar minn 600 studenta.



# Is-sbuhija tal-liturgija

Anton Farrugia, OFM

## Introduzzjoni

*Nobilem pulchritudinem:* is-sbuhija nobbli li titkellem dwarha l-Kostituzzjoni tal-Konċilju Vatikan II dwar il-Liturgija, huwa motiv tajjeb biex napprofondixxu r-rapport li jeżisti bejn is-sbuhija u l-liturgija. Jekk infatti minn banda r-referiment għall-Konċilu Vatikan II huwa neċessarju, minn naħa l-oħra, diskors fuq is-sbuhija u l-liturgija, jista' jsir biss b'referiment għaċ-ċelebrazzjoni.

Min għandu ftit taż-żmien jiftakar il-bidliet kbar li gabet magħha r-riforma liturgika mitluba mill-Konċilju Vatikan II. L-ewwel u qabel xejn ġew imġedda l-kotba liturgiċi b'żieda kbira ta' testi bibliċi u ewkologiċi; ġew semplifikati r-rubriki u l-ġesti, u l-ispaceji ċelebrattivi ġew determinati aħjar. Ġew ukoll imġedda l-ilbies, il-kant u l-mużika.

Minn liturgija karatterizzata minn uniformità, morna għal liturgija aktar qrib il-bniedem tal-lum, miftuħa aktar għall-addattament u għall-kulturi diversi li tesprimi Knisja-Komunjoni li thares lejn id-diversità mhux bħala element negattiv imma bħala arrikkiment ta' l-unità.

Din il-bidla kkaratterizzata b'mod speċjali l-

liturgija pontifikali tal-Papa Pawlu VI li anke permezz tat-televiżjoni riedet tidher bħala eżempju ta' kif għandu jiċċelebra kull isqof fil-Knisja tiegħu. Hekk il-Papa beda jidher mhux aktar bħala xi re imma sempliċement bħala l-isqof tal-Knisja ta' Ruma li tmexxi fl-imħabba l-Knejjes kollha.

## Is-sbuhija tal-liturgija

X'jiġifieri jkollok liturgija sabiħa? Tiggosta l-gosti tal-konsumaturi? Il-liturgija mhix konsum, mhix xi *supermarket* tal-Knisja! Il-liturgija hija qabel xejn *opera Dei*, għemil ta' Alla li jiġi mogħti lilna b'xejn u afdat f'idejna biex aħna nfahhru, nadurawh u rroddulu ħajr. Tajjeb għalhekk nistaqsu x'inhuma l-kriterji fundamentali tas-sbuhija fil-liturgija lil hinn mill-gosti u l-moda. Ikun żball kbir li napplikaw għall-liturgija sempliċement il-gosti tagħna.

Biex nifhemu s-sbuhija tal-liturgija rridu nitilqu mill-kuncett ta' Knisja *li hija fi Kristu, sacrament jiġifieri sinjal u strument ta' l-għaqda sħiħa ma' Alla u tax-xirka tal-bnedmin kollha*. F'dan is-sens, il-Knisja bħala sinjal, tagħmel possibbli li b'xi mod nipperċepixxu lil Kristu bħala sacrament ta'

salvazzjoni.

Is-sagramenti bħala atti tal-Knisja huma atti ta' Kristu għaliex il-Knisja ma tagħmel xejn li l-Mulej Ġesù ma qalilix biex tagħmel u għallimha tagħmel: *Aghmlu dan b'tifkira tiegħi*.

Is-sagramenti huma l-modalità kif Kristu jikko-munika lilna s-salvazzjoni tiegħu. Hekk meta l-Knisja tgħammed, Kristu stess ikun qed jgħammed u l-Papa San Ljun il-Kbir jgħid li dak li kien jidher fi Kristu għadda fis-sagramenti tal-Knisja.

Il-ġesti fil-liturgija huma mportanti għaliex huma l-ġesti ta' Ġesù. Fiċ-ċelebrazzjoni liturgika u fil-ġesti li l-liturgija tirrikjedi, l-Knisja tagħmel preżenti l-ġesti tal-Mulej Ġesù. F'dan is-sens, il-ġesti liturgiċi huma sbieħ minnhom infushom qabel dak kollu, sabiħ jew ikreh li nistgħu nżidu aħna!

Il-Vanġeli jipprezentawlna l-ġestwalità konkreta u umana ta' Ġesù li jimxi, jbierek, imiss, ifejjaq, jgħaffeg fit-tajn, jerfa' għajnejh lejn is-sema, jaqsam il-ħobż, jiehu f'idejh il-kalċi bl-inbid... Ġesti li l-liturgija tagħmel tagħha fiċ-ċelebrazzjoni tas-sagramenti mqaddsa. Imma x'jagħmel sabiħ il-ġesti tal-Mulej Ġesù? It-tiżjin tas-sala? Il-mod ta' kif il-mejda kienet

ejjija għall-ikla ta' l-Għid? Ċertament dan kollu jagħmel sabiħ imma s-sbuhija vera hija l-ġest ta' l-imħabba salvifika ta' Kristu għad-dixxipli tiegħu li *ħabbhom għall-aħħar*.

Il-Knisja hija u tir-repeti kull ġest li għamel il-Mulej Ġesù, ssibu sabiħ għax fih tagħraf il-ġest ta' l-imħabba tiegħu għalina. Is-sens tas-sbuhija fil-liturġija qabel ma jiddependi mill-arti, jiddependi mill-imħabba tal-misteru ta' l-Għid. F'dan is-sens, l-arti għandha bżonn tkun ewanġelizzata mill-imħabba. Ċelebrazzjoni sabiħa ma tiddependix biss mill-arkittettura, mit-tiżjin, mill-kant, mill-ilbies imma minn kemm tkun kapaċi tidher bħala ġest ta' mħabba li għamel Ġesù. Dan hu l-kmandament li rċevejna mingħandu kif jistqarr l-Appostlu Misserna San Pawl: *Jien irċevejt mingħand il-Mulej, it-tagħlim li għaddejt lilkom...*

Il-*"mandatum eucharisticum"* ta' Kristu jfakkarna li l-liturġija hija l-post privileġġat għall-qdusija tagħna lkoll, kemm bħala individwi kif ukoll bħala komunità. Dan għaliex il-qdusija anke fid-dimensjoni etika tagħha m'għandiex karattru legali imma ewkaristiku. Hija risposta għal *"charis"* ta' Alla manifestata fi Kristu u mmarkata mis-sens ta' gratitudini u ferħ. Minn hawn ir-rabta profonda li hemm bejn il-liturġija, l-qdusija u s-sbuhija. Sbuhija li trid

tikkaraterizza l-bini tal-knisja bħala post imdawwal, spazju ta' helsien u mhux ta' biża, ta' simpatija aktar milli ta' kontra posizzjoni, spazju ta' kondivizzjoni u solidarjetà, speċjalment ma' l-ifqar fost il-fqar. Din is-sbuhija trid tidher fiċ-ċelebrazzjoni tal-liturġija, fl-ispazji celebrativi tagħha imma l-aktar fil-persuni, l-gebel haj li jagħmel il-Knisja.

