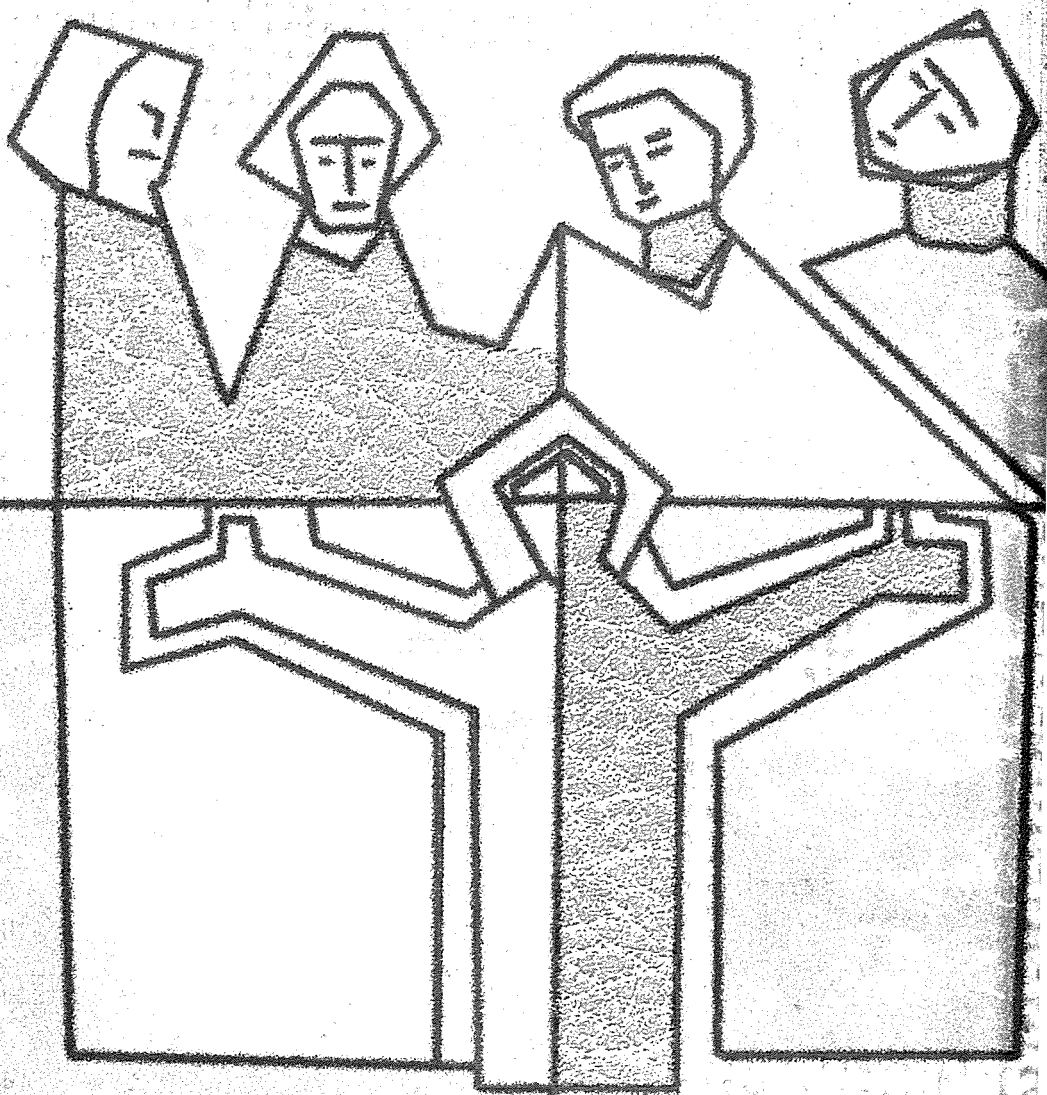


# BULLETIN TA' L-ARĊIDJOĊESI



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# ADDRESS

## of Holy Father to International Congress on Transplants (August 29, 2000)

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Distinguished Ladies and Gentlemen,

1. I am happy to greet all of you at this International Congress, which has brought you together for a reflection on the complex and delicate themes of transplants. I thank Professor Raffaello Cortesini and Professor Oscar Salvatierra for their kind words, and I extend a special greeting to the Italian Authorities present. To all of you I express my gratitude for your kind invitation to take part in this meeting and I very much appreciate the serious consideration you are giving to the moral teaching of the Church. With respect for science and being attentive above all to the law of God, the Church has no other aim but the integral good of the human person.

Transplants are a great step forward in science's service of man, and not a few people today owe their lives to an organ transplant. Increasingly, the technique of transplants has proved to be a valid means of attaining the primary goal of all medicine, the service of human life. That is why in the Encyclical Letter *Evangelium Vitae* I suggested that one way of nurturing a genuine culture of life "is the donation of organs, performed in an ethically acceptable manner, with a view to offering a chance of health and even of life itself to the sick who sometimes have no other hope" (No. 86).

2. As with all human advancement, this particular field of medical science, for all the hope of health and life it offers to many, also presents certain critical issues that need to be examined in the light of a discerning anthropological and ethical reflection. In this area of medical science too the fundamental criterion must be the defence and promotion of the integral good of the human person, in keeping with that unique dignity which is ours by virtue of our humanity. Consequently, it is evident that every medical procedure performed on the human person is subject to

limits: not just the limits of what it is technically possible, but also limits determined by respect for human nature itself, understood in its fullness: "what is technically possible is not for that reason alone morally admissible" (Congregation for the Doctrine of the Faith, *Donum Vitae*, 4).

3. It must first be emphasized, as I observed on another occasion, that every organ transplant has its source in a decision of great ethical value: "the decision to offer without reward a part of one's own body for the health and well-being of another person" (Address to the Participants in a Congress on Organ Transplants, 20 June 1991, No. 3). Here precisely lies the nobility of the gesture, a gesture which is a genuine act of love. It is not just a matter of giving away something that belongs to us but of giving something of ourselves, for "by virtue of its substantial union with a spiritual soul, the human body cannot be considered as a mere complex of tissues, organs and functions ... rather it is a constitutive part of the person who manifests and expresses himself through it" (Congregation for the Doctrine of the Faith, *Donum Vitae*, 3).

Accordingly, any procedure which tends to commercialize human organs or to consider them as items of exchange of trade must be considered morally unacceptable, because to use the body as an "object" is to violate the dignity of the human person. This first point has an immediate consequence of great ethical import: the need for informed consent. The human "authenticity" of such a decisive gesture requires that individuals be properly informed about the processes involved, in order to be in a position to consent or decline in a free and conscientious manner. The consent of relatives has its own ethical validity in the absence of a decision on the part of the donor. Naturally, an analogous consent should be given by the recipients of donated organs.

4. Acknowledgement of the unique dignity of the human person has a further underlying consequence: vital organs which occur singly in the body can be removed only after death, that is from the body of someone who is certainly dead. This requirement is self-evident, since to act otherwise would mean intentionally to cause the death of the donor in disposing of his organs. This gives rise to one of the most debated issues in contemporary bioethics, as well as to serious concerns in the minds of ordinary people. I refer to the problem of ascertaining the fact of death.

When can a person be considered dead with complete certainty? In this regard, it is helpful to recall that the death of the person is a single event, consisting in the total disintegration of that unitary and integrated whole that is the personal self. It results from the separation of the life-principle (or soul) from the corporal reality of the person. The death of the person, understood in this primary sense, is an event which no scientific technique or empirical method can identify directly.

Yet human experience shows that once death occurs certain biological signs inevitably follow, which medicine has learnt to recognize with increasing precision. In this sense, the “criteria” for ascertaining death used by medicine today should not be understood as the technical-scientific determination of the exact moment of a person’s death, but as a scientifically secure means of identifying the biological signs that a person has indeed died.

5. It is a well-known fact that for some time certain scientific approaches to ascertaining death have shifted the emphasis from the traditional cardio-respiratory signs to the so-called “neurological” criterion. Specifically, this consists in establishing, according to clearly determined parameters commonly held by the international scientific community, the complete and irreversible cessation of all brain activity (in the cerebrum, cerebellum and brain stem). This is then considered the sign that the individual organism has lost its integrative capacity. With regard to the parameters used today for ascertaining death – whether the “encephalic” signs or the more traditional cardio-respiratory signs – the Church does not make technical decisions. She limits herself to the Gospel duty of comparing the data offered by medical science with the Christian understanding of the unity of the person, bringing out the similarities and the possible conflicts capable of endangering respect for human dignity.

Here it can be said that the criterion adopted in more recent times for ascertaining the fact of death, namely the complete and irreversible cessation of all brain activity, if rigorously applied, does not seem to conflict with the essential elements of a sound anthropology. Therefore a health-worker professionally responsible for ascertaining death can use these criteria in each individual case as the basis for arriving at that degree of assurance in ethical judgement which moral teaching describes as “moral certainty”. This moral certainty is considered the necessary and

sufficient basis for an ethically correct course of action. Only where such certainty exists, and where informed consent has already been given by the donor or the donor's legitimate representatives, is it morally right to initiate the technical procedures required for the removal of organs for transplant.

6. Another question of great ethical significance is that of the allocation of donated organs through waiting-lists and the assignment of priorities. Despite efforts to promote the practice of organ-donation, the resources available in many countries are currently insufficient to meet medical needs. Hence there is a need to compile waiting-lists for transplants on the basis of clear and properly reasoned criteria. From the moral standpoint, an obvious principle of justice requires that the criteria for assigning donated organs should in no way be "discriminatory" (i.e. based on age, sex, race, religion, social standing, etc.) or "utilitarian" (i.e. based on work capacity, social usefulness, etc.). Instead, in determining who should have precedence in receiving an organ, judgements should be made on the basis of immunological and clinical factors. Any other criterion would prove wholly arbitrary and subjective, and would fail to recognize the intrinsic value of each human person as such, a value that is independent of any external circumstances.

7. A final issue concerns a possible alternative solution to the problem of finding human organs for transplantation, something still very much in the experimental stage, namely xenotransplants, that is, organ transplants from other animal species. It is not my intention to explore in detail the problems connected with this form of intervention. I would merely recall that already in 1956 Pope Pius XII raised the question of their legitimacy. He did so when commenting on the scientific possibility, then being presaged, of transplanting animal corneas to humans. His response is still enlightening for us today: in principle, he stated, for a xenotransplant to be licit, the transplanted organ must not impair the integrity of the psychological or genetic identity of the person receiving it; and there must also be a proven biological possibility that the transplant will be successful and will not expose the recipient to inordinate risk (cf. Address to the Italian Association of Cornea Donors and to Clinical Oculists and Legal Medical Practitioners, 14 May 1956).

8. In concluding, I express the hope that, thanks to the work of so many generous and highly-trained people, scientific and technological research in the field of transplants will continue to progress, and extend to experimentation with new therapies which can replace organ transplants, as some recent developments in prosthetics seem to promise. In any event, methods that fail to respect the dignity and value of the person must always be avoided. I am thinking in particular of attempts at human cloning with a view to obtaining organs for transplants: these techniques, insofar as they involve the manipulation and destruction of human embryos, are not morally acceptable, even when their proposed goal is good in itself.

