

Hajja Salesjana

JANNAR -FRAR 2011
il-218 Ħarġa



Mons. Nikol Cauchi

Praying from the Heart

Ġest sabiħ favur l-animali abbandunati



The Logo of the Salesians of Don Bosco is made up of two superimposed images: in the background a stylised "S" (Salesians) in white marked to the right and left by two cuttings between the hills (a road). The second image is in the centre of the globe: an arrow pointing upwards resting on three perpendicular legs on top of which are three closed circles making a stylised image of three people: the first of these in the middle and taller (the Salesian) appears as if embracing the side figures (the young). The three stylised figures can also be viewed as an arrow pointing upwards (education / formation) or simply as a dwelling (Salesian house) with three pillars holding it up (reason, religion, loving kindness).



The coat of arms of the Salesian Congregation shows the shining star, the large anchor, the heart on fire symbolizing faith, hope and charity; the figure of St. Francis de Sales recalling the Patron of the Society; the small wood in the lower part reminds us of the Founder (Bosco) the high mountains signify the heights of perfection towards which members strive; the interwoven palm and laurel that enfold the shield either side are emblematic of the prize reserved for a sacrificial and virtuous life. The motto *Da mihi animas, caetera tolle* (give me souls, take the rest) expresses every Salesian's ideal.

Hajja Salesjana

St. Patrick's School, Triq San Ġwann Bosco,
Sliema SLM 1925 - MALTA
Tel. (+356) 2133 0238 / (+00356) 9986 1586
e-mail: hajjasal@salesiansmalta.org

Il-Bulettin Salesjan, imsejjah b'diversi ismijiet, jiġi stampat f'56 edizzjoni u f' 29 ilsien madwar id-dinja u huwa mxerred fi 131 nazzjon

Responsible: Fr. Paul Formosa SDB
Director/ Editor: Fr. Joseph Cini SDB
Editorial Board : Margaret Buhagiar,
Andre Camilleri, Matthew Borg, Josie Grech.
Office: Eileen Alden, Joyce Scicluna.
Design & Printing: Salesian Press, Sliema.

Tista taqra ħajja Salesjana fuq il-kompjuter:
<http://www.salesiansmalta.org>

Fuqix se naqraw

Mons. Nikol Cauchi	9
Ejja u Imxi Warajja	10
Don Bosco Around the World	12
Praying from the heart	14
Malta Salesjana	20
Saint Mary Mazzarello (1)	22
Don Bosco patron of football?	24
Ġest sabiH favur l-animali abbandunati	25
I wish you enough	26
Presentation of the 2011 Strenna	28
Dun Bosco fis-santi u kartolini	30
Lest Li Tqum Minn Ma' L-Art HAbib?	32
Summer Camp in Italy	34

Editorjal / Pedagoġija / Caledar of events /
Something to think about / Marian Apparitions

“Ejjew u Taraw”

Il-hajja tal-bniedem hija vokazzjoni. Meta konna żgħar kienu jistaqsuna mistoqsija bażika tal-katekiżmu: “Għalfejn ħalaqna Alla?” U aħna tgħallimna nwiegħbu: “Alla ħalaqna biex nagħrfuh, inħobbuh, naqduh f’din il-hajja u ngawduh għal dejjem fil-ġenna.” Kull persuna hija maħluqa xbieha ta’ Alla u għalhekk hija msejha biex thobb u biex tkun magħquda mal-ħallieq. Madre Tereża ta’ Kalkutta darba qalet: “Aħna ma ġejniex fid-dinja għan-numru. Aħna nħlaqna bi skop, għal affarijiet kbar: biex inħobbu u nkunu maħbuba.” Kull persuna għandha vokazzjoni unika xi twestaq fil-pjan ta’ Alla. Fuq din it-tip ta’ “vokazzjoni” jkellimna r-Rettur Maġġur, Dun Pascual Chavez, fl-istrenna ta’ din is-sena 2011 bit-titlu: “Ejjew u taraw.”

Fl-istrenna, is-suċċessur ta’ Dun Bosco jagħmel appell mill-qalb lill-Familja Salesjana biex thoss l-urġenza u l-bżonn li ssejjaħ oħrajn u tipproponi liż-żgħażaġħ il-vokazzjoni Salesjana. “Araw il-ħaruf ta’ Alla!... Xi tridu?... Fejn toqgħod, Rabbi?... Ejjew u taraw” (Ġw 1: 36-39). L-istrenna ta’ din is-sena hija stedina lill-membri kollha tal-Familja Salesjana biex ikunu gwidi spiritwali għaž-żgħażaġħ, bħalma Ġwanni l-Battista kien wera lil Ġesù lid-dixxipli, u qalilhom: “Araw, hawn hu l-ħaruf ta’ Alla!” (Ġw 1:29).

Bħalma Ġesù stieden lill-ewwel dixxipli biex jaqsmu l-esperjenza li jkunu miegħu, “ejjew u taraw”, hekk ukoll permezz ta’ kull wiehed minna Ġesù jagħmel l-istess stedina liż-żgħażaġħ. Fil-Vanġelu nsibu, illi wara li esperjenzaw xi ħaġa ferm sabiħa, minn dakinhar huma marru u raw fejn Ġesù kien joqgħod u “baqqħu miegħu” (Ġw 1:39). Imma nistaqsu, il-vokazzjoni għall-hajja Salesjana għad baqqħalha

valur fil-kultura post-moderna tallum? Mingħajr dubju! Hija sinjal ta’ tama għall-umanità li qiegħda tgħix fi “križi ta’ tama” jew bħalma Timothy Radcliffe sejhilha, “f’dipressjoni kollettiva”. Iż-żgħażaġħ illum qed jiġu wiċċ imb’wiċċ ma’ futur mingħajr ebda kunfidenza; mhumiex ċerti fejn se jwassalhom. Il-hajja reliġjuża hija sinjal illi titkellem fuq it-tama. Is-sinifikat tal-hajja reliġjuża llum jinsab eżattament li tkun sinjal provokattiv, li jipponta għall-eżistenza u l-preżenza ta’ Alla li huwa mħabba. Fl-aħħar mill-aħħar huwa l-ferħ fil-qalb ta’ dak li jkun li jagħti kredibilità lill-vokazzjoni Salesjana u jsir xhieda qawwija quddiem l-inċertezzi. Għaliex dak li aħna huwa essenzjalment aktar importanti minn dak li nagħmlu.

Meta Ġesù sejjah l-ewwel dixxipli, l-ewwel għan tiegħu kien dak tal-intimità, “biex jibqgħu miegħu” (Mk 3: 13-15). Huwa biss wara li esperjenzaw l-intimità illi ntbagħtu fuq missjoni. Bl-istess mod, il-vokazzjoni għall-hajja Salesjana hija, qabel xejn, sejhja għall-intimità mal-Mulej. Hija minn din l-intimità li aħna mbagħad nintbagħtu biex inkunu “sinjali u xhieda” għaž-żgħażaġħ, tal-ferħ u l-imħabba ta’ Alla. Madre Tereża ta’ Kalkutta darba stqarret hekk: “Hafna nies jgawdu x-xogħol tagħna mal-vokazzjoni tagħna. Il-vokazzjoni tagħna hija l-imħabba ta’ Ġesù.” Iva, hajja mogħtija kompletament b’imħabba lil Alla, għas-servizz tat-tfal u ż-żgħażaġħ, hija xi ħaġa sabiħa u ta’ min jgħixha tassew.

Fr Joe Portelli SDB.

“Hafna nies jgawdu x-xogħol tagħna mal-vokazzjoni tagħna. Il-vokazzjoni tagħna hija l-imħabba ta’ Ġesù.”



"Come and See"

Human life is a vocation. When we were young we were asked a basic catechism question: "Why did God make us?" We were then given a very simple answer: "God made us to know, love and serve him in this life and to be happy with him forever in heaven." Every human being is created in God's image and is consequently called to love and to be united with the Creator. Mother Teresa of Calcutta once said: "We have not come into the world to be numbered. We have been created for a purpose, for great things: to love and be loved." Indeed, each person is called for a specific purpose in life. "Vocation" is precisely what our Rector Major, Don Pascual Chavez, speaks about in this year's Strenna 2011: "Come and see."

In his Strenna Don Bosco's successor makes a heartfelt appeal to the Salesian Family to feel the urgency of, and the need to call others and propose the Salesian vocation to young people. "Look, here is the Lamb of God!... What are you looking for?... Rabbi, where do you live?... Come and see" (Jn 1:36-39). This year's Strenna is an invitation to all the Salesian Family to be real spiritual guides for the young, like John the Baptist, who pointed out Jesus to his disciples, telling them: "Look, here is the Lamb of God!" (Jn 1:29).

Just as Jesus invited the early disciples to share the experience of being with him, "to come and see", so too through each one of us, Jesus makes the same invitation to the young. The Gospel tells us that having experienced something immensely beautiful from the moment they came and saw where Jesus

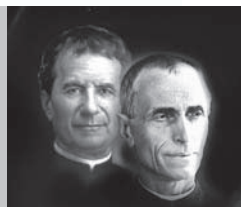
was staying, "they remained with him" (Jn 1:39).

But does a vocation to the Salesian life still have any value in this post-modern culture? Undoubtedly! It is a sign of hope for humanity living in a "crises of hope" or what Timothy Radcliffe called, the "collective depression". Young people are facing a future without confidence, uncertain of where it is leading to, and religious life is a sign that speaks of hope. The significance of religious life today lies exactly in being a provocative sign, pointing to the existence and presence of a loving God. Ultimately, it is the joy in one's heart which gives credibility to the Salesian vocation and becomes a powerful witness in the face of uncertainties. For what we are is fundamentally more important than what we do.


