ħajja Salesjana

MEJJU-ĠUNJU 2009
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Don Bosco u Il-Madonna tal-Konsolata

Why the World Needs Salesians

Għeluq il-50 Sena mill-Mewt ta' Piju XII

SALESIANS DON BOSCO

Fl-1877, Dun Bosco beda jippubblika "Il Bibliofilo Cattolico". Wara sentejn, semmih - Bollettino Salesiano". Kien joħorġu bi ħsieb li jgħaqqad lil dawk kollha li għandhom għal qalbhom il-ħidma Salesjana fid-dinja kollha, billi jwasslilhom tagħrif fuq il-ħajja tal-Kongregazzjoni Salesjana. Tagħlim siewi għall-ħajja Nisranija. Insibuh imxerred mad-dinja kif iddur, mitbugħ f'aktar minn għoxrin ilsien ewlieni ... fosthom il-Malti wkoll fiċ-ċokon tiegħu. F'sena jitqassmu 'l fuq minn għaxar miljun kopja. Hawn Malta joħroġ taħt l-isem 'ħajja Salesjana' u kull xahrejn, barra x-xhur tas-sajf – Lulju, u Awissu. Jitqassam b'xejn lil kull min jitolbu. Għalhekk wieħed jista' jikteb lill-Editur:

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Ħajr minn qalbna lill-ħbieb tagħna li jibagħtu xi ħaġa tal-flus għan-nefqa biex il-Ħajja Salesjana jista' jintbagħat b'xejn lil

- Dawk li mqar bit-talb tagħhom jgħinu fil-ħidma Salesjana
- Dawk li jgħinu l-vokazzjonijiet għall-ħajja Reliġjuża Salesjana

Infakkru lill-qarrejja tagħna li l-ħidma Salesjana Maltija tinfirex ukoll fl-Afrika ta' fuq, fit-Tuneżija.

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SALESIANS DON BOSCO

Qima Lejn il-Papa

Il-komunità Salesjana, kull filgħodu, tinġabar għat-talb u tispiċċa l-laqgħa tagħha b'talba ta' konsagrazzjoni. Waħda mill-eqdem talbiet li għandha hija ndirizzata lil Marija Għajnuna ta' l-Insara, u fiha jingħad dan il-kliem, "…għallem lilna wkoll kif nikbru…fil-qima tagħna lejn il-Papa u l-Isqfijiet kollha.''

Aħna nħobbu ngħidu li Dun Bosco ħallielna tlitt imħabbiet speċjali: lejn l-Ewkaristija, lejn Marija Għajnuna ta' l-Insara u lejn il-Papa. Dawn aħna nippriedkawhom u nxerrduhom kull fejn immorru, u ngħallmuhom lill-istudenti nsara kollha tagħna. Nafu li fil-ħajja ta' Dun Bosco kif ukoll fl-istorja tal-Kongregazzjoni tagħna tinsab aktar minn okkażjoni waħda meta l-Papa wera xi xewqa minn tiegħu mas-Superjur tagħna, u dan malajr ra kif għamel sabiex il-kongregazzjoni twettaqha. B'kuraġġ u sagrifiċċju, kienu jinstabu Salesjani sabiex jitwettaq dak il-proġett mixtieq mill-Papa.

Issa din is-sena qiegħdin infakkru s-70 sena minn meta l-Papa Piju XII kien ġie elett Papa: 2 ta' Marzu 1939. Dan waqt li s-sena l-oħra l-Knisja fakkret il-50 sena mill-mewt tiegħu: 9 ta' Ottubru 1958. F'din id-data l-Papa Benedittu XVI, fuq talba tal-Kongregazzjoni għall-Kawżi tal-Qaddisin, iddikjara lil Piu XII 'Venerabbli'. Kien ittamat li dan ir-rikonoxximent tal-virtujiet ta' Papa Pacelli jwassal fit-tiemha l-kontroversja fuq jekk hu kienx ħadem biżżejjed biex jiddefendi u jgħin lil-Lhud u vittmi oħra tan-Nazi. Imma dak li ġara kien li xi persunaġġi, Lhud u mhumiex, minn diversi bnadi tad-dinja, talbu lill-Papa jwaqqaf dan il-proċess lejn il-qdusija ta' Piu XII. Xi whud kienu totalment kuntrarju, oħrajn talbu li jgħaddi aktar żmien sakemm ma jiġux studjati dokumenti li hemm fil-Vatikan fuq dan il-każ.

Ta' min jaqra u jistudja dan il-perjodu ta' l-iStorja: Storja tal-Knisja u Storja ta' l-Ewropa. Ħafna dokumenti qiegħdin jiġu miflija u qed jinkixfu veritajiet moħbija. Aħna s-Salesjani wkoll qiegħdin nagħtu s-sehem tagħna f'dan, kif tistgħu taqraw f'din il-ħarġa ta' 'hajja Salesjana' f'artiklu fuq is-Simposium li sar f'Ġerusalem, 'Pius XII and the Holocaust'. Aqraw ukoll l-istorja ta' dan il-Papa fl-artiklu l-ieħor, 'Għeluq il-50 Sena mill-Mewt ta' Piu XII'.

Minħabba din l-oppożizzjoni lejn il-Papa, kif ukoll minħabba l-ħafna kritika anti-kattolika li qiegħda tinstema mad-dinja, deherli li kelli nippubblika dan l-editorjal u dawn l-artikli fuq Papa Pacelli.

Respect Towards the Pope

When the Salesian community gathers for the morning prayers, it ends its meeting with an 'Act of Consecration'. One of the oldest prayers we recite is addressed to Our Lady Help of Christians, and in it we say these words, "…show us how to imitate… 'Don Bosco's' loyalty to the Pope and the Bishops of the Church."

We love to repeat that Don Bosco has left us three special loves: of the Eucharist, of Our Lady Help of Christians and of the Pope. We preach and spread these three loves, and teach them to all our Christian students. We know that in Don Bosco's life and in the history of our congregation there are several instances when His Holiness expressed some desire to our Superior, and this was taken as a command and quickly done. With courage and sacrifice, Salesians would be found to carry out the desired project.

Now, this year we are recalling the 70th anniversary of the pontificate of Pope Pius XII: 2nd March 1939, while last year the Church recalled the 50th anniversary of his death: 9th October 1958. On this date, at the request of the Congregation for the Causes of Saints, Benedict XVI declared Pope Pius XII as 'Venerable'. It was hoped that this recognition of the virtuous life of Pope Pacelli would bring to an end the controversy over whether he did enough in defense of the Jews and other victims of the Nazis. But what happened was that from certain quarters, both Jewish and not, and from different parts of the world, requests were sent to Benedict XVI to stop the process towards sainthood of Pius XII. Some people were totally opposed to it; others asked that more time be given to study related documents found in the Vatican.

It would be interesting to read and study this period of history: history of the Church and history of Europe. Many documents are being examined and new truths are emerging. We Salesians also are contributing to this research, as you can read in this number of ħajja Salesjana in the article about a Symposium held in Jerusalem: 'Pius XII and the Holocaust'. Please read also about Pius XII in the other article: 'Għeluq il-50 Sena mill-Mewt ta' Piu XII'.

I felt I should write this editorial and publish the articles about Pope Pacelli because of certain opposition to His Holiness, and also because of the anti-catholic criticism being bandied around the world.

Fr. Joe

Pedagoġija Salesjana

Kummenti fuq li 'Strenna 2009': "Moviment Kbir Favur iż-Żgħar"

Minn Pascual Chaves - Trad. Joe Cini SDB

L-Istess Kariżma, l-Istess Missjoni

L-ewwelnett iż-żgħar: huma r-rigal ta' Alla lill-Familja Salesjana (FS). Ma humiex biss dawk li għalihom naħdmu; huma wkoll l-istess vokazzjoni tagħna. Il-Mulej wera lil Dun Bosco li ż-żgħar, u speċjalment dawk l-aktar fil-bżonn, huma l-ewwel mira, u dik prinċipali, tal-missjoni tagħna

Kif diġà kont għidtilkom, għeżież qarrejja, il-kbira FS għandha l-istess kariżma u l-istess missjoni: dik ta' ħidma favur l-edukazzjoni u l-ġid morali u spiritwali ta' l-ifqar tfal u l-aktar abbandunati. Din l-esperjenza hija l-qofol ta' min kien Dun Bosco, id-don tiegħu u ta' dawk kollha li jimxu wara l-qalb kbira tiegħu. Din il-vokazzjoni partikulari kienet dik is-sejħa speċjali li f'aktar minn okkażjoni waħda l-Mulej sejjaħlu għaliha permezz ta' ħolm profetiku u ta' osservazzjoni attenta tas-sitwazzjoni soċjali ta' Turin fi żmienu. Wara l-1850 tfal u żgħażagħ niżlu bi ħġarhom mill-kampanja lejn l-ibliet sabiex isibu

xogħol bi ftit ħlas fl-industriji, fil-lant tal-bini, fil-ħwienet tax-xogħol. Ħafna minnhom, weħidhom, mingħajr tagħlim, bla saqaf fuq rashom saru vittmi ta' l-inġustizzja, l-abbuż, il-vjolenza; mimlija dubji, biża', għaks u bl-ebda ferħ tal-ħajja; xi wħud saru kriminali żgħar. *"li tara qtajjiet ta' żgħażagħ… f'saħħithom,, moħħhom tajjeb… imbagħad tarahom mitluqa jitgħażżnu, mikulin bil-briegħed u l-qamel, neqsin mill-ikel tar-ruħ u tal-ġisem …dan werwirni."* (G.Bosco: Tifkiriet ta' L-Oratorju, 141).

L-ewwel ħaġa mela: Dun Bosco kien jaf jagħraf is-sitwazzjoni soċjali u jiġbed tagħlimiet minnha. Fih inxtegħlet ħniena kbira lejn dawn iż-żgħar. Meta rahom hekk magħkusin ħass bżonn urġenti li jipprovdilhom *post ta' kenn* kif ukoll *mod ta' edukazzjoni* jaqbel ma' ħtiġijiethom. *'Ħafna drabi sirt naf li mhux ftit minnhom… kienu mitluqa għal riħhom. "Min jaf?" għedt bejni u bejn ruħi, "li kieku dawn iż-żgħażagħ kellhom jiltaqgħu ma' ħabib li jieħu ħsiebhom, jgħinhom, jgħallimhom ir-reliġjon nhar il-festi… min jaf jekk ikollhomx il-ħila jżommu ruħhom 'il bogħod mill-għawġ jew talanqas jitnaqqas il-għadd ta' dawk li jinsabu maqfulin il-ħabs?'' Dawn il-ħsibijiet qsamthom ma' Dun Cafasso u fuq il-kelma mdawla tiegħu qgħadt naħseb u ngħarbel f'moħħi, intella' u nniżżel kif nista' nidħol għal din il-biċċa xogħol'* (G.Bosco: Tifkiriet ta' L-Oratorju, 142).

