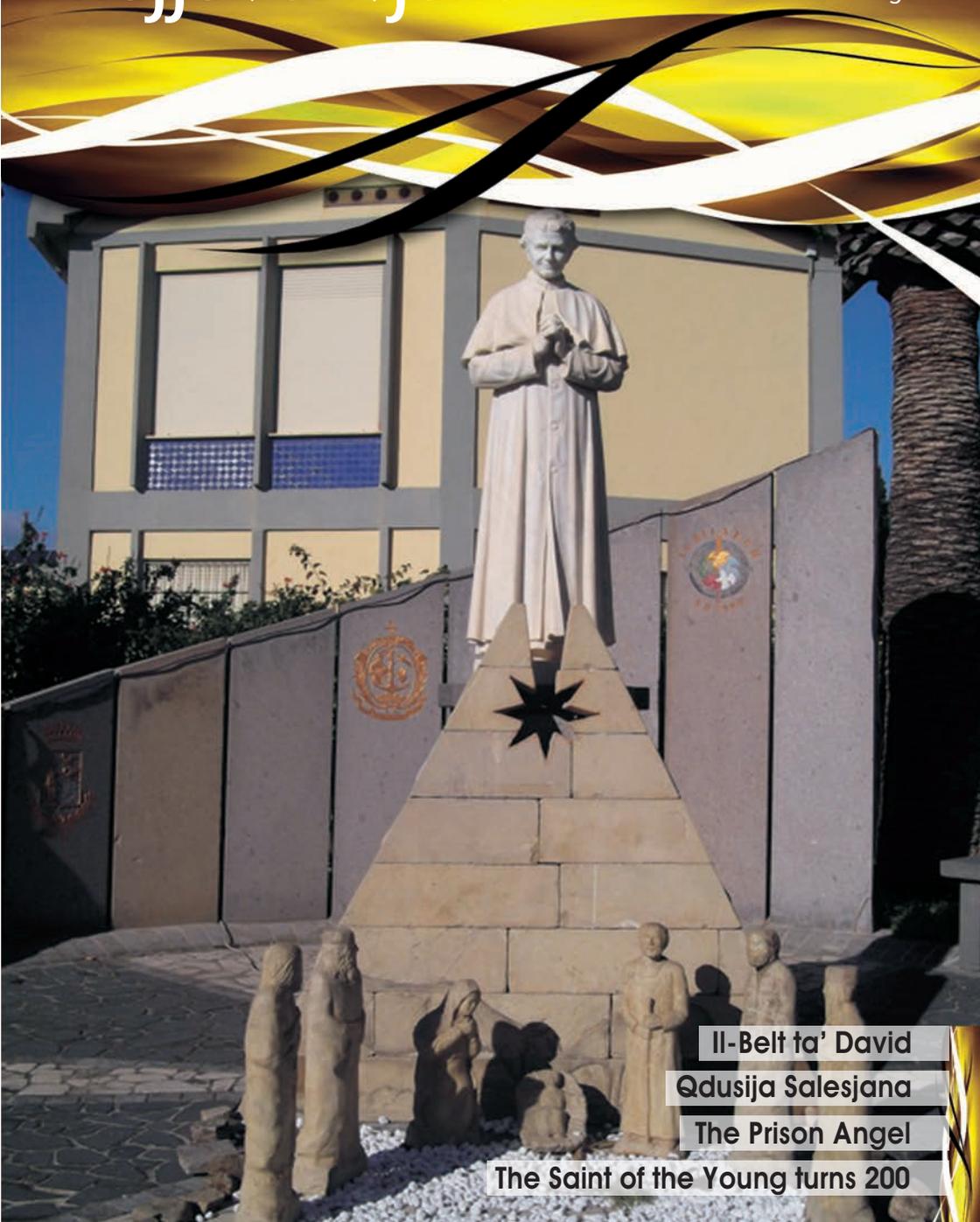


Hajja Salesjana

NOVEMBRU - DIĊEMBRU 2014
il-237 Haġġa



Il-Belt ta' David
Qdusija Salesjana

The Prison Angel

The Saint of the Young turns 200



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

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Something to think about

Front Cover: We are entering the Bi-Centenary year of Don Bosco's birth.



Inkunu Dawl

Gheżież Hbieb,

Huwa l-pjaċir umli tiegħi li ningħaqad ma' din il-familja kbira li għandha għal qalbha l-Bullettin Salesjan. Sinċerament, nixtieq inrodd ħajr lil Fr. Joe Cini sdb tax-xogħol siewi li għamel f' dan il-qasam għal diversi snin u se nagħmel hilti biex inkompli nibni fuq is-sisien sodi li huwa waqqaf. L-appoġġ u t-talb tagħkom f'dan ir-rigward, ikunu apprezzati mmens.

Hekk kif f'dan iż-żmien tas-sena, il-jiem jibdedw jqsaru, hekk kif is-sigħat ta' dawl jibdedw jonqsu, bħala Knisja Kattolika dalwaqt se nibdedw inhejju ruġna għat-twelid tad-Dawl tad-Dinja, tal-Mulej u s-Salvatur tagħna Sidna Ġesu` Kristu. Huwa Hu li jmexxina 'l quddiem. Hija l-kelma tiegħu li ddawwliina l-mogħdija tal-ħajja, huwa s-sliem tiegħu li, bħad-dawl ħiemed tal-kewkba ta' fil-għodu, jiggwidana 'l quddiem qalb il-maltemp li xi drabi l-ħajja taf toffrilna. Qalb id-dlam soċjali prezenti tar-relativizmu, tar-regħba, tal-gwerer u tal-egoizmu, bħala dixxipli ta' Ġesu` Kristu, Sid id-Dawl, ejjew nirsistu biex inkunu fuqlari ħajja ta' mħabba ma' dawk kollha li niltaqgħu magħhom.

Ejjew nagħmlu differenza billi nkunu bħal xemgħat ċkejna li jdawwlu l-madwar ta' kull fejn ikunu, sabiex minflok ma nishtu d-dlam ċappa ta' madwarna, aħna ngħibu d-dawl qawwi tal-imħabba ġenwina billi ngħixu dak li nemmnu hawn u issa. B' dan il-mod, inkunu nistgħu ndawwlu l-postijiet li nżuru u b'hekk nagħtu l-ħajja lill-messaġġ ta' San Pawl lill-komunita' ta' Filippi meta hegġiġhom, 'Aghmlu kollox bla tgergir, kunu bla ħtija u bla ebda tebgħa, bħala wlied il-Mulej, li jgħixu f'dinja korrotta u midinba. Għandkom tkunu fosthom dawl bħall-kwiekeb li jixgħelu s-sema.' (Fil. 2, 14 -15)

Jalla Marija Santissima, il-Kewkba ta' Fil-Għodu u l-Għajnuna tal-Insara, tgħinna ngħixu dak li qed nipproponu li nwettqu sabiex meta jasal il-waqt li niċcelebraw jum it-twelid ta' Binha, inkunu bħal dwal li jiddu fuq l-orizzonti tal-ħajja.

Niehu din l-opportunita` biex nawguralkom Milied ħieni u Sena Ġdida mimlija barka mill-Mulej. Ġesu` u Ommu jberkuna lkoll!

Fr. Sandro Camilleri sdb

**"..NIEHU DIN L-OKKAŻJONI BIEX
NIXTIEQILKOH MILIED ĦIENI U SENA
QADDISA.."**





Let Us be Light

Dear friends,

It is my humble pleasure to join this vast family who have the SB at heart. I sincerely thank Fr. Joe Cini sdb for his sterling work in this field over so many years and will do my best to further build on the solid foundations he has firmly established. Your support and prayers will be greatly appreciated.

As the days gradually wane and become shorter, as the hours of light gradually diminish, as a Catholic Church we start to prepare ourselves for the birth of the Light of the World, Our Lord and Saviour Jesus Christ. It is He that leads us on. It is His word that lights up our life's pathway, it is His peace that like the northern star's serene light, leads us on despite the turbulence life sometimes makes us go through. In the surrounding social darkness of relativity, greed, war and egoism, as followers of Jesus Christ, the Lord of Light, let us strive to be living lanterns of love to all those we come across.

Let us all make a difference by being little candles that make a brighter our surroundings so that rather than cursing

the thick darkness, we may bring the brilliant light of genuine love by living what we believe in the here and now. In so doing, we may light up the places we frequent and in so doing bring to life Saint Paul's message to the community of Philippi when he encouraged them: *"Do everything without complaining or arguing, so that you may be innocent and pure, as God's perfect children who live in a world of corrupt and sinful people. You must shine among them like stars lighting up the sky."* (Phil.2,14-15).

May Our Blessed Mother, Star of the Morning and Help of Christians, help us in our endeavours. May She help us live out what we propose so that by the time we celebrate Her Son's birthday, we would be dazzling lights on life's horizons.

I take this opportunity to wish you a serene Christmas and a blessed New Year. May Jesus and His Mother bless you all!

Fr. Sandro Camilleri sdb

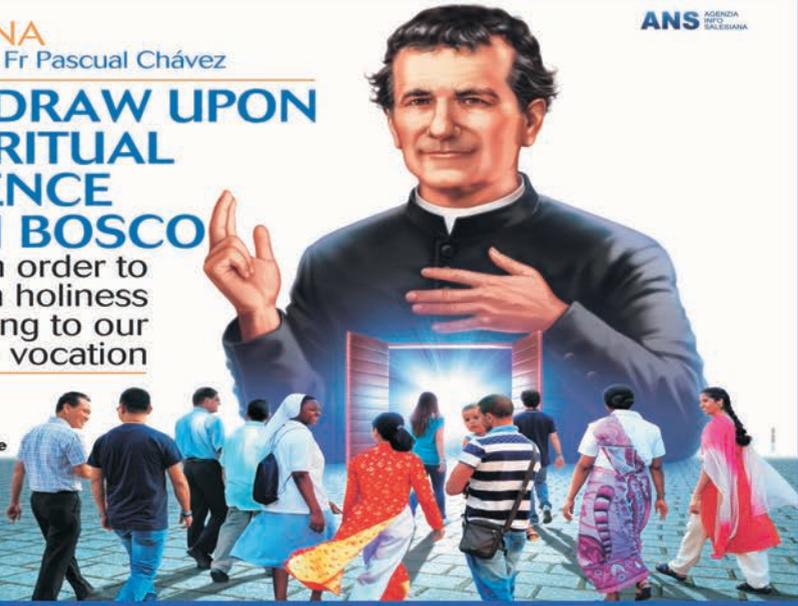
"..I TAKE THIS OPPORTUNITY TO WISH YOU A SERENE CHRISTMAS AND A BLESSED NEW YEAR.."