### **Ġest, kelma, żmien, spazju u ordni**

Jekk il-qdusija hija sbuhija fiha nnifisha, l-liturġija bħala azzjoni hija l-għemil qaddis tal-Knisja u fiha ta' kull nistrani, għemil sabiħ li jsir ġest, kelma, żmien, spazju u ordni.

Fil-liturġija, kull ġest huwa dejjem akkumpanjat mill-kelma. Kif jgħid il-Konċilju, kollox jiżvolgi ruħu *"per ritus et preces"*, riti u talbiet imdawwla u mogħtija l-hajja mill-Kelma. Madankollu l-kliem u l-ġesti, flimkien għandhom bżonn taż-żmien u ta' l-ispazju. Il-Verb magħmul bniedem kellu bżonn ta' żmien u spazju ukoll għall-ġesti tiegħu ta' salvazzjoni. F'dan is-sens, il-liturġija hija l-ispazju li għandu bżonn Kristu biex esprima ruħu u ż-żmien biex jirrakonta lilu nnifsu.

Fil-kotba liturġiċi nsibu ta' spiss l-espressjoni *"per anni circulum"* li tindika illi l-opra tas-salvazzjoni ta' Kristu hija ċelebrazzjoni mill-Knisja matul is-sena.

Il-moviment ċirkulari li jikkaratterizza ż-żmien tas-sena liturġika jindika l-progress fiż-żmien. Fil-fatt dan iż-żmien jagħtina l-possibiltà li nikkonvertu. Imma fil-liturġija l-ispazju u ż-żmien huma suġġetti għall-ordni. Il-liturġija minn natura tagħha stess tesigi ordni. Infatti ma teżistix ċelebrazzjoni liturġika mingħajr rubriki li huma indikazzjonijiet li l-Knisja tagħti, kif jixhdu l-eqdem kotba liturġiċi, għal ċelebrazzjoni sabiħa. Is-sbuhija tal-liturġija hija frott ukoll ta' l-ordni. Għalhekk il-kotba liturġiċi jibdwu dejjem bil-kelma *"ordo"*. L-ordni mitluba mill-liturġija tirrigwarda realtajiet differenti; mhux biss iż-żmien u l-ispazju imma anke ir-relazzjonijiet mal-persuni. Il-liturġija titlob ordni fina nfunna wkoll!

Erbgħin sena wara r-riforma liturġika mitluba mill-Konċilju Vatikan II, tajjeb li nistaqsu lilna nfunna kemm ir-riti u l-ġesti li nirreptu aħna huma tassew il-ġesti ta' Kristu. Il-liturġija li qed niċċelebraw hija spazju mogħti lil Kristu jew lilna nfunna? Iż-żmien liturġiku huwa żmien li fih Kristu juri ruħu jew żmien vojta? Il-liturġija tagħna minbarra ordni fiċ-ċelebrazzjoni hija għajn ta' ordni fir-rapporti tagħna ma' l-oħrajn?

Dawn il-mistoqsijiet jgħinuna nifmhu l-essenza tal-liturġija imma niċċaraw ukoll is-sens tal-partecipazzjoni attiva li



tant insista fuqha l-Konċilju.

### **L-ispazji celebrativi**

Ghedna li l-liturġija għandha bżonn ta' spazju. Xhieda ta' dan il-bżonn ta' spazju huma s-sinagogi tal-lhud li ġew mibdula fi knejjes insara, l-knejjes tas-Sirja, l-bażilici mibnija mill-Imperatur Kostantinu, l-knejjes bażilicali ta' Ruma, l-knejjes gotici u barokki. Dawn kollha juruna li mill-eqdem żminijiet tal-Kristjaneżmu sal-lum l-ispazju liturġiku dejjem kien importanti għall-komunitajiet insara. Sfortunatament il-knejjes tal-lum qed jinbnew minn nies li fil-liturġija jifhmu ftit li xejn bil-konsegwenza gravi li tinbet fihom malli tigi biex tiċcelebra fihom il-misteri qaddisa. Il-liturġija nfatti teħtieġ post fejn tiltaqa' l-komunità bħal ma kien il-portiku tal-knejjes antiki. Il-liturġija tipprevedi movimenti proċessjonali u waqfiet, ġewwa u barra l-bini tal-knisja bħal fis-sahra tal-lejl qaddis ta' l-Ghid. Iċ-ċelebrazzjoni għandha bżonn ta' postijiet fissi, anke fl-istess struttura ta' ġewwa l-knisja: il-fonti tal-magħmudija, s-sedja taċ-ċelebrant, l-ambone, l-altar.

L-aħjar post għar-rizerva ta' l-Ewkaristija wara ċ-ċelebrazzjoni tagħha, tibqa' xi kappella laterali, skond it-tradizzjoni antika tal-Knisja li nżammet fil-

knejjes katedrali u dawk kolleġġjali.

Ma' dawn rridu nżidu anke spazju li kull knisja għadu jkollha għal ċelebrazzjoni dinjituża tas-sagrament tal-maħfra. Biex tkun tidher ir-rabta li hemm bejn is-sagrament tal-qrar u dak tal-magħmudija, fl-istess struttura tal-knisja, tista' tigi studjata l-possibilità ta' kappella laterali oħra, li tkun tiġbor fiha kemm il-fonti tal-magħmudija bir-riserva għaž-żjut imqaddsa kif ukoll il-konfessjonarji għall-qrar.