It-tieni ħaġa li nosservaw: il-ħeġġa pastorali li kienet timbotta lil Dun Bosco sabiex, b'mod kreattiv u ġeneruż, ifittex soluzzjoni għal dawn l-isfidi li kienu jirrekjedu strutturi ġodda li joħolqu l-possibiltà li tinbidel il-ħajja ta'dawn iż-żgħażagħ f'dinja aħjar.

Dun Bosco ried "jippreveni" jew jaħseb minn qabel għaż-żgħażagħ billi qabel ma jitħassru, jilqagħhom malli jaslu Turin biex ifittxu xogħol jew malli jkunu abbandunati mill-ġenituri tagħhom. Beda billi offrielhom edukazzjoni bbażata fuq tħejjija għax-xogħol u li tgħinhom jirbħu lura l-istima u l-kunfidenza fihom infushom. Ma' dan pprovdilhom ambjent mimli ferħ, ħbiberija u valuri morali. Kien hemm ħafna tfal, imma l-ħtiġijiet kienu aktar; huwa uża l-enerġiji kollha tiegħu filwaqt li beda jibni "armata ta' msieħba'' li tkun tista' twieġeb għall-emerġenza edukattiva ta' dawk iż-żminijiet. <u>Il-Familja Salesjana kienet se tkun din l-armata</u>: seminaristi, qassisin, sorijiet, lajċi impenjati, sinjuri u foqra, miżżewġa jew m'humiex, flimkien ma' l-istess ġuvintur li issa li kibru, setgħu jsiru leaders fost sħabhom. U qatt ma kellu biżżejjed: huwa fehem kemm kienet importanti dil-missjoni għas-salvazzjoni taż-żgħar mil-lat uman, soċjali, morali, spiritwali u reliġjuż.

Għeżież qarrejja, aktar ma nsir naf il-Kongregazzjoni aktar jien konxju ta' l-isforzi kbar li l-FS għamlet sabiex tkun fidila għal din il-missjoni ta' għajnuna lil dawk iż-żgħar li bosta drabi s-soċjetà tinjora: tfal li huma dgħajfa u mwarrba, dawk li ma jirnexxux, dawk li jiġġerrew fit-triqat, tfal suldati, tfal ħaddiema, tfal użati fil-misħut turiżmu sesswali. Illum ukoll hemm ħafna x'wieħed jagħmel. Għalhekk qiegħed insejħilkom sabiex timtlew bil-ħeġġa ta' Dun Bosco. "Flimkien nirnexxu!'': aktar minn slogan politiku din għandha tkun l-għajta ta' dawk li jemmnu fit-tajjeb. Flimkien nistgħu noffru liż-żgħażagħ toroq ta' tama u ta' twettiq sabiex hekk tirnexxi l-ħolma ta' Dun Bosco li narawhom ferħana, l-ewwel fuq din l-art imbagħad fil-ġenna. Jiena wkoll, suċċessur tiegħu, għandi ħolma: li nara l-FS mġedda fil-kariżma u mimlija ħeġġa għal din il-missjoni.

CALENDAR *of Events*

CALENDAR OF SALESIAN FEASTS & EVENTS

MAY

Fri	1	First Friday Devotions at 6.15 p.m.(St. Patrick's) and 7.30p.m. (Oratorju)
Sun	3	Lectio Divina at Savio College
Mon	4	Start of Holy Rosary and Mass in St. Patrick's Church, at 6.30 p.m. Monday to Friday, all month
Wed	6	**St. Dominic Savio**. Sports Day at Savio College. Sports heats at St. Patrick's School. Festivity at Salesian Oratories. Sliema Salesian Cooperators' meeting
Fri	8	Dingli Salesian Cooperators' meeting at 6.30 p.m.
Sun	10	Prayer Day for Salesian Missions
Wed	13	**St. Mary Domenica Mazzarello** (Co-Foundress of the Salesian Sisters with Don Bosco)
Sat	16	Dingli Salesian Cooperators' Promise
Fri	22	Akkademja in honour of MHC at Savio College
Sun	24	Procession of Mary Help of Christians in Sliema at 6.00 p.m.
Mon	25	Liturgical Feast of Mary Help of Christians. Day of Celebration of 150 Anniv. Found. Salesian Congregation
Fri	29	**Bl. Joseph Kowalski** (Polish. Killed in Auschwitz in 1942)

JUNE

Wed	3	Sliema Salesian Cooperators' meeting
Sun	7	Oratory Day at Sliema Oratory. Lectio Divina at Savio College
Wed	10	Prayer Day for Salesian Missions
Fri	12	**Bl. Francis Kesy & Companions** (Polish Oratory Youths killed by Nazis in 1942)
Sat	13	Form 5 Graduation Ceremony at Savio College
Wed	24	**Feast day of the Rector Major**. Traditional Day when Past Pupils feasted Don Bosco. Day of Celebration of 150 Anniv. Found. Salesian Congregation.
Sun	28	Mnarja Night at Salesian Oratory, Sliema & at Savio College
Mon	29	**Sts. Peter and Paul**: MNARJA

JULY

Wed	1	Sliema Salesian Cooperators' meeting; outing and new members' Promise.
Sat	4	Bl. Piergiorgio Frassati
	6 – 10	SDB Annual Retreat
Tue	7	**Bl. Maria Romero Meneses FMA** (from Nicaragua)
Fri	10	Prayer Day for Salesian Missions
Mon	13	Start of Summer School at Oratory, Sliema

For any other info about the Salesians: **www.sdb.org**
Salesians in Malta: **www.salesiansmalta.org** / **www.salesiantheatremalta.com** / **www.saviocollege.edu.mt** / **www.spysmalta.org/spysint** / **www.stpatrickspastpupils.org** / **www.vocations.salesiansmalta.com**

(N. Cerrato / J. Cini)

Don Bosco u Il-Madonna tal-Konsolata

Fiż-żona tal- 'Becchi' (Pjemonte – Italja) hemm niċċa tal-ġebel li nbniet qrib is-sena 1700. Mhux il-bogħod minnha llum insibu dar Salesjana li tilqa' fiha żgħażagħ pellegrini li jiġu jżuru t-Tempju u d-dar fejn twie led Dun Bosco, fuq 'colle Don Bosco'.

Hija In-niċċa tal-Konsolata, bi statwa tal-Verġni Marija ġo fiha, dejjem meqjuma b'xi bukkett fjuri tal-għelieqi miġjuba mid-devoti tagħha. It-tfajjel Ġanni Bosco għadda kemm-il darba minn quddiem dik in-niċċa, ineħħi l-kappell u jgħid xi sliema u qaddisa, kif kienet għallmitu jagħmel ommu Margerita.

Fl-1958 is-Salesjani rrestawraw din in-niċċa qadima. Imbagħad, b'ċerimonja solenni, inawgurawha għal darba oħra għall-kult tan-nies ta' l-inħawi, kif insibu miktub fil-kronaka ta' dik is-sena fl-arkivju ta' l-Istitut 'Bernardi Semeria'. Dik l-istatwa mela, mhux bogħod minn daru, setgħet kienet l-ewwel xbieha ta' Marija Santissima li Dun Bosco qiem fi tfulitu.

Lejn il-Konsolata ta' Turin

Kien għadu student fis-seminarju ta' Chieri meta, naħsbu, li Dun Bosco seta' mar Turin sabiex iqim lill-Verġni Marija Konsolata (MB I, 267-268). Li nafu biċ-ċert hu li, meta laħaq saċerdot, iċċelebra t-tieni quddiesa tiegħu proprju fis-santwarju tal-Konsolata "sabiex niżżi ħajr" – kif kiteb – "lill-Kbira Verġni Marija għall-ħafna favuri li qalgħetli minn għand id-Divin Binha Ġesù" (S. Gwann Bosco, 'Tifkiriet' p132).

F'dak iż-żmien imbagħad, meta l-Oratorju kien jiċċaqlaq minn post għall-ieħor, Dun Bosco kien imur mat-tfal tiegħu ġo xi knisja ta' Turin għall-quddiesa tal-Ħadd. Bosta drabi ħadhom ukoll il-Konsolata (MB II, 248, 346). Fix-xaħar ta' Mejju ta' l-1846 u 1847, sabiex jiżżi ħajr lil Verġni Konsolatriċi talli kienu sa fl-aħħar sabu dar stabbli, kien tella' hemmhekk lit-tfal tiegħu sabiex jitqarbnu devotament, filwaqt li t-twajbin Oblati Ta' Marija, ir-reliġjużi li jieħdu ħsieb is-Santwarju, semgħu il-qrar tat-tfal. (MB II, 430).

Meta, fis-sajf ta' l-1846 Dun Bosco marad sew, it-tfal tiegħu mhux biss wrew is-sogħba tagħhom bid-dmugħ li bkew, imma mbeżża' li l-kura tat-tobba ma kinetx se tkun biżżejjed għall-fejqan tiegħu, kollha kemm huma, wieħed wara l-ieħor, kienu jmorru fis-Santwarju tal-Konsolata, jitolbu lill-Madonna li tfejjaq lill-ħabib u missier tagħhom marid. Kien hemm fosthom min għamel xi wegħda, ta' tifel li kien, u min sam ħobż u ilma sabiex il-Madonna tisimgħu. It-talb tagħhom wasal u Dun Bosco wiegħed lil Alla li sa l-aħħar nifs ta' ħajtu kien sejjer jgħix u jaħdem għalihom.

Iż-żjarat ta' Dun Bosco u t-tfal tiegħu lill-Konsolata komplew. Darba kienu ġew mistiedna jkantaw quddiesa fis-Santwarju. Dun Bosco wasal hemm mal-kor tat-tfal li kien għaqqad fi ftit jiem u kantaw quddiesa miktuba minnu stess għall-okkażjoni. Dun Bosco innifsu kellu jdoqq l-orgni, u t-tfal

kantaw mill-aħjar li setgħu. L-ilħna safja tagħhom ġibdu l-ammirazzjoni u s-simpatija tal-fidili li kienu hemm għall-quddiesa (MB II, 148).

Żjarat ta' Sikwit

Mill-1848 sa l-1854 Dun Bosco kien jitlaq mat-tfal tiegħu f'purċissjoni, matul it-toroq ta' Turin, sas-Santwarju tal-Konsolata. Il-qriemeċ tiegħu kienu jkantaw innijiet tal-Madonna matul it-triq, u meta jaslu jisimgħu l-quddiesa li kien jiċċelebra hu stess. Meta mietet ommu Margerita, nhar il-25 ta' Novembru 1856, Dun Bosco mar dik l-għodwa stess iqaddes quddiesa b'suffraġju għal ruħha fil-kappella ta' isfel tas-Santwarju. Wara waqaf jitlob ħin twil quddiem ix-xbieha ta' Marija Konsolatriċi, jixtieqha bil-ħniena li tkun hi, issa, kemm ommu u kemm omm it-tfal tiegħu. U Marija Santissma laqgħet it-talb tiegħu (MB V, 556).