LET US DRAW UPON THE SPIRITUAL EXPERIENCE OF DON BOSCO

in order to
walk in holiness
according to our
specific vocation

da mihi animas, cetera tolle
the glory of God and
the salvation of souls



Mir-Rettur Maġġur Ángel Fernández Artime

Spiritwalità ta' Dun Bosco

*Messaġġ tar-Rettur Maġġur
Ángel Fernández Artime
fil-ftuh tal-Biċentinarju
mit-Twelid ta' Dun Bosco*



Bhal-lum 199 sena ilu twieled ġo raħal fil-muntanji, iben nies bdiewa, Ġwanni Melkior Bosco. Illum kif nibdew niċċelebraw il-biċentinarju ta' dan l-avveniment, niringrazzjaw lil Alla l-imbierak ta' dak kollu li għamel magħna, u mal-istorja tar-raħal ta' Becchi.

Wiehed mill-artikli fil-Kostituzzjoni Salesjana, jgħid 'Umilment inħossuna grati u nemmnu illi s-Socjeta` ta' San Franġisk de Sales ma gjetx kumbinazzjoni; žgur li kien hemm l-id t'Alla... Bl-

interċessjoni t'Ommna Marija, l-Ispirtu s-Santu għolla lil San Ġwann Bosco biex jgħin liż-żgħażaġh... bħala missier, għalliem li kapaci jagħti lilu nnifsu... Il-Knisja għarfet l-id ta' Alla f'dan kollu, speċjalment meta approvat l-kostituzzjoni tagħna u ddikkjarat il-Fundatur tagħna gaddis."

Il-karizma Salesjana hija rigal li Alla, permezz ta' Dun Bosco, ta lill-Knisja u lid-dinja. Din kibret matul iż-żmien, minn fuq irkubbtejn ommu Margerita, għall-ħbiberija ma' għalliema twajba u speċjalment mal-hajja ta' kuljum ma' hafna żgħażaġh.

Illum niffurmaw il-Familja Salesjana ta' Dun Bosco, familja reliġjuża flimkien ma' hafna persunaġġi ta' gradi ċivili jew ekkleżjastiċi, ħbieb ta' Dun Bosco u tfajliet u ġuvintur. Minn fuq dawn

I-gholjiet li raw it-twelid tiegħu, qegħdin nibdew iċ-ċelebrazzjonijiet tal-mitejn sena minn twelidu. Wara 3 snin ta' thejgħija u sena ta' festi, naslu f'Awwissu 2015 meta, eżattament, ikunu 200 sena li huwa jkun għe fid-dinja u fil-Knisja għall-ġid taż-żgħażaġh. Dik tkun 'Sena ta' Ġublew', sena ta' grazzja li nixtiequ nesperjenzjaw fi hdan il-Familja Salesjana bi gratitudni profonda, umli imma ferhana. Għax kien il-Mulej li bierek dan il-moviment spiritwali u appostoliku mwaqqaf minn Dun Bosco, imħares u mmexxi minn Marija, Għajnuna tal-Insara.

Dik is-sena, ser tkun Ġublew għal aktar minn 30 għaqda li jiffurmaw il-Familja Salesjana. U għal bosta oħrajn li mnebbħa minn Dun Bosco, mill-kariżma, mill-missjoni u l-ispiritwalita` tiegħu, qed jittamaw li jingħarfu bhala membri ta' dil-Familja.

Ser tkun sena Ġubilari għall-Moviment Salesjan shiħ: dawk kollha li b'mod jew ieħor jirreferu għal Dun Bosco fl-inizzjattivi, attivitajiet, programmi tagħhom, u li jaqsmu l-istess spiritwalita` u hidma favur iż- żgħażaġh, speċjalment dawk fqar.

Għalina lkoll mela, dan il-Biċentenarju għandu l-iskop li jkun mhux biss żmien ta' ċelebrazzjonijiet, imma opportunita` għażiża sabiex inharsu lura bi gratitudni, naraw il-preżent b'fiduċja u nfasslu l-ġejjieni tal-missjoni tagħna lkoll - tal-Kelma u tal-edukazzjoni- b'enerġija u tiġdid li jiġuna mill-Evanġelju. Opportunita` għall-kuraġġ u viżjoni profetika, waqt li nhalluna nitmexxew mill-Ispirtu lejn dat-tiġdid fil-Mulej.

Jiena nemmen li dan il-Biċentenarju ser ikun opportunita` għal rinnovament spiritwali u pastorali; okkażżjoni sabiex Dun Bosco u l-kariżma tiegħu ikunu aktar rilevanti; li ngħixu l-missjoni tagħna favur dawk fil-bżonn b'aktar heġġa. Dan ser ikun żmien meta, bhala Familja Salesjana, waqt li nimxu fuq l-eżempju ta' Dun Bosco, nersqu aktar lejn dawk l-aktar imwarrbin.

Bħal ma kien għamel Dun Bosco, irridu wkoll nagħtu l-kontribut tagħna lil dak li huwa l-qalba tal-

kariżma: nithabtu sabiex nifhmu s-sitwazzjonijiet soċjali, l-aktar dawk li fihom hemm involuti ż-żgħażaġh; nagħmlu għażliet ta' hidma favur żgħażaġh fil-periferija tas-soċjeta`; nuruhom fiduċja shiħa, individwalment u nemmnu li huma kapaċi; nemmnu li huma ta' qalb tajba, anke jekk għandhom storja kerha, u li jistgħu jerġgħu jiehdu r-riedni ta' ħajjithom f'idejhom; li nakkumpanjawhom, sakemm iħalluna, sabiex ngħinuhom jizviluppaw it-talenti, il-ħajja umana u dik nisranija tagħom.

U fl-aħħar, dan il-biċentenarju, jrid jgħib tifikira ta' tant u tant irġiel u nisa li b'kuraġġ taw ħajjithom għal dan l-ideal, bosta drabi f'ċirkustanzi mill-aktar diffiċli u kundizzjonijiet estremi. Dan kien trijnf, teżor l-aktar prezzjuż li Alla biss jista' jagħraf il-valur tiegħu.

B'dan it-twemmin f'qalbna, b'kuraġġ nammiraw lil Dun Bosco, mhux biss sabiex nilmħu il-kobor tal-personalita` tiegħu, imma sabiex inhossuna mqanqla u deċiżi li **nixbħu** lil dal-bniedem li halla l-gholjiet sabiex mar fil-periferija ta' Turin, f'Valdocco u f'dik ta' Mornese sabiex jinvolvi oħrajn fil-hidma/missjoni tiegħu sabiex iż-żgħażaġh jistgħu ikunu kuntenti *f'dil-ħajja u fl-eternita`*

Minn fuq din l-gholja ta' Becchi, issa niddikjaraw miftuħa *s-Sena ta' Ċelebrazzjonijiet tal-Biċentenarju tat-Twelid ta' Dun Bosco.*

Nitolbu lil Dun Bosco jberikna mis-sema u jaqlalna l-grazzja li nnettqu l-fehma tagħna u ngħamlu l-holma tagħna, realta`.



"...dan il-Biċentenarju ser ikun opportunita` għal rinnovament spiritwali u pastorali"

THE CROSS IN MY POCKET

by Vera May Thomas

I carry a cross in my pocket
A simple reminder to me
Of the fact that I am a Christian
No matter where I may be.



This little cross is not magic
Nor is it a good luck charm;
It isn't meant to protect me
From every physical harm.

To remind me, to be thankful
For my blessings day by day,
And to strive to serve HIM better
In all that I do and say.

It's not for identification
For all the world to see;
It's simply an understanding
Between my Saviour and me.

It's also a daily reminder
Of the peace and comfort I share
With all who know my master
And give themselves to HIS care.

When I put my hand in my pocket
To bring out a coin or key
The cross is there to remind me
Of the price HE paid for me.

So, I carry a cross in my pocket
Reminding no one but me
That JESUS CHRIST is
LORD of my life
If only I'll let HIM be.

2014

CALENDAR OF SALESIAN

FEASTS & EVENTS

NOVEMBER

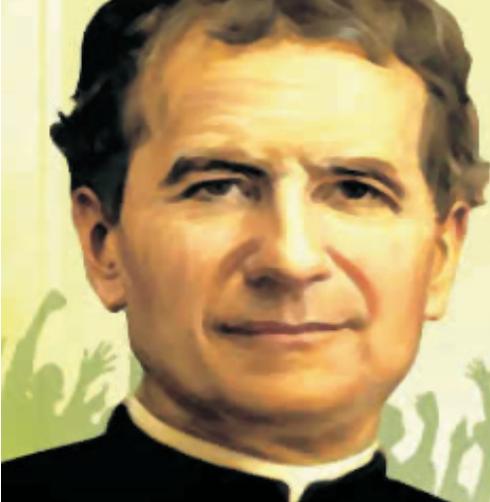
- 3 - 4 Mid Term holidays for schools (and teachers!)
- Wed 5 In all Salesian Communities- a Mass for the souls of Members of the Salesian Family and Benefactors. Sliema Cooperators's monthly meeting at 6.00 p.m.
- Fri 7 First Friday Devotions at 6.00 p.m.
- 7 - 8 Savio College: Formation Meeting for Gospa and HDS
- Sat 8 Savio College: *Lectio Divina* for Formators
- Mon 10 Prayer Day for Salesian Missions
- 10 - 12 Savio College: Live-in for HDS Form 5
- 10 - 14 St Patrick's School: class tests for students
- Thu 13 **Bl. Artemide Zatti** : Salesian Lay Brother
- Sat 15 Savio College: *Lectio* and Junior Eurovision Event
- Thu 20 "Children's Day". St Patrick's Students at *Ziguzajg* Festival
- Fri 21 St Patrick's School: Parents' Day
- Sun 23 Savio College: Family Day
- Mon 24 St Patrick's: Commemoration of Mary Help of Christians at 6.00 p.m./ Salesian Oratory, Sliema at 7.30 p.m.
- Tue 25 St Patrick's School: Coffee Morning
- 27- 30 St Patrick's: Sicilian Ceramics Fair
- Sun 30 St Patrick's: Sale of Ponsiettas (Fund raising)

DECEMBER

- Wed 3 Sliema Cooperators monthly meeting: outdoor activity.
- 4 - 9 Tour to Rome organised by Fr Charles Cini sdb
- Thu 4 Savio College: Awards Ceremony for F 2 & 3.
- St Patrick's: Irish Community Carol Service and Xmas Party: 7.00pm
- Fri 5 **Bl. Philip Rinaldi**-Rector Major, 3rd Successor of Don Bosco.
- St Patrick's: First Friday devotions at 6.00 pm. School *Akkademja*: Talent Show for Feast of Mary immaculate. Savio College: Awards F1,4,5. Students General Assembly
- Mon 8 **Feast of the Immaculate Conception of Mary-Public holiday**
- Tue 9 Savio College: live-in for HDS F2
- Sat 13 St Patrick's - Traditional Annual Xmas Concert at 7.30 p.m.
- Sun 14 St Patrick's - Sale of Christmas Delicacies
- Thu 18 Savio College: Xmas Parties. End of Term.
- St Patrick's: A Charity Walk for all: students, teachers, parents, friends, starting at 13.00 hrs. Then, at 7.00 p.m. *Puss in Boots-Christmas Pantomime*.
- Fri 19 St. Patrick's: Holy Mass/Nativity Play/ School Xmas Party/ End of Term
- Mon 22 Savio College: Staff: Team Building.
- Wed 24 Midnight Masses...and celebrations
- Thu 25 **Christmas Day - A Happy Feast Day to All our Readers and Friends**
- Wed 31 St. Patrick's: *Te Deum* Mass at. 6.30 p.m.
- Salesiani-Sliema and Savio College: NY Eve Mass and party/dinner.