Tajjeb li nżommu f'moħħna li dawn l-ispazji li semmejna mhumieq biss xi haġa tal-bżonn li titlob iċ-ċelebrazzjoni komunitarja tal-liturġija mqaddsa, imma manifestazzjoni tal-Knisja nnifisha, xbihat ta' l-istess identità tagħna nisranija. Fil-fatt il-liturġija tissoponi kemm is-saċerdozju komuni tal-fidili kif ukoll l-istruttura ministerjali li Kristu ried fil-Knisja tiegħu.

Għalhekk is-sedja tas-saċerdot fil-knisja u aktar u aktar il-katedra ta' l-isqof fil-knisja katedrali, trid tidher mhux bħala sempliċi siġġu biex joqgħod bil-qiegħda fuqu imma bħala l-post minn fejn fisem Kristu, r-ras tal-Knisja li hi l-ġisem mistiku tiegħu, jgħalliem u jmexxi lill-komunità nisranija li tingabar għaċ-ċelebrazzjoni tal-misteri qaddisa.

Minn naħa l-oħra, l-fonti tal-magħmudija li kif tenna s-Sinodu, postu

mhuwiewx fl-ispazju tal-presbiterju, fid-dehra tiegħu jrid esprimi l-ġuf tal-Knisja, li fiha kull nisrani jitwieled mill-ġdid fl-ilma u fl-Ispirtu s-Santu, huwa u jmut ma' Kristu biex iqum miegħu għall-ħajja ġdida. Hekk ukoll l-ambone, mzejjen bil-weraq u l-fjuri, huwa sinjal tal-qabar vojt, li jrid ifakkar lin-nisrani fit-thabbira tal-misteru tal-mewt u l-qawmien ta' Kristu u jgħinu jimmatura fil-fidi permezz tas-smiġh attent tal-Kelma ta' Alla, li hija thabbira dejiema tal-misteru ta' l-Ghid.

L-altar li fuqu jiġġedded is-sagrifiċċju tas-salib, huwa l-mejda fejn in-nisrani jgħix l-għaqda tiegħu ma' Kristu u ma' l-aħwa, fiċ-ċelebrazzjoni ta' l-ikla mqaddsa. Dawn l-elementi taċ-ċelebrazzjoni tal-misteri qaddisa, huma diġa' ikona fihom infushom. Għaldaqstant rridu noqgħodu attenti li l-kontribut artistiku ma jtellifx is-sinjal originali tagħhom, kif sar f'ċertu altari li saru godda biex ma nsemmux l-altari proviżorji fi għandna fil-magħġoranza tal-knejjes tagħna.

Elementi importanti oħra huma x-xbieha tal-Kurċifiss, hdejn jew fuq l-altar, li għandha tkun waħda devota u artistika kif ukoll il-gandlier għall-blandun ta' l-Ghid li għandu jsib postu hdejn l-ambone, anke matul iż-żmien tas-sena meta il-blandun magħmul mix-xemgħa (mhux pipe tal-

Plastic) ikun qieghed maġenb il-fonti tal-maġhmudija.

Hemm imbagħad l-Evangēljarju għat-thabbira tal-Vanġelu imma anke l-važi sagri bħall-*patena* jew iċ-*ciborium*, il-kalċi, l-ampolli għall-ilma u l-inbid kif ukoll għaž-żjut imqaddsa, il-buqar u l-baċir għall-ħasil ta' l-idejn u s-saqajn, kollha elementi li fl-għamla tagħhom għandhom ikunu artistiki u sbieħ bla ma jtellfu xejn mis-sens oriġinali tagħhom.

### **Il-ġmiel tal-ħolqien**

Il-liturġija tirrikjedi l-kollaborazzjoni tas-sensi tagħna, l-vista, s-smiġħ, ix-xamm, is-*sense of touch*. Il-liturġija tehtieg il-kontribut tax-xbihat, tal-mużika u l-kant, tad-dawl, tal-fjuri, tal-kuluri... Il-liturġija għandha bżonn ta' elementi oħra tal-ħolqien bħall-inbid, il-ħobż, l-ilma, ż-żejt, in-nar, l-irmied... F'dan is-sens il-liturġija bħal tilqa' fiha l-ħolqien kollu u tagħmel tagħha l-ġmiel tiegħu.

Dan jgħinna nifhemu li fil-liturġija mhux il-bniedem waħdu jfahhar lil Alla imma l-ħolqien kollu. Hawnhekk ta' min isemmi l-użu tajjeb tal-fjuri li jridu jzejnu u mhux jingumbraw l-ispazji taċ-ċelebrazzjoni.

### **Il-preparazzjoni taċ-ċelebrazzjoni**

Ċelebrazzjoni sabieħa tiddependi ħafna mill-mod ta' kif tkun ġiet ippreparata minn qabel.

Għalhekk il-kotba liturġiċi mġedda wara l-Konċilju Vatikan II huma introdotti minn daħla teoloġika-liturġika dwar ir-rit li trid tiġi studjata minn qabel.

Tajjeb li wiehed imur fuq il-post taċ-ċelebrazzjoni minn qabel u li jniżżel bil-miktub l-affarijiet li jkun hemm bżonn għaċ-ċelebrazzjoni. L-għażla tal-persuni għall-ministeri differenti taċ-ċelebrazzjoni hija importanti u prova maġhom qabel iċ-ċelebrazzjoni hija bżonjuża.

Tkun haġa tajba li fil-ħin qabel ma tibda' ċ-ċelebrazzjoni ssir preparazzjoni mmedjata permezz ta' persuna nkarigata apposta biex tiffavorixxi l-parteci-pazzjoni sħiħa tal-fidili.

Il-fuljetti bil-qari tal-Kelma t'Alla, t-talb u l-kant jistgħu jkunu ta' għajjnuna imma jridu jsiru minn nies kwalifikati u madankollu qatt ma jistgħu jieħdu post il-kotba liturġiċi veri u propri.

Il-preparazzjoni xjentifika hija mportanti kemm fost il-ministri ordnati kif ukoll fost il-ministri istitwiti jew inkarigati. Teżisti injuranza liturġika li ġejja minn nuqqas ta' tagħlim u li tirrifletti ruħha fil-mod ta' kif wiehed jiċċelebra u johloq ambjent għaċ-ċelebrazzjoni. Ir-riżultat huwa li n-nies jew tispiċċa tithawwad jew tiflef kull interess fil-liturġija.