When Jesus called his first disciples his first motive was that of intimacy, "to stay with him" (Mk 3: 13-15). It was only after they experienced intimacy that they were sent out with a mission. In like manner a vocation to Salesian life is first and foremost a call to intimacy with our Lord. It is from this intimacy that we are then sent out to be "signs and bearers" of God's joy and love for the young. This is what Mother Teresa of Calcutta once declared: "Many people mistake our work for our vocation. Our vocation is the love of Jesus." Yes, a life completely given to God out of love, in the service of the young, is something beautiful and indeed worth living.

Fr Joe Portelli SDB

**"MANY PEOPLE MISTAKE OUR WORK
FOR OUR VOCATION. OUR VOCATION
IS THE LOVE OF JESUS."**



Hajja Salesjana



Look, here is the Lamb of God!
What are you looking for?
Rabbi, where do you live?

come
and see

dosa

2011 STRENNA OF THE RECTOR MAJOR FR PASCUAL CHÁVEZ

ANS

Minn Pascual Chavez - Trad. Joe Cini

PEDAGOĠIJA

Kummenti fuq li Strenna 2011 : **Ejjew u Taraw**

Salesjana

“IL-HAJJA HIJA VOKAZZJONI”

Gheżiež ħbieb, qarreja tal-Bullettin Salesjan, Nieħu pjaċir insellmilkom fil-bidu tas-Sena l-Ġdida 2011, u nittama li ġġibilkom il-paċi u l-barka li l-Missier ried jagħtina fit-twelid ta' Ibnu Ġesù. Hekk kif matul is-sena li għaddiet kellimtkom fuq Ġesù tiegħi, din is-sena sejjer nikteb fuq Il-hajja bħala vokazzjoni. Bejn vokazzjoni u missjoni hemm konnessjoni stretta: Ġesù jxandar, isejjaħ u mbagħad jibgħat. U bi ħsiebni niktbilkom dwar persunaġġi li bħala bnedmin u nsara għexu l-hajja bis-ših għalix skoprew u għexu l-vokazzjoni tagħhom.

IL-HAJJA BHALA VOKAZZJONI WU L-VOKAZZJONI TAL-HAJJA

L-ewwel pass li rrid nipproponi huwa li mmorru lura għal Dun Bosco! Huwa importanti li nkunu nafu min xiex għadda sabiex niskopru l-kriterji u l-attitudnijiet li kienu preżenti fl-attività tiegħu, sabiex nixħtu dawl fuq l-impenn tagħna favur il-vokazzjonijiet. Dun Bosco għex fi żminijiet ta' qtiġh il-qalb u kuntrarji għall-vokazzjonijiet fil-Knisja. Kienet teżisti, fost il-poplu u fost iż-żgħażaġh, atmosfera mimlija ideat liberali u anti-

klerikali. Imma Dun Bosco ma qatax qalbu! Huwa kien ifittex xi sinjal ta' vokazzjoni fit-tfal li kien jiltaqa' magħhom. Fi kliem iehor, kien jagħmel ruġu ħaddiem mal-grazzja u d-doni ta' Alla fi-hom. Hekk huwa beda johloq atmosfera fejn il-possibiltà ta' vokazzjoni setgħet tiġi milqugħa u kkurata. Sabiex imantni din il-kultura, Dun Bosco pprova ambjent spiritwali qawwi, msahħah minn forma sempliċi imma dejjiema ta' heġġa lejn is-sagramenti u lejn Marija, u minn apostolat fost sħabhom magħmul b'entuzjażmu u bla tnakkir.

It-tieni element li fuqu għafas Dun Bosco kienet it-tmexxija spiritwali. Huwa kien direttur spiritwali attent u prudenti, imsaħħah bi mħabba profonda lejn il-Knisja.

IL-HOLOIEN U L-KURA TA' KULTURA TAL-VOKAZZJONIJIET

Kull kultura jinħtieġilha mod ta' hsieb u ta' attitudni li kulhadd jaqbel miegħu, f'komunità magħquda li tgħix, tati xhieda u toffri valuri nsara. Kultura tal-vokazzjonijiet teħtieġ l-isforz sistematiku u maħsub tajjeb tal-komunità. Hija trid tilhaq tlett

aspetti: dak antropoloġiku, li jgħin sabiex jiftiehmed il-mod kif il-fatt li tkun persuna huwa diġà vokazzjoni; dak edukazzjonali li għandu l-għan li jgħin sabiex ikunu apprezzati l-valuri tal-vokazzjoni; u dak pastorali li jgħares lejn ir-relazzjoni bejn il-vokazzjoni u l-kultura li wieħed jgħix fiha, u jagħraf jaddatta ħidmietu

Għalhekk, l-ewwel ħidma ta' kultura tal-vokazzjonijiet hija li tfassal u tippromwovi l-idea tal-ħajja umana bħala sejħa u risposta. Il-ħajja hija ftuħ lejn l-oħrajn, li ta' kuljum tgħix relazzjonijiet ma' oħrajn; hija wkoll ftuħ lejn il-ġholi, u dan juri li l-bniedem huwa misteru li Alla biss jista' jispjegah u Kristu biss jissodisfah. Huma u jikbru, iż-żgħażaġħ iridu jiffokaw fuq valuri li mbaġħad jitwettqu fl-għażliet li jagħmlu. Waqt l-iżvilupp tagħhom huma jibbażaw is-suċċess fuq pjan ta' ħajja u fuq il-kwalità tal-ħajja li jixtiequ jgħixu. Iridu jiddeċiedu fuq ix-xejra ta' ħajjithom fil-futur waqt li jkollom diversi għażliet quddiemhom. U billi ma jgħix darbtejn, iridu jissugraw jagħmlu dawn l-għażliet. Fuq il-valuri li jhaddnu u l-għażliet li jagħmlu jiddependi is-suċċess jew falliment tal-





plan tagħhom, tal-kwalità u tas-salvazzjoni ta' haġġithom.

ISSALVA JEW TITLEF HAJTEK.

Ġesù jgħidilna ċar: għax min irid isalva haġtu, jitlifha; imma min jitlef haġtu għall-imħabba tiegħi u tal-Bxara t-tajba, isalvaha. Għax x'jiswielu l-bniedem jekk jikseb id-dinja kollha u mbagħad jitlef haġtu? (Mk 8, 35-36). Il-kultura tal-vokazzjonijiet trid tagħmel dan: tinkoraġġixxi lil min irid jisma' dawn il-mistoqsijiet ta' Ġesù sabiex jista' jirrifletti fuqhom. Hija wkoll trid tgħin lil dak li jkun sabiex jikber u jagħraf jagħmel l-għazliet tajba favur kull ma hu **Bonum** (it-tajjeb), **Verum** (is-sewwa) u **Pulchrum** (is-sabiħ) għaliex l-iżvilupp shiħ tal-bniedem jikkonsisti fl-akkwist ta' dawn.

Il-kultura tal-vokazzjonijiet trid fl-aħħar nett tiskopri l-ħajja bħala don u hidma li trid issir. Meta bniedem jiskopri dan, haġtu ssir vokazzjoni, responsabbli u hielsa. Mill-iskrittura nitgħallmu li

d-don tal-ħajja għandu fih plan, u li dan jinkixef bil-mod il-mod waqt li nirriflettu fuq l-esperjenzi personali, fuq l-istorja, fuq Alla u kif inkunu weġibna għalih.

Għax min irid isalva haġtu, jitlifha; imma min jitlef haġtu għall-imħabba tiegħi u tal-Bxara t-tajba, isalvaha. Għax x'jiswielu l-bniedem jekk jikseb id-dinja kollha u mbagħad jitlef haġtu?

2011

CALENDAR OF SALESIAN

FEASTS & EVENTS

JANUARY

- Sat 1 New Year's day. Feast of Mary, Mother of God. World Day of Peace
 Tue 4 Beginning of 2nd School Term at St. Patrick's
 Wed 5 Sliema Salesian Cooperators monthly meeting at 6.00 p.m.
 Fri 7 Beginning of 2nd School Term at Savio College. First Friday Devotions at St. Patrick's - 6.15 p.m.
 Sun 9 St. Patrick's Past Pupils' Committee Meeting at 9.30 am.
 Mon 10 Prayer Day for Salesian Missions
 Sat 16 **Blessed Luigi Variara** - Missionary
 Sat 22 **Blessed Laura Vicuna** - Pupil at Salesian Sisters
 Mon 24 **Feast of St. Francis of Sales** - Patron Saint of the Salesian Congregation
 Sun 30 **Feast of St. John Bosco** at St. Patrick's Church. AGM of St. Patrick's Past Pupils, followed by Mass for Past Pupils and Cooperators, & Festive Lunch
 Mon 31 **St. John Bosco**. Celebrations at Salesian Schools & † day holiday

FEBRUARY

- Wed 2 Sliema Salesian Cooperators monthly meeting at 6.00 p.m.
 Wed 9 **Blessed Eusebia Palomino** - Salesian Sister
 Thu 10 **Feast of St. Paul Shipwrecked**. Prayer Day for Salesian Missions.
 12 - 13 Thriller by 'Atturi Salesjani' : Inhabbru Qtil at Salesian Theatre, Sliema
 Fri 25 **Sts. Luigi Versiglia & Callisto Caravario** - Martyred in China