F'dan is-Santwarju tal-Konsolata, Dun Bosco mhux biss kellu okkażjoni li jqaddes, imma darba ġietu wkoll l-okkażjoni sabiex għin il-quddiesa. Meta daħal f'dil-knisja sabiex jagħmel vista lis-Sagrament, sema' l-qanpiena tas-sagristija ddoqq għall-quddiesa; induna li ma kienx hemm abbatin. Malajr qam u telaq lejn is-sagristija, qabad il-missal, ħareġ mas-sacerdot li kien se jqaddes u għin il-quddiesa bl-akbar devozzjoni. (MB VII, 86). U dawn iż-żjarat ta' Dun Bosco ma waqfu qatt, speċjalment fl-okkażjoni tan-novena u tal-festa tal-Konsolata.

Statwa tal-Konsolata fil-Kappella

Nhar it-2 ta' Settembru 1847, għall-prezz ta' 27 liri Taljani, Dun Bosco xtara statwa żgħira tal-Madonna Konsolatriċi u poġġiha fil-kappella ta' l-Oratorju (il-Kappella Pinardi). Fl-1856, bdiet titwaqqa' dil-kappella u Dun Francesco Giacomelli, ħabib ta' Dun Bosco minn żmien is-seminarju, xtaq iżomm għalih dik li hu sejjaħ il-monument l-aktar sinifikattiv tat-twaqqif ta' l-Oratorju. Hu ħa l-istatwa lejn dar il-familja tiegħu fir-raħal ta' Avigliana. Ġara mbagħad, li oħt Dun Giacomelli riedet li tinbena, qrib id-dar tagħhom, niċċa sabiħa u fiha poġġiet dik l-istatwa tant prezzjuża.

Meta s-Salesjani saru jafu b'din il-ġrajja tan-niċċa tal-Madonna f'Avigliana, u wara li nies il-familja Giacomelli kienu kollha mietu, irnexxielhom jakkwistaw lura dik l-istatwa antika. Hekk, nhar it-12 ta' April ta' l-1929 nġabet lura fl-Oratorju ta' Turin, wara 73 sena minn meta Dun Giacomelli kien ħadha mill-ewwel kappella Pinardi (Giraudi, L-Oratorio di Don Bosco. SEI 1935). Illum, din l-istatwa żgħira u storika hija rikordju uniku ta' l-imgħoddi, u hija meqjusa bħala teżor għażiż u prezzjuż.

Dun Bosco, li xerred id-devozzjoni lejn Marija Għajnuna ta' l-Insara mad-dinja kollha, qatt ma nesa l-ewwel devozzjoni tiegħu lejn il-Verġni Mbierka tal-Konsolata, li hu kien iqim sa minn ċkunitu fuq-il-kolonna qrib Becchi. Meta wasal Turin, saċerdot djoċesan żagħżugħ, fil-jiem qalbiena ta' l-ewwel Oratorju tiegħu, kien isib fil-Verġni Konsolatriċi dawl u fehma, kuraġġ u faraġ għall-missjoni li l-Mulej kien afdalu. Anke minħabba f'dan, Dun Bosco huwa meqjus bħala qaddis Turiniż ewlieni.

WHY THE WORLD *Needs Salesians*

By María de la Torre

Interview with the Superior-General of Sisters of Don Bosco, Mother Yvonne Reungoat elected superior-general of the Salesian Sisters of Don Bosco, the Daughters of Mary Help of Christians, in October 2008.

The Salesian charism has a special task in today's world, marked by what Benedict XVI calls an "educational emergency." At the beginning of the celebrations marking the 150th anniversary of the Salesian family, Mother Reungoat (MR) speaks about her new mission and the importance of Salesian charism.

Q: What did you feel upon being elected mother superior of the Salesian sisters?

MR: When I was elected, I was surprised. I did not expect this election. However, one knows that when one gives one's life to the Lord, He can ask whatever He wishes, which often is not what we ourselves want. It was a moment of surprise, but also of some disconcert, yet always of much confidence. What is most important is that my life belongs to the Lord. When one feels small and poor before a mission, at that moment one feels more strongly the need for confidence and help. It was a moment of great trust in him and in Mary Help of Christians, because Don Bosco, and our founder Mother Maria Mazzarello, always said that Mary Help of Christians was the senior founder of the institute. So

I felt that she took me by the hand, I feel her present in my life and I count on her. I had the experience, at the same time, that the Lord was asking me and giving me the gift of a new maternity: to carry in my heart all the Daughters of Mary Help of Christians worldwide. And along with them so many young people, so many lay persons who share the mission with us in the whole world. This is a most beautiful experience.

Q: What has changed in your life since then?

MR: From the personal point of view, for the time being nothing has changed much, but my sense of responsibility has changed. Now I cannot think of myself, as every moment of my life becomes a gift for others, a gift for my sisters and for the whole institute. I have had the experience of a great call, first of all to holiness, because I think that what is most important is the quality with which one gives one's life to the Lord, letting oneself be enraptured by him to be able to be a channel of his.

Then one feels the responsibility of being a bond of communion in a great family such as ours, which extends to every continent, to different cultures, called to a continual interrelationship and to carry out together in unity a common mission to the young.

Q: What do the Salesians offer today's world?

MR: What we Salesians can offer today's world is an educational mission, a commitment in the field of education. There is so much talk today, and Benedict XVI has mentioned it many times, that we are living a moment of educational emergency. We feel it, increasingly, as our responsibility and as the current task of our charism: to educate the youth of today, taking into account the great challenge of a society that constantly changes at great speed; to be in constant search in order to answer these challenges, having in mind the plan God has for humanity. This educational mission is a great responsibility for us, but also a great stimulus, a challenge that commits not only us, but also many lay persons that collaborate with us. That is why a synergy must be created with other institutions that seek to make an effort in education.

Q: What does it mean to continue the way of Don Bosco and of Mother Mazzarello?

MR: To continue the way of Don Bosco and Mother Mazzarello today is to live the pedagogical style, which is the style of the "preventive system", a system based on confidence in young people making them feel loved, so that they can come to believe that God really loves them; to help them to discover and develop all their resources so that they become leaders in the construction of the society of today and of tomorrow. Don Bosco had this great passion to help young people grow as human beings, find their place in society and in the Church, and discover God's place and presence in their lives; from this experience to become preachers of Jesus to other young people. This is an important challenge for us: to make young people leaders of this proclamation, missionaries in the midst of other young people to help them find the meaning of their lives. We, all together, must be witnesses so as to help them to find God, who is close to them, who gives meaning to their lives.

Q: Where do you yourself find the strength to carry out this responsibility?

MR: Several elements strengthen me. One is knowing that I am not alone as I feel supported by prayer, commitment and affection of all my sisters worldwide. I have seen the commitment and dedication of so many Daughters of Mary Help of Christians worldwide who with much courage, joy and love give their life with passion to their mission. Another element that supports me is the vocations that the Lord continues to send to the Institute from different parts of the world. Vocations are more numerous in some parts and less in others, but worldwide every year a certain number of young people continue to hear this call from God and choose to say "yes" to our family. This is a sign of God's confidence in us, of the importance of our vocation and of constant renewal.

Crimes 7

Abridged extracts

Excerpts from the book " Crimes of the Inocent" by Fr. Charles Cini S.D.B.

My grave was already allotted

Meditations near the grave of a young man who died with drug overdose

"The Show Must Go On" is the title of the song of Freddie Mercury (Queen) who died because of drugs and aids. People continue to die because of drugs, sometimes without being noticed by anyone. Very few die with an overdose but many die indirectly, after a long time in the world of addiction. It is incredible how we do not want to accept the fact that we are living in a mess.

Some time ago, a priest sent me a message with another priest, friend of mine. "Tell Fr. Charles to shut up, we are fed up of hearing him preaching the same sermon about drugs. He is wasting his time." To this priest and to many other Maltese citizens, including certain authorities who do not want to see the drug plague we have in Malta, I am going to report the dialogue which I had at the Addolorata Cemetery with one of the many drug victims of these last years. I switched on my tape recorder and these are the words I managed to record from my friend drug addict.

"Pass the tray around, I used to hear when, at the age of fourteen, I was invited to a coke party. It is difficult to explain to you the excitement I used to feel as soon as the tray started to go round, artistically displayed with lines of coke. It is all free of charge, on the house. You

do not want to believe that in Malta, 13 year olds take drugs? They do, not only because they like it but also to look cool and to be accepted in the scene, in the society; but people give the impression that nothing is happening. Several times I also gave my body to another, mainly to have money to buy some coke. "

Then he added: "Drugs in Malta are easy to find: all types, and at any time of day and night. Some times I am mad with grief and try to put down my rebellious act when I see that drugs are in the open. Especially on week-ends, people arrive at the various discos in Malta already stoned; but others get drugs there. Three together in a toilet and they enjoy it. Please tell the parents…to live up to the responsibility of their mission as the first in the list to fight the drug problem in Malta. Let them not be deceived by their children as I used to deceive my own parents. I was so shrewd and so weak but how much weaker my parents! I tried to get out of this horrible world but I fought alone."

When I asked him about the situation in Malta, he told me: "Who are the real poor young people in Malta today? In the same convertible flashy cars which go around to impress people, there you find young people poor in values. In the groups of teenagers on their roller-blades, there you might find the weak and most prone of Maltese society... Tell young people in Malta and Gozo that at the moment the only winners are the barons... Life is a wonderful gift, do not waste it…Tell them to fight for their dignity. They are being used by society. The insecurity and dissatisfaction that they are facing is the main cause of the catastrophe we are living today! The worst is that people seem to be happy about it... Young people are against any type of sacrifice, hard work, commitment, continuity and stability.

For them life is enjoyment. Sometimes they don't appreciate what is being done for them."

After resting a bit he continued: "Even the Maltese Media sometimes are not up to telling the true story of the drug problem in Malta. They find space for all futile things, but very little to fight the drug problem. Do the state, the church, the families know the real problem? Who is running the show in Paceville, the barons or the young people themselves?..."

After this he burst into tears and shouted: "A word of advice to all Maltese citizens. Speak up and defend the innocent who are becoming, even without wanting, the victims of drugs. You are responsible more than others to organize the battle. You speak about everything: VAT, taxes, economy, export, tourism, culture but seldom about drugs! Do not be cowards. Are you afraid? If only the people responsible had acted more quickly and more decisively, many would certainly have had a longer and better life. Man is disorientated. As a result, both his personal and social life have become a dramatic struggle between good and evil, between light and darkness. Please do something about it. People in Malta know the sources of the problem. Why do they not speak? They prefer to remain silent and keep their mouths shut. Even the Mafia prefers the conspiracy of silence."

My interlocutor sent me away with tears in his eyes. I thanked him for the wonderful teachings he gave me, these coming from his first hand experience.