### **Konkluzjoni**

Bdejna billi tajna ħarsa ħafifa lejn is-sagramentalità tal-Knisja biex nifhemu l-importanza tal-ġesti fil-liturġija u b'mod partikulari tal-ġest ta' Alla: Kristu stess li propju fiċ-ċelebrazzjoni liturġika jsir ġest tal-Knisja. Dan il-ġest fih innifsu għandu s-sbuhija tiegħu maġmula minn semplicità u mħabba. Is-sbuhija tal-liturġija mqaddsa hija qabel xejn is-sbuhija tas-semplicità u ta' l-imħabba tal-ġest ta' Kristu li trid tidher fis-semplicità tal-ġesti tagħna u s-sbuhija propja tas-sinjali u ta' l-elementi tal-ħolqien li l-liturġija tqieghed f'ordni u armonija fiż-żmien u fl-ispazju.

Ghedna li s-sbuhija tal-liturġija hija l-ordni li din jirnexilha tohloq ġewwa fina, fir-rapporti tagħna ma' ħutna, l-ordni li l-liturġija jirnexilha tohloq fir-rapport personali tagħna ma' Alla. Fl-istess waqt is-sbuhija tal-liturġija hija xi haġa li lilna tissuperana. Mhiex tant dik li tiġbed l-attenzjoni, li tidher permezz tal-ġesti, s-sinjali u l-elementi materjali daqskemm dik li ssir trasparenti permezz ta' dan kollu li semmejna.

F'dan is-sens, il-liturġija hija aktar sbuhija trasparenti milli sbuhija li tidher ma' l-ewwel daqqa t'għajn.

Jekk irridu liturġija tassew sabiħa rridu nħalluha tmexxina bl-ispirtu tagħha. Is-sbuhija

tal-liturġija titlob minn  
naħa tagħna xi ċaħda.  
Irridu niċhdu l-banalità, l-  
fantażija, l-kapriċċi  
tagħna. Barra minn hekk,  
il-liturġija rridu nagħtuha  
ż-żmien u l-ispazju li  
għandha bżonn. Bil-  
għaġġla, ma jistax ikollna  
liturġija sabiħa!  
Aktar milli l-inizjattiva  
tagħna, l-liturġija hija l-  
inizjativa ta' Alla li

jkellimna permezz tal-  
Kelma tiegħu, tat-talb, tal-  
ġesti, tal-mużika, tal-kant,  
tad-dawl u ta' l-elementi l-  
oħra li semmejna.  
Bħal biċċa xogħol  
mużikali, l-liturġija  
għandha bżonn ta' l-  
ispazju, taż-żmien, tas-  
skiet, tad-distakk minn  
nfusna biex il-kliem, il-  
ġesti u s-sinjali jkunu  
jistgħu jkellmuna fuq Alla.

Lilu ġieħ u gloria għal  
dejjem ta' dejjem. Amen.

1. *Ara Sacrosanctum concilium, 124.*
2. *Lumen gentium, 1.*
3. *Ara Sacrosanctum concilium, 7.*
4. *Ara Sacrosanctum concilium, 7, 21, 24, 48, 59.*
5. *Ara l-għanja tal-ħolqien ta' San Franġisk t'Assisi.*

# The Shepherd's last call

Reviewed by Norbert Ellul-Vincenti, OFM

*Minn Fomm ir-Ragħaj*  
(From the Shepherd's  
mouth), 2006, Media  
Centre, 109 pages, ISBN:  
978-99932-49-35-1

This is the eighteenth annual collection of the local Bishop's speeches. Until 1993, selections from the speeches were published, but since 1994, the success of the previous issues has argued in favour of their complete publication.

There are 27 speeches in the latest edition, including the homily Archbishop Mercieca made at his own valedictory Mass (18 January 2007) and that during the Ordination Ceremony of his successor, the Dominican Mgr. Paul Cremona (26 January 2007).

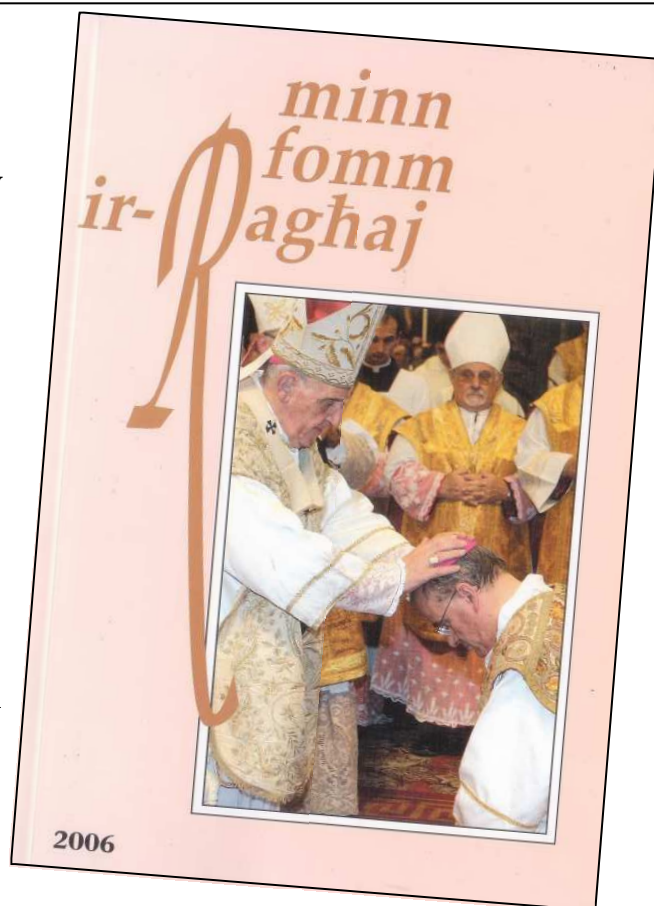
Mgr. Mercieca will go down in history as the man who knew how to pour oil over troubled water by keeping his counsel. He talked not in terms of building bridges but of

bringing down dividing walls. He knew how to keep silent and hold his peace. Some people would even say he kept his peace too much. But they would be doing him wrong. He came on during a very tricky time of

our history and he is, after all, his own man, and "probably" knows his pros and cons regarding his personal abilities more than any of us. He certainly knew how to act,

when necessary, and even to speak out when required. The present collection is a lasting proof of his solid teaching.