MARCH

- Wed 2 Sliema Salesian Cooperators monthly meeting at 6.00 p.m.
 7 - 8 Carnival holidays for schools
 Wed 9 **Ash Wednesday**: Evening Mass and Way of the Cross at St. Patrick's: 6.30 p.m.
 Fri 11 One Day Lenten Retreat for St. Patrick's Boys. Every Friday: Way of the Cross and Mass at St. Patrick's at 6.30 p.m.
 12 - 13 "*Counter Balance - 201 File.*" A show by Salesian Brigade at Salesian Theatre, Sliema

Read hajja Salesjana on the website: www.salesiansmalta.org

Pictures of Don Bosco set to reflective music:

<http://www.youtube.com/watch?v=e1dVsM9KAbw>



**L-ISQOF EMERITU TA' GHAWDEX
MONS. NIKOL ĠUŻEPI CAUCHI
GHADDA GHALL-HAJJA TA' DEJJEM
FL-ETÀ TA' 81 SENA. HUWA MIET
NHAR IT-TNEJN 15 TA' NOVEMBRU
2010, FIS-6.10 TA' FILGHODU. KIEN
GHAMEL 38 SENA BHALA ISQOF
SAKEMM IRTIRA MIT-TREĠIJA TAD-
DJOĊESI TA' GHAWDEX FL-2005.**

Mons. Nikol Cauchi

Mons. Cauchi tweled fl-Għarb fit-2 ta' Marzu 1927. Ġie mrobbi f'ambjent reliġjuż ma' żewġ ħutu subien u tnejn oħra bniet. Huwa studja fis-Seminarju ta' Għawdex sa ma ġie orndnat saċerdot nhar id-29 ta' Marzu 1952. Kompla mill-ewwel bl-istudji tiegħu u ħa d-dottorat fil-filosofija u Liċenzjat fix-Xjenzi Soċjali mill-Università Gregorjana f'Ruma.

Lura f'Għawdex inhatar bħala Kappillan tal-Fontana (1956 - 1963) u kien ukoll jgħallem il-filosofija fis-Seminarju. Huwa ġie maħtur Isqof Titulari ta' Vico di Augusto u Amministratur Apostoliku ta' Għawdex nhar it-2 ta' Marzu 1967 u kien ikkonsagrat isqof fid-9 ta' April ta' l-istess sena. Sar isqof tad-djoċesi ta' Għawdex uffiċjalment nhar l-20 ta' Lulju 1972.

Il-gazzetti Maltin qalu dan fuqu, meta miet ;

- kien mexxej sempliċi, għaqli u umli
- kien dejjem lest biex jisma' u jagħti pariri siewja
- jibqa' mfakkar għall-kitbiet tiegħu mimlijin għerf u tagħlim
- qalb Nikol Cauchi kienet tħabbat mal-bniedem l-Isqof Cauchi maħbub minn kulhadd.

Mons Cauchi kien meqjus minn ħafna bħala predikatur tajjeb, u wiehed li jaf imur ma' kulhadd : qassisin, nies fl-awtorità u anki tfal. Huwa baqa' popolari anke wara li rtira mit-treġija tad-djoċesi, speċjalment fl-attività tax-xandir meta kien jieħu sehem fi programmi tar-radju minn fejn kien, b'mod sempliċi, jgħallem lis-semmiegħa tiegħu waqt li jxandar it-tagħlim tal-Knisja. Kien juri tagħrif profund tal-Knisja u ta' dak li kien jiġri fiha; kien isegwi l-aħbarijiet tad-dinja, juri mħabbtu lejn il-letteratura u sikwit jiċċajta wkoll. Baqa' dejjem qrib il-poplu.

Aħna s-Salesjani nafu sewwa kemm Mons. Cauchi kien iħobb lil Dun Bosco, jammira lil dan il-qaddis u jaf sewwa ħajtu u t-tagħlim tiegħu. Aħna grati lejn Mons Cauchi għaliex fost il-ħafna kitbiet tiegħu hallielna żewġ kotba li għandhom x'jaqsmu magħna. L-ewwel wiehed huwa l-ħajja ta' saċerdot Salesjan mill-Għarb bħalu, Dun Alwiġ Mizzi (Dun Alwiġ Mizzi -Salesjan. Gozo Press 2002) u l-ieħor fuq Dun Bosco nnifsu (Pariri Spiritwali ta' Don Bosco - Lumen Christi Publications, 2005).

Il-Mulej jagħtih il-mistrieħ ta' dejjem.

Ejja u Imxi Warajja

FIL-KTIEB TAT-TALB GHAT-TFAL DUN BOSCO JISPJEGA KIF ALLA JSEJJAH ŻAGĦŻUGH BIEX JIMXI WARAJH, B'DAN IL-KLIEM: " META NAQRAW L-ISTORJA TAL-KNISJA KULL TANT INSIBU LI ALLA JSEJJAH LIL XI ŻAGĦŻUGH BIEX ISIR SAĊERDOT B'MOD TASSEW TAL-GHAĠEB. IŻDA DAN RARI HAFNA. FIL-BIĊĊA L-KBIRA TAS-SEJHIET, ĠESÙ "ISEJJAH" LIŻ-ŻGHAŻAGH BILLI JQIEGHED F'QALBOM XEWQA GHAL DAN L-ISTAT U JAGHTIOM IL-KWALITAJIET MEHTIEĠA".

IL-VOKAZZJONI TIBDA' MILL-QALB TA' ALLA

Nieqfu ftit fuq il-mod kif Alla jsejjah. Ebda sejha m'hi bhal oħra, għaliex kull vokazzjoni tiġi mill-qalb ta' Alla li biex ngħidu hekk isejjah żagħżugh biex jikteb miegħu l-ġrajja ta' hajtu, li hija l-grazzja tal-imħabba ta' Alla għalih.

Ta' spiss Alla jinqeda mill-ambjent ta' kuljum taż-żagħżugh. Fil-fatt ix-xewqa għas-Saċerdozju jew għall-ħajja Reliġjuża tista' tiġi bil-mod, il-mod, mill-imġieba ta' familja tassew nisranija; jew mis-sehem li wiehed jieħu fil-parroċċa jew fl-Oratorju jew f'xi għaqda fejn iż-żgħażaġh jimpenjaw ruħhom li jagħmlu xi servizz għall-foqra. Dawn l-attivitajiet iġiegħlu liż-żagħżugh jistaqsi lilu n-nifsu : «għaliex ma nibqax nagħmel dan ix-xogħol tul hajti kollha ? » Hafna vokazzjonijiet nibtu minn ċirkustanzi bhal dawn.

Minn naħa l-oħra, kull tant jiġri wkoll li żagħżugh li jsib ruħu f'ambjent ftit jew xejn nisrani, jidhol fih nnifsu u jgħid : « Hawn jeħtieġ li xi hadd imidd idejgħ għax-xogħol u jagħmel bħalma għamel Ġesù. »

Il-Mulej jista' jinqeda bi bniedem ieħor, ngħidu aħna b'saċerdot, jew surmast, jew ħabib li jgħidlu : « Qatt ħsibt li tista' ssir saċerdot ? jew reliġjuż ? jew missjunarju ? » Xi drabi jista' jiġri li xi konferenza fuq il-vokazzjoni, jew xi ittra ta' xi missjunarju, jew storja tal-ħajja ta' xi qaddis, iġġiegħel liż-żagħżugh jaħseb li hu wkoll jista' jagħmel l-istess. Ta' spiss, waqt xi ġurnata rtir, Ġesù stess ikellem lir-ruħ ta' żagħżugh u jġiegħlu jifhem kemm hi haġa sabiħa li jagħti hajtu



għal Alla u għall-oħrajn. Għalhekk, importanti ħafna li jsiru laqgħat, jew irtiri fejn zgħażaġh ikollhom esperjenzi ta' mħabba kbira lejn Ġesù, fejn iħossu x-xewqa li jwasslu 'l Ġesù lill-oħrajn biex iġibu mħabba u faraġ fejn hemm faqar u tbatija u niket.

MUDELL LI JSAHHAR

Għal tifel jew zaġġżuġh li jiltaqa' ma' saċerdot u jara fih xi haġa straordinarja, tista' tkun okkażjoni li tħajru jimita lil dak is-saċerdot. Hekk kien Dun Bosco. Kemm huma dawk li saru saċerdoti għax iltaqgħu ma' Dun Bosco!

Naħsbu fuq iċ-ċekjen Mikiel Rua, li ta' tmien snin iltaga' ma' Dun Bosco fi Pjazza Emanuele Filiberto f'Turin, qrib l-iskola tal-Frères. Fil-Memorie Biografiche (MB 2316) insibu li:

«Mikiel Rua minnufih sar iħobb lil Dun Bosco, issaħħar warajh meta ra lil sħabu l-istudenti miġbudin lejn dan is-saċerdot zaġġżuġh, kollha jridu jgerru għandu, u fil-knisja jgħumu bil-wieqfa, joħorġu mill-bankijiet, iduru madwar Dun Bosco u ma jkunux kuntenti qabel ma' jirnexxilhom ibusulu jdejh. Kien idum ħafna sakemm jasal fis-sagristerija biex iqaddes.»

Mikiel baqa' msaħħar wara Dun Bosco. Wara li għamel xi żmien imur l-Oratorju ta' Dun Bosco laqa' stedina ta' Dun Bosco u daħal fl-iskola ta' Dun Bosco u beda jistudja għal saċerdot.