Għeluq il-50 Sena mill-Mewt ta' Piju XII

Ftit 'il fuq minn 50 sena ilu, preċiżament fid-9 ta' Ottubru 1958 miet Papa Piju XII. Kien papa għal 19- il sena, mill-1939 sa l-1958. L-ewwel snin tal-pontifikat tiegħu kienu wieħed mill-ikreh żminijiet fl-istorja tad-dinja, jiġifieri t-Tieni Gwerra Dinjija.

Il-ħajja fil-qosor

Ewġenju Pacelli twieled Ruma fit-2 ta' Marzu 1876 minn familja nobbli. Ġie ordnat saċerdot fit-2 ta' April 1899. Fl-1920 ġie maħtur Nunzju Apostoliku fir-Repubblika ġdida tal-Ġermanja. Ftit żmien wara tfaċċa Adolf Hitler fix-xena internazzjonali. Fl-1929 il-Papa Piju XI għamel lil Ewġenju Pacelli kardinal, u ftit wara, Segretarju ta' l-Istat. Peress li kien jaf ħafna lingwi ġie mibgħut mill-Papa bħala legat tiegħu f'laqgħat, ċelebrazzjonijiet u kungressi internazzjonali. B'hekk sar midħla ta' personalitajiet għoljin fid-dinja politika.

Fit-2 ta' Marzu 1939, wara l-mewt ta' Piju XI, ġie elett Papa u ħa l-isem Piju XII. Hawn beda l-Pontifikat twil tiegħu, wieħed mill-iktar diffiċli u ta' tbatija, li qatt rat id-dinja matul elfejn sena.

Fl-ewwel Radjumessaġġ tiegħu fit-3 ta' Marzu 1939, naraw il-preokkupazzjoni kbira li kellu: *"F'dan iż-żmien ta' ansjetà, waqt li l-kapijiet tan-nazzjonijiet qishom ma jridux il-vera paċi, li hija x-xewqa ħerqana ta' kulħadd, jiena nitlob mill-qiegħ ta' qalbi sabiex l-Mulej idawwal il-moħħ ta' dawk li għandhom ir-responsabbiltà li jmexxu l-popli tagħhom lejn il-prosperità u l-progress.''*

Ta' diplomatiku kbir li kien, ipprova minn kollox biex iwarrab il-gwerra li kienet tidher fil-qrib, billi jindirizza personalment lill-kapijiet tal-gvernijiet. Permezz tar-Radju, f'Awissu ta' 1939 għamel appell li ħareġ mill-qiegħ ta' qalbu: *"Huwa permezz tal-ftehim u mhux ta' l-armi li l-ġustizzja tintlaħaq...* ***Xejn ma jintilef bil-paċi, kollox jista' jintilef bil-gwerra.***'' Il-vuċi tiegħu baqgħet mhux mismugħa. Fl-1 ta' Settembru tal-1939 il-Ġermanja nażista invadiet lill-Polonja. Il-gwerra kienet bdiet. F'qasir żmien parti kbira mill-Ewropa sabet ruħha fil-gwerra. Fi tmiem l-1941 il-Ġappuniżi attakkaw Pearl Harbour.

Il-gwerra saret dinjija.

Il-Leħen tal-Papa

Piju XII, f'din "***is-siegħa tad-dlamijiet***'' ħadem lejl u nhar biex itaffi it-tbatijiet ħorox permezz ta' radjumessaġġi (aktar minn 200) b'diversi ilsna, mad-dinja kollha. Hu stess f'Lulju ta' 1943 mar fil-kwartier ta' San Lorenzo u ta' San Giovanni, Ruma, ifarraġ lil dawk li ndarbu waqt il-bumbardament. Meta fil-15 u 16 ta' Ottubru 1943 ħafna Lhud ħarbu mill-getto ta' Ruma, il-Vatikan imtela bir-refuġjati li raqdu saħansitra fil-kurituri.

Il-vuċi tal-Papa baqgħet tisħaq: 'gwerra kontra din il-gwerra...li qiegħda ġġib tbatijiet tal-biżgħa li jmorru kontra kull sens nisrani u uman.'' (1 ta' Marzu 1944).

Meta spiċċat il-gwerra, l-Unjoni Sovjetika, li kienet fost in-nazzjonijiet rebbieħa, irnexxielha tieħu taħt il-kontroll tagħha nazzjonijiet qrib biex iġġibhom taħt is-setgħa tagħha. Il-Papa wissa li *"dan għad jista' 'l quddiem iqajjem inkwiet ieħor.''*

Matul il-Pontifikat kollu tiegħu Papa Piju XII għamel minn kollox biex jiddefendi l-paċi, il-libertà reliġjuża, u d-dinjita' umana ta' popli mhedda mill-komuniżmu. Kien bniedem ta' spiritwalità profonda u li qatt ma jieqaf mix-xogħol . Kien devot ħafna tal-Madonna u matul is-Sena Mqaddsa tal-1950 iddikjara id-domma ta' Marija Mtellgħa s-Sema bir-Ruħ u l-Ġisem.

Miet fid-9 ta' Ottubru tal-1958.

Radd il-Ħajr lil Piju XII

Issa qiegħdin nistennew li l-Knisja tiddikjara uffiċjalment il-qdusija tiegħu. Id-digriet tal-Beatifikazzjoni lest, jonqos biss il-firma tal-Papa Benedittu. Milli jidher "inkwiet'' ieħor qiegħed jiġri wara dan il-papa kbir. Huwa akkużat minn xi komunitajiet Lhud, li matul it-tieni gwerra dinjija ma tkellimx biżżejjed biex iwaqqaf il-persekuzzjoni min Nażi kontra l-Lhud. Fil-fatt, saru bosta u bosta dikjarazzjonijiet mil-Lhud stess li jixhdu kemm għamel Piju XII, u l-Knisja Kattolika favur il-Lhud, matul it-Tieni Gwerra Dinjija.

Insemmu biss xi wħud minn eluf li jinsabu fl-arkivji tal-Vatikan.

Fis-7 ta' Settembru 1945 **Ġużep Nathan** kummissarju ta' l-*Għaqda Komunità Lhudija* irringrazzja uffiċjalment lill-Papa u lir-reliġjużi rġiel u nisa, għal dak kollu li għamlu mal-Lhud, b'sogru kbir, ma' tul il-gwerra (Osservatore Romano, 8 Ottubru 1945).

Fil 21 ta' Settembru 1945 **Dr. A. Leo Kubowitski**, segretarju tal-*Kungress Mondjali Lhudi* mar personalment għand Piju XII biex jirringrazzjah ta' kull ma għamlet il-Knisja Kattolika favur il-Lhud. (Oss. Rom. 23 Settembru 1945.

Fid-29 ta' Novembru 1945, **80 Delegat** ta' Lhud li kienu nħelsu mill-kampijiet ta' konċentrament fil-Ġermanja, "*stqarru kemm kienu onorati li setgħu jirringrazzjaw personalment lill-Papa għall-ġenerożità li għamel magħhom ma' tul iż-żmien ikrah tan-Nażismu u Faxxiżmu.* (Oss. Rom. 30 Novembru 1945).

Ir-Rabbi **Israel Zolli** li matul il-gwerra kollha kien kap ta' waħda mill-eqdem komunitajiet Lhud u direttur tal-"Collegio Rabbinico Italiano,'' kellu ħafna kuntatti

ma' Piju XII, u seta' jara mill-qrib kemm għamel il-Papa għall-komunitajiet Lhud. Meta fil-bidu ta' l-1945 il-persekuzzjoni Nażista kienet spiċċat, sar nisrani u ħa l-isem Euġenju bħala sinjal ta' radd il-ħajr lill-Papa Eugenio Pacelli. Bintu **Myriam** f'intervista fl-1998 qalet: "Wara l-gwerra, missieri qalli, *issa tara, is-silenzju li d-dinja kollha żammet quddiem id-delitti Nażisti iwaħħluh fuq il-Papa.''*

Fil-fatt, la l-Gvern Amerikan, la l-Ingilterra u l-anqas ir-Russja, ma għamlu ebda protesta pubblika, għalkemm kienu jafu li kienu jeżistu kampijiet ta' konċentrament u gas chambers (kmamar tal-gass)

fejn mietu eluf ta' Lhud. Ewġenju Zolli kien profeta.

Imma Veru s-Skiet tal-Papa?

Nisimgħu l-kliem tiegħu stess: "*Ħafna drabi kelli ħsieb niskomunika n-Nażismu, u ngħarraf lid-dinja bil-kruha li tkexkxek li hi l-qerda tal-Lhud. Kont naf li kienet tista' ssir tpattija ħarxa mhux kontra l-persuna tiegħi, iżda kontra l-imsejkna Lhud stess li kienu sabu ruħhom taħt il-ħakma Nażista. Wara ħafna qsim il-qalb u talb wasalt għall-konklużjoni li l-protesta tiegħi ma kienet sejra tagħmel ġid lil ħadd, anzi kienet tqajjem ħruxija akbar kontra l-Lhud. Forsi l-protesta uffiċjali tiegħi kienet tikseb xi tifħir lili mid-dinja, imma kienet iġġib persekuzzjoni akbar kontrihom.* (G. Galeazzi Gariboldi)

Din kienet il-konvinzjoni ta' Piju XII u kienet ikkonfermata minn dak li ġara fl-Olanda. Il-Ħadd 26 ta' Lulju 1942 fil-Knejjes Kattoliċi kollha ta' l-Olanda inqrat Ittra Pastorali tipprotesta dwar id-deportazzjoni ta' familji sħaħ ta' Lhud (aktar minn għaxart elef ruħ). Ir-riżultat kien li aktar minn 40,000 ġew trasportati lejn il-kampijiet ftit wara - fosthom Edith Stein, soru Karmelitana kanonizzata mill-Papa Ġwanni Pawlu II, u oħtha Rosa.

Meta Piju XII sar jaf b'din it-traġedja mar fil-kċina u hu stess ħaraq żewġ folji ta' kitba waqt li qal: *Din hija l-protesta tiegħi kontra l-persekuzzjoni tal-Lhud. Il-lejla kienet se tidher fuq l-Osservatore Romano. Imma jekk il-protesta ta' l-isqfijiet Olandiżi kkawżat il-qtil ta' erbgħin elf ruħ, il-protesta tiegħi tista' tkun kawża ta' mitejn elf. Mela aħjar naħdem fis-skiet bħal ma għamilt s'issa.* (Xhieda ta' Sr. Pascalina Lenhert. Cfr. Avvenire 7 t'Ottubru 1998).

Issa nafu li n-numru ta' Lhud li nħelsu mill-mewt permezz tal-knisja, refuġjati fil-kunventi, fil-knejjes, fil-Vatikan u fl-istituti reliġjużi, jilħaq aktar minn miljun. Fl-omelija waqt il-quddies fil-50 anniversarju mill-mewt ta' Papa Piju XII, Papa Benedettu XVI qal: "*Nitolbu biex il-kawża tal-beatifikazzjoni ta' Piju XII tispiċċa b'wiċċ il-ġid.''*

Din hija wkoll it-talba tagħna f'għeluq il-50 sena mill-mewt tiegħu u f'għeluq ukoll tas-70 sena mill-elezzjoni tiegħu bħala Papa.