Other print proof rests in the previous edi-



tions of Minn fomm ir-Raghaj. A personal glimpse of what made him tick can be found in that dignified homily of his Last Mass, which must surely rank as one of the most eye-opening speeches of an outgoing leader in recorded Maltese history. There shine his profound humility, his wisdom, his tact, as well as his holiness. In asking for pardon for possible shortcomings and in his refusal to brag or make excuses, he bows out in the blinding glare of the Good Shepherd's lantern.

The contents of this book weigh heavily in favour of the family, being assailed massively abroad and, by a short-sighted imitation, also at home. He talks about the media's role in defending the family and the common good. He talks about the value of charity and the need for reconciliation and forgiveness.

He has words on the ethics of work and condemnation for violence as well as awareness of the difficulties and the need to beware of racism and separatism when strangers land on our shores looking for opportunities they missed at home.

He is shocked by EU Parliament's favouring of human embryonic stem cell research, re-iterates the Church's stand on human life beginning at the very moment of the piercing of the ovum, and asks for care, locally, to safeguard the dignity of new progeny.

He talks to the police about their role, the importance of their formation, their challenges, and the need to examine consciences in order to make sure that their services are truly altruistic and in favour of the citizen.

Everywhere, the Archbishop talks about peace, unity and the strength and dignity of the

family. This book is a worthy tribute to the Archbishop's last year in office.

Production is by media Centre, editing by the Public Relations Officer (Charles Buttigieg), and copy correction by Can. Karm Zammit. Stefan Cachia drew up the index.

The analytical index will help the reader find what he wants if he desires to read by subject of interest or if he is looking something up. It lists 133 different subjects treated by the Archbishop during his last year in the chair.

Of excellent quality, the photographs that are included, while they could have been more of a visual record of the period concerned, are restricted, this year, to the Archbishop's thanksgiving Mass and the Ordination of his successor.

The book can be obtained for Lm1 from the P.R.O. office at the Curia in Floriana.

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## HOLY LAND

### Franciscan Printing Press Moves House

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Located for 160 years in one of the courtyards of Saint Saviour's Monastery at Jerusalem's New Gate, the Franciscan Printing Press moved to a new location during the course of May, 2007. A business office at Saint Saviour's will still serve the Press' clients. It has been established in the small courtyard near the main door on Saint Francis Street, but can also be accessed by entering through the New Gate.

The move was necessary because of the renovations being made in view of bringing together all the Custody's administrative offices. The Press itself is now settled under the wings of the Bethpage convent on the eastern slopes of the Mount of Olives.

Buildings already belonging to the Custody of the Holy Land were restored and adapted for the use of the fifteen Palestinian employees of the Press. New Christian life will be brought to the neighborhood, since the Printing Press is adjacent to Saint Francis Residence, construction on which is almost finished and which will soon house seventy Christian families. This entirely new residence was built by the Custody as part of its work on behalf of the Christians of the Holy Land, and more specifically, its "Homes and Rentals" project that seeks to consolidate the Christian presence around the Holy Places.







# FRATERNITAS

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## On the road

All we have to do to catch a glimpse of the future of Franciscanism is to make us present-day Franciscans look at ourselves in a mirror: Is a constant commitment to the Gospel seen in us? Is gospel audacity perceivable in our lives? Or has the evangelical flame, which was glimpsed in the life of Francis and of many of our brothers during these 800 years of history, been extinguished? What we are now will not be the Franciscanism of the future. If we do not want the soul to dry up or the life to wither during our existence, if we do not wish to live in emptiness and to self-destruct, we have to return to the Gospel. Without commitment to the Word we will not preserve any embers for the future. If we do not give time to submerging ourselves in the Gospel because of the evangelical works we are carrying out, we are changing ourselves and the work we do into a god. If we do not want the next generation to be aborted or to be a still birth, let us return to the Gospel, let us be converted to the Gospel, let us have the audacity to live the Gospel.

What are we disposed to do on the individual, Entity or Conferences levels to revitalise our life and mission on the basis of the Gospel? What are the most urgent changes we are being asked to make in order to dare to live the Gospel?

(Meeting with the Presidents of Conferences, May 2007, Br. José Rodríguez Carballo, Minister General)

## Spain – A Holy Year at the Monastery of St. Toribio of Liébana in Cantabria

The Minister General blessed a statue of St. Francis and inaugurated a rotunda in his honour in Viveda (Santillana del Mar-Cantabria), on the 21<sup>st</sup> April 2007, at the conclusion of the celebration of the Holy Year in the monastery of St. Toribio de Liébana and of the 50 years since the return of the Franciscans to Santander. Present at the event were a numerous group of the Franciscan Family and the President of the Council of Cantabria, Mr. Miguel Ángel Revilla, accompanied by some Councillors. The bronze statue, the work of the sculptress Mercedes Rodríguez Elvira, represents “St. Francis of Assisi, evangelical pilgrim”. Written on the commemorative plaque is: “The Pilgrim Brother Francis, the Poverello of Assisi, passed this place. He lodged, according to the legend, in the medieval tower of the Calderon’s. 1214-2007. The Pilgrim Way of Santiago and Liébana”.

After the inauguration, the Minister General, accompanied by Br. Miguel Vallecillo, General Definitor, went to the nearby sanctuary of St. Toribio of Liébana, where he presided at the Eucharist for the official closing of the “Door of Pardon”. More than a million pilgrims from Spain, other European countries and from the American Continent passed through this doorway during the jubilee year (16<sup>th</sup> April 2006 – 21<sup>st</sup> April 2007). The “Lignum Crucis”, the largest piece of the cross of our Lord Jesus Christ, is preserved in this sanctuary, which has been served by the Friars of the Province of Arantzazu since 1961.

## Australia – Elective National Chapter of the SFO in Oceania

The elective Chapter of the National Fraternity of the SFO in Oceania was celebrated in Sydney from the 27<sup>th</sup> to the 29<sup>th</sup> April 2007. Lucy Almirañes, Counsellor to the Presidency, and Br. Ivan Matić, OFM, Assistant General to the SFO, presided over the elective Chapter in the name of the CIOFS Presidency.

About 50 Chapter Members and various regional Assistants were present at the Chapter. Present was Br. Carl Schafer, OFM, National Assistant to the SFO, who illustrated the situation of the spiritual

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and pastoral assistance on the national level. The text of the new National Statutes, which have to be ratified by the CIOFS Presidency, were also approved.