L-istess hu il-każ ta' Francesco Piccollo; kien tifel fqir, u Dun Bosco aċċettah fl-iskola bla ħlas. Hass id-dmir li jaġti lill-nnijsu lil Dun Bosco billi jsir Salesjan u jibqa' jaħdem miegħu għall-ġid ta' tfal iltiema u foqra bħalu.

META JSEJJAH ALLA?

Xi wħud iħossu din is-sejħa meta jkunu

għadhom zġħar. Dun Bosco jgħid għalih innif-su: "Ix-xewqa li ngħix fost it-tfal, niġborhom madwari, ngħallimhom id-duttrina, kienet ġa f'qalbi meta kelli biss ħames snin."

Nafu li ta' għaxar snin meta kien jiġbor it-tfal madwaru biex jagħmilhom il-bużullotti u loġħob iehor, bħal dak li jimxi fuq il-ħabel. Qabel ma jibda l-loġħob, kien iħoss il-ħtieġa li jiġborhom madwaru biex jitolbu flimkien. Dan hu il-mod li tfajjel ċekjen wieġeb għas-sejħa li Alla kien ġa qiegħed f'qalbu.

Oħrajn semgħu s-sejħa aktar 'il quddiem fiż-zgħozzija. Għandna l-każ ta' Dun Rinaldi; li ltaqa' ma' Dun Bosco meta kellu ħames snin, għax Dun Bosco kien ħabib tal-familja Rinaldi, u madankollu ddecieda li jsir Salesjan meta kellu għoxrin sena u aktar 'il quddiem sar it-tielet suċċessur ta' Dun Bosco.

Oħrajn wieġbu għas-sejħa wisq aktar tard. Il-Konti Cays kien membru tal-Parlament u ħabib kbir ta' Dun Bosco u kien ilu jtella' u jniżżel jekk iħallix kollox u jsir Salesjan. Ra b'għajnejh miraklu ta' tifla pparalizzata tliegħ għal kollox wara li rċeviet il-barka ta' Marija Għajnuna tal-Insara minn għand Dun Bosco, u dan għalih kien il-waqt ta' decizjoni biex isir Salesjan, u baqa' ma' Dun Bosco.

Nagħlqu bil-kliem ta' Dun Bosco stess:

Dawk li jħossu f'qalbhom ix-xewqa li jsiru saċerdoti jew religjużi, jistgħu jkunu zġuri li din ix-xewqa ġejja minn Alla; fil-fatt xewqa hekk tajba u sabiħa mingħand Alla biss tista' tiġi. M'għandu jkollhom ebda biza' li ma jkunux kapaċi jwettqu xewqa hekk għolja. Alla li qiegħed f'qalbhom din ix-xewqa, jagħtihom il-grazzji kollha meħtieġa biex iwettquha."

**Mit-Taljan ta' Don Gianni Asti
Maqlub għal Malti minn Fr. Joe Fonde**



Don Bosco Around the World

In preparation for the celebration of the Bi-Centenary of the birth of St. John Bosco (16th August 1815), the relics of the saint are going around the Salesian world. The urn contains a life-size statue of the saint, a copy of the one in the Basilica of Mary Help of Christians in Turin, with some bones of the saint in it. In 2014 it will visit Malta.

SEOUL, SOUTH KOREA

The casket with a relic of Don Bosco was welcomed on 11 November 2010 by the Daughters of Mary Help of Christians in Seoul. Sr Cecilia Choi, Provincial, spoke some words of thanks and encouragement to the many people who were present for the arrival of the casket: children, youngsters, teenagers and adults.



BANGKOK, THAILAND

Yesterday 30 November, the pilgrimage of the casket of Don Bosco in Thailand, came to an end. Having arrived on Thursday 18 November from South Korea it was welcomed by a number of demonstrations and celebration which the Salesian community in the country had been preparing for a long time. "It was a great blessing

for us and for the Salesian Family in Thailand to welcome the casket of Don Bosco and his relics; his presence gives a great boost to the renewal of our Salesian spirituality and to our unity as the Salesian Family". With these words the Provincial Fr John Bosco Thepharat Pitasant commented on the presence of the saint of youth in his country.



CAMBODIA - MORE APPLAUSE FOR DON BOSCO

(ANS - Phnom Penh) - The pilgrimage of the casket in Thailand covering over 5,000 kilometres visiting 29 works was concluded after a visit to the parish of St Peter in Sampran where it was welcomed by about 2,000 of the faithful from a total Catholic population of about 10,000. Now the relics are receiving a special welcome in Cambodia from the Catholics in the country and from the local authorities.

On Wednesday 1 December, taken by road to the frontier the relics of Don Bosco were welcomed by the Social Communication team led by Fr Albeiro Rodas. From the frontier the casket was taken to the "Don Bosco Children Home" in Poipet, opened in 2002 for child orphans and those victims of human trafficking, and after visiting other Salesian centres in the city, it arrived during the night at the main centre in the country the "Saint John Bosco" house in Phnom Penh.





Praying
from the
Heart

Hajja Salejana

THE BATTLE OF PRAYER

The heart is our meeting place with God; there we make ourselves present to God's presence. Through entering into our heart, we begin to pray; we enter into familiar conversation with Jesus, and through him with the Father. As one spiritual writer well says, "Our lips and our mouth recite prayers, our intellect practices reflection and meditation, our heart and our mind are lifted up to God."

In Scripture the heart denotes the innermost core of our being, the centre of our yearning and longing, our desires and our fears, our generous responses and our hard-heartedness. 'Blessed are the pure of heart, for they shall see God.' (Matt. 5:8)

WHAT IS IN YOUR HEART?

The young Francis of Assisi praying before the crucifix in the little chapel of San Damiano in Assisi, heard Christ crucified call him by name, saying: 'Francis, go, repair my house, which as you see, is falling completely into ruin.' Francis, with all his abundant energy, willingly obeyed the voice and immediately set about repairing the dilapidated chapel of San Damiano. Francis' biographers tell us that it was only later that he understood the Lord's deeper call to build up the Church, the body of Christ, through the witness of his life and his simple and direct preaching of the gospel.

Francis, over and over, posed the question: 'What is in your heart?' We too must ask daily: 'Is my heart cluttered by cares and anxieties or do I come to prayer with a clean heart and a pure mind?' Francis tells us: 'This is what God wants above all else.' Whether we are beginners or have been praying for many years, there will be

a battle in our hearts until they are transformed totally to the likeness of Christ. If we are to begin to pray seriously, our hearts must be awakened to the love of the Father revealed through Jesus, his Beloved. How this awakening happens will vary - for one it will be by a gradual falling in love with Jesus; for another through some kind of crisis of faith; for a third, perhaps through experiencing God's overwhelming providence. But no matter how our hearts are awakened, we must then be attentive to the Lord's words: 'Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak' (Mark 14:38).

THE SEED OF PRAYER

Jesus tells us about this battle through the parable of the sower and the seed. The word of God, he tells us, is like a seed planted in our hearts. God is the sower and the word of revelation comes from him, but our hearts must be receptive to the word. The first battle of prayer is taking seriously the biblical summons to pray: 'Rejoice always, pray constantly, give thanks in all circumstances' (1 Thess. 5: 16-18). We may ask ourselves: 'What difference will it make if I pray or not?' This question comes to everyone at some time. Prayer is like daily conversation in a normal home. It flows from a living relationship with our heavenly Father and with our Saviour, Jesus. Prayer is a sign of life, of love and let it be said, of reality. The truth is that all that we have comes as a gift - life, health, hopes, but most of all, the divine life within us. Prayer acknowledges that gift; prayer deepens and strengthens our relationship with God, Our Creator, Redeemer and Life-giver. Yet the battle of prayer takes place not just in how we think

about prayer but in how we live. In the parable of the sower, Jesus teaches us that just as the seed depends on the various conditions of the terrain for growth, so prayer depends upon the state of our hearts. Are we committed to daily prayer? In order to pray daily, we must first make decisions about the place and time of prayer. We need to choose a quiet place, free (as far as possible) from distractions, whether it be a special corner of the house, or outside in a park, or in a church. But it should be somewhere that is available to us at the time we choose for prayer. Often the morning is the best time, since we are fresh and our minds quiet. It will take effort to establish a regular pattern of prayer. But we must not give up.

ROCKY GROUND

Once we begin to pray, there arise a hundred and one reasons why we have something better to do. The seed that falls on rocky ground can well apply to this universal struggle to persevere in prayer. Our prayer must be founded on our desire to love Jesus, to follow him more closely, and not on any legalistic interpretation that just wants to 'get our prayer time in'. Such 'devotion' will inevitably dry up with the pressure of work and family life.

The seed that falls among thorns and gets stifled points to many of the difficulties that we experience in our modern lives. First of all there are the daily preoccupations that can tend to take

over our whole existence. The mother can well say, 'How can I pray when all my energy is taken up by the family?' The businessman or woman can ask: 'How is it possible to get time for prayer when I am working all hours and worn out at the end of the day?' And yet when we make the effort to pray, even at personal cost, there is peace in our hearts. We can find to our surprise that our lives are simpler, our hearts calmer, our minds clearer: we know the presence of God.

THE TRUTHS OF FAITH

As we come into the presence of the Lord, it is wise to recall and affirm in our hearts some of the basic truths of our faith. Our deepest battle of prayer is on the level of faith. It may help to reaffirm our faith: 'I know that God created me out of love, has cared for me and will care for me; I know that Jesus gave his life for me out of love; I know the Holy Spirit is with me, the gift of Jesus at my baptism; I know that Jesus is interceding for me before the heavenly Father.

