Ħajja Salesjana

JANNAR -FRAR 2012
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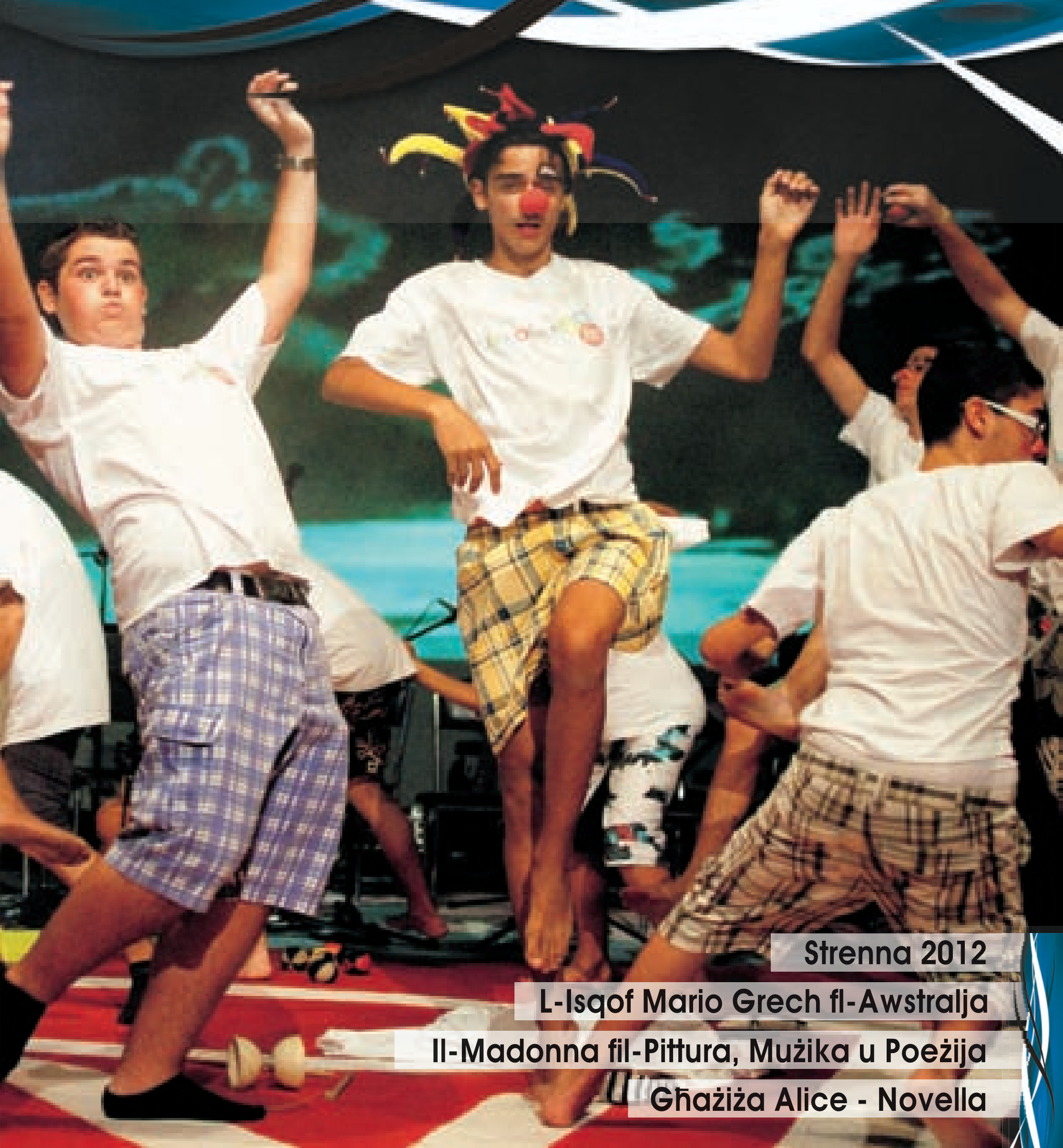

Strenna 2012

L-Isqof Mario Grech fl-Awstralja

Il-Madonna fil-Pittura, Mużika u Poeżija

Għażiża Alice - Novella

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 midde 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.

Ħajja 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

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200 Sena mit-Twelid ta' **Dun Bosco**

Dun Bosco twieled nhar is-16 ta' Awwissu 1815. Dan ifisser li tliet snin oħra il-Familja Salesjana tkun qiegħda tiċċelebra l-200 sena (biċentenarju) mit-twelid tal-Qaddis fundatur tagħha.

F'ħajtu Dun Bosco kien waqqaf il-Kongregazzjoni tal-Patrijiet Salesjani, dik tas-Sorijiet Ulied Marija Għajnuna tal-Insara, l-Għaqda tas-Salesjani Koperaturi u dik tad-Devoti ta' Marija Għajnuna tal-Insara. Ma' dawn imbagħad, biż-żmien, żdiedu l-Għaqda tal-*Past Pupils*, tan-Nisa Volontarji ta' Dun Bosco u xi 15-il Istitut ta' Sorijiet jew Għaqdiet Lajċi mwaqqfa minn Salesjani madwar id-dinja, li kollha jimxu skont l-ispirtu u l-kariżma ta' San Ġwann Bosco. Dawn kollha flimkien jiffurmaw il-Familja Salesjana.

Min- nhar is-16 ta' Awissu tal-2011 inbeda proċess ta' tħejjija għaċ-ċelebrazzjoni tal-biċentenarju mit-twelid tal-Qaddis tagħna (1815 – 2015). Dakinhar, ir-Rettur Maġġur, Dun Pascual Chavez, flimkien mas-Superjuri tal-Kapitlu Ġenerali tas-Salesjani, qaddes quddiesa solenni fil-bażilka Salesjana li hemm f' Colle Don Bosco. Proprju fuq din l-għolja ġewwa razzett qrib ir-raħal ta' Becchi, mhux bogħod minn Castelnuovo (Asti), kien twieled iċ-ċkejken Ġwanni Melchior minn Francesco Bosco u Margherita Occhiena.

Il-Familja Salesjana, mela, għandha quddiemha 3 snin ta' tħejjija li matulhom aħna lkoll mistiedna niflu u nsiru nafu l**-istorja** ta' ħajjet il-qaddis (2011-2012) biex imbagħad nistudjaw il-**metodu ta' edukazzjoni** u formazzjoni li kien juża' maż-żgħażagħ (2012-2013) u naslu biex nifhmu xi ftit aktar l-**ispiritwalità** tiegħu (2013-2014). L-aħħar sena (2014-2015) tkun sena ta' ċelebrazzjonijet mad-dinja kollha Salesjana.

Minħabba dan, matul dis-sena, *Ħajja Salesjana* ser tippubblika l-ħajja ta' Dun Bosco f'ħames partijiet. Is-sena ta' wara tippubblika ħames artikli qosra fuq il-pedagoġija tiegħu sabiex matul it-tielet sena jkollna kitba fuq l-ispiritwalità tal-qaddis. L-aħħar sena tkun sena speċjali għalina hawn Malta, għaliex matulha nittamaw li jaslu r-relikwi ta' San Ġwann Bosco li bħalissa qegħdin iduru mad-dinja, kif tistgħu taqraw f'kull ħarġa ta' *Ħajja Salesjana*.

Fr Joe Cini SDB.

"...3 snin ta' tħejjija li matulhom aħna lkoll mistiedna niflu u nsiru nafu l-istorja ta' ħajjet il-qaddis..."

2011 < History > 2012 < Pedagogy > 2013 < Spirituality > 2014

200 Years from the Birth of **Don Bosco**

Don Bosco was born on the 16th August 1815, which means that within 3 years, the Salesian Family will be celebrating the 200th year (bicentenary) of the birth of its holy founder.

During his life, Don Bosco founded the Congregation of the Salesian Fathers, the Institute of the Daughters of Mary Help of Christians, the Association of Salesian Cooperators and that of the Devotees of Mary Help of Christians. In following years, there were added to these the Association of Past Pupils, the female Volunteers of Don Bosco and about 15 other Institutes of Sisters or Lay Associations which all practice the charisma and live the spirit of St. John Bosco. Together, all these, form the Salesian Family.

Since 16th August 2011 there has begun a process of preparations for the celebration of this bicentenary of the birth of our Saint (1815 - 2015). On that day, the Rector Major Fr Pascual Chaves concelebrated Solemn Mass with the other Superiors of the General Council of the Salesians, in the Basilica of Don Bosco at Colle Don Bosco. It was in this locality, in a farm near the village of Becchi, not far from Castelnuovo (Asti), that the little John Melchior was born to Francesco Bosco and Margherita Occhiena.

The Salesian Family has 3 years of preparation during which all are invited to read and come to know **the life** of Don Bosco (2011-2012) so that after that one may study the **method of education** which he applied to form the young (2012 - 2013). In the third year we will try to understand **his spirituality** (2013-2014). The last remaining year (2014-2015) will be the year of celebration all over the Salesian world.

Hajja Salesjana will be contributing to all this by publishing the life of Don Bosco in 5 parts during this year. The following year we will publish 5 short articles on the pedagogy of Don Bosco so as to arrive at the 3rd year of preparation with the publication of writings on the spirituality of the saint. The last year will be for us, here in Malta, a special year of celebration. During that year we are hoping to have among us the relics of St. John Bosco, which at the moment are going all around the Salesian world, as you may read in every issue of *Hajja Salesjana.*

Fr Joe Cini SDB.

"2014-2015" WILL BE THE YEAR OF CELEBRATION ALL OVER THE SALESIAN WORLD

Minn Pascual Chávez Villanueva - Trad. Joe Cini

PEDAGOĠIJA *Salesjana*

Insiru nafu lil Dun Bosco

Is-Sejħa ta' Alla

L-Għażliet ta' Dun Bosco huma ddeterminati mis-sejħa ta' Alla, is-sid tal-istorja

Fil-qalba tal-Antik Testment insibu s-sejħa ta' Alla lil Mosè meta kellmu mill-għollieq jaqbad. Il-Mulej qallu: "Jien ħarist u rajt it-tbatija tal-poplu tiegħi fl-Eġittu. U jiena smajt il-karba tagħhom minħabba l-argużini tagħhom u għaraft l-uġigħ tagħhom. Issa nżilt biex neħlishom...u biex intellagħhom minn dik l-art u neħodhom f'art tajba u wiegħsa..." (Es. 3, 7-8)

"Jiena rajt... jiena smajt... jiena għaraft... jiena neħlishom". Erba' kelmiet ta' mħabba ta' missier. Alla ma jabbandunax lil uliedu u hekk Dun Bosco ġie msejjaħ biex iwassal l-imħabba tal-missier Alla fi żmienna.

Żmien ta' feriti.