Science itself points to other forms of therapeutic intervention which would not involve cloning or the use of embryonic cells, but rather would make use of stem cells taken from adults. This is the direction that research must follow if it wishes to respect the dignity of each and every human being, even at the embryonic stage. In addressing these varied issues, the contribution of philosophers and theologians is important. Their careful and competent reflection on the ethical problems associated with transplant therapy can help to clarify the criteria for assessing what kinds of transplants are morally acceptable and under what conditions, especially with regard to the protection of each individual's personal identity.

I am confident that social, political and educational leaders will renew their commitment to fostering a genuine culture of generosity and solidarity. There is a need to instil in people's heart, especially in the hearts of the young, a genuine and deep appreciation of the need for brotherly love, a love that can find expression in the decision to become an organ donor.

May the Lord sustain each one of you in your work, and guide you in the service of authentic human progress. I accompany this wish with my Blessing.

(Official Text)

## DECLARATION "DOMINUS JESUS"

### On the Unicity and Salvific Universality of Jesus Christ and the Church

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#### Introduction

1. The Lord Jesus, before ascending into heaven, commanded his disciples to proclaim the Gospel to the whole world and to baptize all nations: "Go into the whole world and proclaim the Gospel to every creature. He who believes and is baptized will be saved; he who does not believe will be condemned" (Mk 16:15-16); "All power in heaven and on earth has been given to me. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the world" (Mt 28:18-20; cf. Lk 24:46-48; Jn 17:18,20,21; Acts 1:8).

The Church's universal mission is born from the command of Jesus Christ and is fulfilled in the course of the centuries in the proclamation of the mystery of God, Father, Son, and Holy Spirit, and the mystery of the incarnation of the Son, as saving event for all humanity. The fundamental contents of the profession of the Christian faith are expressed thus: "I believe in one God, the Father, Almighty, maker of heaven and earth, of all that is, seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us men and for our salvation, he came down from heaven: by the power of the Holy Spirit he became incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is

worshipped and glorified. He has spoken through the prophets. I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come".<sup>1</sup>

2. In the course of the centuries, the Church has proclaimed and witnessed with fidelity to the Gospel of Jesus. At the close of the second millennium, however, this mission is still far from complete.<sup>2</sup> For that reason, Saint Paul's words are now more relevant than ever: "Preaching the Gospel is not a reason for me to boast; it is a necessity laid on me: woe to me if I do not preach the Gospel!" (1 Cor 9:16). This explains the Magisterium's particular attention to giving reasons for and supporting the evangelizing mission of the Church, above all in connection with the religious traditions of the world.<sup>3</sup>

In considering the values which these religions witness to and offer humanity, with an open and positive approach, the Second Vatican Council's Declaration on the relation of the Church to non-Christian religions states: "The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and teachings, which, although differing in many ways from her own teaching, nonetheless often reflect a ray of that truth which enlightens all men".<sup>4</sup> Continuing in this line of thought, the Church's proclamation of Jesus Christ, "the way, the truth, and the life" (Jn 14:6), today also makes use of the practice of inter-religious dialogue. Such dialogue certainly does not replace, but rather accompanies the *missio ad gentes*, directed toward that "mystery of unity", from which "it follows that all men and women who are saved share, though differently, in the same mystery of salvation in Jesus Christ through his Spirit".<sup>5</sup> Inter-religious dialogue, which is part of the Church's evangelizing mission,<sup>6</sup> requires an attitude of understanding and a relationship of mutual knowledge and reciprocal enrichment, in obedience to the truth and with respect for freedom.<sup>7</sup>

3. In the practice of dialogue between the Christian faith and other religious traditions, as well as in seeking to understand its theoretical basis more deeply, new questions arise that need to be addressed through pursuing new paths of research, advancing proposals, and suggesting

ways of acting that call for attentive discernment. In this task, the present Declaration seeks to recall to Bishops, theologians, and all the Catholic faithful, certain indispensable elements of Christian doctrine, which may help theological reflection in developing solutions consistent with the contents of the faith and responsive to the pressing needs of contemporary culture.

The expository language of the Declaration corresponds to its purpose, which is not to treat in a systematic manner the question of the unicity and salvific universality of the mystery of Jesus Christ and the Church, nor to propose solutions to questions that are matters of free theological debate, but rather to set forth again the doctrine of the Catholic faith in these areas, pointing out some fundamental questions that remain open to further development, and refuting specific positions that are erroneous or ambiguous. For this reason, the Declaration takes up what has been taught in previous Magisterial documents, in order to reiterate certain truths that are part of the Church's faith.

4. The Church's constant missionary proclamation is endangered today by relativistic theories which seek to justify religious pluralism, not only *de facto* but also *de iure* (or in principle). As a consequence, it is held that certain truths have been superseded; for example, the definitive and complete character of the revelation of Jesus Christ, the nature of Christian faith as compared with that of belief in other religions, the unspired nature of the books of Sacred Scripture, the personal unity between the Eternal Word and Jesus of Nazareth, the unity of the economy of the Incarnate Word and the Holy Spirit, the unicity and salvific universality of the mystery of Jesus Christ, the universal salvific mediation of the Church, the inseparability – while recognizing the distinction – of the kingdom of God, the kingdom of Christ, and the Church, and the subsistence of the one Church of Christ in the Catholic Church.

The roots of these problems are to be found in certain presuppositions of both a philosophical and theological nature, which hinder the understanding and acceptance of the revealed truth. Some of these can be mentioned: the conviction of the elusiveness and inexpressibility of divine truth, even by Christian revelation; relativistic attitudes toward truth itself, according to which what is true for some would not be true for others; the radical opposition posited between the logical mentality of the West

and the symbolic mentality of the East; the subjectivism which, by regarding reason as the only source of knowledge, becomes incapable of raising its “gaze to the heights, not daring to rise to the truth of being”;<sup>8</sup> the difficulty in understanding and accepting the presence of definitive and eschatological events in history; the metaphysical emptying of the historical incarnation of the Eternal Logos, reduced to a mere appearing of God in history; the eclecticism of those who, in theological research, uncritically absorb ideas from a variety of philosophical and theological contexts without regard for consistency, systematic connection, or compatibility with Christian truth; finally, the tendency to read and to interpret Sacred Scripture outside the Tradition and Magisterium of the Church.

On the basis of such presuppositions, which may evince different nuances, certain theological proposals are developed – at times presented as assertions, and at times as hypotheses – in which Christian revelation and the mystery of Jesus Christ and the Church lose their character of absolute truth and salvific universality, or at least shadows of doubt and uncertainty are cast upon them.

## **I. The Fullness and Definitiveness of the Revelation of Jesus Christ**

5. As a remedy for this relativistic mentality, which is becoming ever more common, it is necessary above all to reassert the definitive and complete character of the revelation of Jesus Christ. In fact, it must be firmly believed that, in the mystery of Jesus Christ, the Incarnate Son of God, who is “the way, the truth, and the life” (Jn 14:6), the full revelation of divine truth is given: “No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him” (Mt 11:27); “No one has ever seen God; God the only Son, who is in the bosom of the Father, has revealed him” (Jn 1:18); “For in Christ the whole fullness of divinity dwells in bodily form” (Col 2:9-10).

Faithful to God’s word, the Second Vatican Council teaches: “By this revelation then, the deepest truth about God and the salvation of man shines forth in Christ, who is at the same time the mediator and the fullness

of all revelation".<sup>9</sup> Furthermore, "Jesus Christ, therefore, the World made flesh, sent "as a man to men", "speaks the words of God" (Jn 3:34), and completes the work of salvation which his Father gave him to do (cf. Jn 5:36; 17:4). To see Jesus is to see his Father (cf. Jn 14:9). For this reason, Jesus perfected revelation by fulfilling it through his whole work of making himself present and manifesting himself: through his words and deeds, his signs and wonders, but especially through his death and glorious resurrection from the dead and finally with the sending of the Spirit of truth, he completed and perfected revelation and confirmed it with divine testimony. ... The Christian dispensation, therefore, as the new and definitive covenant, will never pass away, and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ (cf. 1 Tim 6:14 and Tit 2:13).<sup>10</sup>

Thus, the Encyclical *Redemptoris missio* calls the Church once again to the task of announcing the Gospel as the fullness of truth: "In this definitive Word of his revelation, God has made himself known in the fullest possible way. He has revealed to mankind who he is. This definitive self-revelation of God is the fundamental reason why the Church is missionary by her very nature. She cannot do other than proclaim the Gospel, that is, the fullness of the truth which God has enabled us to know about himself".<sup>11</sup> Only the revelation of Jesus Christ, therefore, "introduces into our history a universal and ultimate truth which stirs the human mind to ceaseless effort".<sup>12</sup>

6. Therefore, the theory of the limited, incomplete, or imperfect character of the revelation of Jesus Christ, which would be complementary to that found in other religions, is contrary to the Church's faith. Such a position would claim to be based on the notion that the truth about God cannot be grasped and manifested in its globality and completeness by any historical religion, neither by Christianity nor by Jesus Christ.

Such a position is in radical contradiction with the foregoing statements of Catholic faith according to which the full and complete revelation of the salvific mystery of God is given in Jesus Christ. Therefore, the words, deeds, and entire historical event of Jesus, though limited as human realities, have nevertheless the divine Person of the Incarnate Word, "true God and true man"<sup>13</sup> as their subject. For this reason, they possess in themselves the definitiveness and completeness of the revelation of God's

salvific ways, even if the depth of the divine mystery in itself remains transcendent and inexhaustible. The truth about God is not abolished or reduced because it is spoken in human language; rather, it is unique, full, and complete, because he who speaks and acts is the Incarnate Son of God. Thus, faith requires us to profess that the World made flesh, in his entire mystery, who moves from incarnation to glorification, is the source, participated but real, as well as the fulfilment of every salvific revelation of God to humanity,<sup>14</sup> and that the Holy Spirit, who is Christ's Spirit, will teach this "entire truth" (Jn 16:13) to the Apostles and, through them, to the whole Church.

7. The proper response to God's revelation is "the obedience of faith" (Rom 16:26; cf. Rom 1:5; 2 Cor 10:5-6) by which man freely entrusts his entire self to God, offering "the full submission of intellect and will to God who reveals" and freely assenting to the revelation given by him".<sup>15</sup> Faith is a gift of grace: "in order to have faith, the grace of God must come first and give assistance; there must also be the interior helps of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and gives "to everyone joy and ease in assenting to and believing in the truth".<sup>16</sup>

The obedience of faith implies acceptance of the truth of Christ's revelation, guaranteed by God, who is Truth itself:<sup>17</sup> "Faith is first of all a personal adherence of man to God. At the same time, and inseparably, it is a free assent to the whole truth that God has revealed".<sup>18</sup> Faith, therefore, as "a gift of God" and as "a supernatural virtue infused by him",<sup>19</sup> involves a dual adherence: to God who reveals and to the truth which he reveals, out of the trust which one has in him who speaks. Thus, "we must believe in no one but God: the Father, the Son and the Holy Spirit".<sup>20</sup>

For this reason, the distinction between theological faith and belief in the other religions, must be firmly held. If faith is the acceptance in grace of revealed truth, which "makes it possible to penetrate the mystery in a way that allows us to understand it coherently",<sup>21</sup> then belief, in the other religions, is that sum of experience and thought that constitutes the human treasury of wisdom and religious aspiration, which man in his search for truth has conceived and acted upon in his relationship to God and the Absolute.<sup>22</sup>

This distinction is not always borne in mind in current theological reflection. Thus, theological faith (the acceptance of the truth revealed by the One and Triune God) is often identified with belief in other religions which is religious experience still in search of the absolute truth and still lacking assent to God who reveals himself. This is one of the reasons why the differences between Christianity and the other religions tend to be reduced at times to the point of disappearance.