Such acts of faith strengthen us, particularly in times of anxiety and discouragement. In moments of anxiety, we can trust and ask what the Lord wants us to learn. In times of discouragement, when our prayer is dry and God seems far away, we must learn, with Mary, to 'keep all these things in our heart', to hold fast to the basic truths that we have affirmed, and to continue to trust and pray!

“Our lips and our mouth recite prayers,
our intellect practices reflection and meditation,
our heart and our mind are lifted up to God.”



“A good priest is a truly human person who expresses his love for God in prayer and in love for people. These gifts are sanctified and focused through the grace of ordination when he becomes ‘a man for others’.”

Cardinal Cormac Murphy - O'Connor

Are you
to the being called
PRIESTHOOD

And to the
SALESIAN
way of life?

- Do I really want to follow Jesus and show his love to others, especially to the young, as Don Bosco did?
- Is prayer and my own relationship with God at the centre of my life?
- Do I want to be honest and ‘real’ before God and others?
- Do I enjoy the life and company of other people? Am I approachable?
- Am I concerned for the young, the poor and vulnerable?

If you believe you have a calling to be a Salesian priest then contact the vocations director, Fr. Louis Grech SDB at:

Tel. 21 454546 / 21 456251
or e-mail: vocations@salesiansmalta.org
for more information
www.vocations.salesiansmalta.org





Something
to think about...

- 1 Prayer is not a "spare wheel" that you pull out when in trouble, but a "steering wheel" that directs in the right path
- 2 Do you know why a car's windshield is large and the rearview mirror small? Because our past is not as important as our future. Look ahead and move on
- 3 Friendship is like a book. It takes few seconds to burn, but a long time to write.
- 4 All things in life are temporary. If going well, enjoy them, they will not last forever. If going wrong don't worry, they can't last long either.
- 5 Old friends are gold! New friends are diamond! If you get a diamond, don't forget the gold! Because to hold a diamond, you always need a base of gold!
- 6 Often when we lose hope and think this is the end, God smiles from above and says, "Relax, sweetheart, it's just a bend, not the end!"
- 7 When GOD solves your problems, you have faith in His abilities; when GOD doesn't solve your problems He has faith in your abilities.
- 8 Can there be anything worse than losing your eye sight? Yes, losing your vision!
- 9 When you pray for others, God listens and blesses them; so when you are safe and happy, remember that someone has prayed for you.
- 10 Worrying does not take away tomorrow's troubles, it takes away today's peace.

Malta Salesjana

Salesian Brigade: Lejl barra

15 il-membri tal-Brigade, immexxija min Lieut. Joe Camilleri u Jesmond Cassar, gattgħu il-lejl ta' bejn it-30 u l-31 ta' Ottubru ġewwa Fort Campbell, Selmun, Mellieħa. Matul dan l-eżerċizzju huma kellhom iċ-ċans jimxu fil-kampanja u jitharrġu fil-qari tal-kumpass u tal-mappa. Imbagħad kellhom ukoll isajru u jlestu l-ikliet, kif ukoll opportunità li jixxabtu mal-blat ta' Rdum Rxawn. Wara l-quddiesa ta' filghodu fil-kappella ta' Selmun, daru dawra mal-Forti Campbell, magħruf għat-trinek tiegħu u għall-postazzjonijiet ta' machine guns u 6-inch guns. Għal darb'ohra il-membri kellhom l-opportunità ta' avventura, sbuħija fin-natura, xogħol ta' flimkien fid-dixxiplina



u l-ferħ. (Wiehed jista' jara ritratti fuq www.salesjani.org, (hit gallery, Salesian Brigade, 2010 SB Centenary, Camp/Outdoors 2010, 2010 Selmun Sleepover)

Żjara liċ-ċimiteru

Iż-żjara ta' kull sena liċ-ċimiteru tal-Addolorata mill-Past Pupils u ħbieb ta' Dun Bosco saret nhar il-Hadd 7 ta' Novembru. Huwa l-Kumitat ta' St. Patrick's u l-President tiegħu, is-Sur Saviour Bianchi, li jorganizza din l-okkażjoni. Fr. Eric Cachia qaddes fil-Knisja għal madwar 30 membru li attendew. Apprezzata ħafna kienet il-preżenza ta' Fr. Victor Mangion u l-Brothers Leli Gatt u Robert Falzon.

Inkoraġġanti n-numru ta' membri żgħażaġh. Wara l-quddiesa il-grupp mar fuq il-qabar ta' nies li kienu membri tad-diversi fergħat tal-Familja Salesjana sabiex isir talb għall-ruħ il-mejtin. Il-Kostituzzjonijiet tas-Salesjani jgħidulna li "mħabba u rikonoxxenza għandhom jintwerew lejn il-konfratelli, qraba, ħbieb u benefatturi msejjha min Alla għall-eternità, permezz ta' talb ta' suffraġju għal ruħhom..." (Reg. 76)



Taħriġ għal min ser iħarreġ

“Don Bosco Youth-Net ivzw” reġgħu organizzaw programm ta’ taħriġ fuq 6 ijiem għal żgħażaġħ li ser ikunu huma stess mexxeja fit-taħriġ ta’ oħrajn. Dan il-programm jiżviluppa il-kapaċitajiet sabiex żgħażaġħ jistgħu ikunu mexxeja fi proġetti Ewropej fl-oqsma ta’ attivitajiet tad-Don Bosco Youth-Net ivzw. Il-programm jinkludi tagħrif teoretiku, taħriġ prattiku, evalwazzjoni u tmexxija individwali, u dan kollu bbażat fuq sitwazzjonijiet prattiċi li dawn il-leaders jistgħu jiltaqgħu magħhom fit-tweġġ tal-ħidma tagħhom. Dan il-kors sar f’Savio College, Dingli u fih hadu sehem 23 ruħ li ġew mill-Awstrija, Belgju, Polonja, u bnadi oħra ta’ l-Ewropa. Dawn iż-żgħażaġħ jitharrġu sabiex iwaqqfu u jmexxu proġetti ta’ ċertu livell għal żgħażaġħ oħrajn dejjem fl-ambjent Salesjan.



Laqgħa tal-Brothers

Il-Brothers Salesjani li jinsabu fil-perijodu ta’ formazzjoni tagħhom, flimkien ma’ 2 aspiranti, għadhom kemm bdew kors ta’ darba fix-xhar fuq is-Salesjanità. Kull xhar, wiehed mis-Salesjani jiġi mistieden jtkellem fuq suġġett magħżul. L-ewwel laqgħa saret f’Ottubru, u Fr. Manuel Camilleri SDB tkellem fuq San Franġisk ta’ Sales u l-importanza tiegħu fil-ħajja Salesjana fi żmienna. Fr. Manuel għamel konferenza sabiħa u pprezenta wkoll selezzjoni ta’ kotba u siltiet għall-qari fuq is-suġġett.

Hajja Salesjana

Is-7 ta’ Novembru f’Tunes

Dan il-jum ifakkar lit-Tunesin meta il-President presenti El Abidin Ben Ali ha f’idejha il-poter mill-president u fundatur tal-Istat tat-Tunesija moderna Habib Bourghiba fl-1987. Dan il-jum huwa jum nazzjonali u jiġi ċċelebrat b’bandieri, parati u diskorsi. Fil-jiem ta’ qabel, l-iskejjel jiċċelebraw b’diversi attivitajiet qabel ma jkollhom il-vaganzi ta’ xi jiem għal din l-okkażjoni. Fl-iskola tagħna tal-Manouba kellna festa nhar it-2 ta’ Novembru meta t-tfal tal-‘Kinder’ libsu bl-abjad u aħmar u żifnu u kantaw għat-tfal l-oħra ta’ l-iskola. Imma xi ftit mill-istudenti l-kbar ukoll hadu sehem magħhom fiċ-ċelebrazzjonijiet.





Saint 1 Mary Mazzarello

This is the story of a “woman with a backbone,” as Pope Pius XI called her. The story of a soul who passed through a life of hunger, toil and contradiction. The story of a leader, a foundress, a saint.

Peasant of the Fields

A hot Italian sun beat mercilessly on the handful of workers in the rocky field, burrowing into the soil, skillfully setting the delicate vines in place and tying them with wisps of straw onto thin sticks. Gradually, one by one, they began edging away toward the shade, till a single girl remained in the field, her swift fingers deftly caressing the vines and sealing them into place.

“Mary”, called a friend, “come on in out of the hot sun. It’s much more comfortable here!”

Mary looked up. “But no work was ever done in the shade!” she laughed. “Since when have you all become afraid of the sun?”

“We’re not afraid. We just prefer to wait till it sets lower in the sky!” retorted a young man.

“Cowards”, the girl in the field chided. “The sun is God’s gift to us! You’ll never have any wine this winter if you hide in the shade!”

A peasant woman laughed heartily. “Some girl,

that Mary Mazzarello! She can beat anyone of us in the field!”

“Mary” teased a young fellow resting under a tree, “Did you hear that? Is it true you can beat us working on the farm?”

“On the farm and anywhere!” came the decided answer.

“No use teasing her, lad,” broke in Mr. Mazzarello, going out to join his daughter in the field. “Ever since she was just a tiny thing of a girl, she has never given in to anybody. Her mother and I know too well!”