Dun Bosco kien qiegħed jgħix fi żmien ta' tibdil mgħaġġel. Dan it-tibdil kien trawmatiku speċjalment fil-kamp soċjali u fil-Knisja. L-*Illuminiżmu* beda proċess ta' bidla mgħaġġla, li ġab kważi fix-xejn lil hekk imsejħa *societas cristiana*, permezz ta' ideoloġiji *anjostici* u *anti-cristiani* fejn ir-raġuni/xjenza ħadet post il-fidi. Kien hemm ukoll sfiduċja min-naħa tal-klassi tal-ħaddiem, lejn

l-istituzzjonijiet tal-knisja. Fl-Italja, il-ġlied f'Ruma sabiex jitneħħa l-Istat Vatican, kien qiegħed iweġġa' qalb il-Kattolċi. Il-pressjoni tal-*intelligentsia* lajka u tal-klassi tal-*borghesia*, permezz tal-gazzetti u kotba li kienu jinfluenzaw l-opinjoni pubblika u l-istil ta' ħajja, kienu qegħdin joħolqu ġenerazzjoni ġdida li, minħabba dan il-progress "mingħajr Alla" ħassitha mħawda waqt li bdiet taċċetta ideat u ħajja mbiegħda mill-fidi nisranija. Fl-istess waqt, bdew jidhru forom ġodda ta' faqar, miġjuba minn emigrazzjoni qawwija ġewwa u barra l-pajjiż, minn kulturi li bdew jgħibu, minn xogħol imħallas bil-ftit u minn tħassir morali fost l-ifqar parti tal-poplu.

Isalva liż-żgħar

Kien eżatt dan il-kuntest storiku, dawn it-trawmi soċjali u dawn it-tensjonijiet li taw lil Dun Bosco l-okkażjoni li jisma' u jagħraf is-sejħa ta' Alla. Waqt li oħrajn kienu jargumentaw, jikkundannaw, inewħu fuq il-kruha ta' żmienhom, huwa felaħ jara lil Alla preżenti u attiv fl-istorja tal-bniedem. Imħejji sew sabiex iħossu 'ragħaj' u msejjaħ għas-salvazzjoni-speċjalment taż-żgħażagħ,- daħal għal dan ix-xogħol b'imħabba u b'għerf. Dejjem ħass ruħu parti minn dak li kien qiegħed jiġri madwaru, lest li jagħti ħajtu għall-missjoni li kien iħoss li kellu jwettaq. Kien konvint li l-grazzja t'Alla hija aqwa minn kull tfixkil uman u li twieżen lil kull min jitħabat sabiex ixerred fil-qlub is-Saltna ta' Kristu.

Is-sitwazzjoni tat-tfal li ltaqa' magħhom f'Turin fis-snin 1840-1850, kif ukoll ġrajjiet tal-knisja u tal-istat ta' dawk is-snin, urewh kif jadatta b'mod prattiku d-don tiegħu ta' edukatur, u ż-żelu tiegħu għall-erwieħ. It-talenti naturali tiegħu għenuh sabiex ikun attiv fit-tajjeb waqt li jindokra mil-ħażin.

Matul is-snin ta' wara, is-sitwazzjoni tbiddlet, u nqalgħu problemi ġodda. Huwa, bil-għaqal tal-moħħ u d-dehen tal-ispirtu, għaraf jiftaħ orizzonti ġodda, jaħdem u jippjana, u jkabbar l-opri tiegħu, filwaqt li jinvolvi fihom numru dejjem jikber ta' dixxipli, benefatturi u nies interessati fil-proġetti tiegħu. B'hekk, dawk it-tfal *fqar u abbandonati* li kien jaħdem għalihom saru dawk kollha li kellhom bżonn ta' għajnuna ekonomika, spiritwali, morali jew kulturali.

"Kollox niflaħ bis-saħħa ta' dak li jqawwini"

Dun Bosco għadu jgħodd għal żminijietna għaliex joffri ideat li jaqblu għall-ħtiġijiet taż-żgħażagħ u ta' żmienna. Joffri wkoll tweġibiet effettivi għall-problemi ġodda, għax iħarsu 'l bogħod u huma mqanqla mill-imħabba t'Alla. Il-mod differenti kif jegħleb sfidi ġodda, ħtiġijiet ġodda, u attakki ġodda ta' Satana, kollu ġej minn fidi soda, tama qawwija, għotja sħiħa lil Alla u lill-proxxmu u minn qalb ħielsa minn kull irbit tad-dinja.

Hekk kiteb darba lil wieħed qassis li kien qata' qalbu, "Jekk hemm xogħol xi jsir, jiena mmut fuq il-kamp tax-xogħol bħal *suldat tajjeb ta' Kristu.* Forsi jiena tajjeb għall- ftit jew għal xejn? *Kollox niflaħ bis-saħħa ta' dak li jqawwini.* Hemm ix-xewk? B'dan ix-xewk mibdul fi fjur l-Anġli jinsġulek kuruna fis-sema. Iż-żminijiet diffiċli? Dejjem kienu, imma Alla qatt mhu sejjer ma jgħinekx: *Kristu lbieraħ u llum.* (25/10/1878, *Epistolario di S. Giovanni Bosco, III, 399)*

Dan kollu għalina huwa lezzjoni ta' tama u kuraġġ, stedina sabiex inqumu u nġeddu l-fedeltà, l-impenn u l-fiduċja tagħna f'Alla.

Ballu għall-karità

Kif jagħmlu kull sena, il-Past Pupils ta' Don Bosco (NSW) organizzaw ballu gala fil-Mediterranean Centre f'Five Dock. L-iskop prinċipali ta' dan il-ballu kif ukoll il-lotterija li tiġi organizzata li jkollha t-tmiem tagħha f'dan il-ballu hu biex jinġabru flus għall-karità. Iż-żmien qiegħed jagħmel tiegħu u hawn fl-Awstralja, dawk li rċevew il-formazzjoni tagħhom mis-Salesjani ta' Dun Bosco f'Malta u Għawdex qegħdin jonqsu, iżda xorta rnexxielhom iżommu dan il-ballu ta' kull sena f'livell għoli. Għal din l-okkażjoni, dis-sena kien hemm preżenti fost oħrajn il-Kummissarju Għoli ta' Malta, Francis Tabone, kif ukoll l-Onor John Aquilina u martu Ann. Il-President tal-Għaqda, Victor Grech ta rendikont tax-xogħol karitattiv u volontarju li l-Għaqda tal-Past Pupils of Don Bosco jwettqu biex jgħinu missjonijiet u karitajiet oħra fil-bżonn.

Offrew l-opportunità lill-Kummissarju Għoli li jitkellem għax din tista' tkun l-aħħar okkażjoni ma' din il-għaqda qabel ma jiġi msejjaħ lura f'Malta. Huwa qal li f'dawn l-aħħar ħames snin fl-Awstralja kellna forsi l-iktar żjarat minn viżitaturi distinti minn Malta. Huwa fakkar ukoll l-anniversarju tal-Maltese Herald u kien jaf x'qed jgħid meta faħħar ix-xogħol li għamlu Lawrence Dimech u Lino Vella tul il-ħamsin sena ta' din il-gazzetta nazzjonali Maltija fl-Awstralja. Issemmew wkoll xi anniversarji mill-ħajja politika ta' John Aquilina.

Xi membri tal-kumitat tal-PPDB (NSW) mal-Kummissarju Għoli Francis Tabone.

2011

CALENDAR OF SALESIAN FEASTS & EVENTS

JANUARY

Sun	1	New Year's Day. Feast of Our Lady, Mother of God. World Day of Peace.
Wed	4	Salesian Cooperators, Sliema - monthly meeting at 6.00 p.m.
Thu	5	First Day of School 2nd Term for Savio College
Fri	6	First Friday Devotions at St. Patrick's Church at 6.15 p.m.
	7 - 8	*XENOS* - Multilingual Performance by Atturi Salesjani at Salesian Theatre, Sliema
Mon	9	Start of 2nd School Term at St. Patrick's School
Tue	10	Prayer Day for Salesian Missions
Sun	15	**Bl. Luigi Variara –** Salesian Missionary
Sun	22	**Bl. Laura Vicuna –** Pupil at Salesian Sisters
Tue	24	**St. Francis of Sales –** Patron Saint of Salesian Congregation. Devotions to Mary Help of Christians: St. Patrick: 6.30 p.m./ Oratory (Sliema) 7.30 p.m.
Sun	29	**Feast of St. John Bosco** at St. Patrick's Church. AGM for St. Patrick's Past Pupils. Solemn Mass for Salesian Family at 11.30 a.m. followed by Festive Dinner.
Tue	31	**St. John Bosco.** Celebrations at Salesian School and Oratories.

FEBRUARY

Wed	1	Salesian Cooperators, Sliema - monthly meeting at 6.00 p.m. School Leaving Exams (F5) at savio College
Fri	3	First Friday Devotions at St. Patrick's Church at 6.15 p.m.
Thu	9	**Blessed Eusebia Palomino FMA**
Fri	10	Feast of St. Paul Shipwreaked. Prayer Day for Salesian Missions
	11 - 12	A Drama Soiree by Youths at Salesian Theatre - Sliema
Wed	15	Mid-Term Exams at savio College
	20-21	Carnival Holidays
Wed	22	**Ash Wednesday.** Stations of The Cross and Mass at St. Patrick at 6.30 p.m.
Fri	24	Stations of The Cross and Mass at St. Patrick at 6.30 p.m.
Sat	25	**Saints Louis Versiglia and Callisto Caravario** - martyred in China

MARCH

Fri	2	Stations of The Cross and Mass at St. Patrick at 6.30 p.m.
Wed	7	Salesian Cooperators- Sliema: Prayer Meeting at St. Patrick's at 6.00 p.m.
Fri	9	Stations of The Cross and Mass at St. Patrick at 6.30 p.m.
Sat	10	Prayer Day for Salesian Missions

For any other info about the Salesians: www.sdb.org
Daughters of Mary Help of Christians: www.cgfmanet.org
Salesians in Malta : www.salesiansmalta.org
Hajja Salesjana On Line : www.salesiansmalta.org/hajjasalesjana

Strenna 2012

Coming to know Don Bosco in order to be faithful to him

The Rector Major presented the members of the General Council with the theme for the 2012 Strenna; it is in line with preparations for celebrating the bicentenary of Don Bosco's birth: "Let us make the young our life's mission by coming to know and imitate Don Bosco". With it comes a quote from John's Gospel (10:11) offering a biblical point of view:

"I am the good shepherd: the good shepherd lays down his life for his sheep".

In the introduction to his brief presentation, Fr Chávez states, "We need to study him, and through the events of his life we must come to know him as an educator and pastor, founder, guide, and legislator". In 2012, members of the Salesian Family will be called to discover and get to know the many-faceted figure of this saintly man from Turin. An awareness of Don Bosco's story has to begin with certain reference points: his pastoral charity; his hardship and suffering, and the many sacrifices which he made to achieve the ultimate purpose for the Salesian Family – that of being apostles of the young, both in ordinary settings and in poor and missionary areas.

To be faithful to Don Bosco means renewing our life's purpose, - the salvation of the young - the purpose for which he gave himself "until his dying breath." We meet the young in their various difficult circumstances: "poverty, child labour, sexual exploitation, lack of education and vocational training, lack of work and self-confidence, fear of the future, and the loss of meaning of life". It is also a case of looking after the needs of addicts of technology, by sharing their life and interests, offering them help to acquire experience in forms of instant communication and social mobility, and the possibility of intellectual development and economic progress, also the opportunity to be pro-active through new technologies.

An indication of tasks that will flow from Strenna 2012 are: being with the young in places, circumstances and frontiers where they expect Salesian Family members to be. We also need to rediscover the "Memoirs of the Oratory of St Francis de Sales"*, written by Don Bosco. "So during this year (2012) let us be involved in getting to know this text, communicating its contents, disseminating it, and especially putting it into the hands of the young: it should also become an inspirational book for their vocational choice".