8. The hypothesis of the inspired value of the sacred writings of other religions is also put forward. Certainly, it must be recognized that there are some elements in these texts which may be *de facto* instruments by which countless people throughout the centuries have been and still are able today to nourish and maintain their life-relationship with God. Thus, as noted above, the Second Vatican Council, in considering the customs, precepts, and teachings of the other religions, teaches that "although differing in many ways from her own teaching, these nevertheless often reflect a ray of that truth which enlightens all men".<sup>23</sup>

The Church's tradition, however, reserves the designation of inspired texts to the canonical books of the Old and New Testaments, since these are inspired by the Holy Spirit.<sup>24</sup> Taking up this tradition, the Dogmatic Constitution on Divine Revelation of the Second Vatican Council states: "For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and New Testaments, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit (cf. Jn 20:31; 2 Tim 3:16; 2 Pet 1:19-21; 3:15-16), they have God as their author, and have been handed on as such to the Church herself".<sup>25</sup> These books "firmly, faithfully, and without error, teach that truth which God, for the sake of our salvation, wishes to see confided to the Sacred Scriptures".<sup>26</sup>

Nevertheless, God, who desires to call all peoples to himself in Christ and to communicate to them the fullness of his revelation and love, "does not fail to make himself present in many ways, not only to individuals, but also to entire peoples through their spiritual riches, of which their religions are the main and essential expression even when they contain "gaps, insufficiencies and errors".<sup>27</sup> Therefore, the sacred books of other religions, which in actual fact do direct and nourish the existence of their followers, receive from the mystery of Christ the elements of goodness and grace which they contain

## II. The Incarnate Logos and the Holy Spirit in the Work of Salvation

9. In contemporary theological reflection there often emerges an approach to Jesus of Nazareth that considers him a particular, finite, historical figure, who reveals the divine not in an exclusive way, but in a way complementary with other revelatory and salvific figures. The Infinite, the Absolute, the Ultimate Mystery of God would thus manifest itself to humanity in many ways and in many historical figures: Jesus of Nazareth would be one of these. More concretely, for some, Jesus would be one of the many faces which the Logos has assumed in the course of time to communicate with humanity in a salvific way.

Furthermore, to justify the universality of Christian salvation as well as the facts of religious pluralism, it has been proposed that there is an economy of the eternal Word that is valid also outside the Church and is unrelated to her, in addition to an economy of the incarnate Word. The first would have a greater universal value than the second, which is limited to Christians, though God's presence would be more full in the second.

10. These theses are in profound conflict with the Christian faith. The doctrine of faith must be firmly believed which proclaims that Jesus of Nazareth, son of Mary, and he alone, is the Son and the Word of the Father. The Word, which "was in the beginning with God" (Jn 1:2) is the same as he who "became flesh" (Jn 1:14). In Jesus, "the Christ, the Son of the living God" (Mt 16:16), "the whole fullness of divinity dwells in bodily form" (Col 2:9). He is the "only begotten Son of the Father, who is in the bosom of the Father" (Jn 1:18), his "beloved Son, in whom we have redemption. ... In him the fullness of God was pleased to dwell, and through him, God was pleased to reconcile all things to himself, on earth and in the heavens, making peace by the blood of his Cross" (Col 1:13-14; 19-20).

Faithful to Sacred Scripture and refuting erroneous and reductive interpretations, the First Council of Nicaea solemnly defined its faith in: "Jesus Christ, the Son of God, the only begotten generated from the Father, that is, from the being of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in being with the Father, through whom all things were made, those in heaven and those

on earth. For us men and for our salvation, he came down and became incarnate, was made man, suffered, and rose again on the third day. He ascended to the heavens and shall come again to judge the living and the dead”.<sup>28</sup> Following the teachings of the Fathers of the Church, the Council of Chalcedon also professed: “the one and the same Son, our Lord Jesus Christ, the same perfect in divinity and perfect in humanity, the same truly God and truly man ..., one in being with the Father according to the divinity and one in being with us according to the humanity ..., begotten of the Father before the ages according to the divinity and, in these last days, for us and our salvation, of Mary, the Virgin Mother of God, according to the humanity”.<sup>29</sup>

For this reason, the Second Vatican Council states that Christ “the new Adam ...” image of the invisible God’ (Col 1:15) is himself the perfect man who has restored that likeness to God in the children of Adam which had been disfigured since the first sin. ... As an innocent lamb he merited life for us by his blood which he freely shed. In him God reconciled us to himself and to one another, freeing us from the bondage of the devil and of sin, so that each one of could say with the apostle: the Son of God “loved me and gave himself up for me” (Gal 2:20).<sup>30</sup>

In this regard, John Paul II has explicitly declared: “To introduce any sort of separation between the Word and Jesus Christ is contrary to the Christian faith ... Jesus is the Incarnate Word → a single and indivisible person ... Christ is none other than Jesus of Nazareth he is the Word of God made man for the salvation of all. ... In the process of discovering and appreciating the manifold gifts – especially the spiritual treasures – that God has bestowed on every people, we cannot separate those gifts from Jesus Christ, who is at the centre of God’s plan of salvation”.<sup>31</sup>

It is likewise contrary to the Catholic faith to introduce a separation between the salvific action of the Word as such and that of the Word made man. With the incarnation, all the salvific actions of the Word of God are always done in unity with the human nature that he has assumed for the salvation of all people. The one subject which operates in the two natures, human and divine, is the single person of the Word.<sup>32</sup>

Therefore, the theory which would attribute, after the incarnation as well, a salvific activity to the Logos as such in his divinity exercised “in addition to” or “beyond” the humanity of Christ, is not compatible with the Catholic faith.<sup>33</sup>

11. Similarly, the doctrine of faith regarding the unicity of the salvific economy willed by the One and Triune God must be firmly believed, at the source and centre of which is the mystery of the incarnation of the Word, mediator of divine grace on the level of creation and redemption (cf. Col 1:15-20), he who recapitulates all things (cf. Eph 1:10), he “whom God has made our wisdom, our righteousness, and sanctification and redemption” (1 Cor 1:30). In fact, the mystery of Christ has its own intrinsic unity, which extends from the eternal choice in God to the parousia: “he [the father] chose us in Christ before the foundation of the world to be holy and blameless before him in love: (Eph 1:4); “In Christ we are heirs, having been destined according to the purpose of him who accomplishes all things according to his counsel and will” (Eph 1:11); “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first born among many brothers; those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified” (Rom 8:29-30).

The Church’s Magisterium, faithful to divine revelation, reasserts that Jesus Christ is the mediator and the universal redeemer: “The Word of God, through whom all things were made, was made flesh, so that as perfect man he could save all men and sum up all things in himself. The Lord ... is he whom the Father raised from the dead, exalted and placed at his right hand, constituting him judge on the living and the dead”.<sup>34</sup> This salvific mediation implies also the unicity of the redemptive sacrifice of Christ, eternal high priest (cf. Heb 6:20; 9:11; 10:12-14).

12. There are also those who propose the hypothesis of an economy of the Holy Spirit with a more universal breadth than that of the Incarnate Word, crucified and risen. This position also is contrary to the Catholic faith, which, on the contrary, considers the salvific incarnation of the Word as a trinitarian event. In the New Testament, the mystery of Jesus, the Incarnate Word, constitutes the place of the Holy Spirit’s presence as well as the principle of the Spirit’s effusion on humanity, not only in messianic times (cf. Acts 2:32-36; Jn 7:39, 20:22; 1 Cor 15:45), but also prior to his coming in history (cf. 1 Cor 10:4; 1 Pet 1:10-12).

The Second Vatican Council has recalled to the consciousness of the Church’s faith this fundamental truth. In presenting the Father’s salvific

plan for all humanity, the Council closely links the mystery of Christ from its very beginnings with that of the Spirit.<sup>35</sup> The entire work of building the Church by Jesus Christ the Head, in the course of the centuries, is seen as an action which he does in communion with his Spirit.<sup>36</sup>

Furthermore, the salvific action of Jesus Christ, with and through his Spirit, extends beyond the visible boundaries of the Church to all humanity. Speaking of the paschal mystery, in which Christ even now associates the believer to himself in a living manner in the Spirit and gives him the hope of resurrection, the Council states: "All this holds true not only for Christians but also for all men of good will in whose hearts grace is active invisibly. For since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the paschal mystery".<sup>37</sup>

Hence, the connection is clear between the salvific mystery of the Incarnate Word and that of the Spirit, who actualizes the salvific efficacy of the Son made man in the lives of all people, called by God to a single goal, both those who historically preceded the Word made man, and those who live after his coming history: the Spirit of the Father, bestowed abundantly by the Son, is the animator of all (cf. Jn 3:34). Thus, the recent Magisterium of the Church has firmly and clearly recalled the truth of single divine economy: "The Spirit's presence and activity affect not only individuals but also society and history, peoples, cultures and religions. ... The Risen Christ "is now at work in human hearts through the strength of his Spirit". ... Again, it is the Spirit who sows the "seeds of the word" present in various customs and cultures, preparing them for full maturity in Christ".<sup>38</sup> While recognizing the historical-salvific function of the Spirit in the whole universe and in the entire history of humanity,<sup>39</sup> the Magisterium states: "This is the same Spirit who was at work in the incarnation and in the life, death, and resurrection of Jesus and who is at work in the Church. He is therefore not an alternative to Christ nor does he fill a sort of void which is sometimes suggested as existing between Christ and the Logos. Whatever the Spirit brings about in human hearts and in the history of peoples, in cultures and religions, serves as a preparation for the Gospel and can only be understood in reference to Christ, the World who took flesh by the power of the Spirit "so that as perfectly human he would save all human beings and sum up all things".<sup>40</sup>

In conclusion, the action of the Spirit is not outside or parallel to the action of Christ. There is only one salvific economy of the One and Triune God, realized in the mystery of the incarnation, death, and resurrection of the Son of God, actualized with the cooperation of the Holy Spirit, and extended in its salvific value to all humanity and to the entire universe: “No one, therefore, can enter into communion with God except through Christ, by the working of the Holy Spirit”.<sup>41</sup>

### **III. Unicity and Universality of the Salvific Mystery of Jesus Christ**

13. The thesis which denies the unicity and salvific universality of the mystery of Jesus Christ is also put forward. Such a position has no biblical foundation. In fact, the truth of Jesus Christ, Son of God, Lord and only Saviour, who through the event of his incarnation, death and resurrection has brought the history of salvation to fulfilment, and which has in him its fullness and centre, must be firmly believed as a constant element of the Church's faith.