As Mary bent back to her work her thoughts were far from boasting, even far from the friends that called out to her from the shade. Her eyes were fixed on the tiny vines that seemed to look to her hands for assistance in their first moments of life. Those hands, roughened and cut by pebbles and briars, were meant to be helpful hands, to

labour for others - hands of tender mercy to comfort and heal, to lift and strengthen. She was eighteen now and, though most girls at eighteen think only of love and marriage and a warm hearth and children nestling in their arms, such thoughts seemed alien to her mind. Much as she admired the sincere and well-intentioned approaches of the young men of Mornese whom her mother made her find every opportunity to meet, she could not think of herself as a housewife. She felt there was another call for her, other tasks than a housewife's reserved for her.

Father Pestarino, the pastor of Mornese, who had guided her in her spiritual life ever since her First Communion, would tell her in good time when prayer and meditation had revealed God's will to him. Till then, she would labour, a peasant among her people, yet not entirely one of them. The work grew tedious. Impatiently she tugged at a handful of tendrils. They broke, and petulantly she flung them aside. No she must not lose her patience, even in the hot sun. Had she not promised these hours of broiling heat to the Lord who had come to her that morning in Holy Communion? She must check these outbursts, even if only as reparation for the many girls of her age who lived beyond the citadel of hills that protected Mornese and who, Father Pestarino said, often bartered away their souls for false pleasure.

Poor deluded children! Maybe someday in the future she might be able to help them. But what could she do for the Lord - she, an ignorant farm girl who could neither read nor write even her own name? Yes, she knew her catechism thoroughly, and she could do sums faster on her fingers than the village clerk could on paper, but with all that, she was still an illiterate peasant and would have to be content with just menial tasks in God's work.

Yet, what had Father Pestarino told her - God doesn't need the learned ones nor the earthy

ones of the world? Her heart leaped for joy! Those hands could work for God!

Angel of Mercy

Typhoid took over the town of Mornese. The villagers sealed themselves and their children behind barred doors praying that the grim spectre of death would not demand a victim among them.

"Oh Mary, what are we going to do?" a child whined. "Mother and father are sick, and my big brother is almost dying, and there's no one to take care of us!"

"Hush, hush, lad," comforted the girl. "I told you not to worry. I'll take care of my little cousins."

Mary ran up the stone steps and pushed open the door to find bedlam. Quickly and efficiently, Mary cooked a hot meal, washed and put the children to bed and fed the sick with her own hands, all the while uttering a thousand gentle phrases that brought comfort and hope to the stricken family. Then she began the impossible task of cleaning a week's accumulation of dirt.

Mary proved an angel of mercy to her aunt and uncle. Her soft words and the tender touch of her hands eased the burning brows of her feverish patients, promised assurance of health, and instilled a deep, comforting resignation to the Divine Will such as they had never before experienced. The little ones took to her as to a mother and clustered about to hear her tell of the Lord that loved and cared for them. Day and night she would not spare herself. She would only grasp tiny moments of sleep between tasks.

Within a week her aunt and uncle were able to get on their feet again and hearts bubbling over in gratitude, they could only show their thanks through eyes brimming with tears. Mary accepted it all with that humility and gentleness that characterized her entire life of mercy, and then she returned to her mother. *(to continue...)*

Don Bosco patron of football?

The journalist Albert Christian Sellner in the pages of the Austrian daily “Der Standard” (3-4 July) has proposed Don Bosco as the patron of football and suggested to the Pope that he should promote this recognition. Sellner notes that many footballers pray and look up to heaven as they are playing and yet there is no official patron for the profession.

In spite of the fact that FIFA had forbidden the use of religious symbols and gestures most of the players don't seem to take any notice and openly express their religious faith. Maradona, for example, during the World Cup has been seen with some rosary beads as the matches were played.

In fact many professional and social settings have their holy protector; St Isidor of Seville is the patron of the Internet, St Clare of Assisi of the television, St Joseph of Copertino of space travel, the Archangel Gabriel of telecommunications. Although some sports have patrons such as St Sebastian for athletics, football still lacks its holy protector. And who could be the patron of football? The reply of Sellner, and others involved, is unequivocal: Don Bosco. The reason? The characteristics of football: youth, friendship, artistic skill and celebration are all associated with Don Bosco.

In his article Sellner gives a short biographical sketch of the saint mentioning how he roamed the streets of Turin looking for boys and a suitable

place to gather them together, demonstrating all his own personal skills in games, artistry and creativity which helped him in his mission of education. Sellner gets to the point. As John Paul II declared Don Bosco “Father and Teacher of Youth,” “Benedict XVI would have the chance of making a mark in the world of football by proclaiming Don Bosco patron of football.”

It was a Salesian who brought to our attention the article in the Austrian daily - Fr Bernhard Maier, chaplain to the Austrian Olympic and Paralympic squads. Sellner's suggestion recognises the great contribution Don Bosco and his Salesians have made to games and sport as occasions for education and human development, emphasising their value in bringing people together over the competitive.

We hope to see further developments ...



ĠEST SABIH

favur l-annimali abbandunati

Biex ifakkru l-Jum iddedikat għal ħarsien ta' l-Annimali, l-istudenti ta' St. Patrick's ġewwa tas-Sliema iddeċidew li jagħmlu xi haġa iktar Prattika u utli mis-snin ta' qabel.

Barra kelliem li ta' kull sena jiġi jagħti taġrif fuq is-servizzi u s-sitwazzjoni li l-annimali abbandunati jkunu fiha, din is-sena ddeċidew li jisponsorjaw kelb. Peress li l-iskola ta' St. Patrick's hija żgħira ħafna t-tir principali kien li almenu jisponsorjaw kelb wieħed, pero' l-ġenerożità ttiehdet u minflok wieħed sponsorjaw hamest iklieb, bl-istaff minn dipartimenti oħra jagħtu wkoll sehemhom.



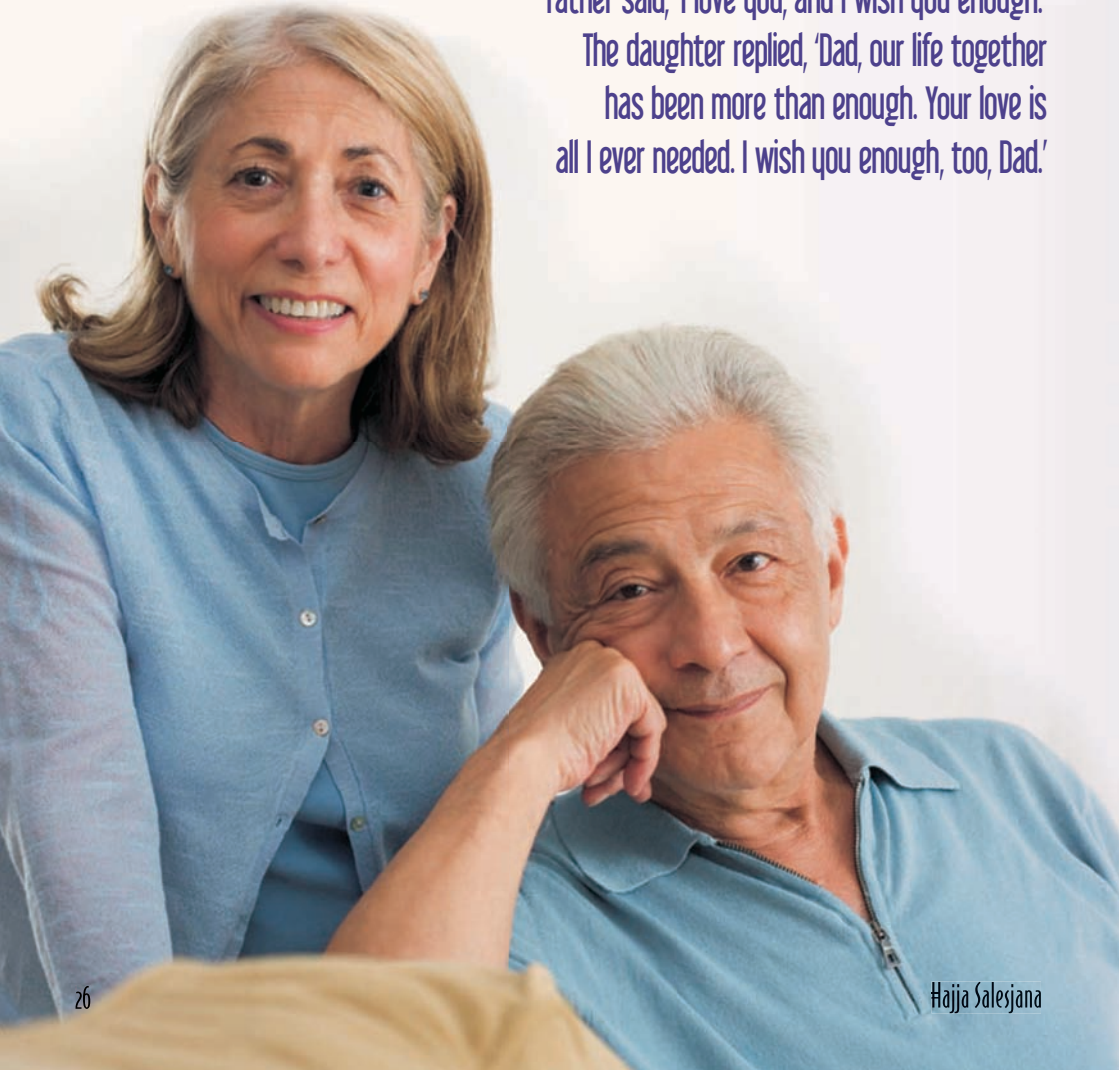
Il-benefiċjarji ta' dan il-proġett huma l-AAA li bħalissa qed jagħtu kenn lil iktar minn 120 kelb. Barra minn hekk taw ukoll xi haġa żgħira tal-ikel lil-Noah's Ark. Meta wieħed iqis kemm il-santwarju hawn ġewwa Malta, l-impenn taġna hu effettiv daqs qamħa fir-Russja. Għalhekk, filwaqt li l-istudenti ta' St. Patrick's se jibqgħu jgeddu dan il-proġett kull sena, it-tama taġhom hi li skejfel u organizzazzjonijiet oħra jagħmlu kampanji simili u jgħinu lil dawn is-santwarji. Il-ftit mingħand il-ħafna jagħmel differenza.