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 / Password | Hajja Salesjana : www.salesiansmalta.org/hajjasalesjana



The Saint of the Young turns 200

1815 - 2015

**Theme for the Strenna 2015:
"Like Don Bosco, with the young,
for the young"**

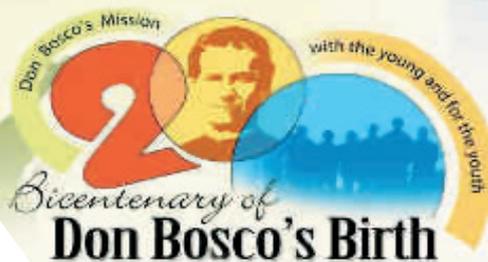
(ANS - Rome) - To say Don Bosco is to say young people. It is almost inconceivable to recall the history of the saint without the company of young people. Don Rua, his first successor had this to say of him: "He took no step, said no word, nor took up any task that was not directed to the salvation of youth ...".

It is with this foundation and source that Fr Ángel Fernández Artime, the tenth Successor of Don Bosco, had announced the theme of his first strenna, for the year of the Bicentenary of the birth of the founder, which goes straight to the heart of the mission: "Like Don Bosco, with the young, for the young."

The strenna once again is offered by the Rector Major the father of the whole Salesian Family. While recognizing the distinction and diversity of the groups, the Salesian Family finds further incentive to meet and live with a common goal which is the sharing of Salesian mission at the service of young people, especially the poorest.

The communion of the Salesian Family is not an end in itself, nor should it be for internal purposes, but it must be a gift in the Church: the Salesian charism is a gift for the whole Church, just like all the other charisms of the Holy Spirit (Pope Francis in *Evangelii Gaudium*).

Fr. Fernandez Artime reminds us of the source of apostolic dynamism that sustained Don



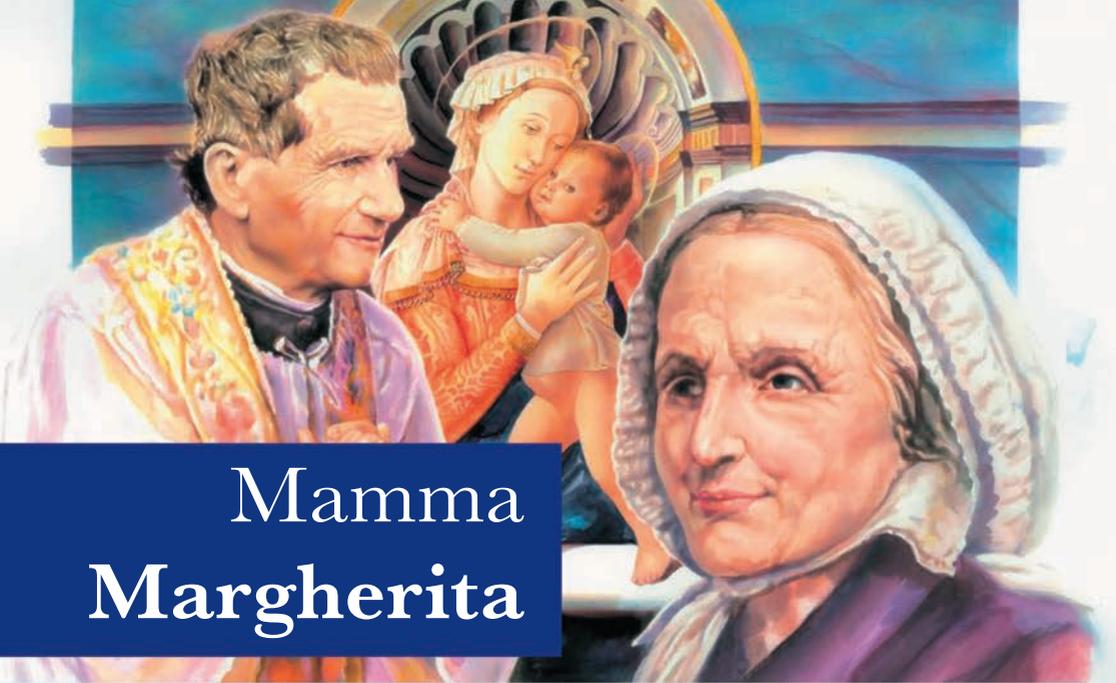
Bosco and must also sustain each member of the Salesian Family: the pastoral charity that has as its fundamental model the heart of Jesus. This icon is the center of the Salesian educational action that calls us to be caught up in the plan of God.

The Rector Major insists in giving attention and priority to young people, especially the poorest, and invites us to make our own the call of Pope Francis to have at heart the periphery, "the periphery is the most characteristic feature of our Salesian DNA."

In this horizon, having in common the educational charism of Don Bosco, the Salesian Family members are witnesses of God's love and want to be a gift for the young; but they must also be equally convinced that, as stated by Don Juan Vecchi, the poor youth are themselves a gift that encourages us in our journey and to overcome the risks of mediocrity, to go beyond our own safe areas, to remain open to the Holy Spirit.

For all these good intentions, and so that these resolutions come true, says the Rector Major announcing strenna for 2015, we rely on the grace and blessing of the Lord, with the maternal intercession of Mary, "the most lofty collaborator with the Holy Spirit."

(The full text of the presentation of the strenna 2015 is available in the Service Section of ANS at: sdb.org.)



Mamma Margherita

CAPRIGLIO

Margherita Occhiena twieldet fl-1 t'April fl-1788 f'Capriglio, provinċja f'Asti, is-sitta minn għaxart-ittfal. Għet mgħamda dak in-nhar stess fil-knisja tal-paroċċa. Il-ġenituri tagħha kienu sempliċi bdiewa, b'sentimenti kristjani qawwija ħafna. Minn ċkunitha kienet bieżla ħafna. Dak iż-żmien ma tantx kellha opportunita` biex tistudja, imma l-imħabba tagħha għat-talb imlietha b'dehen illi ma ssibux fil-kotba.

FRANCESCO BOSCO

Fl-1812 iżżewġet lil Francesco Bosco. Francesco, armel ta' 27 sena, b'tifel ta' tlett snin, Antonio, u ommu marida serjament. Sena wara twieled Giuseppe u fl-1815 twieled Giovanni (Dun Bosco). Marru joqgħodu f'Beccchi, hdejn Castelnuovo d'Asti. Fl-1817 Francesco, il-missier, imut b'polmonite.

MARA TA' FIDI KBIRA

Meta kellha biss 29 sena, Margherita kellha tħabbat wiċċha ma' sitwazzjoni diffiċli ta' faqar fil-familja. Riedet tieġu ħsieb lil omm Francesco, lil Antonio u iż-żgħar tagħha Giuseppe u Giovanni. Margherita kienet mara ta' fidi kbira. Isem il-Mulej kien il-ħin kollu fuq fommha u fi ħsiebjietha.

IL-QALB TA' OMM

Margherita kellha mħabba kbira għall-Ġesu, kienet edukatriċi min-natura tagħha, kienet taf tagħmilha ta' omm u missier fl'istess ħin, kellha hlewwa u sodezza, nisslet fiduċja f'uliedha li kienet tħobb b'imħabba disinteressata, paċenzjuża u esigenti. Biex trabbihom sewwa fdat fil-ħniena t'Alla. Rabbiet tlett subien, kollha b'karattri differenti, b'mod differenti. Għalmithom il-katakeżi u ppreparathom tajjeb għall-ewwel tqarbina.

TAKKUMPANJA LIT-TIFEL TAGHHA

Meta saret taf bil-holma li kellu Giovannino, ta' disgħa snin, kienet l-unika waħda li fehemet x'ried jghidlu l-Mulej: 'Min jaf għadx issir saċerdot!'. Għalhekk kienet thallih joqgħod ma' tfal kemmxejn imqarbin, għaliex miegħu kienu jgħibu rwiehhom aħjar. Bejn Antonio u Giovanni dahlet ftit ghira meta dan intefa' jistudja, tant illi ommhom kellha tbiegħed lil Giovanni mir-raħal tiegħu sakemm irnexxielha tarah isir saċerdot. Dak in-nhar tennet kliem li baqgħu f'qalb u mohħ Dun Bosco għomru kollu.

MAMMA TAL-ORATORJU

Meta fl-1846 Dun Bosco marad serjament, Margherita marret tassistih u fl-istess ħin indunat kemm kien qed jagħmel ġid maż-żagħżagh mitluġin. Meta talabha tmur miegħu qaltlu, 'Jekk inhi r-rieda t'Alla niġi.' Il-prezenza ta' Mamma Margherita biddlet l-oratorju f'familja. Għal-għaxar snin għenet lil binha u dak kien il-bidu tal-



Opra Salesjana: hi kienet l-ewwel koperatrici ta' Dun Bosco; dahlet l-element matern fis-sistema preventiva; u mingħajr ma kienet taf, kienet kofundatrici tal-Familja Salesjana.

TMUT F'VALDOCCO

Mietet Turin, b'pulmonite, fil-25 ta' Novembru 1856, ta' 68 sena. Hafna tfal tal-oratorju akkumpanjawha saċ-ċimiterju; bkewha daqs li kienu tilfu l-ommhom. Ġenerazzjonijiet shaħ ta' Salesjani sejhulha u għadhom isejhulha 'Mamma Margherita'.