The New Testament attests to this fact with clarity: “The Father has sent his Son as the Saviour of the world” (1 Jn 4:14); “Behold the Lamb of God who takes away the sin of the world” (Jn 1:29). In his discourse before the Sanhedrin, Peter, in order to justify the healing of a man who was crippled from birth, which was done in the name of Jesus (cf. Acts 3:1-8), proclaims: “There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). St. Paul adds, moreover, that Jesus Christ “is Lord of all”, “judge of the living and the dead”, and thus “whoever believes in him receives forgiveness of sins through his name” (Acts 10:36,42,43).

Paul, addressing himself to the community of Corinth, writes: “Indeed, even though there may be so-called gods in heaven or on earth – as in fact there are many gods and many lords – yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (1 Cor 8:5-6). Furthermore, John the Apostle states: “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. God did not send his Son into the world

to condemn the world, but in order that the world might be saved through him” (Jn 3:16-17). In the New Testament, the universal salvific will of God is closely connected to the sole mediation of Christ: “[God] desires all men to be saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and men, the man Jesus Christ, who gave himself as a ransom for all” (1 Tim 2:4-6).

It was in the awareness of the one universal gift of salvation offered by the Father through Jesus Christ in the Spirit (cf. Eph 1:3-14), that the first Christians encountered the Jewish people, showing them the fulfilment of salvation that went beyond the Law and, in the same awareness, they confronted the pagan world of their time, which aspired to salvation through a plurality of saviours. This inheritance of faith has been recalled recently by the Church’s Magisterium: “The Church believes that Christ, who died and was raised for the sake of all (cf. 2 Cor 5:15) can, through his Spirit, give man the light and the strength to be able to respond to his highest calling, nor is there any other name under heaven given among men by which they can be saved (cf. Acts 4:12). The Church likewise believes that the key, the centre, and the purpose of the whole of man’s history is to be found in its Lord and Master”.<sup>42</sup>

14. It must therefore be firmly believed as a truth of Catholic faith that the universal salvific will of the One and Triune God is offered and accomplished once for all in the mystery of the incarnation, death, and resurrection of the Son of God.

Bearing in mind this article of faith, theology today, in its reflection on the existence of other religious experiences and on their meaning in God’s salvific plan, is invited to explore if and in what way the historical figures and positive elements of these religions may fall within the divine plan of salvation. In this undertaking, theological research has a vast field of work under the guidance of the Church’s Magisterium. The Second Vatican Council, in fact, has stated that: “the unique mediation of the Redeemer does not exclude, but rather gives rise to a manifold cooperation which is but a participation in this one source”.<sup>43</sup> The content of this participated mediation should be explored more deeply, but must remain always consistent with the principle of Christ’s unique mediation: “Although participated forms of mediation of different kinds and degrees are not excluded, they acquire meaning and value only from Christ’s own

mediation, and they cannot be understood as parallel or complementary of his".<sup>44</sup> Hence, these solutions that propose a salvific action of God beyond the unique mediation of Christ would be contrary to Christian and Catholic faith.

15. Not infrequently it is proposed that theology should avoid the use of terms like "unicity", "universality", and "absoluteness", which give the impression of excessive emphasis on the significance and value of the salvific event of Jesus Christ in relation to other religions. In reality, however, such language is simply being faithful to revelation, since it represents a development of the sources of the faith themselves. From the beginning, the community of believers has recognized in Jesus a salvific value such that he alone, as Son of God made man, crucified and risen, by the mission received from the Father and in the power of the Holy Spirit, bestows revelation (cf. Mt 11:27) and divine life (cf. Jn 1:12; 5:25-26; 17:2) to all humanity and to every person.

In this sense, one can and must say that Jesus Christ has a significance and a value for the human race and its history, which are unique and singular, proper to him alone, exclusive, universal, and absolute. Jesus is, in fact, the Word of God made man for the salvation of all. In expressing this consciousness of faith, the Second Vatican Council teaches: "The Word of God, through whom all things were made, was made flesh, so that as perfect man he could save all men and sum up all things in himself. The Lord is the goal of human history, the focal point of the desires of history and civilization, the centre of mankind, the joy of all hearts, and the fulfilment of all inspirations. It is he whom the Father raised from the dead, exalted and placed at his right hand, constituting him judge of the living and the dead".<sup>45</sup> "It is precisely this uniqueness of Christ which gives him an absolute and universal significance whereby, while belonging to history, he remains history's centre and goal: 'I am the Alpha and the Omega, the first and the last, the beginning and the end' (Rev 22:13)".<sup>46</sup>

#### **IV. Unicity and Unity of the Church**

16. The Lord Jesus, the only Saviour, did not only establish a simple community of disciples, but constituted the Church as a salvific mystery:

he himself is in the Church and the Church is in him (cf. Jn 15:1ff.; Gal 3:28; Eph 4:15-16; Acts 9:5). Therefore, the fullness of Christ's salvific mystery belongs also to the Church, inseparably united to her Lord. Indeed, Jesus Christ continues his presence and his work of salvation in the Church and by means of the Church (cf. Col 1:24-27),<sup>47</sup> which is his body (cf. 1 Cor 12:12-13,27; Col 1:18).<sup>48</sup> And thus, just as the head and members of a living body, though not identical, are inseparable, so too Christ and the Church can neither be confused nor separated, and constitute a single "whole Christ".<sup>49</sup> This same inseparability is also expressed in the New Testament by the analogy of the Church as the Bride of Christ (cf. 2 Cor 11:2; Eph 5:25-29; Rev 21:2,9).<sup>50</sup>

Therefore, in connection with the unicity and universality of the salvific mediation of Jesus Christ, the unicity of the Church founded by him must be firmly believed as a truth of Catholic faith. Just as there is one Christ, so there exists a single body of Christ, a single Bride of Christ: "a single Catholic and apostolic Church".<sup>51</sup> Furthermore, the promises of the Lord that he would not abandon his Church (cf. Mt 16:18; 28:20) and that he would guide her by his Spirit (cf. Jn 16:13) mean, according to Catholic faith, that the unicity and the unity of the Church – like everything that belongs to the Church's integrity – will never be lacking.<sup>52</sup>

The Catholic faithful are required to profess that there is an historical continuity – rooted in the apostolic succession<sup>53</sup> – between the Church founded by Christ and the Catholic Church: "This is the single Church of Christ ... which our Saviour, after his resurrection, entrusted to Peter's pastoral care (cf. Jn 21:27), commissioning him and the other Apostles to extend and rule her (cf. Mt 28:18ff.), erected for all ages as "the pillar and mainstay of the truth" (1 Tim 3:15). This Church, constituted and organized as a society in the present world, subsists in [*subsistit in*] the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him".<sup>54</sup> With the expression *subsistit in*, the Second Vatican Council sought to harmonize two doctrinal statements: on the one hand, that Church of Christ, despite the division which exists among Christians, continues to exist fully only in the Catholic Church, and on the other hand, that "outside of her structure, many elements can be found of sanctification and truth",<sup>55</sup> that is, in those Churches and ecclesial communities which are not yet in full communion with the Catholic Church.<sup>56</sup> But with respect to these, it needs to be stated that "they derive

their efficacy from the very fullness of grace and truth entrusted to the Catholic Church”.<sup>57</sup>

17. Therefore, there exists a single Church of Christ, which subsists in the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him.<sup>58</sup> The Churches which, while not existing in perfect communion with the Catholic Church, remain united to her by means of the closest bonds, that is, by apostolic succession and a valid Eucharist, are true particular Churches.<sup>59</sup> Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church.<sup>60</sup>

On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery,<sup>61</sup> are not Churches in the proper sense; however, those who are baptized in these communities are, by Baptism, incorporated in Christ and thus are in a certain communion, albeit imperfect, with the Church.<sup>62</sup> Baptism in fact tends *per se* toward the full development of life in Christ, through the integral profession of faith, the Eucharist, and full communion in the Church.<sup>63</sup>

“The Christian faithful are therefore not permitted to imagine that the Church of Christ is nothing more than a collection – divided, yet in some way one – of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ nowhere really exists, and must be considered only as a goal which all Churches and ecclesial communities; nor are they free to hold that today the Church of Christ nowhere really exists, and must be considered only as a goal which all Churches and ecclesial communities must strive to reach”.<sup>64</sup> In fact, “the elements of this already-given Church exist, joined together in their fullness in the Catholic Church and, without this fullness, in the other communities”.<sup>65</sup> “Therefore, these separated Churches and communities as such, though we believe they suffer from defects, have by no means been deprived of significance and importance in the mystery of salvation. For the spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church”.<sup>66</sup>

The lack of unity among Christians is certainly a wound for the Church not in the sense that she is deprived of her unity, but “in that it hinders the complete fulfilment of her universality in history”.<sup>67</sup>

## V. The Church: Kingdom of God and Kingdom of Christ

18. The mission of the Church is “to proclaim and establish among all peoples the kingdom of Christ and of God, and she is on earth, the seed and the beginning of that kingdom”.<sup>68</sup> On the one hand, the Church is “a sacrament – that is, sign and instrument of intimate union with God and of unity of the entire human race”.<sup>69</sup> She is therefore the sign and instrument of the kingdom; she is called to announce and to establish the kingdom. On the other hand, the Church is the “people gathered by the unity of the Father, the Son and the Holy Spirit”;<sup>70</sup> she is therefore “the kingdom of Christ already present in mystery”<sup>71</sup> and constitutes its seed and beginning. The kingdom of God, in fact, has an eschatological dimension: it is a reality present in time, but its full realization will arrive only with the completion or fulfilment of history.<sup>72</sup>

The meaning of the expressions kingdom of heaven, kingdom of God, and kingdom of Christ in Sacred Scripture and the Fathers of the Church, as well as in the documents of the Magisterium, is not always exactly the same, nor is their relationship to the Church, which is a mystery that cannot be totally contained by a human concept. Therefore, there can be various theological explanations of these terms. However, none of these possible explanations can deny or empty in any way the intimate connection between Christ, the kingdom, and the Church. In fact, the kingdom of God which we know from revelation, “cannot be detached either from Christ or from the Church. ... If the kingdom is separated from Jesus, it is no longer the kingdom of God which he revealed. The result is a distortion of the meaning of the kingdom, which runs the risk of being transformed into a purely human or ideological goal and a distortion of the identity of Christ, who no longer appears as the Lord to whom everything must one day be subjected (cf. 1 Cor 15:27). Likewise, one may not separate the kingdom from the Church. It is true that the Church is not an end unto herself, since she is ordered toward the kingdom of God, of which he is the seed, sign and instrument. Yet, while remaining

distance from Christ and the kingdom, the Church is indissolubly united to both".<sup>73</sup>

19. To state the inseparable relationship between Christ and the kingdom is not to overlook the fact that the kingdom of God – even if considered in its historical phase – is not identified with the Church in her visible and social reality. In fact, “the action of Christ and the Spirit outside the Church’s visible boundaries” must not be excluded.<sup>74</sup> Therefore, one must also bear in mind that “the kingdom is the concern of everyone: individuals, society and the world. Working for the kingdom means acknowledging and promoting God’s activity, which is present in human history and transforms it. Building the kingdom means working for liberation from evil in all its forms. In a word, the kingdom of God is the manifestation and the realization of God’s plan of salvation in all its fullness”.<sup>75</sup>

In considering the relationship between the kingdom of God, the kingdom of Christ, and the Church, it is necessary to avoid one-sided accentuations, as is the case with those “conceptions which deliberately emphasize the kingdom and which describe themselves as “kingdom centred.” They stress the image of a Church which is not concerned about herself, but which is totally concerned with bearing witness to and serving the kingdom. It is a “Church for others,” just as Christ is the “man for others”. ... Together with positive aspects, these conceptions often reveal negative aspects as well. First, they are silent about Christ: the kingdom of which they speak is “theocentrically” based, since according to them, Christ cannot be understood by those who lack Christian faith, whereas different peoples, cultures, and religions are capable of finding common ground in the one divine reality, by whatever name it is called. For the same reason, they put great stress on the mystery of creation, which is reflected in the diversity of cultures and beliefs, but they keep silent about the mystery of redemption. Furthermore, the kingdom, as they understand it, ends up either leaving very little room for the Church or undervaluing the Church in reaction to a presumed “ecclesiocentrism” of the past and because they consider the Church herself only a sing, for that matter a sing not without ambiguity”.<sup>76</sup> These thesis are contrary to Catholic faith because they deny the unicity of the relationship which Christ and the Church have with the kingdom of God.