(Mitt-Taljan Il Tempio di Don Bosco Novembre 2008: Trad. J. Fonde SDB).

Something to

The Devil's Beatitudes

If the Devil were to write his Beatitudes, they would probably go something like this:

Blessed are those who are too tired, too busy, too distracted to spend an hour once a week with their fellow Christians in Church - they are my best workers.

Blessed are those Christians who wait to be asked and expect to be thanked - I can use them.

Blessed are the touchy, with a bit of luck they may stop going to church - they are my missionaries.

Blessed are those who are very religious but get on everyone's nerves - they are mine forever.

Blessed are the troublemakers - they shall be called my children.

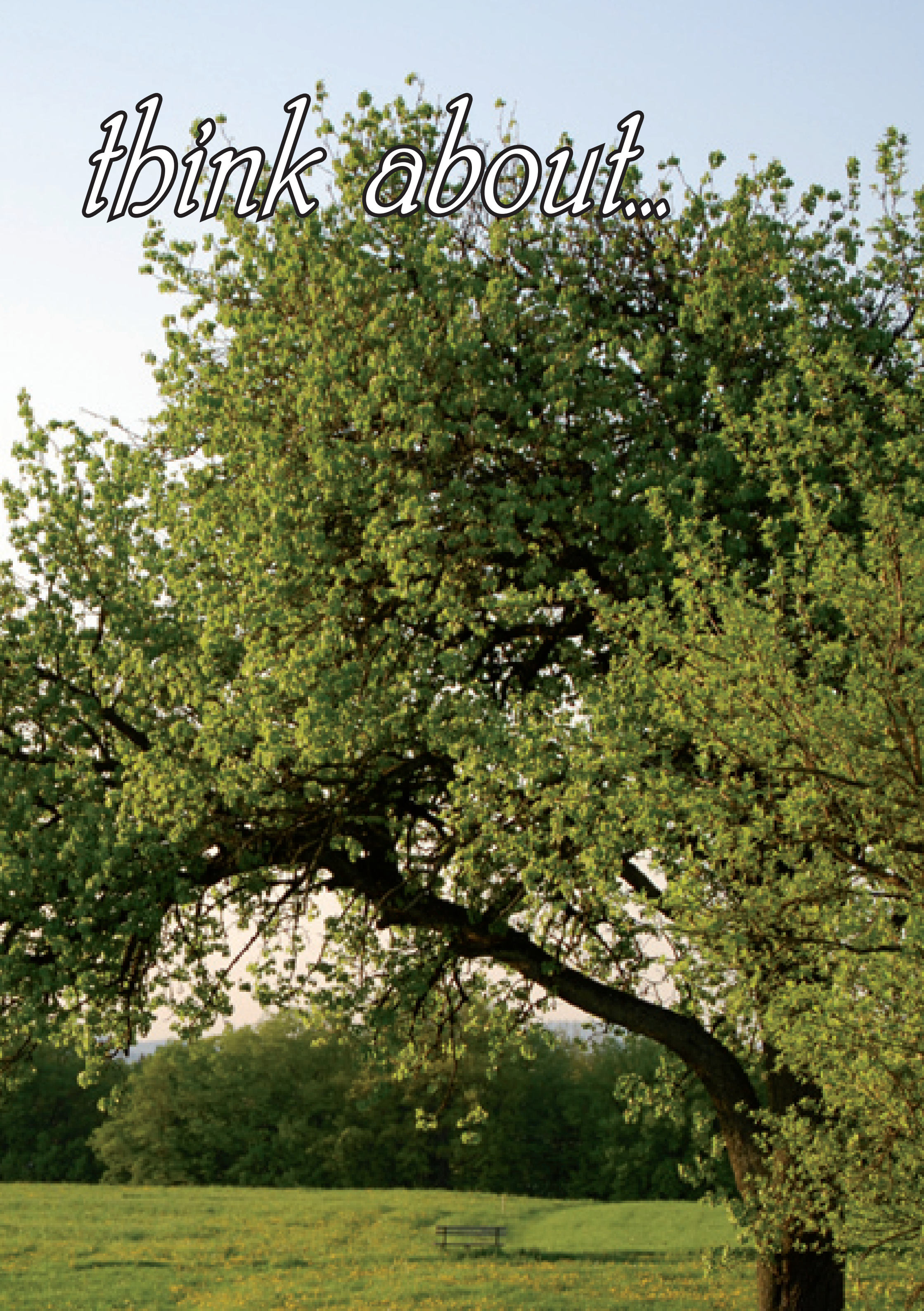
Blessed are those who have no time to pray - they are easy prey for me.

Blessed are the gossipers - for they are my secret agents.

Blessed are those critical of church leadership - for they shall inherit a place with me in my fate.

Blessed are the complainers - I'm all ears for them.

Blessed are you when you read this and think it is about other people and not yourself - I've got you.


think about...

Pius XII
and the Holocaust

On Sunday 8 and Monday 9 March in Jerusalem there was held an international Academic Workshop on "Pius XII and the Holocaust, the current state of research," promoted by the "Yad Vashem" International Institute of Research into the Holocaust and the "Studium Theologicum Salesianum Santi Pietro e Paolo".

In the course of the meeting held at the "Yad Vashem" Holocaust Museum, historians and scholars, sharing the results of their own research, attempted to respond to a series of questions on the role of Pius XII in the Holocaust.

Taking part were scholars representing the two currents of thought on the Pope's activity, the more critical one by Sergio Minerbi, Paul O'Shea, Michael Phayer, Susan Zuccotti and the more favourable one by Thomas Brechenmacher, Jean-Dominque Durand, Grazia Loparco, Matteo Luigi Napolitano, Andrea Tornielli.

The meeting, conducted in the cordial and respectful spirit of the two Institutions promoting the event, should lead to a common agreement regarding the current notice displayed in the premises of the "Yad Vashem" which in a polemical manner comments on the role of Pope XII: "Even when reports about the murder of Jews reached the Vatican, the Pope did not protest either verbally or in writing. In December 1942, he abstained from signing the Allied declaration concerning the extermination of Jews. When Jews were deported from Rome to Auschwitz, the Pope did not intervene."

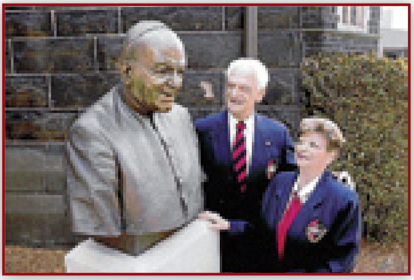
For some researchers and historians Pope Pius XII was an indifferent spectator of the Holocaust, who through his silence connived at the terrible tragedy that was unfolding; for others, however, he acted in a variety of ways to limit the consequences, sometimes quite effectively. Historical archive documents and verbal and written testimonies of those directly involved affirm that Pius XII worked in practical ways to save Jews. Among the scholars who support this thesis independently of their ethnic or religious background are not a few Jews. The American Rabbi, David Dalin, lecturer in history and political science maintains that Pius XII deserves the title of "Just among the Nations" a mark of recognition which "Yad Vashem" bestows on those non-Jews who heroically defended and protected Jews during the Holocaust.

This year occurs the 70th anniversary of the election of the Servant of God Pius XII, formerly Eugenio Pacelli to the throne of Peter.

Minn Charmaine Camilleri

Kburin bil-Qaddis Tagħhom

Il-Komunità Maltija ta' Melbourne iċċelebrat moment glorjuż ta' l-istorja tagħha bil-kxif ta' monument, bust ta' l-ewwel u l-uniku qaddis ta' pajjiżha.



Dan jinsab fil-katidral ta' St. Patrizju u ġie mikxuf mill-President ta' Malta waqt iż-żjara uffiċjali tiegħu. San Ġorġ Preca kien ġie ddikjarat qaddis fl-2007 waqt ċerimonja fil-Vatikan, mill-Papa Benedittu XVI.

Il-President ta' Malta, Edward Fenech Adami kixef il-bust tal-bronż ta' San Ġorġ Preca fil-katidral ta' San Patrizju fil-belt ta' Melbourne nhar it-22 ta' Frar. Huwa ġie hawnhekk waqt li kien qiegħed fuq żjara ta' 10 ijiem fl-Awstralja, fuq stedina tal-Gvernatur Generali Quentin Bryce. Il-Viċi President tal-'Malta Historical Society', is-Sur Emmanuel Cilia iddeskriva il-kxif tal-bust, ta' qisien naturali, bħala moment storiku għall-Komunità Maltija. "Ġorġ Preca kien bniedem radikali… dan il-qaddis ta lill-Maltin it-tagħlim tal-Kotba Mqaddsa, u dan hu għaliex il-Maltin huma llum daqstant reliġjużi; u aħna niżżuh ħajr. Kien missjunarju kbir. Aħna kburin naraw lill-qaddis ewlieni tagħna pprezentat hawnhekk."

Fl-1907 San Ġorġ Preca waqqaf is-Soċjetà tad-Duttrina Nisranija MUSEUM, li kienet tippermetti lil-lajċi jgħallmu l-fidi nisranija lit-tfal. Sa dak iż-żmien, it-tagħlim ta' l-iskrittura kien f'idejn il-kleru. Għalkemm kienet ħarġet ordni sabiex il-MUSEUM jingħalaq, l-Arċisqof Mauro Caruana approva lil din l-Għaqda fl-1932, u hekk is-Soċjetà fetħet ċentri f'kull raħal ta' Malta. Issa, is-Soċjetà tad-Duttrina Nisranija, tinsab ukoll fl-Awstralja, l-Ingilterra, l-Albanija, il-Kenja, is-Sudan u l-Peru.

Il-Kunsill tal-Komunità Maltija ġabar $50.000 għal din l-istatwa. Il-Viċi President tal-Kunsill, is-Sur Guy Deguara qal li huwa jiftakar, meta kien tifel, lil San Ġorġ Preca. "Meta kont għadni tifel, aħna t-tfal konna niġru warajh fit-triq sabiex hu jberikna", jiftakar dan ix-xwejjaħ ta' 75 sena. "Hu kien qaddis, minn qabel ma ġie ddikjarat. Il-mara ta' ħija, madwar is-sena 1940, waqt il-gwerra, kienat marida. Kellha biss xi tlitt snin, ma setgħetx timxi, u oħtha qalet lil ommha, 'Għaddej Dun Ġorġ'. Huma għajtulu ġewwa; huwa daħal, poġġa idejh fuq ras it-tarbija u talab talba. Fi ftit ħin ta' sagħtejn, ngħidilkom onestament, hija kienet qiegħda timxi. U hemm ħafna stejjer oħrajn bħal din."