I wish you enough

Recently I overheard a Father and daughter in their last moments together at the airport. The departure of her plane had been announced. Standing near the security gate, they hugged and the Father said, 'I love you, and I wish you enough.'

The daughter replied, 'Dad, our life together has been more than enough. Your love is all I ever needed. I wish you enough, too, Dad!'



They kissed and the daughter left. The Father walked over to the window where I was seated. Standing there I could see he wanted and needed to cry. I tried not to intrude on his privacy, but he welcomed me in by asking, 'Did you ever say good-bye to someone knowing it would be forever?'

'Yes, I have,' I replied. 'Forgive me for asking, but why is this a forever good-bye?'

'I am old, and she lives so far away. I have challenges ahead and the reality is - the next trip back will be for my funeral,' he said.

'When you were saying good-bye, I heard you say, "I wish you enough." May I ask what that means?'

He began to smile. 'That's a wish that has been handed down from other generations. My parents used to say it to everyone...' He paused a moment and looked up as if trying to remember it in detail, and he smiled even more. 'When

we said, "I wish you enough," we were wanting the other persons to have a life filled with just enough good things to sustain them.' Then turning toward me, he shared the following as if he were reciting it from memory.

'I wish you enough sun to keep your attitude bright no matter how gray the day may appear.

I wish you enough rain to appreciate the sun even more.

I wish you enough happiness to keep your spirit alive and everlasting.

I wish you enough pain so that even the smallest of joys in life may appear bigger.

I wish you enough gain to satisfy your wanting.

I wish you enough loss to appreciate all that you possess.

I wish you enough hellos to get you through the final good-bye.'

He then began to cry softly and walked away...

Presentation of the



Evangelisation and vocation thus become two inseparable elements. Furthermore, a criterion of the authenticity of good evangelisation is its ability to give rise to vocations, to see to the growth of projects of gospel living, to completely involve those who are evangelised to the point where they become disciples and apostles.

Following on from the Strenna for 2010, "Lord, we want to see Jesus", about the urgent need to evangelise, I am making a heartfelt appeal to the Salesian Family now to feel the urgency of, the need to call others.

Dear brothers and sisters, every member of the Salesian Family, I therefore invite you to be true spiritual guides for the young, like John the Baptist pointing out Jesus to his disciples and telling them: "Look, here is the Lamb of God!" (Jn 1:36), so they can follow him to a point where Jesus, aware that they are following him, turns to them directly with the question: "*What are you looking for?*" and they, overcome with the desire to profoundly get to know who this Jesus is, ask him: "*Rabbi, where do you live?*" (Jn 1:38), and he invites them to share the experience of being with him: "*Come and see*". They will have experienced something immensely beautiful from the moment they "*came and saw where he was staying and they remained with him*" (Jn 1:39).

Here then is the pedagogical direction we must take:

1. RETURN TO DON BOSCO:

Make the Valdocco experience our own; it creates a family environment of great spiritual worth, one of apostolic

involvement and spiritual accompaniment which is sustained by intense love for the Church and the world.

Show the beauty, the appropriateness of our Salesian vocation for today and its variety: a life completely given to God in the service of the young is well worth living.

Live our lives and help the lives of others to be understood as vocation and mission. And all this as a great gift which is experienced with God at the centre, in fellowship with all consecrated men and women dedicated to the poorest and most needy.

2. BECOME DON BOSCO FOR THE YOUNG PEOPLE OF TODAY

Be aware of the central, obvious place of consecrated persons in the carrying out of the Salesian mission. This was Don Bosco's belief and experience.

Create a culture of vocation as was the case at Valdocco, one marked by seeking the meaning of existence, with transcendence as its horizon, sustained and supported by profound values, a planning mentality, and aimed at a culture of fellowship and solidarity.

Ensure accompaniment through the quality of our personal lives, our education to love and chastity, our responsibility for history, starting them out in prayer, apostolic involvement.

Make the Salesian Youth Movement a privileged place for the journey of vocational discernment: where young people experience *and show how the current of communion flowing around Don Bosco, his pedagogical values, and Salesian Youth Spirituality results in a volunteer movement and projects of life.*

Dun Bosco

fis-santi u kartolini

il-Sitt parti

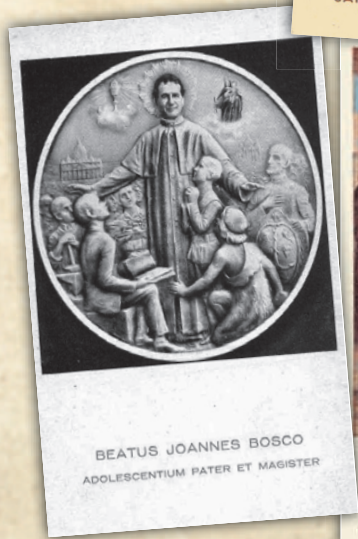
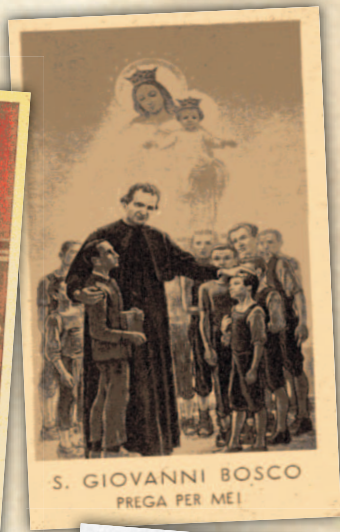
Bil-ghajjnuna ta' Alla għaddiet sena minn meta bdejna din is-sensiela dwar 'Dun Bosco fis-santi u l-kartolini', u nistgħu ngħidu li din is-sensiela qajmet interess ġmielu. Kellna diversi kummenti favorevoli u anke xi kontribuzzjonijiet ta' materjal għall-kollezzjoni. B'inkoraġġiment mill-editur tal-'Hajja Salesjana', Fr. Joe Cini SDB ser inkomplu is-sensiela iżda b'dehra daqsxejn differenti. Hsibna biex għal din is-sena nżidu aktar fin-numru ta' santi li nuru u nnaqqsu xi ftit f'dik li hi kitba dwarhom. L-iskop huwa li kemm jista' jkun naraw aktar santi u kartolini dwar Dun Bosco u napprezzaw kemm il-qima lejn il-patron tagħna hija tassew kbira u mxerrda tista' tghid mad-dinja kollha.

Nixtieqkom tinnaw li din is-sensiela hi bbażata l-aktar fuq santi pjuttost antiki u li wiehed m'għadux jiltaqa' magħhom malajr. Jeżisti numru ġmielu ta' santi moderni ta' Dun Bosco, iżda peress li hafna minn dawn għadhom jiċċirkolaw, nistgħu insibuhom mingħajr wisq diffikultà u għalhekk kien meqjus sewwa li wiehed jikkoncentra fuq dawk

tal-imgħoddi. Bħalma konna għamilna l-aħħar darba (il-ħames parti), did-darba wkoll inkomplu nuru ftit santi oħra bis-sugġett tax-xogħol u l-edukazzjoni. Għalkemm il-kwadri li naraw f'dawn is-santi huma xogħol ta' artisti differenti, innotaw is-similarità fil-kompożizzjoni tal-gruppi, b'uħud mill-karattri saħansitra jiġu rripetuti (ara nru. 6.5 u 6.6), kif ukoll il-figura dominanti ta' Dun Bosco fiċ-ċentru. Dan l-arranġament ta' forma triangolari huwa wiehed mill-iżjed użat mill-pitturi fix-xogħol tagħhom. L-isfond (background) insibuh ivarja bejn l-immaġni ta' Marija Għajnuna tal-Insara u dik tal-faċċata tal-bażilika ddedikata lilha ġewwa Turin (Valdocco).

Il-kartolina nru. 6.2 aktarx li hi riproduzzjoni ta' 'basso rilievo' forma ta' medaljun, iżda l-figura żgħira ta' Marija Awżiljatriċi fl-isfond tagħmel dan daqsxejn dubbjuż. Din il-kartolina, stampata l-Italja min S I.G. Fedetto & C ta' Turin ma għandha xejn aktar fuq wara, l-istess bħal ta' warajha nru 6.3, biss din nistgħu ngħidu li hi ta' origini Germaniża. Is-santa nru. 6.4 ġiet stampata Milan minn Stab.