The election of the new National Council was held in the afternoon of the 28<sup>th</sup> April. Helen Britton was re-elected as the National Minister and Sandra Tilley was elected as International Councillor. As the international meeting of You.Fra, to be held in Sydney during the World Youth Day (15<sup>th</sup> – 20<sup>th</sup> July 2008), is being prepared, Br. Ivan presented a report on the Young Franciscans.

## **Poland – Formators in a Congress**

A Congress for OFM Formators of the North-Slavic Conference was held in the convent of Góra Św. Anny (Poland) from the 16<sup>th</sup> to the 21<sup>st</sup> April 2007. Friars engaged in formation from the Provinces of Poland, Slovakia, the Ukraine and a Polish Missionary in Tanzania participated. The Congress was organised by Br. Witosław Sztyk, OFM, who is in charge of a Formation House and is Secretary for Formation and Studies of the Conference, and Br. Sergiusz Bałdyga, OFM, Director of the “Three Companions” Vocational Reception Centre.

“The crisis, discouragement and apathy” was the topic of the Congress, which had the aim of deepening and improving the activity of the Formators of the North-Slavic Conference through the expert contributions of various speakers (Mrs. Maria Marquardt, Sr. Hilaria Hatko, Br. Emilian Gołąbek OFM, Br. Syrach Janicki OFM and Br. Sergiusz Bałdyga OFM) and the practical involvement of the participants in work-groups.

## **Spain – Once again on the road to Emmaus**

The young Friars of Spain and Portugal gathered together with Br. Giacomo Bini in Madrid during the week-end of the 20<sup>th</sup> to the 22<sup>nd</sup> of April to share a reflection on “Challenges and Proposals” which have to be faced on the basis of the charism and reality of the Friar Minor. Taking up the message of the Extraordinary General Chapter, it was stressed that, in order not to lose their joy ever again, the entire Order must return to Emmaus, to that place where the disciples, disillusioned and tired, met for the second time with the Risen Lord.

The Order of Friars Minor can be defined as “A contemplative Fraternity-in-mission”. Three elements of being a Friar are underlined in this definition: Fraternity, Prayer and Evangelisation. To discard one of the three would mean closing down the charism completely. All this must be lived in a dimension of renewal. Br. Giacomo invited all to jump the walls of our institutions by bringing the Gospel to the man on the street.

It is the Gospel which asks us to invent new ways and means of joyfully building fraternity which, in order to be placed at the disposal of the Spirit of God and be able to create new life each day, would break every image of Church that seeks to defend its own spaces. Today we are living a situation of excessive work, which impedes our being available to bring the renewal to fulfilment, which Br. Giacomo tried to centre on evangelisation on the basis of the fraternity.

The young Friars accepted the invitation to take risks. Every new experience, though brief, would never be a failure, it would be an experience, and every experience is a source of life. What did St. Francis get out of his visit to the Sultan of Egypt? Nothing! The greatest risk is not to take a risk. The meeting was like a glass of cold water at mid-day.

Br. Giacomo shared the beginning of his new mission: living in a European itinerant fraternity, initiated for the mission in whatever place it may be called to. One of the priorities of this new fraternity will be to strengthen the franciscan presence on the “Santiago Way”, to receive the pilgrims going to Compostela and also to involve the new itinerant fraternity of Vega de Valcarce in creating an international community composed of Friars of different languages.

## **Spain – Reception of pilgrims on the way to Santiago de Compostela**

“The St. Francis of Assisi Place of spirituality” will open its doors in the franciscan convent of Santiago de Compostela again this year, from the 15<sup>th</sup> June to the 10<sup>th</sup> September. It is a matter of a space reserved exclusively for the reception of pilgrims who arrive on foot or bicycle at the Cathedral

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of Santiago (Galicia, Spain) in accordance with the words of Francis: “accept all those who may come to you”.

More than 100,000 pilgrims passed through the Cathedral in 2006. A great increase in Italian pilgrims was noted.

The “Place of Spirituality” is a franciscan challenge on the Santiago Way. A part of the convent is assigned for the purpose of receiving the pilgrims and of offering them the possibility to spend the night free of charge and to share the franciscan spirituality around the Crucifix of San Damiano. It is, at the same time, a possibility to open up new horizons for ecumenism and inter-religious dialogue (seeing that many people who profess their faith in other Christian Churches, and even Buddhists, join the pilgrimage) in addition to pastoral work (the majority of pilgrims are Catholics).

The reception is made by Friars with the help of some volunteers or of those who reside in the convent during their stay in the city and share life and table with the fraternity of Santiago. Another 10 Friars from different parts of Europe, among them the Friars of the recently established Itinerant Fraternity and one Conventual Friar, will join the experience this summer.

For further information see: [www.franciscanos-santiago.org](http://www.franciscanos-santiago.org) (“albergue conventual para peregrinos cristianos”), or write to: [pacocastro7@hotmail.com](mailto:pacocastro7@hotmail.com).

## **Island of Mauritius – Formation Course, Visit and Elective Chapter of the SFO**

A course of formation on the SFO-You.Fra and spiritual assistance for Friars, Sisters and Secular Franciscans of the islands of Mauritius, Reunion and Madagascar, was held in the Foyer Fiat House in Rose-Hill, the Island of Mauritius, from the 13<sup>th</sup> to the 19<sup>th</sup> April 2008. The course was organised by the National Council of the SFO of the Island of Mauritius and the Presidency CIOFS, with help of the local Spiritual Assistants, Br. René Coutagne, OFM, and Br. Krisnah Ramsamy, OFM.

4 Friars, 19 Franciscan Missionary of Mary Sisters, 12 Secular Franciscans, 2 representatives of the You.Fra and one Secular Franciscan from Rwanda participated. The new National Assistant for Madagascar, Br. Roger Aimé Rabemahafaly, OFM, was also present.

The course was animated by Benedetto Lino, Counsellor to the Presidency, and Br. Ivan Matić, OFM, Assistant General to the SFO, in the name of the CIOFS Presidency.

The pastoral and fraternal visitation of the National Council of the SFO of the Island of Mauritius was held on the 20<sup>th</sup> April and the Elective National Chapter, in which Marie Thérèse Soobaroyen was elected National Minister and International Councillor, was held on the 21<sup>st</sup>-22<sup>nd</sup> April. There were about 80 Chapter members.