Charles Belli, li huwa wkoll ta' 75 sena, emigra lejn l-Awstralja fl-1954 waqt il-mewġa ta' emigrazzjoni ta' wara l-gwerra, iħeġġeġ lin-nies sabiex iżuru l-bust ta' San Ġorġ Preca ġewwa Melbourne. "Huwa mhux biss għall-Maltin; qaddis huwa qaddis għal kulħadd."

Ritratt: Guy u Mary Deguara ħdejn l-istatwa ta' San Ġorġ Preca. Ritratt ta' Peter Weaving

Minn Fr. Charles Buttigieg

SAN ĠUŻEPP

Għalliem tal-Familja (2)

Bejn Alla u l-bniedem hemm storja partikulari, storja tassew sabiħa għaliex hija storja ta'mħabba. Bejn Alla u San Ġuzepp, seħħ il-qofol ta' din l-istorja.

Alla jagħżel lil San Ġużepp biex jieħu ħsieb lil Ġesù Kristu u lil Marija, f'santwarju ħaj ġewwa d-dar ta' Nażaret.

Kien Ġużeppi mela li mexxa u ħa ħsieb ta' din il-familja ta' Ġesu' u Marija. Is-Santi Padri tal-Knisja, fosthom Sant'Irinew mall-ewwel fehmu b'din il-missjoni li kellu Ġużeppi (ara S.Irenaei, 'Adversus haereses', IV, 23, 1: S.Ch. 100/2, 692-694). Huwa ġarr it-toqol ta' din ir-responsabbilta' kbira bir-riskju u s-sagrifiċċji marbuta mal-familja. Jaħasra kieku l-familja tal-lum tkompli tħares lejn l-eżempju ta' Ġużeppi biex tirbaħ id-diffikultà u mhux iċċedi quddiemha jew tfittex it-triq faċli

t as-separazzjoni! Mhux li kien li l-familja tħares lejn dan il-bniedem bħala mudell tagħha!

Ġużeppi huwa l-kap tal-Familja Mqaddsa; mhux biss bil-għaqal tiegħu imma ukoll għaliex bil-għaraq ta' ġbinu ħadem għal din il-familja. Ġużeppi huwa xempju ta' l-appostolat u tal-ħidma bieżla tiegħu fid-dar ta' Nażaret (Redemptoris Custos n. 22-24). Kien mastrudaxxa imma mhux daqshekk biss. Infatti l-kelma mastrudaxxa (bl-ebrajk, 'charash' u bil-grieg, 'tekton'), tfisser bniedem kapaċi għal kull teknika, ħaddiem tas-sengħa li jinqala' biex jagħmel kollox, anke biex jaħdem l-injam iebes tal-Libanu qrib Nażaret. Għalhekk meta kien ikun hemm xi problema, in-nies tar-raħal kienu jfittxu lilu, għax barra li Ġużeppi kien bniedem b'qalb tad-deheb, kien imżejjen b'ħafna talenti. Ix-xogħol tal-mastrudaxxa għalhekk kien importanti ħafna u ftit kienu dawk li kienu kapaċi għal din is-sengħa għax mhux lakemm kont issib il-missirijiet b'din il-kapaċità f'pajjiż fejn il-ħidma l-iktar popolari kienet dik ta' ragħaj. Dan hu l-kobor ta' San Ġiżepp bħala kap tal-Familja u Ħaddiem.

Infatti din is-sengħa tal-mastrudaxxa, din il-kapaċità , Ġużeppi żgur għaddieha

liż-żagħżugħ Ġesu' kif insibu f'Mk 6:3 meta Ġesu' wara ftit żmien żar Nażaret fejn trabba u n-nies qalu għalih, 'Dan mhux il-mastrudaxxa, bin Marija…' F'Mt 13:55, in-nies bdew jgħidu 'dan mhux bin il-mastrudaxxa?'. U f'Lq 4:22 insibu, 'U kulħadd kien ifaħħru u jistagħġeb bil-kliem ta' ħlewwa li kien ħiereġ minn fommu u bdew jgħidu: Dan mhux bin Ġużeppi?'. San Ġwann ukoll fil-Vanġelu tiegħu jsemmi darbtejn lil Ġesu' bħala 'bin Ġużeppi' (1:45 u 6:42). Hekk għandna allura nimmaġinaw lil San Ġużepp, bniedem mfittex ħafna min-nies ta' Nażaret fejn il-kapaċita' ta' dan ir-raġel minn Betlem (Beth-lehem), il-belt ta' David (ara LQ 1:27), bil-qalb disponibbli tiegħu, lesta, pronta sabiex tgħin lil dak li jkun, rebħet il-qlub tar-raħal ta' Nażaret. Ejjew għalhekk nħarsu lejn Ġużeppi għall-valuri tal-familja u tax-xogħol.

San Ġużepp huwa l-qaddis tas-skiet,…liema skiet? Is-skiet tal-ħajja interjuri, tal-ħajja tat-talb, skiet li jdawwal lill-bniedem sabiex jidħol f'kuntatt ma' Alla (Redemptoris Custos n. 25-27). Fil-ħanut tax-xogħol tiegħu żgur li kien hemm għodda speċjali li mhux lakemm kont issibha f'post ieħor tax-xogħol: kien hemm il-qawwa tat-talb. Kien ġust Ġużeppi, kien jaf u jgħix il-kelma t'Alla, kien bniedem li jitlob. Żgur li kellu ċar quddiemu l-kliem tad-Dewt 6:7; 'Dawn il-kelmiet iddaħħalhom f'moħħ uliedek u titkellem fuqhom int u qiegħed id-dar.' U għalhekk nistgħu nimmaġinaw dik ix-xena tassew mill-isbaħ fid-dar ta' Nażaret, Ġużeppi jgħallem lit-tfajjel Ġesu' il-kredu Lhudi, "Isma ja Iżrael" (ara Dt 6:4), it-talb u t-traduzzjoni Lhudija. Żgur li d-dar ta' Ġużeppi li bena bil-għaraq ta' ġbinu kienet santwarju ħaj ta' talb, simbolu tal-għaqda fil-familja, fejn tinġabar sabiex titlob u tirringrazzja lill- Mulej. Hekk il-familja ta' Nażaret hija tassew innu ta' tifħir lil Alla.

Kien għalhekk illi erbatax- il sena ilu, nhar il-15 ta' Awissu 1989 fl-okkażjoni taċ-ċentinarju tal-Ittra Enċiklika, 'Quamquam Pluries' (ara 'Leonis XIII P.M. Acta', IX ġ1890ħ 175-182), il-Papa Ġwanni Pawlu II, kiteb l-Eżortazzjoni Appostolika, Redemptoris Custos dwar il-Persuna u l-Missjoni ta' San Ġużepp fil-ħajja ta' Kristu fejn naraw il-kobor tal-qaddis; 'Dan hu proprju l-misteru li fih kellu sehem Ġużeppi ta' Nażaret, sehem li ebda bniedem ieħor qatt ma kellu, ħlief il-Verġni Marija. Għalhekk hu r-raġel veru u verġni ta' Marija, omm Ġesu'. San Ġużepp hu l-missier-verġni ta' Ġesu' (ara Redemptoris Custos n.7).

Talba. O Ġużeppi int li ħsibt għall-għixien tal-Iben t'Alla, int li bi bżulitek ħarist lil Kristu, int kap tal-Familja Mqaddsa, xempju tal-ħaddiema u sur qawwi ta' kull familja, aħna nħarsu lejk u lejn din il-familja tiegħek. Ħares il-familji tagħna, Ġużeppi, mir-rovina li trid teqred lil dan it-teżor. Erodi għadu jeżisti Ġużeppi, l-Erodi tad-divorzju, tal-konvivenza, u ta' l-abort! Urina x'għandna nagħmlu. Min hu devot tiegħek ma jistax ma jkunx devot ukoll ta' Marija, min hu devot tassew ta' Marija għandu jkun devot tiegħek. Inżuru mela l-familja tiegħek Ġużeppi u int mill-ewwel tippreżentalna lil Marija, niġu għandek Ġużeppi u nsibu żgur lil Kristu, is-Salvatur tagħna.

Alla jgħin lil min jgħin ruħu

Ġrajjiet minn ħajjet Dun Karm Attard SDB, kif jaf jirrakkonta hu stess – ġrajjiet li seħħew fl-Indja fejn hu ħadem għal 60 sena sħaħ

Nega-Vera-Papadu hu isem ta' wieħed mill-villaġġi fl-istat ta' Andhra Pradesh, Indja. Darba dar-raħal kien magħdud bħala wieħed mhux importanti, għax imwarrab u ħadd ma jagħti kasu. Hekk ukoll in-nies kienu jħossuhom minsijin minn kullħadd. Imma wara snin jgħixu għal riħhom, huma xtaqu li xi ħadd jinteressa ruħu fihom u jaqbeż għalihom f'dak kollu li kienu jeħtieġu. Kemm-il darba kienu semgħu minn ħaddieħor kif irħula oħra rnexxielhom iqumu fuq saqajhom u ma jibqgħux fil-għaks u l-miżerja.

Fl-istess waqt fehmu li jekk iridu ħajja aħjar kien jeħtieġilhom jaħdmu bil-għaqal u jgħixu fl-ordni kif irid Alla. Għalhekk ma' l-ewwel darba li ltaqgħu mas-saċerdot kattoliku, uħud minnhom talbuh iżur ir-raħal "sabiex jgħallimhom kif jitolbu u jsiru nies tajba".

ĦSIEB IR-RUĦ

Il-missjunarju malajr għaraf l-intenzjoni tajba tan-nies. Imma kellu joqgħod attent peress li f'dawk in-naħat jeżistu ħafna tradizzjonijiet reliġjużi differenti u ma kienx jaqbel li jaħbat difrejh magħhom. B'danakollu, l-abitanti ta' Nega-Vera-Papadu kienu ħerqana u bla sabar. Huma qabbdu lix-xjuħ tagħhom sabiex jersqu quddiem il-missjunarju u jippreżentawlu lista ta' familji li riedu tassew isiru kattoliċi.

Bħala l-ewwel pass, il-missjunarju beda jibgħat soru kull ġimgħa fosthom

sabiex tagħmel laqgħa ta' talb għal kull min ried jattendi. Meta n-nies bdiet tikkonkorri bil-kbir, allura ġie maħtur katekista li kien joqgħod fir-raħal ġo għarix li bnewlu apposta għalih.

Għal sentejn sħaħ il-katekista kien jgħallem lil kullħadd bil-kelma u bl-eżempju il-veritajiet tal-fidi nisranija. In-nies għoġobhom ħafna t-tagħlim; bdew jikkoperaw bis-sħiħ u jkunu ta' għajnuna għal xulxin. Kien fihom għaxqa jgħixu l-ħajja komunitarja. L-ewwel grupp ta' familji li tgħammdu kien jilħaq il-75. Tassew konkorrenza sabiħa!