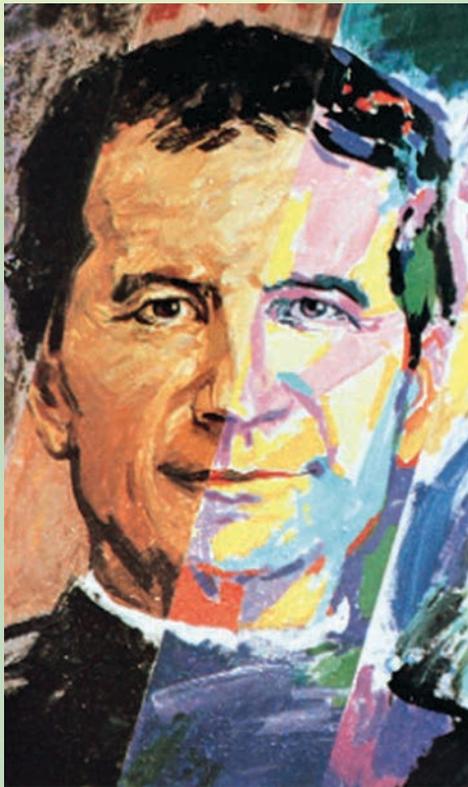


Stejjer Qosra fuq Dun Bosco Qaddis

Trad. Censina Vella



Każ inkwetanti ġara' fil-belt ta' Faenza fl-1883. In-nies tal-post ħarġu digriet mal-pajjiż kollu fejn akkkużaw lis-Salesjani li dawn kienu heġġu l-mibgħeda bejn diversi klassi ta' nies ta' Faenza. Jekk veru riedu li dan l-inkwiet jispicča u terġa' l-paċi kellhom b'xi mod jehilsu mis-Salesjani. Xi nies tal-post, li ma kellhom xejn fama tajba, anzi kien ta' min jibza minnhom, kienu l-ewwel li ffirmaw din il-petizzjoni. Il-firem żdiedu għal xi elfejn. Din imbagħad intbagħtet lill-awtoritajiet ta' Ravenna u anke l-ministeru.



A-Mulej Ibierrek din l-Opra

Din il-persekuzzjoni, flok ma qatgħet qalb Don Battista Rinaldi, iktar heġġitu għar-resistenza, tant ried jagħmel ġid lil dawk ta' rieda tajba. Għall-aħħar t'Awwissu, mar Turin għall-esercizzi u għall-Kapitlu Ġenerali. Fid-dar Salesjana ta' San Benigno Itaqa' ma' Dun Bosco u damu jtkellmu għal xi saġhtejn. Meta sema' bil-gwerra li kienu qed jgħamlulhom, il-Qaddis qallu - 'Iktar huma mohħhom kwiet in-nies tagħna ġol- Pampas tal-Arġentina milli f'pajjiżna. Taqtax qalbek, il-Madonna żgur li tidhol għalina'.

Allura d-direttur taqsa lil Dun Bosco x'parir jatih; x'jixtieq li jsir?

'Minħabba l-Kummissjoni, l-Isqof u Dun Taroni, jaqbel li s-Salesjani jkomplu x-xogħol tagħhom. Anzi hemm bżonn, u mill-iktar fis, akkost ta' kolloxx nifthu istitut intern'. (Dun Paolo Taroni, Direttur



L-iskola Salesjan ta' Faenza

spiritwali tas-Seminarju ta Faenza, b'fama ta' saċerdot qaddis, kien haġbrek sabiex Dun Bosco jibgħat lis-Salesjani f'dik il-belt).

Mifxul, Dun Battista Rinaldi, talbu jehilsu minn dan il-piż jew almenu jtieh kelma ta' kuraġġ. 'Ibqa miexi', qallu Dun Bosco. 'Alla jagħmel miraklu biex issaħħek fl-ubbidjenza.' U baqa' jgħidlu, 'ibqa miexi 'l quddiem: Alla jbierkek'. B'dan l-inkorraġġiment iktar tneġġeġ fil-missjoni tiegħu.

Iż-żmien ta raġun lil Dun Bosco. Fid-9 ta' Settembru, ittelgħet serata f'tejatru f'Faenza b'memorja tal-mejtin kollha, u kollox kien lest biex issir dimonstrazzjoni kontra s-Salesjani, imma f' daqqa waħda, wieħed mill-kelliema, fis-saħna tad-diskors lissen insult kontra r-re u sejjahlu 'kurunell awstrijakk'. Malajr, malajr, membri tas-sigurta' bilgri, bilgri, xoljew dik il-laqgħa. Minn dak in-nhar stess, l-awtoritajiet, biex ma jidhrux koroh, iddefendew saħansitra l-istess Salesjani. Kif kien imħabbar minn Dun Bosco, l-egħdewwa

ppruvaw jagħmlu l-ħsara, u l-Madonna tajritilhom il-pjanijiet mar-riħ, tant li s-Salesjani sabu posthom fil-lokal. Meżzi ma kellhomx, imma Dun Bosco qalilhom, 'Inħallu f'idejn il-Provvidenza u fil-każ anke nisfurzawha!'

U lil Kan. Cavina kitiblu hekk, 'Għadni kif rajt b'dispaċir kbir, l-intoppi li hemm kontra dan il-proġett b'risq il-povri żgħaḡaġh. Iżda se nħallu f'idejn il-ghadu? Qatt! Fiż-żminijiet diffiċli għandna nirdoppjaw l-isforzi tagħna u s-sagrifiċċji. Minn naha tagħna, aħna se naghmlu minn kollox, iżda hemm bżonn illi s-sinjurija tiegħek u ta' hbiebek jagħtu daqqa t'id biex ikun jista' jitwettaq dan il-proġett. Wieħed irid jistudjaħ u jwettqu'.

Studjawn, u twettaq u l-meżzi ma naqsux. Illum, ġewwa Faenza, hemm seba' opri Salesjani.

(cf *Memorie Biografiche* 16,406).

The Prison Angel

Mother Antonia Brenner, who has died aged 86, was a twice-divorced former Hollywood socialite and mother of seven who, in 1977, gave away most of her possessions, put on a homemade nun's habit and went to live in a Mexican prison.

At first the Roman Catholic Church declined to give her its support; indeed for many years, as a divorcée she had been unable to take Holy Communion. Nothing daunted, she left her home in Ventura, California, packed in her job, made her vows in private and moved into a bunk in the women's wing of La Mesa, Tijuana, a prison housing 7,500 male and 500 female prisoners.

La Mesa was a notorious hellhole where rich drug lords ruled the roost while hundreds of their poorer brethren lived in the cold and squalor amid rats and raw sewage. Brutalised prison guards contributed to the misery, mistreating the mentally ill and administering cruel interrogations. Over the next 30 years "Madre Antonia", transformed the atmosphere. Armed with a Bible, a Spanish dictionary and her own unassailable moral authority, she waded into riots and gun battles; shamed prison authorities into improving conditions and brought human rights violations to the attention of newspapers.

She persuaded doctors and dentists to hold free clinics, got local bakers to donate bread to supplement the meagre prison rations, rescued lavatories from junk yards and insisted on their being installed, prayed with



'Madre Antonia' at La Mesa prison chapel.

prisoners and guards and got to know their families. She taught offenders to acknowledge they had done wrong, and many would later testify that her example had persuaded them to mend their ways.

She also raised money to pay fines to keep petty offenders out of prison and accompanying inmates to court in order to force judges to justify the wildly different sentences they handed out to rich and poor. After a year her service came to the attention of the ecclesiastical authorities, and 18 months into her ministry the Bishop of Tijuana, Juan Jesus Posadas, made her an auxiliary Mercedarian, an order which works among prisoners. Subsequently her work came to the attention of Pope John Paul II who gave her his

blessing. In 1991 Mother Teresa visited Tijuana to see her work.

In 1997 Antonia began the process of forming the Eudist Servants of the Eleventh Hour, a religious community of women who serve the poor and downtrodden. She bought a house near the prison to serve as a refuge for women leaving the prison, for women and children visiting family members, and women and children in Tijuana for cancer treatment.

The second of three children, she was born Mary Clarke on December 11 1926 in Los Angeles, to Irish immigrant parents. Her mother died when she was pregnant with her fourth child, leaving her 24-year-old husband to raise his children on his own. During the Depression he struggled to keep food on the table, but in Mary's teenage years he became a successful businessman, and moved his family to a luxurious new home in Beverly Hills. Weekends were spent at a beach house overlooking the Pacific and, as she moved into the Hollywood social scene, Mary Clarke's wardrobe filled with mink coats and ball gowns. Yet her father never allowed his children to forget their duty to the less fortunate and with her father's encouragement she became involved in projects to send medical supplies to people in need in Africa, India, Korea, the Philippines and South America.

A vivacious and attractive blonde, Mary had no shortage of male admirers, and at the age of 19 she married a former serviceman. They had three children but her husband's addiction to gambling left the family in debt. Five years later she divorced him and went to work to support her children. In 1950 she married Carl Brenner, with whom she had five more

children. When her father died in 1956, she took over his business. All the time she continued to do charity work.

In 1965 she accompanied a priest on a mission to deliver medicine and other supplies to Tijuana, Mexico, where they ended up at La Mesa prison. She was so haunted by the plight of the inmates, she could not stop thinking about them. She began visiting the prison on a regular basis, bringing in carloads of medicine, food and clothes, and attending to the material and spiritual needs of both inmates and guards.

From early on in her second marriage Mary Brenner realised that she and her husband had little in common, and as time went by they lived almost completely separate lives. By 1966 she had come to believe that her prison work was her true vocation. In 1970 she closed her father's business and two years later divorced her husband. In 2005 Mother Antonia was the subject of a book, *The Prison Angel*, by Mary Jordan and Kevin Sullivan. She remained in regular contact with her seven children, who survive her.



'Madre Antonia' with a statue of St Paul outside the La Mesa prison chapel

Madagascar

Beyond the Barriers



The NGO International Volunteer Movement for Women's Education and Development (VIDES) has been receiving requests from young people and students who wanted to spend the summer months in voluntary service. This year therefore the Madagascar Project was launched, in collaboration with the «Grandir Dignement» (Growing up in dignity) Association, founded by David and Helen Muller, who are former VIDES workers.

13 VIDES volunteers worked in a rehabilitation centre for young people in the Antananarivo Junior Prison, taking the place of youth leaders who had gone on holiday. Sr Virginie Mérel, Daughter of Mary Help of Christians accompanied the young people. What follows is a summary of her reflections on the experience.

We have a long way to go in respecting Childrens Rights, even though the Grandir

Dignement Association is doing its best to improve conditions so that children have a meal a day and receive some education. Young people in prison are supposed to be kept in their dormitories between 18 and 6. The beds are in fact long benches covered by a mattress where all lie side by side. This promiscuity results in violence, paedophilia, sexual abuse and ill-treatment.