## **Benedict XVI will visit Assisi on the 17<sup>th</sup> June**

The Pope will arrive in the Umbrian town by helicopter and will be received by Msgr. Domenico Sorrentino, Archbishop, Bishop of Assisi-Nocera Umbra-Gualdo Tadino, and by other religious and civil authorities at Rivotorto.

He will go to San Damiano and then to Santa Chiara by car for a brief stop-off for prayer in private.

He will celebrate Mass in the lower Basilica of St. Francis at 10.00 hours and will recite the Angelus at the end. There will be lunch with the Bishops of Umbria, the religious community and retinue in the Sacred Convent at 13.00.

The Holy Father will also greet the German Capuchin Poor Clares.

There will be a meeting with the clergy and religious in the Cathedral of San Rufino at 16.45.

The day's programme will come to an end at St. Mary of the Angels with a private visit to the Porziuncola and a meeting with young people in the square in front of the Basilica.

## **Angola - Implantatio Ordinis**

The first two Angolan Friars Minor will make their Solemn Profession in June this year. The mission in Angola has twelve solemnly professed Friars, eleven Brazilians and one Colombian, who will be soon joined by the two newly professed Angolans.

The Entity has four Postulants and about twenty aspirants. It depends, legally, on the Immaculate Conception Province in Brazil.

## **The “St. Francis of Assisi: evangelisation and theology” award**

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The Pontifical University Antonianum has established the “St. Francis of Assisi: evangelisation and theology” award, to be given for scientific publications of a franciscan nature which deal with the following themes: Sacred Scripture, theology, law and philosophy – the history of the Order of Friars Minor – values of the Gospel and fundamental rights in the legislation of religious institutes – matrimony and the family in the problems of the third millennium in the light of documents of the Church Magisterium.

The publications, of at least 50,000 words, should arrive to the Rector Magnificus by the 30<sup>th</sup> November 2008, and they will be judged by a commission established by the academic authorities of the Antonianum.

<http://www.antonianum.ofm.org/>

## Service for Dialogue

The Commission for the Service of Dialogue of the Order is preparing, with the approval of the General Definitory, a Congress on our franciscan presence in countries of a Muslim majority or where there is a significant Muslim minority, to be held in the **General Curia, from the 18<sup>th</sup> to the 21<sup>st</sup> September 2007**.

This is one of the objectives fixed at the beginning of the three-year period in the area of inter-religious dialogue, taking advantage of the celebration of the XXV Anniversary of the first Congress of Franciscans who live among Muslims, held in Assisi in 1982, and of the X Anniversary of the most recent one, held in Sarajevo in 1997. For further information contact Br. Miguel Vallecillo: [mvallecillo@ofm.org](mailto:mvallecillo@ofm.org).

## France – Appointment of the Archbishop of Strasbourg

Vatican City, 21<sup>st</sup> April 2007 - Benedict XVI appointed Msgr. Jean-Pierre Grallet, OFM, Titular Bishop of Dardano and Auxiliary in the Archdiocese of Strasbourg (France) since the 27<sup>th</sup> September 2004, to be the Archbishop of Strasbourg.

Msgr. Grallet took possession of the Archdiocese on the 13<sup>th</sup> May 2007.

## Big/small news

\* **Franciscans between authority and obedience:** The Franciscan Institute of Spirituality at the Pontifical University *Antonianum* ([Pontificia Università Antoniana](http://www.pontificiauniversitaantoniana.it)) of Rome held its annual Study day on the topic: “Authority and obedience; The present debate in the consecrated life and in the Franciscan Family” on the 27<sup>th</sup> April 2007.

**Meeting of Franciscan Bishops in Assisi:** The Minister General has invited the OFM Bishops of the whole world to a meeting with the General Definitory on the occasion of the VIII Centenary of the foundation of our Order.

The meeting will be held in Assisi and Rome from the 18<sup>th</sup> to the 22<sup>nd</sup> June this year. There will be a solemn concelebration in St. John Latern, presided by a delegate of the Holy Father. A special audience with the Pope has been requested.

\* **Br. Maurizio Faggioni**, of the Province of St. Francis ‘Stigmatised’ (Italy), was appointed a Counsellor to the Tribunal of the Apostolic Penitentiary by Benedict XVI on the 16<sup>th</sup> May 2007.

\* **Assisi – Meeting of European young people, 2007:** The Friars Minor of Europe (UFME), in the certainty that Francis of Assisi is a light still capable of illuminating the path of our peoples and of giving hope to the hearts of present-day men and women, invite young Europeans – from 18 to 30 years of age – to meet in order to discover the franciscan roots of our continent. See the web-site: <http://www.assisi2007.org>

## New Ministers Provincial

**Br. Vítor José Melícias Lopes** was elected Minister Provincial of the Holy Martyrs of Morocco



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Province (Portugal).

**Br. Paolo Fantaccini** was elected Minister Provincial of the St. Francis 'Stigmatised' Province (Italy).

**Br. Norbert Plogmann** was re-elected Minister Provincial of the Holy Cross Province (Germany).

**Br. Hadrian W. Koch** was elected Minister Provincial of the St. Elizabeth Province (Germany).

**Br. Ivan Sesar** was elected Minister Provincial of the Assumption of the BVM Province (Bosnia – Herzegovina).

**Br. Francesco Lanzillotta** was elected Minister Provincial of the Seven Holy Martyrs Province in Calabria (Italy).

**Br. Agostino Esposito** was elected Minister Provincial of the Sacred Heart of Jesus Province (Italy).

## **New Visitors General**

**Br. Gloriano Pazzini**, Province of Christ the King, Italy, to the St. Vigil Province in Trent, Italy.

**Br. Giacinto D'Angelo**, Province of the Immaculate Conception of the BVM, Italy, to the St. James of the Marche Province, Italy.

## **Agenda of the Minister General**

**1<sup>st</sup> to 5<sup>th</sup> June:** Visit to the Province of St. Peter Baptist (Philippines).

**9<sup>th</sup> to 13<sup>th</sup> June:** Visit to the Province of St. Francis Solano (Peru).

**17<sup>th</sup> June:** Assisi, meeting with the Holy Father Benedict XVI on his pastoral visit.

**18<sup>th</sup> to 22<sup>nd</sup> June:** Meeting of the Minister and Definitory General with OFM Cardinals and Bishops, Assisi and Rome.