* *The Memoirs of the Oratory of St Francis de Sales* has been translated in Maltese and can be requested from any Salesian House.

Iż-Żjara Pastorali tal-Isqof Mario Grech ġo l-Awstralja

minn Emmanuel Zammit
Sydney 14/10/2011

"Ġej fostkom bħala ħukom fil-mixja tal-fidi wara Kristu u bħala Ragħaj Spiritwali." Hekk kitbilna, lilna l-Emigranti fl-Awstralja, l-Eċċellenza Tiegħu l-Isqof Mario Grech, ftit ġranet qabel beda żjara Pastorali fostna. U qalbna xegħlet għal dan il-messaġġ.

Issaħħarna warajh biex nisimgħu minn fommu l-Kelma t'Alla. Attendejna kotrana kull funzjoni li saret u l-omeliji li l-Isqof għamlilna kienu qishom manna nieżla mis-sema wara tant żmien ta' stennija biex naraw din iż-żjara ssir realtà.

L-ewwel quddiesa fil-programm kienet is-Sibt filgħodu, għar-residenti anzjani fil-Hostel St. Dominic , immexxi mis-sorijiet Dumnikani, ġewwa Blacktown. Hawnhekk l-Isqof xebbah il-miġja tiegħu fl-Awstralja bħal meta l-Arkanġlu Gabriel sellem lil Marija u qalilha "Il-Mulej miegħek". Hekk ukoll hu ried jurina li l-Mulej qiegħed magħna, l-emigranti fl-Awstralja.

Fil-għaxija mbagħad kien imiss li ssir quddiesa oħra fiċ-ċentru La Valette, fejn is-sala kienet maħnuqa minn emigranti kemm Maltin kif ukoll Għawdxin. Frank Zammit ta merħba lill-Isqof b'dawn il-kelmiet:

**"Ilqa' dil-merħba o Ragħaj maħbub tagħna:
Il-merħba mħeġġa ħierġa minn qiegħ qalbna;
Għax ilha tħeġġeġ fina x-xewqa mqanqla
Li narawk fostna u nisimgħu kliemek".**

L-għada l-Ħadd 2 t'Ottubru, morna bi ħġarna fil-Katidral ta' St. Mary ġol-belt ta' Sydney għal quddiesa pontifikali. Jikkonċelebraw mal-Isqof, kellna lil Fr. Tarcisio Micallef, Fr. Joe Barbara, Fr. Joe Cremona, Fr. Claude Borg u Fr. John Taliana li huma kollha membri tas-Soċjeta Missjunarja ta' San Pawl. Magħhom kien hemm ukoll Fr. John Briffa sdb, l-Arċipriet Paolo Cardona, Fr. John Sultana, Fr. Eddie Zammit, Fr. John Vella ofm u Fr. Remiġ Galea ofm.

Fl-omelija, l-Isqof għamel riflessjoni dwar "l-għalqa" mqabbla mis-sid lill-bdiewa, li qatt ma ssir "propjeta' privata" imma tibqa' tgħajjat lis-Sid. U hawn l-Isqof Grech semma tliet tipi ta' "għelieqi" li s-Sid jafda lill-bniedem: (a) Il-kuxjenza, (b) Il-familja mibnija fuq iż-żwieġ u (ċ) Il-Knisja.

Quddiesa oħra li għaliha kien hemm attendenza ta' ħafna emigranti Maltin u Għawdxin, saret fil-parroċċa ta' Our Lady Queen of Peace, ġo Greystanes, nhar il-ġimgħa filgħaxija. Għal darb'oħra, l-Isqof wasslilna messaġġ pożittiv kif aħna l-bnedmin nistgħu noqogħdu għall-pressjoni

li tibdilna minn "faħam" għall- "djamant" permezz ta' tliet mezzi li huma l-Kelma t'Alla, is-Sagramenti u l-Karità.

Is-Sibt 8 ta' Ottubru, f'nofs inhar, l-Isqof Grech ikkonċelebra quddiesa fil-knisja ddedikata lil St. Mary of the Cross (Mary McKillop), l-ewwel qaddisa Awstraljana u wara talab fuq il-qabar ta' l-istess qaddisa. Filgħaxija mexxa konċelebrazzjoni oħra, din id-darba fil-Parroċċa ta' Our Lady of Victories, ġo Horsley Park, fejn kien hemm 'l fuq minn 500 ruħ. L-Isqof semma l-fatt li ħafna mill-problemi tal-ħajja jinqalgħu għax ma nagħrfux inpoġġu l-prijoritajiet ta' ħajjitna f'posthom. Hawnhekk, l-Isqof għamel referenza għal Ġesu Kristu li jgħidilna biex l-ewwel infittxu s-Saltna t'Alla, imbagħad il-bqija jingħatalna biż-żieda.

Il-lejla spiċċat b'ċena uffiċjali fejn attendew mat-300 ruħ u fejn l-Isqof dar mejda, mejda biex ikellem lil dawk preżenti.

Il-programm uffiċjali ġo Sydney ingħalaq b'quddiesa oħra fil-parroċċa ta' Riverstone u żjara fil-club tal-Ħamruniżi fejn għal darb'oħra kien hemm ħafna emigranti minn pajjiżna li kellhom ċans jiltaqgħu ma' l-Isqof. L-Isqof Grech kellu wkoll laqgħat mal-Kardinal George Pell u anke mal-Isqof ta' Parramatta, Anthony Fisher.

L-Isqof wara kompla ż-żjara Pastorali fost ħutna l-emigranti ġol-istat ta' Victoria, f'Melbourne. Huwa żar ukoll l-emigranti ġo Woollongong u anke dawk ta' Canberra.

Mhux ta' b'xejn Frank Zammit stqarr quddiem l-Isqof Grech:

Imferrxa l-merħla li mill-Gżira ċkejkna
Tat-Tliet Għoljiet marret 'il bogħod titlajja'
Fejn ittamat li ssib mergħat ħadrana
Mnejn titma' l-frieħ fis-sliem u l-barka...

U stagħna l-ġisem u l-kus ġmielu mtela'
Iżda r-ruħ donnha ftaqret,
Għax tilfet l-egħżeż tifkiriet bikrija –
l-ogħna teżori illi hienja kienet kisbet.

Iva Eċċellenza, ġejt fostna bħala ħuna fil-mixja tal-fidi wara Kristu u bħala r-Ragħaj Spiritwali tagħna. U aħna l-merħla, għalkemm aħna mferrxa, bħal ma qal il-poeta, irnexxielna ningħaqdu flimkien permezz ta' din iż-żjara pastorali tiegħek. Il-ftit jiem li għamilt fostna, kebbist in-nar u ruħna reġgħet xegħlet bil-ferħ. Erġajna akkwistajna l-egħżeż 'tifkiriet bikrija', ftakarna f'dak kollu li għożżejna fi tfulitna. Serraħtilna moħħna, wennistna u mlejtna bil-kuraġġ. Grazzi, grazzi.

Don Bosco Around the World

india

A very warm welcome for Don Bosco

KOCHI- KERALA

The 21-day pilgrimage of Don Bosco Relics in Kerala seems to have created records in the number of stops made for veneration of the relics in any Indian Province to date, as well as the number of parishes and dioceses visited. During this time in fact, Don Bosco's relics had stops for veneration in 82 places in Kerala covering 12 districts and 34 dioceses. The number of Christians is not a large one, but people turned up in huge numbers far beyond the calculations of the organisers. The cooperation of local clergy and bishops was more than anyone could have asked for. Media coverage in general and that of the Salesians was quite impressive. The local newspapers, especially the district editions and television channels, gave extensive news coverage of the pilgrimage of Don Bosco's Relics.

Varadarajanpet

VARADARAJANPET

22 October 2011: Don Boscoćs casket arrived in Varadarajanpet, in the Tiruchy Province. It was welcomed by youth groups in traditional dress who sang and danced in honour of Don Bosco. After saying a prayer, the relic was carried into the parish church where Bishop Antony Samy DD of Kumbakonam, presided over Mass in which 50 priests , 200 sisters and 15 thousand people took part .

CHENNAI

From the middle of October until the middle of November Don Bosco's casket was in the Indian State of Tamil Nadu. On the 13th of October after its successful visit to the State of Kerala, where Catholics constitute an important minority (19%), Don Bosco's casket entered the Tiruchy Province at Kuthenkuzhy.

It was kept in the Tiruchy Province until the 28th of October, being taken round the Salesian houses, all of which had made special preparations and welcomed the casket with joy. On many occasions there was also a significant presence of diocesan religious authorities. For example, at Coimbatore, Mass in the Cathedral of St Michael, at which Bishop Thomas Aquinas Lephonse presided, about 60 priests concelebrated. Early in the morning of the 28th October at Yercaud, in the presence of 3,000 faithful, the Provincial of Tiruchy, Fr Albert Johnson, presided over a farewell. On the 29th October, at "Don Bosco Anbu Illam" for young people at risk and street children, the Speaker of the Legislative Assembly of Tamil Nadu, the Hon. D. Jayakumar showed his respects to the casket; and the following day at the Don Bosco Church in Ayanavaram, it was welcomed by the newly elected Mayor of Madras, the Hon. Saidai Duraisamy and the Member of Parliament the Hon N. Balaganga.

Saint John Bosco

A brief account of his life

Part 1

Throughout history, God has sent prophets and saints to warn, teach and lead His people. Modern times are no exception. God has sent saints to found religious orders of men and women for particular needs. He has sent martyrs, virgin, and holy men, such as Don Bosco, to teach virtue and apostleship to a special portion of God's people – namely youth. This is his life story.

A TROUBLED CITY

Political intrigue, assassinations, urban riots and civil wars wrecked Western Europe as it struggled to establish democratic governments during the 19th century. The continent's Christians, bitterly divided, offered feeble opposition to militant atheists.

Turin, a gracious northern Italian city, had seen better days than those of the winter of 1846. For centuries before that travelers knew Turin as the "loveliest village in the world." Many aristocratic families traced their ancestry to the days when Roman legions had guarded Italy's northern reaches and controlled the Alpine passes through which commerce and occasionally invading armies, moved into Italy. With this magnificent scenic setting, cultured population and commercial importance, the city developed a distinct aristocratic style. In the times of which we write, the House of Savoy, royal rulers of northern Italy, held court there.

However all was not serene. Nineteenth-century Turin, like so many European cities, was changing from a quite provincial centre into a busy industrial city. As more and more factories appeared, more and more people flowed from farms and out of valleys to seek the employment and excitement offered by Turin. The recently arrived working class crowded into filthy, airless tenements, sometimes six or eight to a room. Vice, disease and crime flourished; for most slum dwellers God was a dim memory associated with the farms they had abandoned for the city. Vicious gangs of young toughs formed in the streets, leaving a trail of robberies, muggings, and occasionally murders in their wake. City fathers increased the police force and administered justice swiftly. "The loveliest village in the world," now claiming a population of 150,000 people, boasted no less

than four good-sized prisons. Many inmates were mere boys, some not yet in their teens.

THE PIED PIPER

A new problem now plagued Turin's harassed citizenry. At its root was, of all things, a slightly offbeat priest. For the past several years this cleric, known as Don Bosco, had been leading a band of singing, shouting slum boys through Turin's stylish streets. The priest, clad in battered biretta, patched cassock and peasant work shoes, had started with a handful of boys. Now the original pack had swollen into a horde numbering some 400. Although the boys had not yet committed any crime, citizens worried about Bosco's ability to control his small army.