Appell: *Nixtieq niehu din l-opportunità biex nistieden lil min għandu xi santi ta' Dun Bosco li jista' jiddisponi minnhom biex jgħaddihomli halli titkompla tikber il-kollezzjoni. Il-kollezzjoni tinkludi ukoll lil S. Franġisk ta' Sales, S. Domenico Savio, Maria Awżiljatriċi, u l-erwieh tajba kollha Salesjani. Niġbor ukoll domni, bolli, midalji u materjal ieħor b'konnessjoni ma' Dun Bosco jew is-Salesjani. Grazzi bil-quddiem.*



Pezzini u għandha talba bit-Taljan b'imprimatur tal-Vigarju Ġenerali Petrus Mozzanica, datata 1 ta' April 1934.

Is-santi nru. 6.1 u 6.6 għandhom talba bil-Franċis. Tal-ewwel għet ippubblikata mill-Provinċjal, filwaqt li t-tieni waħda li hi forma ta' novena għandha 'nihil obstat' tal-Vigarju Ġenerali J. Leconvet datata 18 ta' Novembru 1938 u għet

stampata fil-Belġju mill-kummissjoni Propaganda Salesjana. Bin-numru 6.5 għandna santa tiffkira tal-ordinazzjoni saċerdotali ta' Jaak Goemaere SDB li saret fis-sena 1954. Il-lingwa użata fuq din is-santa tixhed li hi ta' origini Olandiża.

Mill-aħħar li Itqajna, apparti s-santi li rnexxieli ngħib minn barra, ždiedet ukoll santa sabiħa u preġjevoli donazzjoni tas-Sur Joe Camilleri.

LEST LI TQUM MINN MA' L-ART ĦABIB?



KURAGĠ...

Bummm!!!

"X'gara?", qal bejnu u bejn ruħu Kristinu, raġel xwejjah, sinjur żgħir, li kien jgħix ġewwa dar żgħira imma sabiħa, f'raħal imwarrab. Dan Kristinu kien iġib ir-rispett ta' kulhadd.

Qam mis-sodda, u niżel fil-kċina biex jara mnejn kien ġej dan il-ħoss. Ra 'l-qattusa fuq il-bank tal-kċina thares l-isfel. Dawwar ħarstu l-isfel ukoll u ra wieħed mill-platti tal-fidda li kellu, fl-art, u bid-daqqa li ħa mal-art tqħattan. L-għaraq beda jxoqq għalih. Dak il-platt kien ilu għandu żmien, u kien għal qalbu ħafna, imma issa tqħattan. Imma malajr tbiżsem, għax hu ried li dan il-platt jerġa' jieħu l-forma, u hekk kien ser jagħmel.

Ġabar il-platt u rhiela lejn il-kamra tal-ghodda, poġġa bilqiegħda fuq il-banketta, u qiegħed l-platt fuq il-mejda. Qabad il-martell f'idu, u beda jagħti daqqiet ħfief fuq il-platt. Il-forma tal-platt kien jafha bl-eżatt, kienet impingġija f'moħħu, għalhekk ma kellux problemi.

Dam għaddej ħafna fuqu, iżda ma' kull jum stajt tara l-platt jieħu l-forma li kellu qabel. Fl-aħħar il-platt reġa' kellu l-forma ta' qabel, iżda kellu ħafna grif irraq 'l hemm u 'l hawn.

Kristinu ried jehles minnhom, għax xtaq li l-platt ikun ileqq bħal ma kien qabel. Qabad ċarruta, u beda jillostra u jillostra. Kull darba jittawwal lejn il-platt biex jipprova jara r-riflessjoni tiegħu, iżda s'issa kienet għadha mċajpra. Baqa' sakemm fl-aħħar, ġurnata minnhom, ħares lejn il-platt u ra lilu nnifsu ċar daqs il-kristall. Issa kien kuntent. Dak ried! Issa meta thares lejn il-platt kont tibqa' b'ħalqek miftuħ, kien isbaħ minn kif kien qabel.

Il-platt huwa aħna. Kemm-il darba waqajna u ġarrabna daqqiet fuqna, u grif; dawk huma ħafna wkoll! Forsi ma konniex nindunaw, iżda nħossuna f'xi mument li m'aħniex kif konna qabel. Alla, bħal Kristinu, jiġborna mill-art għax jithassarna, u jaħdem fuqna sabiex nerġgħu niġu bħal qabel. Hemm mument f'ħajjtna fejn nerġgħu nqumu fuq saqajna, iżda jkun għad fadliina dawk il-grif. Il-Mulej jibqa' jnaddafna sakemm jibda jidher wiċċu fina, sakemm aħna nibdew nirriflettu 'l Alla ġo fina. Forsi d-daqqiet tal-martell ser iweġġgħuna, iċ-ċarruta ħa ddejaqna, iżda hekk iridna nsiru, nsiru nirriflettuh, nxandruh b'kull kelma li toħroġ minn fommna. Irridu minn issa nibdew nitolbu l-għajjnuna ta' Alla ħalli jekk qegħdin mitfughin fl-art, inqumu, jekk qegħdin mimlijin grif, nibdew inleqqu. Thallix lil min jagħfsek iktar l-isfel, qum u kun sod. Int trid tibda tleqq? Lest li tqum minn mal-art ħabib? Kuraġġ...

Mark Schembri





Summer Camp in Italy

Every summer, when I used to see friends of mine going abroad to do some sort of voluntary work, I always wished that one day I could have the same experience. They always described it as being such a great moment in their life. Finally my opportunity arrived, and in no time I found myself living in Italy for a month.

For the first two weeks, I was a leader in a Summer School called 'Estate Ragazzi' and for the rest of the month I took part in two formation camps for leaders.

My first couple of days at the Summer School were the hardest part of my experience since I had no idea what to expect and there was no one I knew. In the mornings there was a play school for children under eight years old called 'La Ludoteca', followed by the 'Estate Ragazzi' in the afternoon. I found it a bit difficult at first to socialise with some of the leaders, but then I started to get to know them, and I quickly made friends. This helped to make my two weeks pass so fast that it was soon time for me to

pack up my things and part for another adventure. The first formation camp was called 'Vogliamo vedere Gesù,' which started during my third week. Here I made many friends of my age, who were from different oratories of the FMA's sisters in Italy ('Figlie di Maria Ausiliatrice'). We learnt about Jesus and how to see him in other people. The fourth week was an internal camp. Here the leaders all came from the oratory of Taranto. As some of the leaders from the first camp also attended the second camp, a great bond was created between us.

I couldn't believe that a month without my family and friends could pass so fast.

I learnt how to be more confident and independent, and also made friends with many great people whom I still keep in contact with, even now. I'm very grateful for having had this amazing opportunity for such a wonderful experience and I will cherish it for the rest of my life.

Angele DeBono

Borża ta' Studju

X'INHI BORŻA TA' STUDJU?

Hija somma ta' flus li tghinna biex inhallsu parti mill-formazzjoni ta' żagħżuġ li qed ihejji ruhu biex isir saċerdot Salesjan.

KEMM TRID TAGHTI BIEΧ TWAQQAF BORŻA TA' STUDJU?

Kapital ta' €600

JEHTIEĠ LI BILFORS TAGHTI S-SOMMA F'DAQQA?

Le. Wiehed jista' jagħtiha biċċa biċċa, tant fix-xhar jew tant fis-sena.

JEHTIEĠ LI BILFORS IS-SOMMA TKUN MOGHTIJA MINN WIEHED BISS?

Le. Jistgħu jiftehmu flimkien iktar minn persuna wahda u kulhadd jagħti sehm. Iżda min johroġ wahdu s-somma kollha, ikun fundatur ta' dik il-Borża.

JISTÀ WIEHED IHALLI L-BORŻA BHALA LEGAT WARA MEWTU?

Jistà. U min jagħmel hekk, jistà jikteb fit-testment: "Inhalli bħala legat lis-Salesjani ta' Don Bosco, is-somma ta' għall-formazzjoni ta' żagħżuġ Malti fl-Istess Soċjetà.

Għin il-hidma Salesjana

Dawk li huma l-iżjed fil-periklu l-aktar jihtieġu għajnuna. Dawk li m'għandhomx lehen jehtieġu xi hadd jiddefendihom. San Ġwann Bosco kien jafu dan. Hu hadem f'hajtu kollha għaž-żgħažgħ, għall-foqra u għal dawk li huma l-aktar fil-bżonn.

Huwa fatt ta' swied il-qalb li llum hafna żgħažgħ huma:

- vittma ta' min jużahom biex jistgħana
- abbużati sesswalment
- użati mill-mexxejja tad-droga
- imċaħħdin minn valuri essenzjali fil-hajja

Int tistà tghinna. Meta qed tagħmel hekk, int tkun qed tiehu sehem fil-hidma ta' Don Bosco. Alla biss ikun jaf il-ġid li tkun qed tagħmel.

Ċempel lil Fr Eric Cachia SDB fuq 21 331 447

Apparitions of Our Lady

Our Lady of Lourdes



On February 11, 1858, Bernadette Soubirous went collecting wood with two other girls along the Gave River in Lourdes, France. As they reached the Cave of Massabielle, her companions ran on ahead leaving Bernadette alone. Suddenly, there was a strong wind and the Cave was filled with light. She looked up and saw a beautiful Lady, wearing a white dress with a blue sash, a Rosary in her hands, and two golden roses at

her feet. The white lady smiled and invited Bernadette to pray the Holy Rosary with her. Three days later, Our Lady appeared again and asked Bernadette to come back for sixteen days, to pray for the conversion of sinners, and to tell the priests to build a chapel there. She also invited her to drink from a spring of miraculous water nearby. Bernadette obeyed, followed by thousands of people, but none of them had the grace to see the apparition. When she asked for her name, the Lady replied: "I am the Immaculate Conception".