Don Bosco's vocation grew from his observations visiting the prisons of Turin. The young volunteers are responding to the relevance of the Salesian charism and the preventive system in the prison in Antananarivo. At 17 in the evening, all the young people have to stand to attention, salute, make the sign of the cross and then they are sent behind bars. We have been there and it was terrible to see the small hands reaching out to us through the bars. Impatiently they awaited our arrival. We chatted, listened and had some ideas for new activities, although the resources were few. We organised some simple games and a mini-olympics for the little and also for the older ones. Each weekend we had some special event - competition or talent show. VIDES provided some funds and at the end we were able to give the youngsters a sweatshirt and something to eat.

These young volunteers also met up with the local Salesian Family in Atananarivo discovering that it really is universal: Don Bosco was present.

Tunisia



The Rector Major in Manouba

A visit by the Rector Major is something quite special in the life of a Salesian community. The house of Manouba, in Tunisia, one of the smallest in the Congregation, with just 2 Salesians, and the only one in the whole country which has a large Muslim majority had this experience. On Wednesday 10 September, Fr Ángel Fernández Artime landed in Tunis. Waiting for him was the whole Salesian Family in the country: 2 Salesians and 5 Daughters of Mary Help of Christians (FMA), accompanied by the Provincial and the Provincial Economist of Italy-Sicily, Fr Giuseppe Ruta and Fr Vincenzo Ferrarella, and Sr Agnes, Delegate of the French FMA Provincial.

The visit began with Mass at which Fr A.F. Artime presided in the chapel. In his short homily he expressed his joy at being in that house - a small seed in the soil of Islam with which it walked side by side. In the evening after opening a youth tournament in the Oratory the Rector Major assured his confreres that Manouba is a valid and significant presence for the Congregation, that needed to be consolidated not by "doing more" but by making ever more sound and visible its fraternal witness perhaps also by sending more missionaries.

The next day the Rector Major visited the house of the FMA, (at Menzel Bourguiba) where



he received a very warm welcome. After meeting the religious community he ended the morning with the staff and pupils of the Salesian school before having lunch with Mons. Ilario Vescovo, Archbishop of Tunis, and speaking with him about the future prospects for the Church in the country.

In the afternoon Fr. Artime returned to the Salesian house and had a friendly discussion with collaborators and friends of the centre - Christians and Muslims.

On Friday after Mass with the community, the Rector Major met some Argentine religious of the Verbo Incarnato present in Tunis and the Muslim members of the school staff; to these he expressed his appreciation for the work of education they shared together and for the variety of cultural wealth which contributed to the progress of the students. Then after a meal with the community Rector Major returned to Rome.



Something to think about...

6 Ethics of Life

Before you pray - BELIEVE

Before you speak - LISTEN

Before you spend - EARN

Before you write - THINK

Before you quit - TRY &

Before you die - LIVE

AUSTRALIA...

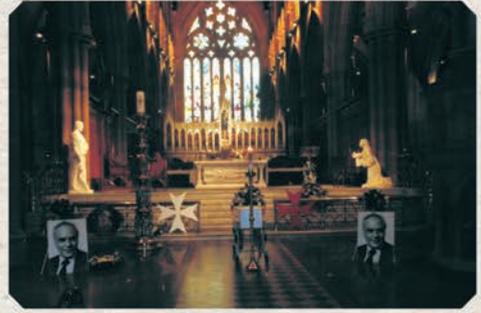
ALFRED FENECH an obituary

By Mark Caruana

Alfred passed away on Monday 30th June 2014. I am not the one who knew Fred most but I certainly held him in high esteem since my first contact with him in the early seventies when I was a delegate of La Vallette Social Centre Inc. to the Maltese Community Council of NSW.

La Valette SC Inc. used to send three delegates regularly to the MCC meetings and participated actively in a number of activities. Fred was then its secretary, a position he held for 22 years. He served under a number of presidents during this time and was seen as an anchor person of the MCC. I recall that he took a number of initiatives which today all of us are benefiting from. I can think of the push for dual citizenship (considered a far-fetched wish in the seventies), the application of grants for welfare services and for cultural events, the writing of submissions on topical issues of the day, and many others things.

I recall his formation of a sub-committee to



celebrate the Bi-centenary of Australia's white settlement (1788-1988) of which I was nominated secretary. Our aim was to celebrate Australia's 200 birthday by having a bi-centenary monument built in Civic Park, Pendle Hill. Fred used all his contacts and powers of persuasion to see this project completed successfully. He did this many a time. This characteristic of Fred of dogged determination in the face of obstacles enabled many projects to survive and be achieved. How he managed to find time for so many activities is something astounding and to his credit.

In 1976, Fred was instrumental in organizing a Maltese Festival at the Bankstown Town Hall. It was one of the best community development exercises he did, as many singers and young talented persons had their first debut in the Maltese community. Never was such a big-scale venture been undertaken before.

I am proud of the fact that Fred was one of the founding members of the Salesian Old Boys, as it was then known, forty years ago. Though he could not be as active as he wished, his love of Don Bosco was very strong. His youthful years were spent at the Sliema Salesian Oratory and from there he imbibed the hard work ethic in the service of others.

There is so much much more one can add, as Fred was active not only within the Maltese community but also within mainstream Australian





service providers and businesses. His area of expertise was trade and commerce. He founded the NSW Vietnam Chamber of Commerce; assisted in founding the Turkish Chamber of Commerce and the Australia Armenia Chamber of Commerce. Fred was made an honorary member of the Australian Arab Chamber of Commerce & Industry and of the Australian Lebanese Chamber of Commerce. He also lectured at TAFE on export practices from 1969 to 1995.

Fred's demise leaves a huge gap in our community. He enjoyed a reputation for hard work ethic and his long-term commitment on several organizations is something difficult to find today. Forty years of community involvement is a marathon achievement!

I feel it is fitting to salute Fred in the words of the Apostle St Paul, our father in faith, with the words, ...I have fought the good fight, I have finished the race and I have kept the faith.

Farewell dear friend. You will be sadly missed by many.



ALFRED FENECH 1937 - 2014



- Born 18 July 1937 in Sliema , Malta....
- Frequented the Salesian Oratory for a number of years; well liked by everybody..
- Migrated to Sydney, Australia in the early 50's.
- Graduated from the University of Sydney (Bachelor of Arts), Entered the Federal Public Service, employed mainly by the Dept of Trade, where he reached Executive status.
- Co-Founder of the Maltese past Pupils of Don Bosco (NSW), Australia,
- Honoured by the Federal Govt with the "ORDER OF AUSTRALIA MEDAL" for his commitment to the welfare of Maltese migrants,
- For a great number of years, President of the Maltese Council of NSW,
- Producer of a weekly radio programme in Maltese,
- Passed away 30 June 2014,
- Funeral Service held at Sydney's St.Mary's Catholic Cathedral, attended by a very large congregation,
- The Rev.Fr.Carmelo Sciberras, Past Pupil himself of the Salesian Oratory, concelebrated Mass and delivered the eulogy.



Because of

Love

by Willy Eagle

A brother and sister had made their usual hurried, obligatory pre-Christmas visit to the little farm where dwelt their elderly parents with their small herd of horses. The farm was where they had grown up and had been named 'Lone Pine Farm' because of the huge pine, which topped the hill behind the farm. Through the years the tree had become a talisman to the old man and his wife, and a landmark in the countryside.

The old folks no longer showed their horses, for getting out to the barn on those frosty mornings was getting harder, but it gave them a reason to get up in the mornings and a reason to live. They sold a few foals each year, and the horses were their reason for joy in the morning and contentment at day's end.

The young couple confronted the old folks. "Why do you not at least dispose of The Old One? She is no longer of use to you. It's been years

since you've had foals from her. This old worn out horse bring you nothing but expense and work!

The old man looked down at his worn boots, toes, scuffed at the barn floor and replied, "Yes, I could use a pair of new boots. His arm slid defensively about the Old One's neck and with gentle caressing rubbed her softly behind her ears. Then he replied softly, "We keep her because of love. Nothing else, just love."

Baffled and irritated, the young folks wished the old man and his wife a Merry Christmas and headed back toward the city. The old couple shook their heads, tears fell upon their cheeks. How is it that these young folks do not understand the peace of the love that filled their hearts?

So it was, that because of the unhappy leave-taking, no one noticed the insulation smoldering on the frayed wires in the old barn. None saw the first spark fall. None but the "Old One". In a matter of minutes, the whole barn was ablaze and

the hungry flames were licking at the loft full of hay. With a cry of horror and despair, the old man shouted to his wife to call for help as he raced to the barn to save their beloved horses. But the flames were roaring now, and the blazing heat drove him back. He sank sobbing to the ground, helpless before the fire's fury.

By the time the fire department arrived, only smoking, glowing ruins were left, and the old man and his wife, exhausted from their grief, huddled together before the barn. They were speechless as they rose from the cold snow that covered the ground. The old man turned to his wife, resting her white head upon his shoulders as his shaking old hands clumsily dried her tears. Brokenly he whispered, "We have lost much, but God has spared our home on this eve of Christmas. Let us gather strength and climb the hill to the old pine where we have sought comfort in times of despair. We will look down upon our home and give thanks to God that it has been spared and pray for our beloved most precious gifts that have been taken from us: our horses."

And so, he took her by the hand and slowly helped her up the snowy hill as he brushed aside his own tears with the back of his old and withered hand. As they stepped over the little knoll at the crest of the hill, they paused to rest, looking up to the top of the hill the old couple gasped and fell to their knees in amazement at the incredible beauty before them.

Seemingly, every glorious, brilliant star in the heavens was caught up in the glittering, snow-frosted branches of their beloved pine, and it looked as if aglow with heavenly candles. And poised on its top most bough, a crystal crescent moon glistened like spun glass. Never had a mere mortal created a Christmas tree such as this!

They were breathless as the old man held his wife tighter in his arms.



Suddenly, the old man gave a cry of wonder and incredible joy. Amazed and mystified, he took his wife by the hand and pulled her forward. There, beneath the tree, in resplendent glory, a mist hovering over and glowing in the darkness was their Christmas gift. Bedded down around the "Old One" close to the trunk of the tree, was the entire herd, safe.

At the first hint of smoke, she had pushed the door ajar with her muzzle and had led the horses through it. Slowly and with great dignity, never looking back, she had led them up the hill, stepping cautiously through the snow. The foals were frightened and dashed about. The skittish yearlings looked back at the crackling, hungry flames, and tucked their tails under them as they licked their lips and hopped like rabbits. The mares that were in foal with a new year's crop of babies, pressed uneasily against the "Old One" as she moved calmly up the hill and to safety beneath the pine.