Government authorities, newspaper editors and enemies feared that Father Bosco was laying the foundations of a future political power base. In Italy's then unstable political climate such an assumption was not unreasonable. The Italy of Father Bosco's time was divided into seven different states. Austrian and French royal houses ruled a good half of the nation. The Papal States, ruled by Pope Pius IX, straddled the nation's central portion. When Pius IX, who had no army, refused to support a war to throw out the Austrian occupiers, many Italians judged the pontiff to be a defender of foreign rulers and an opponent of national unity, thus the vast tide of anti-clericalism, which had been building for years, swept over the land.

Enemies of the Church drove bishops from their dioceses, suppressed religious houses and exiled priests, Sisters and Brothers. Pope Pius IX and the Italian clergy became the favourite whipping boys of the liberal revolutionary press. Hatred reached a boiling point when revolutionary gangs, in November 1848, broke into Pope Pius IX's Roman palace, stabbed his prime minister and fatally shot one of the Pope's staff. Pope Pius IX fled to the kingdom of Naples, where he remained in exile for six months. Due to the nature of his work and the success he had already enjoyed with youth, John Bosco too became a favourite target. To all charges he calmly replied: "In politics I side with no one. I am a priest. The only kingdom I serve is the kingdom of God."

FROM THE AGE OF NINE

John had been yearning to serve that kingdom since he was a small boy. "At the age of nine," he wrote, "I knew I wanted to be a priest and to help young people." His father, a hardworking farmer, died when John was not yet two years old. His mother Margaret held her family together, running the small Bosco farm, raising three children, and supporting her own elderly and infirm mother-in-law. Margaret, a woman of sterling character and enormous courage, proved equal to the relentless and often bitter struggle to survive.

Although lacking money and influence, young John Bosco was not without resources. He possessed an amazing array of talents and his physical coordination was superb. At country fairs he studied the magician's tricks and the daredevil's acrobatic stunts, then back home he practiced these feats until he could imitate and often excel his mentors. John never lost his enthusiasm for this dangerous recreation. He knew that magic tricks and tightrope balancing would attract young people to him.

His physical prowess, however, pales before his mental acumen. Highly intelligent, John possessed a formidable memory. This talent came to light one evening when, during the course of a parish mission, the pastor inquired if John understood the sermon. The little boy of only nine years repeated without mistake every word the missionary had preached. Remember, this was in the day when no missionary would dare descend the pulpit unless he had spoken for at least an hour!

As John grew to young manhood he had becomes cheerful, disciplined and had a tremendous capacity for work.

Qdusija fil-Familja Salesjana
San Luigi Guanella

Nhar il-Ħadd 23 ta' Ottubru 2011, wara li kien ġie aċċertat il-miraklu ta' fejqan ta' żagħżugħ Amerikan, Willian Glisson, fl-2002, il-Papa Benedittu XVI iddikjara qaddis lill-qassis Luigi Guanella. Dan sar 96 sena wara l-mewt ta' das-saċerdot magħruf għall-karità tiegħu. B'dan tifraħ il-Familja Salesjana għaliex Dun Luigi kien ħadem ma' Dun Bosco għal 3 snin sħaħ u minħabba l-fatt li l-ħidma tiegħu bħala fundatur kienet ispirata mill-kariżma edukattiv tal-Qaddis ta' Valdocco.

Dun Luigi Guanella infatti, huwa fundatur tal-Qaddejja tal-Karità (Qassisin) u ta' Ulied Santa Marija tal-Providenza (Sorijiet), li huma msejħa sabiex jimxu fuq l-eżempju tal-Familja ta' Nazzaret, waqt li jgħixu ħajja qaddisa bi programm sempliċi: li titlob u li ssofri. Dawn iż-żewġ Kongregazzjonijiet huma mxerrda fi 15-il pajjiż.

Meta kien għadu saċerdot novell kien sema' b'Dun Bosco, "il-qassis taż-żgħażagħ" u xtaq ħafna jiltaqa' miegħu. Fl-1870 mar Turin, proprju f'Valdocco fejn kien hemm l-Oratorju ta' Dun Bosco; u wara dan mar drabi oħra sabiex jiltaqa' miegħu. Dun Bosco dejjem laqgħu bil-ħlewwa, sakemm ma aċċettahx bħala Salesjan.

Fl-omelija tiegħu, il-Papa qal, "Grazzi għal għaqda profonda u dejjiema ma' Kristu, u fil-kontemplazzjoni ta' mħabbtU, Dun Guanella, immexxi mill-Providenza Mqaddsa, sar is-sieħeb u l-għalliem, il-faraġ u l-qawwa tal-iżjed fqar u dgħajfa. L-imħabba ta' Alla nebbħitu sabiex jagħmel l-almu tiegħu għal dawk fdati lilu, fiċ-ċirkustanzi tal-ħajja ta' kuljum... Hija l-imħabba ta' Kristu li ddawwal il-ħajja ta' kull bniedem, waqt li turina li meta nagħtu lilna nfusna lill-oħrajn ma nkunu nitilfu xejn, anzi nilħqu l-milja tal-veru ferħ."

Il-Papa mbagħad ikkonkluda, "Jalla San Luigi Guanella jaqlgħalna l-grazzja li nikbru fil-ħbiberija mal-Mulej, sabiex inġorru aħna stess, f'jiem ħajjitna, il-milja tal-imħabba ta' Alla u hekk immexxu l-ħajja lejn l-aħjar mod ta' għajxien u kundizzjonijiet, sabiex il-bnedmin isiru dejjem aktar veri wlied Alla."

Waqt li l-fergħat kollha tal-Kongregazzjoni Salesjana qegħdin mexjin lejn it-Tieni Ċentenarju tat-twelid ta' Dun Bosco, il-qdusija ta' San Luigi Guanella tidher bħala frott appostoliku ta' mħabba f'dik is-siġra kbira li hija l-Familja Salesjana.

Studenti ta' St. Patrick's iġeddu l-impenn tagħhom favur l-annimali

Għat-tieni sena konsekuttiva, l-istudenti ta' St. Patrick's ġeddew l-impenn tagħhom favur l-annimali. Il-ħsieb beda sena ilu meta waqt il-ġimgħa ddedikata għall-ħarsien tal-annimali, l-istudenti ħassew il-bżonn li barra milli jitkellmu fuq das-suġġett fil-klassi u jwaħħlu xi stampi, jagħmlu xi ħaġa iktar prattika li tkun tista' titkompla mas-snin. Kien propju b'dan il-ħsieb li ġiet imnedija kampanja ta' ġbir ta' fondi biex ikun jista' jiġi sponsorjat kelb. Filfatt inġabru biżżejjed flus biex setgħu jiġu sponsorjati 3 iklieb.

Din is-sena l-proġett tkompla u permezz tal-kontribut tal-istudenti u membri tal-istaff kien hemm biżżejjed biex igawdu 5 iklieb mhux 3. Il-benefiċarja ta' din il-kampanja hija l-Assoċjazzjoni tal-Annimali Abbandunati (AAA) li tinsab il-Marsa. Mela ġiet organizzata ħarġa lejn das-santwarju sabiex l-istudenti jaraw b'għajnejhom il-kura ta' dawn l-annimali abbandunati. Bħalissa f'dan is-santwarju hemm iktar minn mitt kelb. L-istudenti li marru għal din il-mawra, waqt il-ħin li għaddew hemmhekk, kellhom opportunita' li jżuru dan is-santwarju u jieħdu għal dawra il-klieb li tant ikunu mixtieqin.

L-istudenti setgħu jaraw b'għajnejhom in-numru kbir ta' klieb li jinsabu ġewwa dan is-santwarju - klieb ta' kull daqs u razza kollha jistennew li xi darba tinstabilhom familja. Minħabba n-numru eżaġerat ta' klieb u l-ispazju żgħir li jgħixu fih, ix-xogħol li hemm bżonn huwa sostanzjali. Għalhekk l-AAA teħtieġ iktar familji lesti li jaddottaw xi kelb, jgħinu finanzjarjament jew ikunu ġenerużi bil-ħin tagħhom.

L-istudenti wrew ix-xewqa li jerġgħu jżuru dan is-santwarju u ddeċidew li jibqgħu jġeddu l-impenn tagħhom kull sena. It-tama tagħhom hi li l-iskejjel u organizzazzjonijiet oħra jagħmlu kampanji simili u jgħinu lil dawn il-klieb abbandunati. Il-ftit mingħand il-ħafna jagħmel differenza kbira.

Something to think about...

God doesn't have a Blackberry or an iPhone,

but He is my favourite contact.

He doesn't have Facebook, but He is my best friend.

He doesn't have Twitter, but I follow Him,

He doesn't have internet, but I am connected to Him.

And his customer service never puts me on hold.

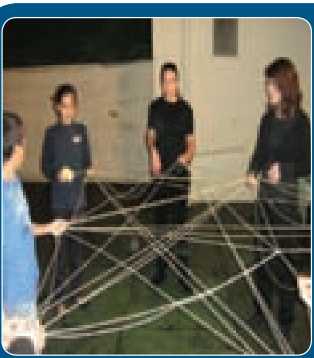
Malta Salesjana

ASPIRANTI...

Irtir ta' jum sħiħ għall-Aspiranti tagħna, nhar it-2 ta' Novembru 2011, immexxi minn Fr. Louis Grech li huwa id-Direttur tal-Vokazzjonijiet. Dan sar fid-Dar "Mount St. Joseph" il-Mosta. Dawn it-tliet żgħażagħ, bil-għajnuna ta' Alla, bdew il-mixja tagħhom lejn il-ħajja Salesjana u s-Saċerdozju. Kien, mela, jum ta' riflessjoni sabiex jibdew jifhmu sewwa s-sejħa ta' Alla li għad trid twassalhom sabiex jagħtu ħajjithom lill-Mulej. Din is-sena l-aspiranti ġodda tagħna, jisimhom Bernard Briffa, Johan Bugeja u Karl Galea. Nitolbu għalihom b'mod partikulari kull meta nitolbu għall-vokazzjonijiet Salesjani.

JUMEJN TA STUDJU

Immorru, issa, fit-Tunisija, ġewwa Manouba. Nhar it-2 ta' Novembru 2011 bdew il-vaganzi tal- "Aid-el-Kebir" għat-tfal tal-iskola. Imma l-għada u l-pitgħada, l-iskola reġgħet infetħet għal dawk l-istudenti tas-Sitt Klassi - xi 30 minnhom ta' madwar 11-il sena - li xtaqu jqattgħu jumejn ta' studju intensiv, bi program maħsub. Dawn in-nofstanhari kienu taħt is-supervisjoni ta' Bro. Roberto, is-Salesjan taljan li issa ngħaqad ma' Fr. Lawrence Essery u Fr. Mario Mulè Stagno, il-Headmaster. Fr. Mario infatti ta' merħba lill-istudenti u nkoraġġihom jistudjaw bi tħejija għall-eżamijiet tal-iskola sekondarja. Din kienet attivita li ntogħġbot ħafna kemm mill-istudenti u kemm mill-ġenituri.