## VI. The Church and the Other Religions in Relation to Salvation

20. From what has been stated above, some points follow that are necessary for theological reflection as it explores the relationship of the Church and the other religions to salvation. Above all else, it must be firmly believed that “the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and baptism (cf. Mk 16:16; Jn 3:5), and thereby affirmed at the same time the necessity of the Church which mean men enter through baptism as through a door”.<sup>77</sup> This doctrine must not be set against the universal salvific will of God (cf. 1 Tim 2:4); “it is necessary to keep these two truths together, namely, the real possibility of salvation in Christ for all mankind and the necessity of the Church for this salvation”.<sup>78</sup>

The Church is the “universal sacrament of salvation”,<sup>79</sup> since, united always in a mysterious way to the Saviour Jesus Christ, her Head, and subordinated to him, she has, in God’s plan, an indispensable relationship with the salvation of every human being.<sup>80</sup> For those who are not formally and visibly members of the Church, “salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church, but enlightens them in a way which is accommodated to their spiritual and material situation. This grace comes from Christ; it is the result of his sacrifice and is communicated by the Holy Spirit”;<sup>81</sup> it has a relationship with the Church, which “according to the plan of the Father, has her origin in the mission of the Son and the Holy Spirit”.<sup>82</sup>

21. With respect to the way in which the salvific grace of God – which is always given by means of Christ in the Spirit and has a mysterious relationship to the Church – comes to individual non-Christians, the Second Vatican Council limited itself to the statement that God bestows it “in ways known to himself”.<sup>83</sup> Theologians are seeking to understand this question more fully. Their work is to be encouraged, since it is certainly useful for understanding better God’s salvific plan and the ways in which it is accomplished. However, from what has been stated above about the mediation of Jesus Christ and the “unique and special

relationship”<sup>84</sup> which the Church has with the kingdom of God among men – which in substance is the universal kingdom of Christ the Saviour – it is clear that it would be contrary to the faith to consider the Church as one way of salvation alongside those constituted by the other religions, seen as complementary to the Church or substantially equivalent to her, even if these are said to be converging with the Church toward the eschatological kingdom of God.

Certainly, the various religious traditions contain and offer religious elements which come from God,<sup>85</sup> and which are part of what “the Spirit brings about in human hearts and in the history of peoples, in cultures, and religions”.<sup>86</sup> Indeed, some prayers and rituals of the other religions may assume a role of preparation for the Gospel, in that they are occasions or pedagogical helps in which the human heart is prompted to be open to the action of God.<sup>87</sup> One cannot attribute to these, however, a divine origin or an *ex opere operato* salvific efficacy, which is proper to the Christian sacraments.<sup>88</sup> Furthermore, it cannot be overlooked that other rituals, insofar as they depend on superstitions or other errors (cf. 1 Cor 10:20-21), constitute an obstacle to salvation.<sup>89</sup>

22. With the coming of the Saviour Jesus Christ, God has willed that the Church founded by him to be the instrument for the salvation of all humanity (cf. Acts 17:30-31).<sup>90</sup> This truth of faith does not lessen the sincere respect which the Church has for the religions of the world, but at the same time, it rules out, in a radical way, that mentality of indifferentism “characterized by a religious relativism which leads to the belief that ‘one religion is as good as another’ ”.<sup>91</sup> If it is true that the followers of other religions can receive divine grace, it is also certain that objectively speaking they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation.<sup>92</sup> However, “all the children of the Church should nevertheless remember that their exalted condition results, not from their own merits, but from the grace of Christ. If they fail to respond in thought, word, and deed to that grace, not only shall they not be saved, but they shall be more severely judged”.<sup>93</sup> One understands then that, following the Lord’s command (cf. Mt 28:19-20) and as a requirement of her love for all people, the Church “proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth, and the life (Jn 14:6). In him, in whom

God reconciled all things to himself (cf. 2 Cor 5:18-19), men find the fullness of their religious life".<sup>94</sup>

In inter-religious dialogue as well, the mission *ad gentes* "today as always retains its full force and necessity".<sup>95</sup> "Indeed, God "desires all men to be saved and come to the knowledge of the truth" (1 Tim 2:4); that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the promptings of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God's universal plan of salvation, the Church must be missionary".<sup>96</sup> Inter-religious dialogue, therefore, as part of her evangelizing mission, is just one of the actions of the Church in her mission *ad gentes*.<sup>97</sup> Equality, which is a presupposition of inter-religious dialogue, refers to the equal personal dignity of the parties in dialogue, not to doctrinal content, nor evenness to the position of Jesus Christ – who is God himself made man – in relation to the founders of the other religions. Indeed, the Church, guided by charity and respect for freedom,<sup>98</sup> must be primarily committed to proclaiming to all people the truth definitively revealed by the Lord, and to announcing the necessity of conversion to Jesus Christ and of adherence to the Church through Baptism and the other sacraments, in order to participate fully in communion with God, the Father, Son and Holy Spirit. Thus, the certainty of the universal salvific will of God does not diminish, but rather increases the duty and urgency of the proclamation of salvation and of conversion to the Lord Jesus Christ.

## Conclusion

23. The intention of the present Declaration, in reiterating and clarifying certain truths of the faith, has been to follow the example of the Apostle Paul, who wrote to the faithful of Corinth: "I handed on to you as of first importance what I myself received" (1 Cor 15:3). Faced with certain problematic and even erroneous propositions, theological reflection is called to reconfirm the Church's faith and to give reasons for her hope in a way that is convincing and effective.

In treating the question of the true religion, the Fathers of the Second

Vatican Council taught: “We believe that this one true religion continues to exist in the Catholic and Apostolic Church, to which the Lord Jesus entrusted the task of spreading it among all people. Thus, he said to the Apostles: “Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:19-20). Especially in those things that concern God and his Church, all persons are required to seek the truth, and when they come to know it, to embrace it and hold fast to it”.<sup>99</sup>

The revelation of Christ will continue to be “the true lodestar”<sup>100</sup> in history for all humanity: “The truth, which is Christ, imposes itself as an all-embracing authority”.<sup>101</sup> The Christian mystery, in fact, overcomes all barriers of time and space, and accomplishes the unity of the human family: “From their different locations and traditions all are called in Christ to share in the unity of the family of God’s children. ... Jesus destroys the walls of division and creates unity in a new and unsurpassed way through our sharing in his mystery. This unity is so deep that the Church can say with Saint Paul: ‘You are no longer strangers and sojourners, but you are saints and members of the household of God’ (Eph 2:19)”.<sup>102</sup>

The Sovereign Pontiff John Paul II, at the Audience of June 16, 2000, granted to the undersigned Cardinal Prefect of the Congregation for the Doctrine of Faith, with sure knowledge and by his apostolic authority, ratified and confirmed this Declaration, adopted in Plenary Session and ordered its publication.

## Notes

1. First Council of Constantinople, *Symbolum Constantinopolitanum*: DS 150.
2. Cf. John Paul II, Encyclical Letter *Redemptoris missio*, 1: AAS 83 (1991), 249-340.
3. Cf. Second Vatican Council, Decree *Ad gentes* and Declaration *Nostra aetate*; cf. also Paul VI Apostolic Exhortation *Evangelii nuntiandi*: AAS 68 (1976), 5-76; John Paul II, Encyclical Letter *Redemptoris missio*.
4. Second Vatican Council, Declaration *Nostra aetate*, 2.
5. Pontifical Council for Inter-religious Dialogue and the Congregation for the Evangelization of Peoples, Instruction *Dialogue and Proclamation*, 29: AAS 84 (1992), 424; cf. Second Vatican Council, Pastoral Constitution *Gaudium et spes*, 22.
6. Cf. John Paul II, Encyclical Letter *Redemptoris missio*, 55: AAS 83 (1991), 302-304.

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7. Cf. Pontifical Council for Inter-religious Dialogue and the Congregation for the Evangelization of Peoples, Instruction Dialogue and Proclamation, 9: AAS 84 (1992), 417ff.
8. John Paul II, Encyclical Letter *Fides et ratio*, 5: AAS 91 (1999), 5-88.
9. Second Vatican Council, Dogmatic Constitution *Dei verbum*, 2.
10. *Ibid.*, 4.
11. John Paul II, Encyclical Letter *Redemptoris missio*, 5.
12. John Paul II, Encyclical Letter *Fides et ratio*, 14.
13. Council of Chalcedon, *Symbolum Chalcedonense*: DS 301; cf. St. Athanasius, *De Incarnatione*, 54, 3: SC 199, 458.
14. Second Vatican Council, Dogmatic Constitution *Dei verbum*, 4.
15. *Ibid.*, 5.
16. *Ibid.*
17. Cf. Catechism of the Catholic Church, 144.
18. *Ibid.*, 150.
19. *Ibid.*, 153.
20. *Ibid.*, 178.
21. John Paul II, Encyclical Letter *Fides et ratio*, 13.
22. Cf. *ibid.*, 31-32.
23. Second Vatican Council, Declaration *Nostra aetate*, 2; cf. Second Vatican Council, Decree *Ad gentes*, 9, where it speaks of the elements of good present "in the particular customs and cultures of peoples"; Dogmatic Constitution *Lumen gentium*, 16, where it mentions the elements of good and of truth present among non-Christians, which can be considered a preparation for the reception of the Gospel.
24. Cf. Council of Trent, *Decretum de libris sacris et de traditionibus recipiendis*: DS 1501; First Vatican Council, Dogmatic Constitution *Dei Filius*, cap. 2: DS 3006.
25. Second Vatican Council, Dogmatic Constitution *Dei verbum*, 11.
26. *Ibid.*
27. John Paul II, Encyclical Letter *Redemptoris missio*, 55; cf. 56 and Paul VI, Apostolic Exhortation *Evangelii nuntiandi*, 53.
28. First Council of Nicaea, *Symbolum Nicaenum*: DS 125.
29. Council of Chalcedon, *Symbolum Chalcedonense*: DS 301.
30. Second Vatican Council, Pastoral Constitution *Gaudium et spes*, 22.
31. John Paul II, Encyclical Letter *Redemptoris missio*, 6.
32. Cf. St. Leo the Great, *Tomus ad Flavianum*: DS 294.
33. Cf. St. Leo the Great, Letter to the Emperor Leo I *Promisisse me memini*: DS 318: "... in tantam unitatem ab ipso conceptu Virginis deitate et humanitate conserta, ut nec sine homine divina, nec sine Deo agerentur humana". Cf. also *ibid.* DS 317.
34. Second Vatican Council, Pastoral Constitution *Gaudium et spes*, 45; cf. also Council of Trent, *Decretum de peccato originali*, 3: DS 1513.
35. Cf. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 3-4.
36. Cf. *ibid.*, 7; cf. St. Irenaeus, who wrote that it is in the Church "that communion with Christ has been deposited, that is to say: the Holy Spirit" (*Adversus haereses* III, 24, 1: SC 211, 472).