**25<sup>th</sup> to 27<sup>th</sup> June:** Meeting with the Friars in initial formation from the North-Slavic Conference at Calvary (Poland).

**29<sup>th</sup> to 30<sup>th</sup> June:** Celebration of the Chapter of Mats for young Friars of the Order, together with the General Definitory, in the Holy Land.

## **The year 2007: *Let us dare to live the Gospel!***

During 2007, we are asked, in the spirit of The Grace of our Origins, to dare to live the Gospel and we are reminded, in a special way, of the encounter of Francis with the Gospel text of the sending of the disciples of Jesus on mission. "Where are we going?" Towards concrete and prophetic choices in view of the projection of our life and mission. The elaboration of a project of life and evangelisation, rather than being a technical activity, is an exercise in personal and communal discernment. This presupposes an environment of hope, the avoiding of attitudes of conservatism and of pragmatism. To project is to be creative in the present and open to the future. It is, therefore, necessary to know how to read and interpret the signs of the times in the light of faith and of the founding experiences of the charism, while keeping both the internal and the external realities of the fraternity in mind. From discernment are born decisions and orientations which root our evangelisation in the quality of evangelical life, without superficial or suffocating idealisms.. It could happen that "the courage to begin unknown ways of presence and witness" or of "abandoning some social and ecclesiastical situations in order to choose with greater decision the places of frontier and marginality" will be asked of us. Perhaps, also, we could be asked to make a global review of our life and evangelisation in our different presences and forms, always in a path of fraternity and ecclesiastical communion.

Director responsible: Gino Concetti - Redactor: Robert Bahčič

Internet: <http://www.ofm.org/fraternitas>. Email: [rbahcic@ofm.org](mailto:rbahcic@ofm.org)

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**Mons. Mario Grech, isqof ta' Ghawdex, kiteb ittra (26.05.07) ta' ringrazzjament lil Fra Twanny Chircop, OFM, Kummissarju ta' l-Art Imqaddsa, ghal mod kif gie organizzat il-pellegrinagg li hu ha sehem. Kif qal Mons. Mario, "nixtieq infissirlek is-sodisfazzjon pastorali tieghi ghall-mod kif gharajt torganizza u tmexxi din it-talba... Inroddlok hajr ukoll ghal dan l-"apostolat" specifiku li qed twettaq." Ara p. 40-41**

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# Third Order Regular Franciscans Elect Superior

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LORETTO, Pennsylvania, May 27, 2007. The Franciscans of the Third Order Regular have elected American Father Michael Higgins as their new superior. The 56-year-old Franciscan was elected as Minister General on Sunday at the 110th General Chapter at St. Francis University in Loretto. Father Higgins succeeds Father Ilija Zivcovic, a friar from the Croatian province, who held the post for the past six years.

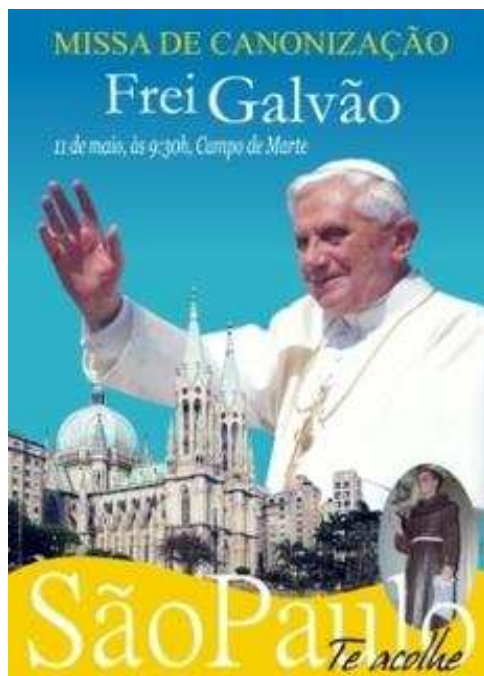
Michael Higgins was born in Boston in 1951, and entered the Franciscan Third Order Regular (TOR) Province of the Most Sacred Heart of Jesus in 1978. After his novitiate in Winchester, Virginia, he made his profession of simple vows in June 1980, and of solemn vows in June 1984. He was ordained a priest in June 1985.

Father Higgins has a doctorate in sacred theology from the Antonianum in Rome, 1999, and is nearing completion of another in higher education administration at Capella University in Minneapolis, defending his dissertation in June. Father Higgins has taught theology, religious studies, and Franciscan spirituality at the Franciscan University of Steubenville, Ohio, and at St. Francis University in Loretto, Pennsylvania. He served as director of novices for eight years and has worked as a spiritual assistant of the Secular Franciscan Order. Since 2001, Father Higgins has served as vicar general of the order.

The 110th General Chapter consists of 38 TOR Franciscans representing over 1,000 professed religious in 16 nations.

**Il-Papa Benedittu XVI  
f'Assisi fis-17 ta'  
Ġunju, 2007**





Il-faċċata tal-ktejjeb tal-liturġija li tqassam għall-kanonizzazzjoni ta' l-ewwel qaddis Braziljan San Antônio de Santa' Ana Galvão, OFM.

### FESTI U BIRTHDAYS

1. Fra Ġustinu Sciortino
2. Fra Marcellino Micallef
6. Fra Norbert Ellul Vincenti
13. Fra Anthony Vella  
Fra Anthony Chircop  
Fra Anthony Briffa
16. Fra Anton Farrugia  
Fra Guido Schembri  
Fra Ġwann Azzopardi  
Fra Ġwann Abela  
Fra John Muscat
29. Fra Pietru Pawl Meilak  
Fra Pierre Farrugia
30. Fra Raymond Camilleri

### Ġ U N J U

7. Fra Anthony Briffa
8. Fra Pierre Farrugia
9. Fra Bernardin Sant
27. Fra Norbert Ellul  
Vincenti  
Fra Leo M. Ciantar

13. Fra Nerik Cassar
14. Fra Kamillu Aquilina  
Fra Charles Wickman  
Fra Charles Diacono  
Fra Charles Grech
25. Fra Christopher Farrugia

### LULJU

1. Fra Ġużepp B. Xuereb  
Fra George Bugeja
4. Fra Ġużepp Vella  
Fra Raymond  
Camilleri
7. Fra Albert Gauci
18. Fra Ġorġ Aquilina
27. Fra Ġustinu  
Sciortino

## Awguri u Xewqat Sbieh!

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