And now, she lay among them and gazed at the faces of the old man and his wife. Those she loved she had not disappointed. Her body was brittle with years, tired from the climb, but the golden eyes were filled with devotion as she offered her gift! Because of love. Only Because of love...

Tears flowed as the old couple shouted their praise and joy... and again the peace of love and the warmth of Christmas filled their hearts.

This is a true story.

Qdusija Salesjana

Il-Venerabbli Dun Joseph Augustus Arribat

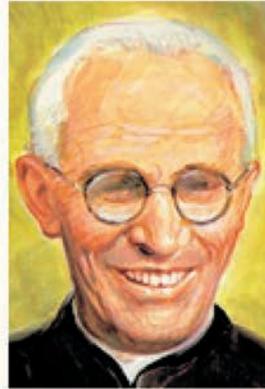
Trad. Joe Cini sdb

Fit-8 ta' Lulju 2014, il-Papa Franġisku ordna I-Kongregazzjoni għall-Kawża tal-Qaddisin biex tibda l-proċess fejn juri l-virtujiet tas-Serv t'Alla, Joseph Augustus Arribat, saċerdot u Salesjan ta' San Ġwann Bosco.

Dan il-pass li jista' jwassal lil dan is-Saċerdot Salesjan għall-Qdusija, huwa rigal għall-Kongregazzjoni tagħna u għall-familja Salesjana hekk kif qegħda tipprepara biex tfakkar l-anniversarju tat-twelid ta' Dun Bosco.

Tajjeb li nikkontemplaw din il-figura Salesjana, li kien dixxiplu fidil ta' Dun Bosco, li kellu qalbu tixgħel bit-tjubija, hlewwa, altruwiżmu u paċi, u li fuq wiċċu dejjem wera tbissima u umilta`. Hu kien 'mistiku', u l-preżenza tiegħu kienet tixhed li kien bniedem t'Alla u għal-Alla; profeta ta' fratellanza, li kien jobghod is-seksik, u għamel ħajtu karita` shiħa; kien qaddej taż-żgħażaġh, dejjem f'nofshom lest li jgħin anke fl-iktar haġa żgħira. Kellu natural ħelu, dejjem ferħan, Salesjan mirqum, konfessur maħbub u gwida spiritwali tajba.

Joseph Augustus Arribat tweled fis-17 ta' Diċembru 1879 fi Tredou (Rouergue - Franza).



Billi kien ġej minn familja fqira kellu jibda l-iskola f'Oratorju Salesjan f'Marsilja ta' 18 il-sena. Minhabba l-qagħda politika ta' dak iż-żmien, hu beda l-ħajja Salesjana fl-Italja, u rċieva l-liba minn għand Dun Mikiel Rua. Kif reġa' lura Franza, hu kien baqa' jagħmel attivita' Salesjana bil-moħbi, l-ewwel f'Marsilja u mbagħad f'La Navarre. Ġie ordnat saċerdot fl-1912. Ġie ngaġġat fl-armata fl-Ewwel Gwerra Dinjija, u serva fil-ġarr tal-morda. Wara l-gwerra, reġa' lura fil-komunita` ta' La Navarre fejn ħadem bis-shiħ sal-1926, biex imbagħad kien mibgħut Nizza; hemmhekk dam sal-1931. Reġa' rritorna La Navarre bhala Rettur u fl-istess hin kien jiehu ħsieb il-Parroċċa ta' St.

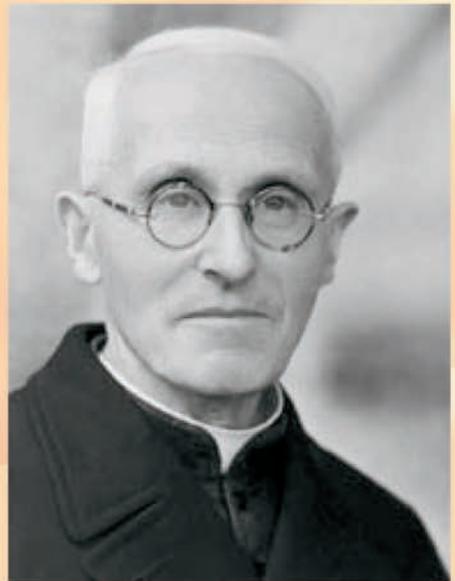
Isidore f'Sauvebonne. Il-parručċani tiegħu kienu jsejnhulu 'il-Qaddis tal-wied' . Wara tlett snin, intbagħat Morges, ġo Svizzera. Minn dak in-nhar serva għall-tlett darbiet wara xulxin bħala Rettur ta' Millau, Bellemur, u Thonon fid-djoċesi ta' Annecy. L-iktar żmien diffiċli għalih, imma li fl-istess hin kien żmien ta' grazzja, għaddih ġo Villemur matul i-Tieni Gwerra Dinjija. Fl-1953, hu rritorna La Navarre u baqa' hemm sakemm miet fis-19 ta' Marzu, 1963.

Il-ħajja ta' Fr. Arribat kienet xhieda ta' evanġelu, 'Jien ma ġejtx biex inkun servut imma biex inservi'(Mark 10:45). Hu qatt ma rrofta l-ebda xogħol, u n-novizzi kienu jsejnhulu 'il-kavallier tal-ixkupa'. Hu kien jagħmel kumpanija lill-morda, anke matul il-lejl. Meta, waqt il-gwerra, il-kollegi tiegħu kienu jgħaddu minn ħdejn daru, hu kien jagħtihom kamartu u soddtu, waqt li hu kien iqatta' l-lejl fuq pultruna jew fil-kappella. Bosta fejqan ġie attribwit lilu.

F'kull xogħol li kellu, speċjalment meta kien Rettur għal bosta snin u f'ħafna djar, Fr. Arribat kien Salesjan eżemplari; kien dejjem preżenti fost iż-żgħażaġh waqt ir-rikreazzjoni, fil-kappella, u fl-infermerija; dejjem sejjer mid-dormitorju għar-refettorju, mil-konfessjonarju għall-ġnien, u kien jieqaf jisma' lil kulhadd, kullimkien. Hu wera' rispekk kbir u attenzjoni għal kulhadd, b'mod speċjali liż-żgħar u l-foqra. Tant kien jiehu hsieb

tad-dar li kien ikkunsidrat San Ġużepp iehor. B'idejgħ dejjem miftuħa, u bi tbissima fuq fomm, dan iben Dun Bosco kien ħabib ta' kulhadd. B'wiċċu mislut u figura snella kien ifakkrek fil-kurat t'Ars, u l-manjieri tiegħu kienu jfakkruk f'San Franġisk ta' Sales. L-ispiritwalita' tiegħu kienet Kristoċentrika u Marjana, b'devozzjoni speċjali lejn Marija Għajnuna tal-Insara.

Hu jinterċedi għall-membri tal-Familja Salesjana li jitolbuh għall-grazzja biex jgħixu ħajja bi spiritu ferrieħi ta' servizz u saġrifikkju. J'Alla, aħna lkoll inkunu spirati minn din l-ispiritwalita' Salesjana, billi nkunu nafu iżjed fuq ħajtu, u nitolbu għall-miraklu li jista' jwassal għall-bejtafikazzjoni tiegħu.



Salesian Spirituality (5)



By Fr David O'Malley sdb

During this 3rd year in preparation for the celebrations of the 200 years since the birth of Don Bosco, we present 5 articles that will help us understand our saint's spirituality.



School and Learning

Don Bosco recognised that formal education was one way out of the poverty trap for the young people he worked with. But he recognised that education was a much wider reality than the classroom, it was a “matter of the heart”. In Don Bosco’s vision “school” was more than formal education. The main place where learning happens is within the group of young people and not the physical classroom. If the network of relationships is right young people learn the deeper lessons of life: who they are, what their gifts are, what limitations they have. They learn

their own style of being themselves, test their dreams, teach each other skills for coping and growing to maturity. The aim of education for Don Bosco was more than academic results. For him it should fulfil the gospel promise “I have come that they may have life, and have it to the full”. For Don Bosco everyone is potentially a teacher. In a school it may be the dinner-ladies or the caretaker that help a young person to learn a vital lesson in life. In a parish setting the old person sitting quietly at the back who talks and smiles to young people may be a profound teacher

of wisdom. Most of all in Don Bosco's mind, so often it was young people themselves who were the best teachers speaking with an honesty and immediacy that few adult friends could match.

So Don Bosco found ways of making every situation a learning experience, games, domestic work, fights in the playground, friendly encouragement and even major problems. In his talks to young people he would often ask them what could be done about problems. In sharing their conclusions, they learnt together and Don Bosco learnt with them. The role of the teacher is dynamic, one moment teaching, one moment listening, always learning. We need a deep respect for this process of learning because it links us moment by moment to the Spirit of God moving through the group bringing maturity, deepening wisdom.

Playground and Celebration

Young people need to earth their energy in fun, games and physical exercise. Some educators see this as wasted time, Don Bosco never did. Instead he saw it as vital in the process of celebrating life. The most important thing about play and hobbies is that they are not duties, not seen as a burden. We do them for the joy of doing them and they allow us to enjoy the present moment. Moments of fun and recreation allow responsibility to stop and joy and excitement to bubble up. As adults we may take ourselves too seriously and when we do so we are in danger of losing the energy we need



Thailand : students celebrate Don Bosco

to be ourselves. We may even feel threatened by young people's exuberance. In a recent article in The Observer Suzie Hayman says:

"We constantly misinterpret their (young people's) behaviour, seeing them as badly behaved when in fact they are joyful and excited. We don't say that we adults feel threatened, we say they (young people) threaten us" (Observer August 1st 1999)

Don Bosco encouraged his workers to be "young with the young". He wanted young people to grow to maturity and yet still have access to that youthful inner energy that could let them play and simply be. He saw play as an act of faith that in the end each person only carried a small part of responsibility for the world and did not carry it all on their shoulders or alone. Don Bosco was looking for balance, between work and play. He did not like to see young people avoiding recreation or becoming too intense or serious about work or religion. He wanted them to live the fourfold balance.

Church and Meaning

The chapel or church was always close to the playground in Salesian Oratories. The idea of linking faith and fun was part of the geography. Don Bosco wanted the sense of God's presence to be available in every situation and the door of the church was rarely locked until very late in the day. He encouraged short visits into the silence of the chapel even during games or on the way to workshops or classes, it was an open house. Don Bosco wanted the young people to be aware that his whole approach to young people revolved around the mystery of God represented in the tabernacle at the centre of the oratory chapel.

In today's settings we have lost the on-site church to give that mystery a clear focus for the young people. Symbols can help. But awareness, a way of seeing, is the key to the way Don Bosco was looking at the young people in his care, looking through the fourth window into his oratory vision. Just as a young person in the oratory could slip out of the playground into the darkened mystery of the church, so in every youth group and individual young person there are moments when they slip from fun into faith questions.