DON BOSCO FRIDAY CLUB

Dan il-Club immexxi mis- Salesjani Koperaturi ta' Għawdex reġa' beda sena oħra ta' attivitajiet. Għalih jistgħu jattendu tfajliet mil-Form 1 il-fuq. Din is-sena hemm 25 tfajla li jinġabru sikwit mas-Sorijiet Salesjani f'mixja ta' formazzjoni, attivitajiet, passatempi u ħarġiet. F'jum minn ta' Ottubru 2011, ix-Xagħar tar-Rużarju, il-grupp kien jinġabar madwar Sr. Elsa u Sr. Antoinette fil-kappella tal-iskola "Laura Vicuna", fl-Għasri, sabiex jitolbu r-Rużarju għad-dawl tax-xemgħa. Imexxu u jħeġġu l-dan il-Club hemm Margot Portelli u Sandra Mifsud. Din il-laqgħa intemmet b'sorpriża ta' festin f'għieħ Sr. Antoinette li kella għeluq sninha...il-kant instema' minn naħa l-oħra tat-triq!

OPEN DAY

Din ġiet organizzata fl-Iskola Laura Vicuna tas-Sorijiet Salesjani ġewwa l-Għasri, u kienet tassew mistennija mill-istudenti, għalliema u familji. It-tfal setgħu jaħlu l-enerġija tagħhom fuq il- "Bouncing Castle" u "Go Karting", jew jdellku wiċċhom bil-kuluri, jew inkella joqgħodu attenti jisimgħu u jaraw il-kelliema tal-SPCA jgħidulhom u juruhom kif jieħdu ħsieb l-annimali feruti jew mitluqa fit-toroq. Żewġ Salesjani Koperaturi li għenu f'din l-attivita kienu lebsin u miżbugħin ta' Mickey u Minnie Mouse sabiex iferrħu lit-tfal, waqt li ommijiet mil-Ladies Circle taw daqqa t'id sewwa sabiex kollox jirnexxi. Grazzi mil-qalb lill-Headmistress, Sr. Antoinette, u lil Ms Claire Debono flimkien mal-għalliema kollha.

SALESJANI KOPERATURI.

Dawn ta' Savio College-Dingli, li nhar it-13 ta' Novembru 2011 ingħaqdu mal-inizjattiva tas-Salesian Brigade ta' Tas-Sliema sabiex jagħtu d-demm. Dan sar fil-"Mobile Clinic" tal-Bank tad-Demm li ġiet quddiem l-iskola ta' St. Patrick, f'Tas-Sliema. Dan kien ġest sabiħ li ċertament huwa apprezzat mit-tobba li joperaw ġewwa l-isptarijiet , imma aktar mill-pazjenti li jkollhom bżonn din il-għotja hekk prezzjuża. Imma dak li għamlu l-Koperaturi ta' Savio College kien ukoll ġest ta' solidarjeta' ma' dik il-parti tal-Familja Salesjana ta' Tas-Sliema. Billi kien għeluq snin Mary Rose Caruana, biċċa cake u kafe niżlu għasel!

HBIEB DUMINKU SAVIO.

Ġurnata mimlija f'Savio College għal dawn it-tfal li jagħmlu parti minn grupp ġmielu msejjaħ "Ħbieb Duminku Savio", u li ltaqgħu għal darba oħra fil-grounds ta' Savio College nhar id-19 ta' Novembru 2011. Kien hemm madwar 100 minnhom, mil-Forms 1, 2 u 3. It-tfal tħalltu bejniethom sabiex isiru jafu aktar lil xulxin u jsiru ħbieb. Dan kien filgħodu; imbagħad, wara nofsinhar waslu daqs 120 tifel u tifla oħrajn (Forms 4 u 5) sabiex jattendu dawn il-laqgħat tal-HDS u tal-GOSPA. It-tfal kollha daħlu għal kull attività b'qalbhom u ħilithom kollha. Grazzi kbir u "prosit" lis-"Salesian Animators" li tant ħabirku sabiex dan il-jum ta' formazzjoni u ħbiberija tassew jirnexxi.

THE OLD DENTED BUCKET

Our house was directly across the street from the clinic entrance of Johns Hopkins Hospital in Baltimore . We lived downstairs and rented the upstairs rooms to out-patients at the clinic. One summer evening as I was fixing supper, there was a knock at the door. I opened it to see a truly awful looking man.

"Why, he's hardly taller than my 8-year-old," I thought as I stared at the stooped, shriveled body. But the appalling thing was his face, lopsided from swelling, red and raw. Yet his voice was pleasant as he said, "Good evening. I've come to see if you've a room for just one night. I came for a treatment this morning from the eastern shore, and there's no bus 'til morning."

He told me no one seemed to have a room. "I guess it's my face .... I know it looks terrible, but my doctor says with a few more treatments .. I could sleep in this rocking chair on the porch. My bus leaves early in the morning."

I told him we would find him a bed. I went inside and finished getting supper. When we were ready, I asked the old man if he would join us. "No, thank you. I have plenty." And he held up a brown paper bag.

I went out on the porch to talk with him a few minutes. It didn't take a long time to see that this old man had an oversized heart crowded into that tiny body. He told me he fished for a living to support his daughter, her 5 children, and her husband, who was hopelessly crippled from a back injury. He didn't tell it by way of complaint; in fact, every other sentence was prefaced with a thanks to God for a blessing. He was grateful that no pain accompanied his disease, which was apparently a form of skin cancer. He thanked God for giving him the strength to keep going...

At bedtime, we put a camp cot in the children's room for him. When I got up in the morning, the bed linens were neatly folded and the little man was out on the porch. He refused breakfast, but just before he left for his bus, haltingly, as if asking a great favour, he said, "Could I please come back and stay the next time I have a treatment?" He paused a moment and then added, "Your children made me feel at home. Grownups are bothered by my face, but children don't seem to mind." I told him he was welcome to come again.

And, on his next trip, he arrived a little after 7 in the morning. As a gift, he brought a big fish and a quart of the largest oysters I had ever seen! I knew his bus left at 4:00 a.m. And I wondered what time he had to get up in order to do this for us.

In the years he came to stay overnight with us, there was never a time that he did not bring us fish or oysters or vegetables from his garden. Other times we received packages in the mail, always by special delivery; fish and oysters packed in a box of fresh young spinach or kale, every leaf carefully washed. Knowing that he must walk 3 miles to mail these, and knowing how little money he had, made the gifts doubly precious.

I know our family always will be grateful to have known him; from him we learned what it was to accept the bad without complaint and the good with gratitude to God.

Recently I was visiting a friend, who has a greenhouse, as she showed me her flowers, we came to the most beautiful one of all, a golden chrysanthemum, bursting with blooms. But to my great surprise, it was growing in an old dented, rusty bucket. I thought to myself, "If this were my plant, I'd put it in the loveliest container I had!" My friend changed my mind. "I ran short of pots," she explained, "and knowing how beautiful this one would be, I thought it wouldn't mind starting out in this old pail. It's just for a little while, till I can put it out in the garden."

She must have wondered why I laughed so delightedly, but I was imagining just such a scene in heaven. "Here's an especially beautiful one," God might have said when he came to the soul of the sweet old fisherman. "He won't mind starting in this small body." All this happened long ago - and now, in God's garden, how tall this lovely soul must stand.

The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart." (1 Samuel 16:7b)

St. Francis de Sales

24th January

Bishop and Gentle Pastor of Souls

Francis was born in 1567 in the castle belonging to the Sales family in Thorens, Savoy, south-eastern France. He studied in Paris and Padua. During his student days in Paris he experienced a great spiritual crisis. He cried out to God in desperation and vowed his love for God, placed his hope in his mercy and promised to praise him always. In the depths of his anguish he went to the church of St. Stephen in Paris, knelt in front of the image of Our Lady of Kind Deliverance and promised he would recite the rosary every day. At that moment his eyes fell on a card bearing the Memorare of St. Bernard. He recited the prayer and experienced a complete transformation. A great peace came over him - he was healed. This profound experience of God's unconditional love was the bedrock for all his future theological studies and writings. The gospel came alive for him - Jesus came not to condemn, but as his Saviour.

THE RESPONSE OF LOVE

Francis understood the essence of human freedom. The great choice facing every human being is the freedom to respond or not to respond to God's love. He followed God's call to priesthood, was ordained at the age of twenty-five and consecrated Bishop of Geneva at the age of thirty-five. He lived in Annecy until his death twenty years later. Francis took seriously the call of the Council of Trent to restore the unity and vitality of the faith. When he became bishop, he took care that all priests in his diocese were well formed spiritually. He encouraged his priests to study 'everything good'. He believed that learning for a priest was the 'eighth sacrament of the Church'. He always encouraged gentleness and compassion.

'LIVE JESUS'

Shortly after becoming bishop, Francis met Jane de Chantal, a young mother recently widowed. He became her spiritual director. Between these two saints there grew a deep spiritual friendship. All their correspondence had engraved on it the motto 'Live Jesus'. To allow Jesus to live was the very heart of their friendship and the love of God, revealed in him, pervaded every line of their letters. Together they gave shape to the new spiritual family of the Visitation Sisters. Francis and Jane show us clearly that the deepest intimacy among people is an intimacy that finds its origin and its goal in God who gave people to each other to be incarnate signs of his divine love.

Francis saw humanity as the vessel which could contain the miracle of divine life. The human person had the most compelling vocation - to realize his or her fullest capacity for the love

of God. This love, Francis said, has 'two arms – one is the love of God in prayer; the other is the love of God known by loving care for others'. His *Introduction to the Devout Life* provides practical direction for building up the whole community, giving encouragement to the laity to develop a life of prayer and love that would animate the whole body of Christ. He encouraged the practice of 'little virtues'. 'Let us belong to God in the midst of much busyness'. It is in the midst of the world, that God has planted the worker, housewife, student and parent.

CHRIST IN THE HEART

In all his direction of souls, Francis stressed the centrality of the heart as the place of conversion and transformation. There we can gently return to God, curbing the impatient, angry retort and responding with gentleness, humility and simplicity. As we 'learn Christ' and are conformed to him, he lives in us and so is radiated with love to the world. When Jesus is written in the heart it will produce actions bearing the stamp of the sacred name.

Francis loved the Church. He was acutely aware of the spiritual turmoil, laxity and erroneous theological views that prevailed in his day. This did not blind him to the Church's heavenly origins. Rather, it spurred him to work for renewal. To Jane he wrote: "Next to the love of God, I commend to you love of his Bride, the Church. Have compassion for all pastors and preachers in the Church... Pray for them so that they may obtain the salvation of souls at the same time that they are saving themselves."

A SURE GUIDE TO HEAVEN

When Francis died in 1622, aged fifty-five he left behind many theological works, a vast range of correspondence, a renewed diocese, a new religious order, and men and women in every walk of life dedicated to holiness of life. The holiness that Francis presents is attractive to 'little souls' – one comes to God in prayer without anxiety, with peace and humility. Because of his writings, he became patron of writers and journalists. His *Introduction to the Devout Life* was a best-seller and his *Treatise on the Love of God* is a spiritual classic. He was canonised in 1665 and declared a Doctor of the Church in 1877.

St. John Bosco chose him as a Model, Titular (Salesians) and Patron Saint of the Salesian Congregation.

IS-SLIEM GĦALIK *Marija*

Il-Madonna fl-arti, fil-mużika u fil-poeżija *minn John Bisazza*

Il-fidi mhix fatt razzjonali biss iżda teħtieġ anki espressjonijiet li jistimulaw id-devozzjoni. F'artiklu qasir huwa impossibbli li wieħed isemmi l-opri kollha tal-arti, mużika u poeżija li nħolqu biex ifaħħru lil-Marija.