Illum ir-raħal hu komunità waħda ta' nsara ferventi. Il-katekista jmexxi t-talb u jagħti tifsir tal-Vanġelu kull nhar ta' Ħadd. Il-Missjunarju jersaq lejn il-post skond kif ikun jista', darba jew tnejn fix-xahar.

ĦSIEB IL-ĠISEM

In-nies ta' Nega-Vera-Papadu huma aktarx ħaddiema foqra. Ħafna minnhom "coolies" jiġifieri qaddejja li jġorru u jservu lis-sidien kbar tan-negozji. Iżda dak li jdabbru minn dat-tip ta' xogħol hu tassew ftit. L-awtoritajiet tal-knisja jixtiequ li dix-xorta ta' nies tqum fuq saqajha u ttejjeb il-kundizzjonijiet tal-għajxien tagħha. Jeħtieġ li jibdew ikunu kapaċi jfendu għal rashom.

Permezz tas-sistema djoċesana tas-servizz soċjali, huma jistgħu jiksbu self mill-bank b'imgħax baxx. Dan jgħinhom biex jieħdu biċċa raba b'kera u li jibdew jaħdmu għalihom infushom. B'hekk huma ma jibqgħux jgħaddu ħajjithom fil-miżerja u l-iskjavitù.

Sabiex tittaffa d-dipendenza minn fuq is-self tal-bank, twaqqfet skema ta' tfaddil, billi kull membru iwarrab somma fissa kull xahar. Permezz ta' dat-tfaddil hemm it-tama' li maż-żmien kull familja tkun tista' tixtri dik l-għalqa għaliha u hekk huma wkoll isiru sidien żgħar ta' l-art.

Bil-ħsieb , bil-għaqal u x-xogħol kollox qiegħed jogħti riżultati sbieħ. In-nies infushom qed iħossuhom ferm kuntenti bil-kwalita' ta' ħajja. Issa qiegħdin jaħsdu l-frott ta' ħidmiethom u jbierku 'l Alla talli sabu lil min jieħu ħsiebhom u jmexxihom għall-ħajja aħjar fir-ruħ u fil-ġisem.

By Joe Sacco

The Maltese Salesian Past Pupils Association of Victoria Australia 1959 ~ 2009

In the early 1950s a few Maltese migrants, who were Past Pupils of the Salesian Oratory in Sliema Malta, joined the Don Bosco Federation in Brunswick, Victoria.

The group was run under the leadership of His Honour Judge Frank Walsh QC, President Salesian Past Pupils Federation of Victoria. This was a mixed group of Australians and migrants from different countries.

In 1959 after some organising between the Oratory Past Pupils, it was agreed to form an Association, the “Maltese Salesian Old Boys”. The group started to advertise on the Maltese newspaper “il-Maltija”, spreading the word, informing, and attracting past pupils to join the Association. Family picnics, get-togethers, dinner dances and film nights were organised. This went on for a number of years with a monthly meeting at the Maltese Community Centre in Parkville.

Mr & Mrs Portelli ma’ Frs J. Mangion u J. Borg

Functions were organised on a regular basis, funds were growing and going as donations to missions, but in the seventies the Association became dormant. However, three Past Pupils, the late John Portelli, Domenic Bonello and Paul Borg kept the name of the Salesian Old Boys alive with members

Past members of the MSPPA Committee

of the Maltese Community. In March 1989 Fr Victor Mangion, travelled to Melbourne to visit his family and meet the Past Pupils. On the 13th March 1989, a reception was held in his honour at the Maltese Centre in Parkville. A good number of Past Pupils attended. In the "ħajja Salesjana" June / July 1989 the late Mr. John Portelli, President of the day wrote, "We felt proud and honoured to have Fr. Victor with us here in Melbourne." It was during this reception that Fr. Victor Mangion encouraged the Past Pupils to revive the Association.

On the 24th April 1989 the first meeting was held. During the meeting the late John Portelli spoke of the dormant years of the Association. A committee was formed with John becoming the first President after the revival with Fr Joe Pulis as Chaplain of the Association.

At a meeting held on the 9th February 1990, the name of the Association was changed from Salesian Old Boys to the Maltese Salesian Past Pupils. The reason for the change was that because the Association started accepting ladies as members, the name became inappropriate.

The Association gained strength year after year with the membership now numbering 300 plus. The aim of fund raising for the missions still powers the members, giving a chance of better living to children in Developing Countries.

The total amount of money donated during the years 1989 ~ 2009 is of $135,863.00

On Saturday 30th May of this year, the Past Pupils of Victoria are organizing a Charity Ball to celebrate the 50th Anniversary of its existence. Distinguished guests for the occasion will be His Grace Bishop Joe Grech (Bishop of Sandhurst), Mrs Angele Azzopardi, Consul General of Victoria and others.

Mr & Mrs Darmanin ma' Fr Joe Cini

The Life of St. Paul (3)

How much do we know of the Apostle's life? Here we present a brief account of the Life of the Apostle Paul. This is the third part.

Peter had made the first evangelical contact with the Gentile world when he baptized the Roman centurion Cornelius, his family and household in Caesarea. Now, in Antioch-On-The-Orontes, not far from present-day Aleppo in Syria, refugee Christians were successfully preaching the Gospel, so the Apostles sent Barnabas to see if their efforts could benefit from support. First he collected Paul from Tarsus and the two went to Antioch which became such a vibrant centre of missionary activity that it was here that the followers of Jesus were first officially recognized as "Christians". Its geographical position made it also an ideal place from which the Gospel could be taken to Asia Minor and Greece. From Antioch, Paul and Barnabas sailed to Cyprus, Barnabas' birthplace, and then on to Perga in south-west Turkey calling at another Antioch in Pisidia, Iconium, Lystra and Derbe. More often than not they opened their missions in the synagogues, but it was the non-Jews who responded to their preaching and miracles with most enthusiasm. Paul, who had quickly assumed leadership and was conscious of the Jews' resistance to the Gospel, said to them, "We had to proclaim the word of God to you first, but since you have rejected it, … we must turn to the pagans". Some Jewish opposition was so violent that at Lystra, for example, Paul was stoned and left for dead, but he and Barnabas bravely returned along the route they had come, encouraging and organising new groups of believers to whom they would later return to appoint priests in each church and consolidate progress. (cf. Ac 13, 14.)

In AD 48, they accompanied a delegation from Antioch to discuss the status of Gentile Christians with the leaders of the Church in Jerusalem. Some Judaeans were insistent that salvation was not possible without circumcision according to the Law which God had given to Moses, and for Paul this raised a question of policy as well as principle. To accept such teaching would negate his mission to the Gentiles, dash his

hopes of "gaining the world for Christ", and be a denial of the intrinsic merits of His Sacrifice on the Cross and His death which opens the way to salvation. To impose national or racial regulations on converts was contrary to his certainty that Christ died for all without distinction. Eventually, the Apostles approved his mission to the Gentiles, support which he found most reassuring and timely in view of the bitter hostility he was encountering from many Jewish Christians. Peter supported by James, proposed the freedom of the Gentile Christians and it was agreed that, unlike their Jewish counterparts, they were not obliged to be circumcised or be subject to Mosaic Law. When the leaders in Jerusalem sent Paul and Barnabas back to Antioch with their decision, one of their number, a Roman citizen called Silas or "Silvanus", went with them. Paul found him very much a kindred spirit and chose him rather than Barnabas as the companion for his next mission (cf. Ac 15.)

The Second and Third Missionary Journeys AD 49-58

The second and third journeys which started from and ended in Jerusalem are referred to as the "Aegean Mission" because this region saw eight years of sustained activity. He and Silas travelled through Syria, Cilicia and the Galatian towns which had been evangelized during the first mission. When they were refused entry to Bithynia in the north, they turned west past Mysia to Troas on the coast and, in answer to an appeal they received in a vision, they continued on to Philippi in the Roman province of Macedonia where they were joined by Luke and Timothy. Here the mission began favourably with the conversion of Lydia, a lady who was a successful cloth-merchant from Thyatira. Then they freed a slave girl, who was a fortune-teller, from a troublesome spirit, but her masters were furious that the exorcism and her new-found faith deprived them of the income from her soothsaying. They complained to the magistrates that Paul and Silas were creating a disturbance contrary to Roman law, with the result that they were beaten and thrown into gaol, the first instance of persecution not initiated by the Jews; but the incarceration was not to be lengthy. One night, as the two prisoners were praying and singing God's praises, a sudden earthquake flung open the doors and burst their chains, a miracle which inspired the gaoler's confession of belief and the baptism of his household.

When the magistrates discovered that the prisoners were Roman citizens, they feared repercussions and released them immediately on condition that they left the city immediately. Paul and Barnabas went to Thessalonika, the capital of Macedonia, where they preached successfully until some Jewish antipathy forced them to flee to Berea. They stopped briefly at Athens where Paul soon recovered from the disappointment, and with enthusiastic energy restored, they made for Corinth on the maritime route between Rome and the East, which was to be the centre of Paul's activity for the next eighteen months. He earned his living as a tent-maker so that he should not be a burden on the church in Corinth, and because he wanted to distinguish himself from those wandering philosophers and politicians who expected free board and lodging. When opposition from the synagogue again made life difficult, Our Lord came in another vision to tell him to move on to a more fruitful Gentile field and assured him, "Do not be afraid to speak out, nor allow yourself to be silenced. I am with you and no one will ever attempt to hurt you."

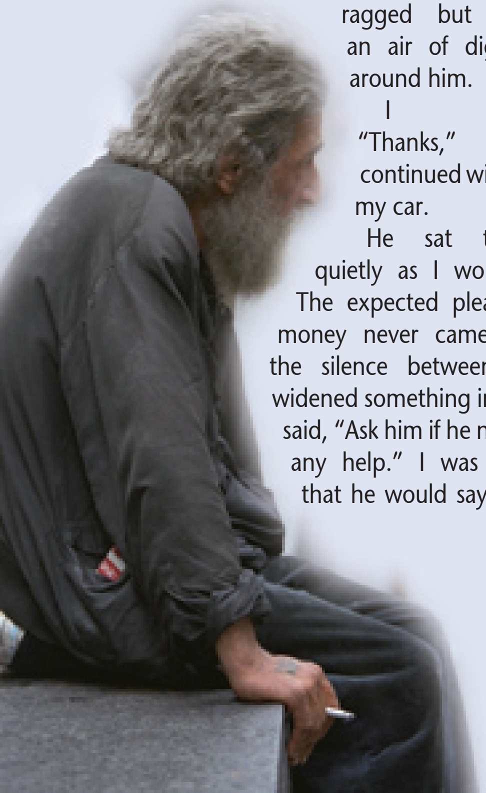
Don't We All?

One evening I was parked in front of the shopping arcade wiping my car from some water. I had just come from the car wash and was waiting for my wife to get out of work. Coming my way from across the parking lot was what society would consider a bum. From the looks of him he had no car, no home, no clean clothes and no money. There are times when you feel generous but there are other times that you just don't want to be bothered. This was one of the 'Don't want to be bothered' times.