37. Second Vatican Council, Pastoral Constitution *Gaudium et spes*, 22.
38. John Paul II, Encyclical Letter *Redemptoris missio*, 28. For the “seeds of the Word” cf. also St. Justin Martyr, Second Apology 8, 1-2; 10, 1-3; 13, 3-6: ed. E.J. Goodspeed, 84; 85; 88-89.
39. Cf. John Paul II, Encyclical Letter, *Redemptoris missio*, 28-29.
40. *Ibid.*, 29.
41. *Ibid.*, 5.
42. Second Vatican Council, Pastoral Constitution *Gaudium et spes*, 10. Cf. St. Augustine, who wrote that Christ is the way, which “has never been lacking to mankind ... and apart from this way no one has been set free, no one is being set free, no one will be set free” *De civitate Dei* 10, 32, 2: CCSL 47, 312.
43. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 62.
44. John Paul II, Encyclical Letter *Redemptoris missio*, 5.
45. Second Vatican Council, Pastoral Constitution *Gaudium et spes*, 45. The necessary and absolute singularity of Christ in human history is well expressed by St. Irenaeus in contemplating the preeminence of Jesus as firstborn Son: “In the heavens, as firstborn of the Father’s counsel, the perfect Word governs and legislates all things; on the earth, as firstborn of the Virgin, a man just and holy, reverencing God and pleasing to God, good and perfect in every way, he saves from hell all those who follow him since he is the firstborn from the dead and Author of the life of God” (*Demonstratio apostolica*, 39: SC 406, 138).
46. John Paul II, Encyclical Letter *Redemptoris missio*, 6.
47. Cf. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 14.
48. Cf. *ibid.*, 7.
49. Cf. St. Augustine, *Enerratio in Psalmos*, Ps. 90, *Sermo* 2, 1: CSSL 39, 1266; St. Gregory the Great, *Moralia in Iob, Praefatio*, 6, 14: PL 75, 525; St Thomas Aquinas, *Summa Theologiae*, III, q. 48, a. 2 ad 1.
50. Cf. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 6.
51. *Symbolum maius Ecclesiae Armeniacae*: DS 48. Cf. Boniface VIII, *Unam sanctam*: DS 870-872; Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 8.
52. Cf. Second Vatican Council, Decree *Unitatis redintegratio*, 4; John Paul II, Encyclical Letter *Ut unum sint*, 11: AAS 87 (1995), 927.
53. Cf. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 20; cf. also St. Irenaeus, *Adversus haereses*, III, 3, 1-3: SC 211, 20-44; St. Cyprian, *Epist.* 33, 1: CCSL 3B, 164-165; St. Augustine, *Contra adver. legis et prophet.*, 1, 20, 39: CCSL 49, 70.
54. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 8.
55. *Ibid.*, cf. John Paul II, Encyclical Letter *Ut unum sint*, 13. Cf. also Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 15 and the Decree *Unitatis redintegratio*, 3.
56. The interpretation of those who would derive from the formula *subsistit* in the thesis that the one Church of Christ could subsist also in non-Catholic Churches and ecclesial communities is therefore contrary to the authentic meaning of *Lumen gentium*. “The Council instead chose the word *subsistit* precisely to clarify that there exists only one ‘subsistence’ of the true Church, while outside her visible structure there only exist

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*elementa Ecclesiae*, which – being elements of that same Church – tend and lead toward the Catholic Church” (Congregation for the Doctrine of the Faith, Notification on the Book “Church: Charism and Power” by Father Leonardo Boff: AAS 77 [1985], 756-762).

57. Second Vatican Council, Decree *Unitatis redintegratio*, 3.
58. Cf. Congregation for the Doctrine of the Faith, Declaration *Mysterium Ecclesiae*, 1: AAS 65 (1973), 396-398.
59. Cf. Second Vatican Council, Decree *Unitatis redintegratio*, 14 and 15; Congregation for the Doctrine of the Faith, Letter *Communio notio*, 17: AAS 85 (1993), 848.
60. Cf. First Vatican Council, Constitution *Pastor aeternus*: DS 3053-3064; Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 22.
61. Cf. Second Vatican Council, Decree *Unitatis redintegratio*, 22.
62. Cf. *ibid.*, 3.
63. Cf. *ibid.*, 22.
64. Congregation for the Doctrine of the Faith, Declaration *Mysterium Ecclesiae*, 1.
65. John Paul II, Encyclical Letter *Ut unum sint*, 14.
66. Second Vatican Council, Decree *Unitatis redintegratio*, 3.
67. Congregation for the Doctrine of the Faith, Letter *Communio notio*, 17; cf. Second Vatican Council, Decree *Unitatis redintegratio*, 4.
68. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 5.
69. *Ibid.*, 1.
70. *Ibid.*, 4. Cf. St. Cyprian, *De Dominica oratione* 23: CCSL 3A, 105.
71. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 3.
72. Cf. *ibid.*, 9; cf. also the prayer addressed to God found in the *Didache* 9, 4: SC 248, 176: “May the Church be gathered from the ends of the earth into your kingdom” and *ibid.* 10, 5: SC 248, 180: “Remember, Lord, your Church ... and, made holy, gather her together from the four winds into your kingdom which you have prepared for her.”
73. John Paul II, Encyclical Letter *Redemptoris missio*, 18; cf. Apostolic Exhortation *Ecclesia in Asia*, 17: *L'Osservatore Romano* (November 7, 1999). The kingdom is so inseparable from Christ that, in a certain sense, it is identified with him (cf. Origen, *In Mt. Hom.*, 14, 7: PG 13, 1197; Tertullian, *Adversus Marcionem*, IV, 33, 8: CCSL 1, 634).
74. John Paul II, Encyclical Letter *Redemptoris missio*, 18.
75. *Ibid.*, 15.
76. *Ibid.*, 17.
77. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 14; cf. Decree *Ad gentes*, 7; Decree *Unitatis redintegratio*, 3.
78. John Paul II, Encyclical Letter *Redemptoris missio*, 9; cf. Catechism of the Catholic Church, 846-847.
79. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 48.
80. Cf. St. Cyprian, *De catholicae ecclesiae unitate*, 6: CCSL 3, 253-254; St. Irenaeus, *Adversus haereses*, III, 24, 1: SC 211, 472-474.
81. John Paul II, Encyclical Letter *Redemptoris missio*, 10.

82. Second Vatican Council, Decree *Ad gentes*, 2. The famous formula *extra Ecclesiam nullus omnino salvatur* is to be interpreted in this sense (cf. Fourth Lateran Council, Cap. 1. *De fide catholica*: DS 802). Cf. also the Letter of the Holy Office to the Archbishop of Boston: DS 3866-3872.
83. Second Vatican Council, Decree *Ad gentes*, 7.
84. John Paul II, Encyclical Letter *Redemptoris missio*, 18.
85. These are the seeds of the divine Word (*semina Verbi*), which the Church recognizes with joy and respect (cf. Second Vatican Council, Decree *Ad gentes*, 11; Declaration *Nostra aetate*, 2).
86. John Paul II, Encyclical Letter *Redemptoris missio*, 29.
87. Cf. *ibid.*; Catechism of the Catholic Church, 843.
88. Cf. Council of Trent, *Decretum de sacramentis*, can. 8, *de sacramentis in genere*: DS 1608.
89. Cf. John Paul II, Encyclical Letter *Redemptoris missio*, 55.
90. Cf. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 17; John Paul II, Encyclical Letter *Redemptoris missio*, 11.
91. John Paul II, Encyclical Letter *Redemptoris missio*, 36.
92. Cf. Pius XII, Encyclical Letter *Mystici corporis*: DS 3821.
93. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 14.
94. Second Vatican Council, Declaration *Nostra aetate*, 2.
95. Second Vatican Council, Decree *Ad gentes*, 7.
96. Catechism of the Catholic Church, 851; cf. also 849-856.
97. Cf. John Paul II, Encyclical Letter *Redemptoris missio*, 55; Apostolic Exhortation *Ecclesia in Asia*, 31.
98. Cf. Second Vatican Council, Declaration *Dignitatis humanae*, 1.
99. *Ibid.*
100. John Paul II, Encyclical Letter *Fides et ratio*, 15.
101. *Ibid.*, 92.
102. *Ibid.*, 70.

(Vatican Translation)

Rome, from the Offices of the Congregation for the Doctrine of the Faith,  
August 6, 2000, the Feast of the Transfiguration of the Lord.

Joseph Card. Ratzinger, *Prefect*

Tarcisio Bertone, S.D.B., *Archbishop Emeritus of Vercelli*

*Secretary*

## POPE SPEAKS ON THE DOCUMENT

### “DOMINUS JESUS”

Sunday, October 1, 2000

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*VATICAN CITY, OCT. 1, 2000 – Before reciting the Angelus, at the end of the Mass celebrated for the canonization of the blessed in St Peter’s Square, John Paul II spoke to those present about the “Dominus Jesus” document:*

The saints who were raised today to the glory of the altars urge us to look at Christ. They lived rooted in faith in him, the redeemer of all men, the only-begotten Son who is in the bosom of the Father and has revealed him (see John 1:18). The saints invite us to confess him joyfully, to have a heartfelt love for him, and to witness to him.

With the declaration “Dominus Jesus” (Jesus is the Lord), which I approved especially at the summit of the Jubilee Year, I wished to invite all Christians to renew their adherence to him in the joy of the faith, unanimously witnessing that he is, today and also tomorrow, “the way, the truth, and the life” (John 14:6). Our confession of Christ as the only Son, through whom we ourselves see the face of the Father (see John 14:8), is not arrogance that shows contempt for other religions, but the joyful recognition that Christ showed himself to us without any merit on our part. And, at the same time, he has urged us to continue to give that which we have received and also to communicate to others that which was given to us, because the Truth that was given and the Love that God is belong to all men.

We confess with the Apostle Peter “that there is salvation in no other name” (Acts 4:12). The “Dominus Jesus” declaration, in the wake of Vatican II, shows that with this the salvation does not come to be denied to non-Christians, but explains its ultimate source in Christ, in whom God and man are united. God gives light to all in a way appropriate to their interior and environmental situation, granting them saving grace through ways known to him (see “Dominus Jesus”, VI, 20-21). The document clarifies the essential Christian elements, which do not obstruct the

dialogue, but show its basis, because a dialogue without foundations would be destined to degenerate into empty verbosity.

The same is also true for the ecumenical question. If with Vatican II, the document declares that “the one Church of Christ subsists in the Catholic Church”, it does not intend with this to express little regard for the other churches and ecclesial communities. This conviction is coupled with the understanding that this is not human merit, but a sign of the fidelity of God who is stronger than human weaknesses and sins, which we solemnly confessed before God and men at the beginning of Lent. The Catholic Church suffers, as the document states, by the fact that true particular churches and ecclesial communities, with precious elements of salvation, have separated from her.