It could be that they are angry about an injustice and ask why? Or it could be issues around dreams for the future or disappointments that lead to deeper questions about life and it's meaning. We need to give space for such moments, to recognise them. At points like

these, when words fail and only questions remain young people need a "good listening to" and not answers. If we are lucky as adults they will then invite us into their questions, invite us to share some of our own faith and struggle.

In that moment we have entered a church built out of the relationships we have formed with the young people, a cathedral of kindness and respect where mystery is touched and our fragile gospel is shared with sensitivity. These graced moments do not come ready packaged or regularly. Like a number 19 bus they rarely turn up for long periods then three or four come along together. We are not in control of this invasion of mystery into the lives of young people, but we must not miss them. We simply need to be aware, like the disciples after the resurrection, that "It is The Lord" standing on the shore of our awareness and feeding all of us with the bread of his presence among young people. It is this network of friendship that forms the church that holds God's presence, Don Bosco's fourth window on the world of young people.



Thassak mitluf jew mitlufa?

minn Daphne Marie Muscat



Għaliex xi drabi nħossni mitluf jew mitlufa? Għaliex jiġu momenti meta nħossni vojta jew vojta? Ġieli għaddielek hsieb minn fejn ġejjin dawn il-hsus negattivi?

Mill-esperjenza tiegħi kelli okkażjonijiet-u mhux ftit- meta ħassejtni mitlufa. Għall-bidu kont naħseb li dawn huma affarijiet li jiġru lili biss u li qatt ma kien se jirnexxieli nerġa' inħossni sewwa u ferħana. Kont inħossni differenti minn haddiehor.

Imma biż-żmien, u anke bl-ġhajjuna ta' pariri siewja minghand il-ġenituri u saċerdoti, bdejt nemmen li meta nħossni vojta jew mitlufa huwa sinjal li ġej mill-Mulej sabiex jiena naghmel xi haġa pożittiva u ta' ġid sabiex nimla l-vojt li nħoss. Meta nħossni li wasalt lejn il-qiegħ, inħares il-fuq u naqbat it-triq il-fuq.

Aħna nħossuna vojta jew mitlufa għaliex jidhirlna l-biża li qegħdin weħedna; jew inkella, għaliex inkunu nixtiequ xi haġa ta' malajr, imma din iddum ma tiġi. Min jistenna jaqla' aktar



izda rridu nitgħallmu niżżejnu bil-virtujiet tal-serenita` u aktar sabar magħna nfusna. Inkella, mas-sens ta' telfa, jizdied dak tal-ansjeta`.

Inħossuna mitlufin ukoll, għaliex inkunu qegħdin naħsbu ħafna fuq l-inkwiet, il-beżgħat u l-qtigħ tal-qalb tagħna rigward dak li għandna naghmlu. Minkejja dan irridu nkunu positivi u ottimisti, u naħsbu fuq l-affarijiet li jimlewna u mhux fuq dawk li jkidduna.

Għandna nippruvaw dejjem naħsbu pożittiv kemm jista' ikun għaliex inkella ma nkunx nistgħu nwettqu dak li nixtiequ. Dak li nixtiequ dejjem nistgħu nwettquh billi naghmlu s-sewwa u u nemmnu li Alla hemm biex jgħina. Nitolbu bis-sħiħ sabiex naghfru x'irid minna tassew il-Mulej; b'dan inħossuna li mexjin bi skop f'ħajjitna.

**Ġesu' aħna inhobbuk.
Għinna sabiex b'Fidi assoluta
u Paċenzja sħiħa,
nistennewk, ngħixuk u
nittrasmettuk fil-ħajja tagħna.**

BETLEHEM

Il-‘Belt ta’ David’

fl-Iskrittura Mqaddsa

minn Fr Charles Buttigieg

L-Isem ta’ Betlehem

Il-Belt ta’ Betlehem, il-belt tar-re David, fis-saltna t’isfel, il-perla fl-gholjiet tal-Gudeja. X’hin inharsu lejn il-grajjiet li sehew fiha nistghu nghidu tassew li hija belt onorata, ghalkemm sfortunatament matul l-ahhar elfejn sena sofriet hafna għied u tbatija; u dan sa zmienna.

L-isem Lhudi Beth-lehem, jigifieri ‘Dar tal-Hobz’, għandu l-influwenzi tiegħu mil-lingwi l-oħra semitiċi. Insibu l-isem Feniċju ta’ ‘Bet Lakhmu’, b’riferiment għat-tempju tal-alla pagan Kananew, dak tal-gwerra. Fl-Akkadiku l-kelma ‘lachmo’ kien l-alla tal-fertilita’. L-Għarab isejhulha ‘Beit Lahm’, ‘id-Dar tal-Laħam’. L-isem jista’ jirrifere ukoll għat-tempju tal-alla tal-hobz. Isem bibliku lehor marbut ma’ Betlehem huwa ‘Efrata’ kif naraw f’Ġen 48:7: “fit-triq ta’ Efrata, li hi Betlehem”. L-isem żgur iħabbar dak li kellha tara l-belt fil-milja taż-żmenijiet fejn fiha jitwield il-Hobz Haj li niżel mis-sema u li sar bniedem, ‘laham’, bħalna f’kollox minbarra d-dnub. U proprju hawnhekk, f’dan il-post, li l-Mulej kien ser iwaqqaf it-tinda tiegħu u jgħammar fostna: “U l-Verb sar bniedem u għammar fostna, u aħna rajna l-glorja tiegħu, il-glorja li għandu mill-Missier bħala Ibnu l-waħdieni, mimli bil-grazzja u l-verita`” (Ġw 1:14).

Betlehem tinsab qrib hafna tal-belt ta’ Ġerusalem, madwar 9 km fuq ix-xlokk tagħha u tinsab madwar 780 metru fuq il-livell tal-Baħar Mediterran fil-punent. Illum Betlehem għandha popolazzjoni ta’ madwar 25,000 ruh. Dan l-aħhar kien hemm l-ärkeologu Lhudi Aviram Oshri li hareg bit-teorija ta’ Betlemm fil-Galileja (in-naħa ta’ fuq tal-Palestina). Din is-supposizzjoni malajr mietet, u dan għalfejn milli jidher l-ärkeologu Lhudi nqeda b’din is-supposizzjoni għax ried jakkwista fondi u għall-iskavi u fuq kollox għall-interessi tiegħu.



The square in front of the church of the Nativity in Bethlehem.

Fl-Antik Testament

Fil-Bibbja niltaqgħu b’mod frekwenti ma’ din il-belt magħzula minn Alla biex tilqa’ it-Twelid tal-Feddej. Fl-Antik Testament, fil-ktieb tal-Ġenesi, niltaqgħu ma’ Betlehem bħala l-post fejn mietet Rakela, il-mara tal-Patrijarka Ġakobb u omm Ġużeppe u Benjamin. Fil-fatt f’Betlemm jinsab il-qabar ta’ Rakela mibni fl-1841 minn Sir Moses Montefiore, eżattament f’Gilo f’it il-barra minn Betlehem. Fil-ktieb tal-Imħallfin, il-belt hija ukoll imsemmija għal hafna drabi. Infatti l-levita zagħżugh li kien qaddej ta’ Mika kien minn Betlehem (ara Imħ 17:7-13).

Insibu ukoll l-istorja ta’ Noemi u ta’ żewġha Elimelek li kienu minn Betlehem u li kienu marru Mowab għax kien waqa’ guħ kbir f’Betlehem. Meta Noemi sfat arma u kellha terġa’ tiritorna lejn Betlehem, għet magħha l-mara armla tat-tifel tagħha Kiljon li kien jisimha Rut. F’Betlehem, Rut tilitaqa’ mal-futur żewġha Bogħaž fl-għalqa tal-qamħ. Hekk Rut dahlet fil- ġenerazzjoni tagħmel parti mill-arblu tar-razza ta’ Ġesu’ kif naraw f’Mt 1:16, għax huma kienu l-biżnanniet tar-re David u t-tifel tagħhom Ghobed kien missier

Ġesse, missier David: “Għad toħroġ fergħa miz-zokk ta’ Ġesse u tinbet rimja minn għeruqu” (Is 11:1).

Ir-re David infatti twieled f’din il-belt u għalhekk Betlehem hi imsejha ukoll ‘il-Belt ta’ David’, kif naraw tajjeb fl-Ewwel Ktieb ta’ Samwel, fl-episodju tal-hatra taż-żagħżuġ David bħala l-ikkonsagrat tal-Mulej, fejn jiġi kkonsagrat mill-profeta Samwel f’Betlehem. F’2 Sam 23:14, naraw li l-belt kienet ġiet okkupata mill-Filistin għalix David kellu diffikulta` biex jixrob mill-ilma tal-bir fil-bieb ta’ din il-belt. Fit-2 Kronaki 11:6 naraw lis-sultan Rehobogħam jiffortifika lil Betlehem kif għamel mal-bliet kollha ta’ Ġuda. Meta l-Lhud ġew mehuda għall-eżilju f’Babilonja, minn Rama, il-profeta Ġeremija jimmaġina lil Rakela mill-qabar tagħha fil-qrib, tibki għal dawn uliedha, kif naraw f’Ġer 31:15. Il-belt tissemma mbagħad bħala waħda minn dawk il-bliet li fiha rritornaw il-Lhud mill-eżilju ta’ Babilonja kif insibu f’Nehemija 7:26.

Fl-aħħarnett ma nistgħux ninsew il-profenzija tal-profeta Mikeja, li għex madwar seba’ mitt sena qabel Kristu, fuq Betlehem u dwar it-twelid tal-Messija: “Imma int, Betlehem ta’ Efrata, ċkejknha fost il-familji ta’ Ġuda, minnek għad joħroġi dak li jkun prinċep f’Israel; hu għandu l-bidu tiegħu mill-qodem, sa minn dejjem ta’ dejjem” (Mik 5:1).



Pope Francis praying at the wall which separates Bethlehem from Jerusalem.