Marija hija krejatura privileġġjata li ilha tiġi meqjuma mill-Insara mill-ewwel snin tal-kristjaneżmu. Fil-katakombi ta' Priscilla tat-tieni seklu ġewwa Ruma jinsabu mnaqqxa mal-ħitan graffiti tal-Madonna magħmula mill-ewwel Insara li juru kemm kienu riedu jigglorifikaw il-kobor tagħha. Imxerrda mad-dinja insibu bosta ikoni ewlenin fosthom il-Madonna s-Sewda ġewwa l-Polonja u l-famuża Salus Populi Romani fil-Bażilka majestuża ta' Santa Maria Maggiore ġewwa Ruma, mibnija mill-Papa Liberius. Insibu wkoll numru sewwa fit-Turkija, u f'Malta nsibu l-ikona tal-Madonna tal-Mellieħa li jingħad li ġiet impittra min San Luqa, u l-Madonna ta' Caraffa li tinsab fil-konkatidral ta' San Ġwann. Bejn il-ħames u s-sitt seklu l-ikoni Marjani xterrdu mal-knejjes Insara kollha. Kienu l-ewwel għamla ta' xbihat reliġjużi. Wara l-Konċilju ta' Efesu tas-sena 431 meta Marija ġiet pproklamata ***Omm Alla* - *Theotokos*** l-inċidenza tal-ikoni Marjani kibret sew, l-iżjed fil-knejjes tal-Lvant.

Mal-medda tas-snin, fil-knejjes bdew jidhru pitturi u mużajċi ta' Marija li bdew jagħtu wiċċ ġdid lill-ikonografija reliġjuża fil-knejjes Kattoliċi, speċjalment dawk tal-Ewropa tal-punent. Il-miġja tal-perjodu rinaxximentali, bejn is-sekli erbatax u sbatax, wassal għall-introduzzjoni ta' żmien artistiku u kulturali li influwenza mhux ftit, l-arti figurattiva, letterarja u mużikali. Kien f'dawn is-snin li bdiet tintuża l-arkitettura barokka u neo-klassika, l-iżjed fl-Italja u Spanja. Dawn kienu mimlija movimenti, kuluri u trijonfaliżmu li bdew jieħdu post dak romanesk u gotiku. Ma setax jonqos li madwar l-Ewropa, inkluż f'pajjiżna, l-arkitettura u l-arti barokka effettwaw il-viżjoni ta' diversi kategoriji ta' pitturi li warrbu l-istil sobriju tal-ikoni u bdew juru lill-Madonna f'għamla iżjed ħajja u movimentata. Il-korrelazzjoni bejn l-arti, il-mużika u l-poeżija bdew jissawru b'rata mgħaġġla f'immensità ta' ħsibijiet li permezz tagħhom żejnu u gglorifikaw l-eċċellenza ta' Marija.

Ma naħsibx li nkun qed niżbalja jekk ngħid li l-ewwel evidenza ta' tifħir bil-fomm sar minn Marija stess meta ltaqgħet ma' Eliżabetta, permezz tal-Kantiku ta' Marija - ***Il Magnificat*** - innu li jissemma fil-Vanġelu ta' San Luqa (1:46-55) u li fil-Katekiżmu tal-Knisja Kattolika huwa deskritt bħala l-Innu ta' Omm Alla.

Fl-ewwel tmien mitt sena tal-era Kristjana feġġew bosta kitbiet li żviluppaw f'innijiet; ta' min isemmi fosthom ***Stabat Mater*** fis-sena 930 minn Pietro di Compastella u ***Salve Regina*** tas-sena 1080 aktarx miktuba minn San Anselmu min Lucca.

Żewġ innijiet antiki ħafna huma ***Ave Maris Stella*** tas-seklu tmienja attribwit lil-Pawlu d-Djaknu u li jinsab fil-kodiċi tal-monasteru ta' San Gallo u ***Alma Redemptoris Mater*** miktub fil-ħdax-il seklu minn Hermann ta' Reichenau. L-istrofi tal-aħħar tnejn jiġbru fihom it-tagħlim teoloġiku essenzjali dwar Marija.

Sas-snin tan-nofs (bejn is-sekli erbatax u sbatax) id-devozzjoni lejn Marija tant kibret li ġiet irreġistrata żieda konsiderevoli ta' kompożizzjonijiet letterarji u ta' arti viżiva b'tema Marjana. Wieħed mill-isbaħ u l-aqwa xogħlijiet letterarji huwa l-kapolavur ta' Dante Alighieri ***La Divina Commedia*** li fiha niseġ l-isbaħ tifħir lill-Vergni Marija u li f'l-1898 Giuseppe Verdi silet minna l-lirika tat-tielet Canto u mmużikah taħt l-isem ta' ***Laudi alla Vergine Maria***. Ma jistgħux jiġu rreġistrati l-ismijiet ta' dawk kollha li kitbu, ikkomponew mużika, jew ħolqu opri ta' pittura u skultura f'ġieħ dik li Alla għażel għat-tjubija, l-umiltà u s-safa tagħha, f'artiklu wieħed; imma ma nistax ma nsemmix ġenji kbar bħal pitturi Botticelli, Giotto, Masaccio mingħajr ma nħalli barra lil Michelangelo - pittur u skultur ta' ġenju - li mingħajr dubju waħda mill-isbaħ opri tiegħu hija ***LaPieta'*** ġewwa l-Bażilka ta' San Pietru.

Fis-sekli dsatax u għoxrin ġew definiti d-dommi l-kbar ta' ***Marija Imwielda Mingħajr Tebgħa*** (Piju IX 8/12/1854 -Ineffabils Deus) u ***Marija Imtella' s-Sema bir-Ruħ u l-Ġisem*** (Piju XII (1/11/1950 – Munificentissimus Deus) żewġ ġrajjiet li komplew jagħtu għarfien lill-kobor ta' Marija. Kienu s-sekli ta' l-apparizjonijiet ta' Marija ġewwa Lourdes (1858) u ***Fatima*** (1918). Matul dawn is-sekli nsibu bosta xogħlijiet ta' mużiċisti li kkonfermaw li l-venerazzjoni lejn il-Madonna kellha post prominenti fil-ħajja artistika tagħhom – żvilupp li influwenza numru ta' kompożituri Maltin, fosthom Antonio u Paolo Nani, Riccardo u Vincenzo Buġeja, Carlo Diacono, Giuseppe Caruana u Ferdinando Camilleri (1859-1942) - il-kompożitur tal-antifona ***Stella Maris*** - u ibnu Giuseppe (1903-1976). Dan Giuseppe wiret il-ġenju mużikali ta' missieru u ma naqasx li juża t-talenti tiegħu biex ifaħħar lill-Marija permezz tal-mużika – fost l-oħrajn ikkompona l-innu ***Lil Marija Kewkba tal-Baħar*** fuq il-kliem tal-poeta Dun Pietru Pawl Grima.

Kienu bosta l-kittieba u poeti Maltin li faħħru lil-Marija bl-isbaħ kliem ispirati minn devozzjoni u qima, ewlenin fosthom, Rużar Briffa, Luigi Billion, Patri Anastasio Cuschieri, magħruf bħala l-poeta tal-Madonna, Patri Ġużepp Delia SJ, Dun Pietru Pawl Grima, Patri Marjanu Vella OFM, u l-poeta nazzjonali Dun Karm Psaila li l-ewwel poeżija

tiegħu bil-Malti, li kiteb fil-11 ta' Jannar tal-1912, kienet ***'Quddiem Xbiha tal-Madonna'*** u li kienet il-bidu ta' xeħta poetika b'ispirazzjoni Marjana li baqgħet kostanti tul ħajtu kollha. Insemmi, mela, tlieta mill-isbaħ innijiet Marjani tiegħu ***'Ismagħha l-Għanja'*** , ***'Fil-Ħlewwa ta' Mejju'*** u ***'O Kemm Nixtieq Naraha'***.

Bejn nofs is-seklu tmintax u matul is-sekli dsatax u għoxrin pitturi Maltin u barranin ħolqu xogħlijiet sagri tassew ta' livell għoli; fost dawn insibu lil Francesco Zahra, Lazzaro Pisani, Giuseppe Calì, Emvin Cremona u t-Taljani Virgilio Monti, Stefano Erardi, Alessio Erardi, u Pietro Gagliardi li taw ġieħ lil Marija permezz tat-talenti tagħhom. It-Taljan Mario Caffaro Rore, bejn is-snin 1956 u 1959, ħalla tnax-il pittura fuq diversi episodi tal-ħajja ta' Marija fil-Knisja ta' Stella Maris, f'Tas-Sliema. Ta' ċertu preġju artistiku huma, hawnhekk, il-kwadru titular, impinġi fl-1583 u li oriġinalment kien jinsab fil-Knisja ta' Porto Salvo fil-belt Valletta u li jista' jkun li huwa ta' Filippo Paladini, il-pittura tal-abside fil-kor, xogħol ta' Giuseppe Calì' tal-1887, u mingħajr dubju il-vara titulari maħduma fi Franza fl-1891 li timmortalizza id-devozzjoni u l-arti flimkien.

L-istess għamlu l-istatwarji ta' Carlo Darmanin, Marjanu Ġerada u Agostino Camilleri li, imnebbħa

Stefano Erardi

minn influwenza Ewropeja tal-punent, ħadmu ħafna statwi tal-Madonna li jinsabu imxerrdin fil-knejjes tagħna.

F'Malta nsibu tnejn u tletin parroċċa, u sitta f'Għawdex, minbarra numru ta' kappelli, kollha ddedikati lill-Madonna. Fit-toroq tal-ibliet u l- irħula tagħna ma jonqsux numru ta' niċeċ iddedikati lil-Marija. Dan juri li d-devozzjoni lejn Marija kellha u għad għandha għeruq sodi fil-gżejjer Maltin.

F'Għeluq il-mitt sena mid-Domma tal-Immakulata il-poeta u drammaturgu Vincenzo Maria Pellegrini (1911-1997) kiteb l-Azzjoni Marjana bit-Taljan ***'La Predestinata'*** li fiha sawwar l-avvenimenti l-iktar qaddisa fil-ħajja tal-Madonna u li fi kliemu stess 'insiġt l-isbaħ innu li qatt ħareġ mill-pinna tiegħi'. Kienu ħafna dawk id-drabi meta l-kliem tal-poeti ġew addattati għal-mużika u ssawru f'innijiet; eżempju ta' dan hija silta mill-innu ta' Dun Karm Psaila ***'Ismagħha l-Għanja'***, li tirrifletti r-rabta bejn Marija u pajjiżna -

"F'kull naħa mwarrba tal-Gżira tagħna, hemm l-isem tiegħek fil-blat miktub, Tidħaq xbiehetek fil-Knisja kollha, fejn tqimek dejjem l-għanja tal-qlub."

Dun Karm Psaila

(Dan l-artiklu ġie adattat mir-rivista Leħen il-Parroċċa ta' Stella Maris bil-permess ta' l-awtur)

Big Fish and a Big God

Two men went fishing. One was an experienced fisherman and the other wasn't. Every time the experienced fisherman caught a big fish, he put it in his ice-chest to keep it fresh. Whenever the inexperienced fisherman caught a big fish he threw it back into the sea.

The experienced fisherman watched this go on all day, and finally got tired of seeing the man waste good fish.

"Why do you keep throwing back all the big fish you catch?" he asked.
The inexperienced fisherman replied, "I only have a small frying pan."