Thus the document expresses once again the same ecumenical passion that is at the basis of my encyclical *Ut Unum Sint*. It is my hope that, after so many mistaken interpretations, this heartfelt declaration will finally be able to achieve its clarifying function, as well as that of openness.

May Mary, to whom the Lord on the cross entrusted to all of us as Mother, help us to grow together in faith in Christ, redeemer of all men, in the hope of salvation, offered by Christ to all, and in love, which is the sign of the children of God.

## PRAYER OF ENTRUSTMENT TO THE VIRGIN MARY

Delivered by John Paul in St. Peter's Square

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1. "Woman, behold your son!" (John 19:26). As we near the end of this Jubilee Year, when you, O Mother, have offered us Jesus anew, the blessed fruit of your womb most pure, the Word made flesh, the world's Redeemer, we hear more clearly the sweet echo of his words entrusting us to you, making you our Mother: "Woman, behold your Son!"

When he entrusted to you the Apostle John, and with him the children of the Church and all people, Christ did not diminish but affirmed anew the role which is his alone as the Savior of the world. You are the splendour which in no way dims the light of Christ, for you exist in him and through him.

Everything in you is fiat: you are the Immaculate One, through you there shines the fulness of grace. Here, then, are your children, gathered before you at the dawn of the new millennium.

The Church today, through the voice of the Successor of Peter, in union with so many Pastors assembled here from every corner of the world, seeks refuge in your motherly protection and trustingly begs you intercession as she faces the challenges which lie hidden in the future.

2. In this year of grace, countless people have known the overflowing joy of the mercy which the Father has given us in Christ. In the particular Churches throughout the world, and still more in this centre of Christianity, the widest array of people have accepted this gift.

Here the enthusiasm of the young rang out, here the sick have lifted up their prayer.

Here have gathered priests and religious, artists and journalists, workers and people of learning, children and adults, and all have acknowledged in your beloved Son the Word of God made flesh in your womb.

O Mother, intercede for us, that the fruits of this Year will not be lost and that the seeds of grace will grown to the full measure of the holiness to which we are all called.

3. Today we wish to entrust to you the future that awaits us, and we ask you to be with us on our way.

We are the men and women of an extraordinary time, exhilarating yet full of contradictions.

Humanity now has instruments of unprecedented power: We can turn this world into a garden, or deduce it to a pile of rubble.

We have devised the astounding capacity to intervene in the very wellsprings of life: Man can use this power for good, within the bounds of the moral law, or he can succumb to the shortsighted pride of a science which accepts no limits, but tramples on the respect due to every human being.

Today as never before in the past, humanity stands at a crossroads.

And once again, O Virgin Most Holy, salvation lies fully and uniquely in Jesus, your Son.

4. Therefore, O Mother, like the Apostle John, we wish to take you into our home (cf. John 19:27), that we may learn from you to become like your Son.

“Woman, behold your children!”

Here we stand before you to entrust to your maternal care ourselves, the Church, the entire world.

Plead for us with your beloved Son that he may give us in abundance the Holy Spirit, the Spirit of truth which is the fountain of life.

Receive the Spirit for us and with us, as happened in the first community gathered round you in Jerusalem on the day of Pentecost (cf. Acts 1:14).

May the Spirit open our hearts to justice and love, and guide people and nations to mutual understanding and a firm desire for peace.

We entrust to you all people, beginning with the weakest: the babies yet unborn, and those born into poverty and suffering, the young in search of meaning, the unemployed, and those suffering hunger and disease.

We entrust to you all troubled families, the elderly with no one to help them, and all who are alone and without hope.

5. O Mother, you know the sufferings and hopes of the Church and the world: Come to the aid of your children in the daily trials which life brings to each one, and grant that, thanks to the efforts of all, the darkness will not prevail over the light.

## **BULLETTIN TA' L-ARĊIDJOĊESI**

To you, Dawn of Salvation, we commit our journey through the new millennium, so that with you as guide all people may know Christ, the light of the world and its only Savior, who reigns with the Father and the Holy Spirit for ever and ever. Amen.

[Original test: Italian]

## MESSAGES

of John Paul II and Queen Elizabeth II  
at Private Audience

Vatican City, October 17, 2000.

Holy Father's Message:

Your Majesty,  
Your Royal Highness,

With enduring memories of our first meeting in the Vatican in 1980 and of your gracious welcome to me in London two years later, I am happy to greet you once again in this Apostolic Palace to which you are no stranger. My predecessors Pope Pius XII and Pope John XXIII first bade you welcome here, and I do the same with a still greater sense of occasion in this Jubilee Year when all Christians sing the praises of Almighty God for the gift of the Word made flesh, our Lord and Saviour Jesus Christ.

Your Majesty's visit immediately brings to mind the rich heritage of British Christianity and all that Great Britain has contributed to the building of Christian Europe, and indeed to the spread of Christianity throughout the world, since Saint Augustine of Canterbury preached the Gospel in your lands. Through that long history, relations between the United Kingdom and the Holy See have not always been untroubled; long years of common inheritance were followed by the sad years of division (cf. Address in Canterbury Cathedral, 29 May 1982, No. 5). But in recent years there has emerged between us a cordiality more in keeping with the harmony of earlier times and more genuinely expressive of our common spiritual roots. There can be no turning back from the ecumenical goal we have set ourselves in obedience to the Lord's command.

Yet it is not only the past which prompts us to pursue the path of ever greater understanding and, from the religious perspective, of ever more perfect communion. The future too demands of us a sense of shared purpose. I am thinking first of Europe, which stands at a turning-point in its history as it seeks a unity capable of excluding for ever the kind of

conflicts which have been so much a part of its past. You and I have personally lived through one of Europe's most terrible wars, and we see clearly the need to build a deep and enduring European unity, firmly rooted in the genuine human and spiritual genius of Europe's peoples. However, the unity to which Europeans aspire cannot be a structure without content. Only by preserving and reinvigorating the highest ideals and achievements of its heritage in politics, in law, in art, in culture, in morality and in spirituality will the Europe of the near future be a viable and worthwhile endeavour.

Moreover, at the dawn of the third millennium our gaze must go beyond the bounds of Europe, for the world as a whole has become increasingly interactive and interdependent. The Commonwealth and the Catholic Church are institutions of a very different kind, but both have a proven experience in universality, both know the rich diversity of the one human family.

To set the common good as the aim and focus of human thought and action becomes more important than ever at a time when there are increasing disparities in the way the world's resources are shared. Even as we see the forces of globalization holding out the promise of greater prosperity and cohesion, there is an ever growing gap between rich and poor, a gap which is in danger of becoming more fixed and intractable as some benefit from the advances of technology while others are completely left out. This troubling phenomenon has many causes, but the problem will certainly not be solved unless peoples and their leaders accept worldwide solidarity and cooperation as ethical imperatives that impel and mobilize the consciences of individuals and nations. I cannot but express my appreciation of Britain's recent undertaking to effect a total cancellation of the debt owed to it by the heavily indebted poor countries. The new millennium calls upon us all to work effectively to achieve a world not contaminated by greed, self-interest and the lust for dominance, but open to and respectful of the human dignity, inalienable rights and fundamental equality of every member of the human family.

Your Majesty, for many years now and through times of great change you have reigned with a dignity and sense of duty which have edified millions of people around the world. May the Almighty grant Your Majesty, Your Royal Highness and the members of the Royal Family his unfailing light and strength amid the challenges and difficulties of your

calling. May he bless the citizens of the United Kingdom with happiness and peace; the Commonwealth with the benefits of a heightened sense of solidarity and cooperation; and the Christian people of your realm with a fresh outpouring of the grace of Jesus Christ, “the same yesterday, today and for ever” (cf. Heb 13:8).

[Original text: English]

### **Queen Elizabeth II's Message:**

Your Holiness,

It gives me very great pleasure on behalf of Prince Philip and myself to deliver this message to you of friendship and goodwill. We both recall the warm welcome we received from you on our last visit to the Vatican, exactly twenty years ago today, and we remember too our pleasure in welcoming you to Buckingham Palace when you came to Britain in 1982. Our visit today has particular significance, because it takes place in this year of the Great Jubilee.

One of the themes you have set for this Jubilee year is reconciliation between different cultures and faith communities. In a Christian context I am pleased to note the important progress that has been made in overcoming historic differences between Anglicans and Roman Catholics – as exemplified in particular by the meeting of Anglican and Roman Catholic bishops in Canada this year. I trust that we shall continue to advance along the path which leads to Christian unity.

Religion may sometimes be a source of division, but it can also be a powerful source of healing. In the United Kingdom, there has been progress towards peace between the two communities in Northern Ireland. We are most grateful for your help and support for this process. Many share a sense of real hope now, although there is so much still to do.

Your Holiness, you are spiritual leader of some one billion Roman Catholics. This includes some of the richest and many of the poorest people of the world. You have made alleviation of poverty a particular focus for the Jubilee Year. As Head of the Commonwealth of fifty-four independent nations I welcome and admire your personal commitment to this cause. For my government, helping the world's poor is a major priority, and we are actively supporting faster debt relief for the most

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heavily indebted countries, many of them in Africa. I pray for continued strength and determination by everyone to achieve this important goal.

The new Millennium reminds us all how Christianity has shaped so much of our world. As Christians of the twenty first century we are called anew to follow our Lord's teaching and, by standing with those in suffering, need and distress, to build a world more worthy of its Creator.

Your Holiness, Prince Philip and I are delighted to have the opportunity of returning to the Vatican, and of meeting you again. May we thank you for the warmth of your welcome, and wish you peace and happiness as we enter together this new Christian Millennium.

[Original text: English]

## MESSAĠĠ

## tal-Papa għall-Ġurnata Missjunarja

22 ta' Ottubru, 2000

Huti gheziez,

1. L-okkażjoni ta' kull sena tal-Ġurnata Missjunarja, li se tiġi ċelebrata fit-22 ta' Ottubru, tqanqalna biex nagħrfu aktar id-dimensjoni missjunarja tal-Knisja u tfakkarna fl-urġenza tal-missjoni *ad gentes*, li hija "dmir ta' l-insara kollha, id-djoċesijiet u l-parroċċi kollha, l-istituzzjonijiet u l-assocjazzjonijiet kollha tal-Knisja" (Enċiklika *Redemptoris missio*, 2). Din is-sena, il-Ġurnata Missjunarja għandha tifsira akbar fid-dawl tal-Ġublew il-Kbir, sena ta' grazzja, ċelebrazzjoni tas-salvazzjoni li Al la, fl-imhabba hanina tiegħu, joffri lill-bnedmin kollha.

Meta nfakkru l-2000 sena mit-twelid ta' Ġesù nkunu qegħdin niċċelebraw ukoll il-bidu tal-missjoni. Kristu hu l-ewwel u l-akbar missjunarju tal-Missier. Il-missjoni bdiet ma' l-inkarnazzjoni tal-Verb u tkompli matul iż-żmien bit-thabbira u x-xhieda tal-Knisja. Il-Ġublew hu żmien tajjeb biex il-Knisja kollha timpenja ruhha, bl-għajjnuna ta' l-Ispirtu s-Santu, b'hegga missjunarja ġdida.