"I hope he doesn't ask me for money," I thought. He didn't. He came and sat on the curb in front of the bus stop and he didn't look like he could have enough money to even ride the bus. After a few minutes he spoke. "That's a very nice car," he said. He was ragged but had an air of dignity around him.

I said, "Thanks," and continued wiping my car.

He sat there quietly as I worked. The expected plea for money never came. As the silence between us widened something inside said, "Ask him if he needs any help." I was sure that he would say yes, but I held true to the inner voice.



"Do you need any help?" I asked. He answered in three simple but profound words that I shall never forget. We often look for wisdom in great men and women. We expect it from those of higher learning and accomplishments. I expected nothing but an outstretched grimy hand. He spoke three words that shook me.

"Don't we all?" he said.

I needed help. Maybe not for bus fare or a place to sleep, but I needed help. I reached in my wallet and gave him not only enough for bus fare but enough to get a warm meal and shelter for the day.

Those three little words still ring true. No matter how much you have, no matter how much you have accomplished, you need help too. No matter how little you have, no matter how loaded you are with problems, even without money or a place to sleep, you can give help. Even if it's just a compliment, you can give that.

You never know when you may see someone that appears to have it all. They are waiting on you to give them what they don't have: a different perspective on life, a glimpse at something beautiful, a respite from daily chaos that only you, through a torn world, can see. Maybe the man was just a homeless stranger wandering the streets. Maybe he was more than that. Maybe he was sent by a power that is great and wise to minister to a soul too comfortable in itself.

Maybe God looked down, called an Angel, dressed him like a bum, then said, "Go minister to that man cleaning the car, that man needs help."

"Don't We All?"

Where Is Home?

Exploring therapeutic interventions with children in out of home care and their families

In collaboration with the Office of the Commissioner for Childen Malta

"The ache for home lives in all of us, the safe place where we can go as we are and not be questioned."

Maya Angelou

St Patrick's Salesian School in Malta through its Support Services Team has organised a three-day conference in collaboration with the Office of the Commissioner for Children exploring therapeutic interventions with children who are in out-of-home care and their families. The term 'out-of-home care' includes foster care, residential care and therapeutic residential care, among others.

The event was held from Thursday 12th till Saturday 14th March 2009 at Hilton Malta International, St. Julian's. It was preceded by a day pre-conference workshop entitled Learn the Child on exploring strategies and interventions for educators and carers on how to best support children in care in their learning and enhance their educational experiences in school settings.

The Conference included the participation of exponents from international organizations and experts in the field alongside contributions from local professionals, agencies and other bodies. Actively participating in this conference there were the Commissioner for Children, Ms. Carmen Zammit, the Permanent Secretary in the Ministry for Social Policies, Mr. Frans Borg and the Salesian Capitular Superior for Youth Fr. Fabio Attard. The overall structure of the Conference consisted of plenary sessions open to all conference participants in addition to workshops covering specialized issues to which participants chose to attend.

The overall aim of the conference will be to enable conference participants to engage with the dilemmas and challenges that out-of-home care poses for children and their families within the local context. It is our aspiration that the conference gives voice to issues that the children and their families have to face, including those frequently brought to the foreground in therapeutic encounters. The Conference was attended by a great number of social workers, care workers, foster carers, educators, therapists, psychologists, counsellors, academics and students in social tudies. Well done to all organizers and participants, but especially to St. Patrick's Fathers and Support Services Team.

Could God be calling Me?

Yes!

God calls each of us to life, to wholeness, and to service. The task of the young adult is to discern what path God wants him or her to follow: marriage or religious life as a Sister, Brother or Priest. We call this the discernment process.

1 Pray

Spend a few moments each day in thoughtful conversation with the Lord. Ask the Lord, "Lord, what do you want me to do with my life?"

2 Investigate

Talk to people whose opinion you respect. Ask questions. Talk to a vocation director.

3 Get involved

A great way to understand how you would enjoy ministry is to get involved. The Church needs the energy of dedicated young people.

4 Experience

Visit religious communities, your parish or seminary. See how they live and work.

5 Decide

The bottom line question is, "Can I see myself as a religious, a church minister?" If the answer is yes, it is time to act.

Vocation- a personal journey of discovery

Vocation means a 'Calling' - a personal and unique invitation from God to follow a path of personal discovery where he will guide you.

A dream come true

In Don Bosco, our Founder, his sense of being called first hit him in his famous dream at the age of nine. He found himself surrounded by a ravening crowd of wild beasts, like some of the youngsters he knew and struggled with. He was inspired to 'shepherd them with kindness and goodness, not with blows'. He often used to say: It is not enough for youngsters to be loved; they must know they are loved.' This became his programme of life.

Who are the Salesians?

The Salesians were founded by Saint John Bosco, an Italian priest who lived and worked in Turin in the 19th century. He dedicated his life to working for the welfare of young people. Even today, 120 years after his death, the Salesians carry on his mission to poor and abandoned young people helping them become 'Good Christians and honest citizens'.

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A Combined Feast
of Importance for the Congregation

24th June each year is a double feast day for the Salesian Family; but not many know why. This day has become the day when the Rector Major is feasted. This is done to him in his role as successor of Don Bosco rather than who it happens to be at any particular moment. This day is also the Feast Day of the Past Pupils of Don Bosco.

All this brings us to a curious point. 24th June is the Feast of St John the Baptist. But John Bosco, if one goes to the details contained at St Andrew's Parish Church in Castenuovo (now called Castelnuovo Don Bosco, but in his time, Castelnuovo d'Asti), when baptized, on 17th August 1815, was named for John the Evangelist rather than John the Baptist. So how it is that the Rector Major's Feast Day is held on 24th June and not on 27h December, feast of St. John Evangelist?

Here is where the Past Pupils of Don Bosco come in. Their origins go back to the Oratory in Valdocco, Turin. They were 'Don Bosco's boys', after all. It was they who made the mistake, when, as boys who had been at the Oratory they wanted to do something for what they thought was their Father's name day, which they thought was on 24th June. Don Bosco was hardly one to put them out or deny a good opportunity for festivity, especially since this was a 'summer' feast and the other one would not only have been winter time but just two days after Christmas!

And it all fits in nicely these days, since one could hardly hold the feast day of the Rector Major, whose is called Pascual, on 24th June either! Thus this day has ceased to be any kind of 'name day' and, instead has become a feast of gratitude - which it really was anyway in that original Oratory setting.

So - while saying 'happy feast day' to our Rector Major - let's not also forget that it is, appropriately, also the feast day of the Past Pupils of Don Bosco who started it all. Happy feast day to them too!

Testmenti

Tista' tgħinna fix-xogħol li aħna nagħmlu mat-tfal u maż-żgħażagħ foqra billi tiftakar fina fit-testment tiegħek jew tibgħat donazzjoni.

Huwa bil-għajnuna ta' nies bħalek li x-xogħlijiet li għandna madwar id-dinja jibqgħu jagħtu l-frott.

Il-kontribuzzjonijiet kollha, kemm żgħar u kemm kbar, huma dejjem apprezzati.

Ibgħat il-kontribuzzjonijiet tiegħek lil:
Fr. Eric Cachia SDB - Amministratur tad-Delegazzjoni
Oratorju Salesjan, 20 Triq Karm Galea
Sliema SLM1935 • Tel: 2133 1447

Borża ta' Studju

X'INHI BORŻA TA' STUDJU?
Hija somma ta' flus li tgħinna biex inħallsu parti mill-formazzjoni ta' żagħżugħ li qed iħejji ruħu biex isir saċerdot Salesjan.

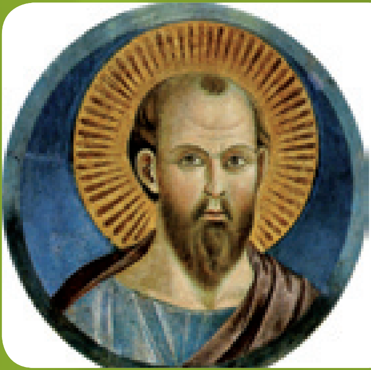
KEMM TRID TAGĦTI BIEX TWAQQAF BORŻA TA' STUDJU?
Kapital ta' €600

JEĦTIEĠ LI BILFORS TAGĦTI S-SOMMA F'DAQQA?
Le. Wieħed jista' jagħtiha biċċa biċċa, tant fix-xhar jew tant fis-sena.

JEĦTIEĠ LI BILFORS IS-SOMMA TKUN MOGĦTIJA MINN WIEĦED BISS?
Le. Jistgħu jiftehmu flimkien iktar minn persuna waħda u kulħadd jagħti sehmu. Iżda min joħroġ waħdu s-somma kollha, ikun fundatur ta' dik il-Borża.

JISTA WIEĦED IĦALLI L-BORŻA BĦALA LEGAT WARA MEWTU?
Jista'. U min jagħmel hekk, jista' jikteb fit-testment: "Inħalli bħala legat lis-Salesjani ta' Don Bosco, is-somma ta' ________ għall-formazzjoni ta' żagħżugħ Malti fl-istess Soċjetà.

Sena ta' Grazzja

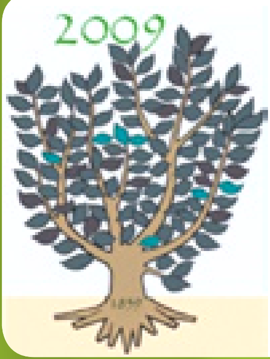


IS-SENA PAWLINA

Fuq il-kliem ta' San Pawl lill-Korintin, " L-Imħabba taf tistabar u tħenn, ... kollox tagħder, kollox temmen, kollox tittama, kollox tissaporti. L-imħabba ma tintemm qatt,'' Don Bosco jsejjes s-sistema edukattiv u formattiv tiegħu għaż-żgħażagħ.

IL-150 SENA TAL-KONGREGAZZJONI SALESJANA

Nhar il-Ħadd,18 ta' Diċembru 1859, Dun Bosco jistieden 18 minn dawk li kienu jaħdmu miegħu sabiex jingħaqdu uffiċjalment f'Soċjetà li tissejjaħ ta' San Frangisk ta' Sales (Salesjani). Mill-ewwel huma jiffurmaw Kapitlu sabiex jiggverna u Dun Bosco huwa l-ewwel Superjur Maġġur.



GRAZZJA LILNA U LILL-OĦRAJN

Ir-Rettur Maġġur jagħtina linja gwida għal matul dis-sena. Hija l-Istrenna li tħeġġiġna fil-ħidma tagħna u fl-ispirtu Salesjan: Nimpenjaw ruħna sabiex nagħmlu mill-Familja Salesjana moviment vast ta' nies impenjati għas-salvazzjoni taż-żgħażagħ.

Newspaper Post
Please return to: ***Ħajja Salesjana*** - St. Patrick's School – Sliema SLM1925 – MALTA.