Sometimes, like that fisherman, we throw back the big plans, big dreams, big jobs, big opportunities that God gives us. Our faith is too small.

We laugh at that fisherman who didn't figure out that all he needed was a bigger frying pan; yet how ready are we to increase the size of our faith?

Whether it's a problem or a possibility, God will never give you anything bigger than you can handle. That means we can confidently walk into anything God brings our way.

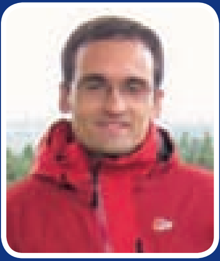
"I can do all things in God who strengthens me." (Philippians4:13)

Nothing is too big for God. Stop telling God you've got big problems. Tell your problems you've got a big God.

L-Istudju – it-Tmien Sagrament tal-Knisja

(San Frangisk ta' Sales)

Matul dawn l-aħħar 3 xhur, numru ta' Fathers Salesjani temmew l-istudji tagħhom u ggradwaw f'diversi oqsma. Dawn l-istudji kollha jservu sabiex huma jistgħu jaqdu l-missjoni tagħhom b'aktar għaqal u dehen. Il-Familja Salesjana tifraħ lil dawn il-Fathers u tawguralhom. Hawn taħt lista tagħhom skont l-età tagħhom; nibdew bl-iżgħar!



Fr Jeremy Vella, beda l-istudji tiegħu sekondarji u s-Sixth Form fil-Kulleġġ San Alwiġi, B'Kara. Wara dan huwa wkoll segwa kors ta' Filosofija u Ingliż f' l-Università ta' Malta; ma' dawn imbagħad żied Post Graduate Certificate in Education (PCGE) mill-istess Università. Wasallu ż-żmien li jitla' Turin għall-kors tat-Teoloġija fejn spiċċaha bil-B.A. mill-Università Pontificia Salesiana. Huwa wkoll kompla l-istudji tiegħu f'Dublin, All Hallows College, minn fejn akkwista l-Masters in Leadership and Pastoral Care (2010-11). Il-Ħidma t-tajba, Fr Jeremy!

Fr Louis Grech twieled l-Ingilterra u beda l-istudji tiegħu hemmhekk. Meta l-familja Grech ġiet Malta, huwa ngħaqad mas-Salesjani u daħal l-Università ta' Malta fejn segwa l-kors ta' BA fil-Filosofija u Mużika (1994-97). Kompla għal sena oħra sabiex ikollu il-PGCE & Music. Segwa wkoll kors sabiex seta' jkollu LTCL-Music minn Trinity College ta' Londra. Fr Louis studja t-Teoloġija f'Ruma, fl-Università Pontificia Salesiana minn fejn spiċċa bil-BA Theology. Wara l-ordinazzjoni tiegħu (2006) Fr Louis reġa' lura l-Università ta' Malta għal grad ieħor ta' Masters in Spiritual Companionship. Fr Louis huwa d-Direttur tal-Vokazzjonijiet Salesjani.

Kważi fuq l-istess triq mexa Fr Gerald Mangion li, però, beda l-istudji tiegħu f'Savio College, Ħad-Dingli. Dan kien fis-snin 1990/1-1996. Kompla fil-Junior College minn fejn għadda għall-Università ta' Malta sabiex jagħmel il-B. Sc (Hons) fil- Bioloġija u l-Kimika. Wara rega' fl-istess Università għal grad fil-Filosofija u l-Psikoloġija. Bħall kull Salesjan, fis-snin ta' formazzjoni, għadda sentejn jgħallem u jassisti fid-Dar tat-Tfal ta' St. Patrick, Tas-Sliema. Meta wasal il-waqt, telaq lejn Turin sabiex jistudja t-Teoloġija (2007-10). Wara dan ġie mibgħut Dublin, l-Irlanda, fejn kiseb Masters in Leadership and Pastoral Care minn All Hallows College, affiljat ma' l-Università ta' Dublin. Nifirħu u nawguraw lil Fr Gerald.

Il-Junior College tal-Imsida kienet l-iskola fejn Fr Sandro Camilleri wkoll studja għall-A Levels tiegħu fil-Lingwi. Minn hemm, bħall-oħrajn huwa għadda għall-Università ta' Malta sabiex jistudja l-Filosofija, l-Psikoloġija u s-Soċjoloġija li fihom iggradwa fl-1993. Għal sentejn għallem u assista lit-tfal ta' St. Patrick sakemm ma bediex l-istudji tat-Teoloġija f'Ruma, dejjem fl-Università Pontificia Salesiana. Iggradwa u kompla jistudja f'Dublin biex spiċċa bid-Diploma in Holistic Development (1999), fl-istess sena li ġie ordnat saċerdot. Wara xi ftit tas-snin, Fr Sandro reġa' qabad jistudja għal 4 snin oħra sa ma ggradwa bħala Gestalt Psychotherapist (GPTIM), proprju f'Settembru ta' dis-sena. Fr Sandro ilu Headmaster ta' Savio College għal dawn l-aħħar 13 il-sena.

Ir-Rettur Attwali ta' Savio College, Fr Joe Portelli huwa Past Pupil ta' Savio College (1972-77) u bħala aspirant Salesjan għamel is-Sixth Form fi Stella Maris College, Gżira. Wara n-novizzjat fl-Irlanda baqa' hemm u kiseb degree fil-Filosofija minn Maynooth College. Reġa' lura Maynooth għat-Teologija minn fejn spiċċa bl-Honours in Theology. Reġa' baqa' l-Irlanda sa ma kiseb Diploma in Pastoral Ministry minn All Hallows College (1990). Wara kważi 20 sena rega' ntefa' għall-istudji u ġab Masters in Spiritual Companionship mill-Università ta' Malta (2011). Il-ħidma t-tajba lil Fr Joe ukoll.

Wara li ġab BSc fil-Computer Science minn Maynooth, is-superjuri bagħatu lil Fr Antoine jaħdem fost it-tfal ta' St Patrick's. Wara dan huwa kompla l-istudji tal-Filosofija u t-Teologija fl-Universita Pontificja Salesjana f'Ruma. Wara d-djakonat qatta' sena oħra post-graduate fil-Kulleġġ ta' All Hallows ġewwa Dublin. Mill-ġdid sab ruħu jaħdem mat-tfal u l-familji ġewwa St Patrick's għal ghaxar snin sħaħ. Sabiex jaħdem b'iktar kompetenza daħal jistudja s-Social Work Management u ġab il-Warrant ta' Social Worker. Ħadem ma' aġenziji tal-gvern fi sforz komuni biex jiżviluppaw il-'policies' fil-qasam tal-kura residenzjali għat-tfal f'Malta. Fl-2009 rebaħ borza ta' studju li wasslitu sa ma din is-sena jiggradwa b'MSc fic-Child Protection and Welfare mill-Universita prestiġjuża ta' Trinity College Dublin. Il-Mulej ikabbar l-imħabba li Fr Antoine għandu lejn it-tfal fil-bżonn.

Bħal issa, ġewwa Ruma, fl-Università Pontificia Salesiana, iħejji ruħu fl-istudju għad-Dottorat fl-Ispiritwalità, għandna lil Fr Manuel Camilleri. Fr Manuel sar Salesjan f'età matura, wara snin ta' tagħlim fil-Kulleġġ San Alwiġi. Huwa kien għamel l-istudji tiegħu fil-Kulleġġ Sant'Elias (Karmlitani) u fis-Sixth Form tal-gvern sa ma daħal l-Università ta' Malta fejn spiċċa bil-BA fil-Malti u l-Psikologija. Bħala Salesjan reġa' beda jistudja l-Filosofija sabiex iħejji ruħu għas-Saċerdozju. Għamel it-Teologija f'Ruma u s-sena ta' Pastorali f'Dublin. Spiċċa bil-Masters in Pastoral Ministry minn All Hallows. Hawn Malta, mingħajr ma qata' xejn, kompla fl-istudji sabiex ħa il-Masters fit-Teologija. Mitlub mis-Superjuri sabiex jieħu d-Dottorat fit-Teologija Spiritwali, Fr Manuel ġenerosament aċċetta. Huwa ser ikun 'lecturer' kemm f'Ruma u kemm f'Berkeley, California. Nawgurawlu mill-qalb.

"Għażiża Alice..."

Lina Brockdorff

Margot telqet it-telefown minn idha l-leminija. Ixxuttat l-għaraq kiesaħ li beda jxoqq minn ġbinha,. Ħasset qalbha qisha trid taqbeż mill-qafas ta' sidirha. Bil-ħeffa xegħlet il-kitla tal-elettriku biex tfittex tibla' kikkra kafè qabel ma jaslu l-pulizija. Ma kenitx mara li titlef rasha malajr, imma dak il-ħin ħasset li jekk ma teħux kikkra kafè żgur kienet ser tinstabat mal-art.

Li kienet mara oħra aktarx li tibda twerżaq u tibki għall-għajjut, imma Margot ta' bniedma bilanċjata li kienet ippruvat iżżomm il-kalma. Kienet taf sew li bit-twerżiq ma kienet ser takkwista xejn, ma ssolvi xejn ħlief li tpaxxi xi ġirien li dejjem jagħtuha l-impressjoni li moħħhom fiha.

Neħħiet il-fardal minn madwarha. Resqet quddiem il-mera antika fl-intrata tad-dar kbira u lussuża tagħha. Melset ftit xagħarha biex tqiegħdu f'postu. Kienet ser tirranġa d-dehra ta' wiċċha meta ftakret f'xi ħaġ'oħra li f'dawk ċ-ċirkustanzi kienet ta' akbar ħtieġa mid-dehra ta' wiċċha - kellha issir malajr, qabel ma jiġu l-pulizija.

Bil-ħeffa telgħet it-taraġ. Mingħajr ma ntebħet x'qed tagħmel ħabtet fuq il-bieb ta' Mr. Parker, jew aħjar ta' Ernest kif drat issejjaħlu. Mingħajr ma stenniet tweġiba daħlet fil-kamra. Skantat bil-kuraġġ li ħasset. Ma stkerrħitx, ma warrbitx ħarsitha minn fuq is-sodda fejn kien stendut il-mejjet. Resqet lejn l-iskrivanija. B'id tirtgħod ġabret ittra qasira li kien kiteb. Tat daqqa t'għajn ħafifa lejn il-bidu tal-ittra. Kienet tgħid hekk: "Għażiża Alice ..."

Ma kellhiex ħin taqra aktar, imma l-isem ta' 'Alice' stona ftit f'moħħha. Qrat l-indirizz ta' fuq l-envelop: "Mrs. A.Parker, Parker Lodge, 3,Throgmorton Avenue, London, EC 2" Ma kienx l-indirizz tiegħu tas-soltu. Jista' jkun li kien kiteb lil ommu, imma ommu għadha ħajja? Intant, ħatfet l-ittra u l-envelop minn hemm u ħbiethom għax hi rraġunat li ittri personali ma kellhomx jaqgħu f'idejn il-pulizija. F'għajnejn Margot, pulizija qatt ma jista' jkun bniedem b'qalb ta' bnedmin oħra; dawk kienu razza ta' nies għalihom. Fil-ħin indunat li waslet il-karozza tal-pulizija quddiem id-dar tagħha.