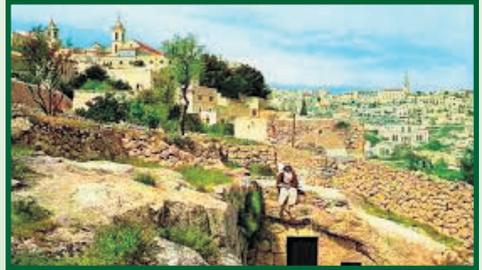
Fil-Ġdid Testament

Huwa proprju li f’din il-belt li l-poplu li kien bil-ġuħ u bil-għatx ra s-salvazzjoni tiegħu għalix tassew id-Dar tal-Hobz’ laqgħet li hdanha l-Kelma Hajja: “Ġara li, meta kienu hemm (f’Betlehem) Marija għalqilha ż-żmien biex teħles u tat lid-dinja l-ewwel iben tagħha; fisqietu u medditu f’maxtura, għax ma kienx hemm post għalihom fil-lukanda” (Lq 2:6-7). Ġrajja negatva marbuta ma’ Betlehem

Hajja Salesjana

fil-Ġdid Testament hija l-qtil tat-trabi innocenti ta’ Betlehem minn Erod meta pprova joqtol lit-tarbija Ġesu`.

Fatt interessanti, huwa li l-familja ta’ San Ġużepp, familja ġejja min-nisel ta’ David, kienet minn Betlehem, għaliex verament id-dar ta’ Ġużeppi kellha tilqa’ il-Hobz’ Haj u Veru. San Ġużepp ikollu l-missjoni sabiex jaqla’ l-hobz’ ta’ kuljum



Countryside near Bethlehem.

sabiex imantni l-Hobz’ ta’ Kuljum’. Għalhekk meta Ċesri Awgustu ordna li jsir ċensiment, San Ġużepp kellu jmur jinkiteb fil-belt tiegħu dik ta’ Betlehem u meta kienu hemm twieled il-Messija: “Ġużeppi ukoll mar mill-Galilija, mill-belt ta’ Nażaret, u tela’ l-Lhudija, fil-belt ta’ David jisimha Betlehem, għax hu kien mid-dar u l-familja ta’ David, biex jinkiteb flimkien ma’ Marija li kienet tqila.” (Lq 2:4-5). San Ġirolmu li kien mid-Dalmazja, għex madwar 25 sena f’Betlehem flimkien ma’ Pawlinjanu u Vincenzu; huwa kien ġie mibgħut mill-Papa Damasus I u hemmhekk qaleb l-Bibbja mil-lingwi oriġinali għal-Latin.

Il-Bażilika tat-Twelid ta’ Kristu huwa għalhekk post mill-iktart għażiż għalina l-insara. Hija kienet ġiet mibnija minn Kostantinu u ommu Santa Elena, taħt is-supervizzjoni tal-Isqof Makarju ta’ Ġerusalem fis-sena 326 W.K., sfat meqruda fis-sena 556 bin-nirien matul l-irvell tas-Samaritani u reġgħet inbniet fis-sena 565 W.K. mill-Imperatur Ġustinjanu I u ġiet restawrata fis-sena 1480 taħt is-saltna ta’ Burgundy. F’April 2002 fit-Tieni Intifada’ il-bażilika kienet taħt assejju għall-39 ġurnata. Quddiem din il-ġrajja hekk kbira tat-twelid tal-Messija, aħna lkoll illum imsejha bħar-rgħajja u l-maġi biex immorru ‘Betlehem’ jiġifieri fid-Dar tal-Mulej, nieħdu sehem fl-Ewkaristija, biex aħna lkoll nadurawh.

SOME CURIOSITIES ABOUT NOVEMBER



Fr. Joe Cini SDB

NOVEMBER is the eleventh month of the year according to the Gregorian calendar, which is used in almost all the world today. It takes its name from *novem*, the Latin word for nine. In the early Roman calendar, November was the ninth month. Because July was named for Julius Caesar and August for Augustus Caesar, the Roman Senate offered to name the eleventh month for Tiberius Caesar. He refused modestly, saying, "What will you do if you have thirteen emperors?" Originally there were 30 days in November, then 29, then 31. From the time of Augustus, it has had 30 days.

Other Names

Few people find November pleasant. The Anglo-Saxons called November 'Wind monath', because it was the time when the cold winds began to blow. They also called it 'Blod monath', because it was the time when cattle were slaughtered for winter food. The poet T.S. Elliot called it 'Sombre November'. Sir Walter Scott, in his long poem *Marmion*, wrote in 1808: November's sky is chill and drear, November's leaf is red and sear (withered)'

Thanksgiving

This holiday's history in North America is rooted in English traditions dating from the Protestant Reformation. It also has aspects of a harvest festival. In the English tradition, days of thanksgiving and special thanksgiving religious services became important during the English Reformation in the reign of Henry VIII and in reaction to the large number of religious holidays on the Catholic calendar. Before 1536 there were 95 Church holidays, plus 52 Sundays, when people were required to attend



church and forego work and sometimes pay for expensive celebrations.

The 1536 reforms reduced the number of Church holidays to 27, but some Puritans, the radical reformers of their age, wished to completely eliminate all Church holidays, including Christmas and Easter. The holidays were to be replaced by specially called Days of Fasting or Days of Thanksgiving, in response to events that the Puritans viewed as acts of special providence. Unexpected disasters or threats of judgement from on high called for Days of Fasting. Special blessings, viewed as coming from God, called for Days of Thanksgiving. For example, Days of Fasting were called on account of drought in 1611, floods in 1613, and plagues in 1604 and 1622. Days of Thanksgiving were called following the victory over the Spanish Armada in 1588 and following the deliverance of Queen Anne in 1705. An unusual annual Day of Thanksgiving began in 1606 following the failure of the Gunpowder Plot in 1605 and developed into Guy Fawkes Day.

The Puritans who emigrated to America took their religious customs with them. Thanksgiving Day is celebrated both in Canada and in USA.



All Saints' Day

This feast is celebrated on 1 November. In the year 835 AD the Roman Catholic Church made 1st November a church holiday to honour

all the saints. This feast day is called All Saints' Day. All Saints' Day used to be known as All Hallows (Hallow being an old word meaning Saint or Holy Person). The feast day actually started the previous evening, the Eve of All Hallows or Hallowe'en.

On Saints' Day, Christians remember all 'men of good will' (saints), great ones and forgotten ones, who have died through the ages. Saints are men and women from all ages and all walks of life, who were outstanding Christians. Some - the martyrs - died for their faith. All of them are honoured by the church.

All Souls' Day

This comes on 2 November. All Saints' Day, together with All Souls' Day are



known collectively as Hallowtide. On All Souls' Day the Roman Catholic Church remembers all those who have died - not just the great and the good, but ordinary man-in-the-street. Families visit graves with bunches of flowers and in church three holy masses may be celebrated by the same priest for the repose of the souls in purgatory.

According to tradition, a pilgrim returning from the Holy Land took refuge on a rocky island during a storm. There he met a hermit, who told him that among the cliffs was an opening to the infernal regions through which flames ascended, and where the groans of the tormented were distinctly audible. The pilgrim told (Saint) Odilo, Abbot of Cluny, who appointed the following day (2 November 998) to be set apart for 'all the dead who have existed from the beginning of the world to the end of time'. The day purposely follows All Saints' Day in order to shift the focus from those in heaven to those in purgatory.

Soul Cakes

Before the Reformation, it was customary for poor Christians to offer prayers for the dead, in return for money or food (soul cakes), from their wealthier neighbours. During the 19th and 20th centuries children would go 'souling' - rather like carol singing - requesting alms or soul cakes. A Soul Cake is like a hot cross bun but without the currants or the cross on top.



A soul, a soul, a soul cake.

Please good missus a soul cake.

An apple, a pear, a plum or a cherry,

Any good thing to make us merry.

Up with your kettles and down with your pans

Give us an answer and we'll be gone.

Little Jack, Jack sat on his gate

Crying for butter to butter his cake,

One for St. Peter, two for St. Paul,

Three for the man who made us all.

The 'Soulers' would go around the houses singing this song and often joined by their old friend, the hobby horse - only at this time of the year, he is called the Hooden Horse. It was believed that All Souls' night when the dead revisited their homes, so lit candles were left out to guide them and meals and wine were left as refreshment.

Martinmas Day

The Feast of St Martin (11th), Martinmas, was a time for celebrations with great feasts and hiring fairs in northern Europe, at which farm labourers would seek new posts. It was also the time when autumn wheat seedling was usually completed in many places, including the south of England, Derbyshire. Here it was the farmer's custom to provide a cakes-and-ale feast for workers. These special cakes were made with seeds and whole grains, and called Hopper Cakes. The traditional meat dish eaten on Martinmas was beef.

Since 1918 the 11th has been commemorated as Armistice Day, and all remnants of the old Martinmas celebrations have disappeared.

Salesian Creed

We believe that God
LOVES the young

We believe that Jesus wants
to **SHARE** His **LIFE** with young people

The **HOLY** Spirit
is present
in and through
them to **build**
an authentic
CHRISTIAN
community

We believe that
AWAITS God
us in the
YOUNG to
offer us the grace
of serving **HIM**

We believe that no young person can be
excluded from our hope and activity

We believe that
in every young person God
has placed the **GEM** of His **NEW** life

Are you being called to the **PRIESTHOOD**

And to the **SALESIAN** way of life?

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

Testmenti

Tista' tghinna fix-xoghol li ahna naghmlu mat-tfal u maż-żgħażgħ foqra billi tiftakar fina fit-testment tiegħek jew tibgħat donazzjoni.

Huwa **bil-ghajnuna ta' nies bhalek** li x-xoghlijiet li għandna madwar id-dinja jibqgħu jagħtu l-frott.

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

Ibgħat il-kontribuzzjonijiet tiegħek lil:

*Fr. Eric Cachia SDB - Amministratur tad-Delegazzjoni
Savio College, Buskett Road, Dingli DGL2702
Tel: 2145 4546*

Borża ta' Studju

X'INHI BORŻA TA' STUDJU?

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

KEMM TRID TAGHTI BIEH TWAQQAF BORŻA TA' STUDJU?

Kapital ta' €600

JEHTIEĠ LI BILFORS TAGHTI S-SOMMA F'DAQQA?

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

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

Le. Jistgħu jiftehemu flimkien iktar minn persuna waħda u kulhadd jagħti sehemu. Iżda min joħroġ waħdu 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 bhala legat lis-Salesjani ta' Don Bosco, is-somma ta' € għall-formazzjoni ta' żagħżuġ Malti fl-istess Soċjetà."

*Dan kollu ġara biex isehh dak li kien
qal il-Mulej permezz tal-profeta, meta qal:
'Ara, ix-xebba tnissel u jkollha iben,
U jsemmuh Ghimmanu-El,'
Li bi lsienna jfisser 'Alla maghna' (Mt. 2,22-23)*



**I-Komunita` Salesjana ta' Malta
flimkien ma' dawk kollha li jghinu
fl-uffiċċju ta' Hajja Salesjana,
jixtiequ lil qarreja kollha u lill-gheżiež taghhom,
Milied u Sena Ġdida mimlijin b'kull barka tal-Mulej.**