Ma damux hemm. Ftit mistoqsijiet ta' rutina u li għalihom wieġbet bla tlaqliq. Imbagħad ċemplu lill-maġistrat li kien għassa u lil dawk li kellhom jieħdu lil Ernest għall-awtopsja.

Filgħaxija xħin marret issaqsi biex tkun taf ir-riżultat qalulha li Ernest kien tah attakk kbir tal-qalb. Kellha tieħu ħsieb tibgħat tgħid lill-familja tiegħu. L-ewwel ħsieb tagħha kien li tikkuntattja lil Mark, iben Ernest. Ħasbet li jkun aħjar jekk tagħmel hekk u wara tqabbad lilu stess jagħti l-aħbar lil ommu.

Kos, kemm taf tkun stramba l-ħajja! Kien l-ewwel darba li Ernest ġie waħdu mingħajr martu Mavis li

dejjem kienet tiegħu ħsiebu. Margot ftakret li għaddiet xi rimarka meta ratu waħdu, imma dak il-ħin Ernest qisu pprova jaqtgħalha fil-qasir. Kienet drathom jiġu hemm għandha dawk l-aħħar ħames snin, jiġu kull tliet xhur. Kienet tgħodd il-jiem li jkun fadal biex jaslu għax draw sew 'il xulxin u tqishom aktar bħala ħbieb milli dawk li jikru minn għandha biex iqallgħuha xi sold. Issa li miet Ernest aktarx jispiċċa kollox, Mavis ma tiġix weħidha għax mhux li tgħid li kellha xi ħajra speċjali għal Malta.

Margot għamlet ftit tal-kuraġġ biex teħles minn dik it-telefonata lil Mark. Weġbitha mara li leħinha ma għarfitx. Staqsiet għal Mark waqt li bdiet tiehu ftit tar-ruħ xħin semgħet leħnu. Mill-aħjar li setgħet bdiet ittarraflu xi ħaġa u ftehemu li l-għada filgħodu kellu jiġi Malta flimkien ma' ommu.

Raqdet tard u qamet kmieni u fit-tmienja kienet ġa qed tistenna l-ajruport. Minn ħin għall-ieħor beda jaqbżilha d-dmugħ xħin tiftakar f'dak li nqala' ġewwa darha stess, u l-fatt li miet waħdu mingħajr lanqas biss ma laħaq sejħilha. Il-jum ta' qabel ma setgħetx tibki, u issa ma setgħetx twaqqaf id-dmugħ. Kif kienet ser tikkonsla lil Mavis?

L-ajruplan wasal fil-ħin u bdew ħerġin il-passiġġieri. Għajnejha mill-ewwel lemħu lil Mark. Imma lil Mavis ma setgħet taraha b'xejn. Qrib Mark kien hemm mara oħra, forsi t-tfajla tiegħu. Fl-aħħar mill-kurutur tal-passiġġieri bdew ħerġin in-nies, rat lil Mark u … le, dik li kienet miegħu mhix tfajla … kienet mara kbira ftit fiż-żmien, liebsa skur. Ħarsu lejn Margot mill-bogħod u tbissmulha. Margot bdiet titħawwad ġmielha. U Mavis fejnha, għala ma ġietx? Kien hemm xi ħaġa li ħassitha li mhix qed tifhem, bdiet tinfixel. Fl-istess ħin tat pass 'il quddiem biex tmur tilqagħhom.

Mark kien l-ewwel li ħadilha b'idha u waqt li għamel hekk dawwar driegħu x-xellugija ma' dahar dik il-mara tal-libsa blu. Ta ħarsa li tfisser ħafna lil Margot waqt li qalilha: "Margot, din il-mamà!" Il-mara tal-libsa blu wieġbet: "Jisimni Alice …" Margot bisitha. Bisitha bla ħeġġa. Ma kenitx tafha, imma ħasset li hekk suppost li tagħmel f'ċirkustanza bħal dik. Margot bdiet tipprova tagħmel ta' bir-ruħha li ma ġara xejn stramb, li hi kienet qed tistennieha sitwazzjoni bħal dik. Fl-istess ħin ħassitha qisha qed tirreċta parti ta' xi dramm, tagħmel kull mossa u tgħid kull kelma għax hekk suppost trid tagħmel. Ma ħassithiex li kienet sinċiera, imma kellha xi tort?

Marru l-isptar u wara dritt id-dar. Il-konversazzjoni kienet għadha mġebbda, formali, artifiċjali. Imma Margot insistiet li kien jinħtieġ li jieklu xi ħaġa ħafifa. Kienu madwar il-mejda xħin Margot għal għarrieda ftakret fl-ittra. Marret iġġibha mill-kexxun fejn bil-għaġla kienet ħbietha qabel ma waslu l-pulizija. Tatha lil Alice waqt li spjegat kif waslet għandha.

Alice dehret li nħasdet. Waqfet mill-ikel u bdiet taqra. Għajnejha bdew jintlew bid-dmugħ u għalhekk Margot bi skuża li kien jonqos xi ħaġa fuq il-mejda warbet mill-kamra. Imma ma damitx weħida fil-kamra tal-kċina għax rat lil Alice sejra ħdejha bl-ittra f'idejha. Alice ippruvat tkellimha, imma l-kliem ma setax joħroġ minn fommha. Fl-aħħar tat l-ittra f'idejn Margot biex taqraha hi. Ittra qasira. Kienet tgħid hekk: "Għażiża Alice, nittama li mhux tard wisq. Qed naħseb fik spiss. Aħfirli. Inħobbok aktar milli qatt ħabbejtek qabel. Ninsab waħdi. Nixtieqek ħdejja. Ċempilli u ddumx. Żewġek Ernest".

Iż-żewġ nisa ħarsu lejn xulxin. Alice għannqet lil Margot waqt li nfexxet f'bikja ta' niket u konsolazzjoni mħalltin flimkien. Dawk iż-żewġ nisa kien ilhom jafu 'l xulxin biss għal ftit sigħat, imma setgħu jifhmu sew x'qed iħosssu t-tnejn. Għalkemm kienu qed iħejju għall- funeral, dik id-daqxejn ta' ittra ġabet magħha qawmien setgħan ta' mħabba li lanqas il-mewt ma tista' xxejjen.

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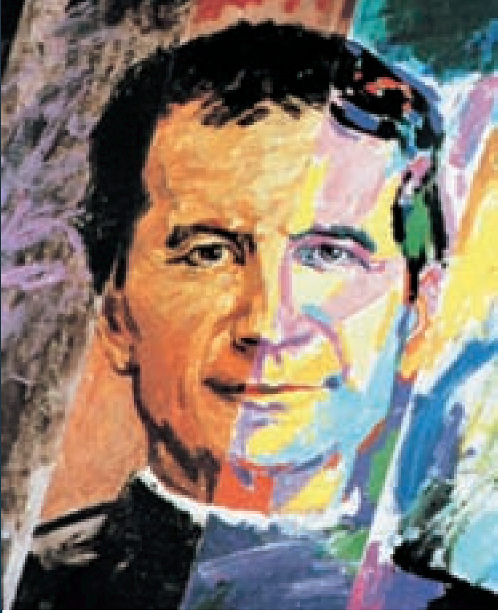

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Il-kontribuzzjonijiet kollha, kemm żgħar u kemm kbar, huma dejjem apprezzati.

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Hija somma ta' flus li tgħinna biex inħallsu parti mill-formazzjoni ta' żagħżugħ li qed iħejji ruħu biex isir saċerdot Salesjan.

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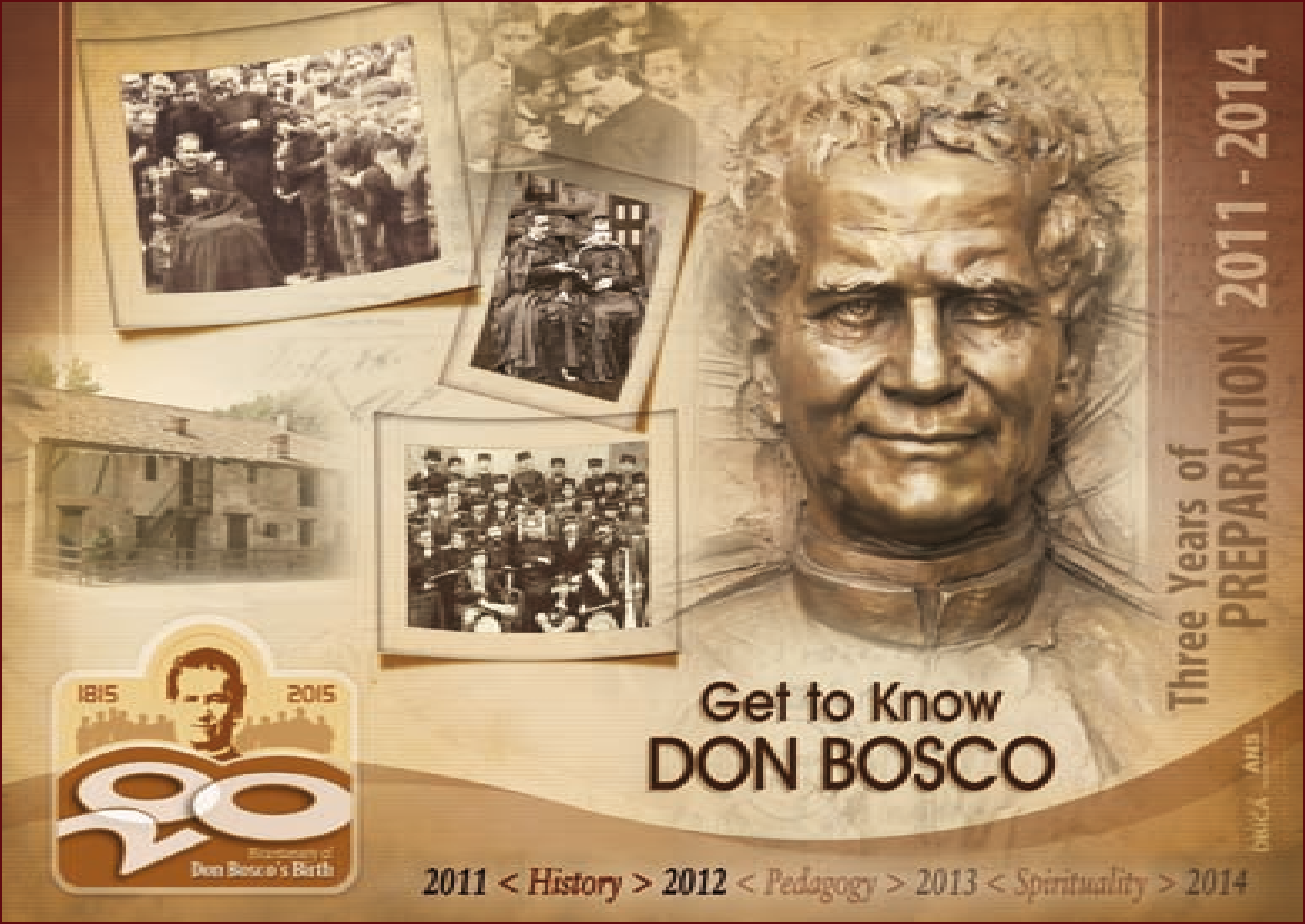
JEĦTIEĠ LI BILFORS TAGĦTI S-SOMMA F'DAQQA?
Le. Wieħed jista' jagħtiha biċċa biċċa, tant fix-xhar jew tant fis-sena.

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.

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