Għalhekk nagħmel appell speċjali u herqan lill-imghammudin kollha biex, b'kuragg umli, isiru habbara ta' l-Evangēlju billi jwiegħbu għas-sejha tal-Mulej u għall-htigiet tal-bnedmin ta' żmienna. Qed nahseb fl-Isfqijiet, is-sacerdoti, ir-religjużi rġiel u nisa, il-lajċi; qed nahseb fil-katekisti u l-haddiema pastorali l-oħra li, f'diversi livelli, jagħmlu l-missjoni *ad gentes* l-iskop ta' hajjithom u jipperseveraw ukoll fost diffikultajiet kbar.

2. Qed nahseb ukoll f'hafna oħrajn li jistgħu jibdeu jew iżidu l-impenn tagħhom fit-thabbira ta' l-Evangēlju tal-Hajja. B'modi differenti, kollha huma msejhin biex ikomplu fil-Knisja l-missjoni ta' Ġesù. Dan hu titlu ta' glorja: il-mibgħut hu msieheb b'mod singolari mal-persuna ta' Kristu biex jagħmel, kif jgħid l-Imghallem divin, l-istess opri tiegħu: "Min jemmen fija hu wkoll għad jagħmel l-opri li qiegħed nagħmel jien, u akbar minnhom għad jagħmel, għax jiena sejjer għand il-Missier" (Gw. 14, 12). Kollha huma msejha biex jikkollaboraw skond is-sitwazzjoni ta' hajjithom.

F'dan iż-żmien, żmien ta' grazzja u ta' hniena, inhoss b'mod speċjali li hemm bżonn nimpenjaw il-forzi kollha tal-Knisja fl-evanġelizzazzjoni ġdida u fil-missjoni *ad gentes*. Ebda nistrani u ebda istituzzjoni tal-Knisja ma jistgħu jaharbu mid-dmir hekk kbir li jhabbru lil Kristu lill-popli kollha (ara Enċiklika *Redemptoris missio*, 3). Hadd ma' jista' jhossu mehluq mill-i joffri l-kollaborazzjoni tiegħu biex isseħħ il-missjoni ta' Kristu li tkompli fil-Knisja. Anzi hija aktar minn qatt qabel f'waqtha s-sejha ta' Ġesù: "Morru intom ukoll l-ghalqa" (Mt. 20, 7).

3. Kif nista' ma nsemmix b'mod speċjali hawnhekk, m'imhabba u kommozzjoni profonda, lil tant missjunarji, marri tal-fidi li, bhal Kristu, taw hajjithom bit-tixrid ta' demmhom? Kienu bla għadd ukoll fis-seklu 20, li fih "il-Knisja saret għal darb'ohra Knisja tal-martri" (Ittra Apostolika *Tertio millennio adveniente*, 37). Iva, il-misterju tas-Salib hu dejjem preżenti fil-hajja nistranija.

Fl-enċiklika *Redemptoris missio*, ktibt: "Kif ġara dejjem fl-istorja nistranija, il-'martri', jiġifieri x-xhieda, kienu numerużi u mehtieġa għat-tixrid ta' l-Evanġelju" (n.45). Jiġini f'moħhi l-kliem ta' Pawlu lill-Filippini: "Lilkom nghatat il-grazzja li sservu lil Kristu, mhux biss temmnu fih, imma saħansitra tbatu għalih" (Fil 1, 29). L-istess Appostlu jinkuraġġixxi lil Timotju, dixxipli tiegħu, biex ibati miegħu għall-Evanġelju minghajr ma jisthi, meġhun mill-qawwa ta' Alla (ara 2 Tim 1, 8).

4. Il-Mulej ma jabbandunax lil min isejjah għas-servizz tiegħu. "Lili nghatat kull segħa fis-sema u fl-art. Morru, mela, aghmlu dixxipli mill-ġnus kollha ... u ara, jiena magħkom dejjem sa l-ahħar taż-żmien (Mt 28, 18-20).

Il-preżenza kontinwa tal-Mulej fil-Knisja tiegħu, speċjalment fil-Kelma u fis-Sagramenti, hija garanzija tal-frott tal-hidma missjunarja tagħna.

5. Min hass il-ferħ tal-laqgħa ma' Kristu ma jistax iżommu magħluq fih, irid ixerrdu. Jinhtieg inwiegħu għal dik is-sejha mhix imlissna għall-Evanġelju li ġejja minn kull naha tad-dinja, bhalma darba waslet lill-appostlu Pawlu fit-tieni vjaġġ tiegħu: "Ejja l-Macedonja u għinna" (Atti 16, 9).

L-evanġelizzazzjoni hija "għajnuna" offruta lill-bniedem, għax l-Iben ta' Alla sar bniedem biex jagħmel possibbli għall-bniedem dak li bil-forzi tiegħu biss ma setax jikseb: "il-hbiberija ma' Alla, il-grazzja tiegħu, il-

hajja sopranaturali li hi biss tista' tissodisfa x-xewqat l-aktar profondi tal-qalb tal-bniedem. ... Hija u xxandar lil Ġesù ta' Nazaret, veru Alla u bniedem perfett, il-Knisja tqieghed quddiem kull bniedem it-tama li jkun "divinizzat" u hekk isir aktar bniedem. "Din hi t-triq wahdanija li permezz tagħha d-dinja tista' tiskopri l-vokazzjoni għolja li għalija hi msejha u jirnexxilha ttemmha fis-salvazzjoni mogħtija minn Alla" (Bolla *Incarnationis mysterium*, 2).

Barra dan, għandna nkunu konvinti għalkollox mill-fatt li l-evanġelizzazzjoni hija wkoll servizz mill-ahjar mogħti lill-umanità għaliex ihejjha biex ittemm il-pjan ta' Alla, li jrid jgħaqqad fih innifsu lill-bnedmin kollha u jagħmilhom poplu ta' ahwa hielsa mill-ingustizzji u mqanqla minn sentimenti ta' solidarjetà awtentika.

6. Nixtieq issa nitfa' l-harsa tiegħi fuq il-protagonisti numerużi tal-missjoni speċifika *ad gentes*: l-ewwelnett l-Isqfijiet u l-kollaboraturi tagħhom, is-sacerdoti, u fl-istess hin niftakar fil-hidma ta' l-istituti missjunarji, maskili u femminili. Inhoss li għandi niddedika kelma speċjali lill-katekisti fl-artijiet tal-missjoni: huma "dawk li jisthoqqilhom b'mod tassew speċjali dan it-titlu ta' katekisti. ... Knejjes li llum qegħdin jiffjorixxu ma kenux jinbnew mingħajrhom" (Eżortazzjoni Apostolika *Catechesi tradendae*, 66).

7. L-għalqa hi kbira hafna u għad hemm wisq xi jsir; hi meħtieġa l-kooperazzjoni ta' kulhadd. Infatti, hadd ma hu hekk fqir li ma jistax jagħti xi haġa. Wiehed jissieheb fil-hidma missjunarja l-ewwelnett bit-talb, fil-liturġija jew fis-satra ta' kamartu, bis-sagrificċju u l-offerta tat-tbatija lil Alla. Din hi l-ewwel xorta ta' kooperazzjoni li kulhadd jista' joffri.

Hu importanti wkoll li wiehed ma jonqosx li jagħti l-għajjnuna ekonomika, li hi vitali għal tant Knejjes partikulari. Kif inhu magħruf, il-flus li jingabru fil-Ġurnata Missjunarja, taht ir-responsabilità ta' l-Opri Missjunarji Pontifiċji, imorru kollha għall-ħtigiet tal-missjoni universali.

8. L-Ispirtu ta' Alla hu l-qawwa tagħna! L-Ispirtu, li wera l-qawwa tiegħu fil-missjoni ta' Ġesù, mibgħut biex iwassal il-bxara t-tajba lill-fqajrin u jxandar sena tal-grazzja tal-Mulej (ara Lq 4, 18-19), issawwab fil-qlub ta' dawk kollha li jemmu (ara Rum 5, 5) biex ihejjina ha nkunu xhieda ta' l-opri tal-Mulej.

## POPE'S ADDRESS

to Political Leaders at Vatican.

Delivered Saturday, November 5, 2000 on

Occasion of Politicians' Jubilee

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1. I am most happy to welcome you, distinguished Government Leaders, Members of Parliament and men and women responsible for the public life who have come to Rome for the Jubilee. I greet you and I thank Senator Nicola Mancino for the kind words he has spoken on your behalf. My grateful thoughts turn to Senator Francesco Cossiga, who has actively promoted the proclamation of Saint Thomas More as Patron of Statesmen and Politicians. My greeting also goes to the other distinguished leaders, including Mr Mikhail Gorbachev, who have spoken in this assembly. I offer a special word of welcome to the Heads of State present.

Our meeting gives me the opportunity to reflect together with you, in the light of the motions just presented, on the nature of the mission which God, in his Providence, has entrusted to you, and on the responsibilities inherent in that mission. Yours can well be deemed a true and genuine vocation to politics, which in practice means the governance of nations, the formulation of laws and the administration of public affairs at every level. We ought then to inquire as to the nature, the demands and the aims of politics, in order to act as Christians and as persons conscious of the excellence and, at the same time, the difficulties and risks which politics entails.

2. Politics is the use of legitimate authority in order to attain the common good of society: a common good which, as the Second Vatican Council declares, embraces “the sum of those conditions of social life by which individuals, families and groups can achieve complete and efficacious fulfillment” (*Gaudium et Spes*, 74). Political activity ought therefore to be carried out in a spirit of service. My predecessor Pope Paul VI rightly affirmed that “politics is a demanding way of living the Christian commitment to serve others” (*Octogesima Adveniens*, 46). Hence, Christians who engage in politics – and who wish to do so as Christians – must act selflessly, not seeking their own advantage, or that of their

group or party, but the good of one and all, and consequently, in the first place, that of less fortunate members of society. In the struggles of life, which can at times be merciless and cruel, not a few are “crushed” and are inevitably cast aside. Among these I cannot fail to mention those who are imprisoned. On 9 July last I visited some of them for the celebration of their Jubilee. On that occasion, following a custom of earlier Jubilee Years, I asked the leaders of countries to make “a gesture of clemency towards all those in prison” which would be “a clear sign of sensitivity to their condition”. Moved by the many appeals that come to me from throughout the world, I renew today that appeal, in the conviction that such a gesture would be an encouragement to prisoners on their path of personal renewal and an incentive to their sincere acceptance of the values of justice.

Justice must indeed be the fundamental concern of political leaders: a justice which is not content to apportion to each his own, but one which aims at creating conditions of equal opportunity among citizens, and therefore favouring those who, for reasons of social status or education or health, risk being left behind or relegated to the lowest places in society, without possibility of deliverance.

This is the scandal of the affluent society of today’s world, in which the rich grow richer, since wealth produces wealth, and the poor grow ever poorer, since poverty tends to additional poverty. Not only is this scandal found within individual nations, but it also has aspects which extend well beyond their borders. Today, especially, with the phenomenon of the globalization of markets, the rich and developed nations tend to improve their economic status further, while the poor countries – with the exception of some in the process of promising development – tend to sink into ever more grievous forms of poverty.

3. I think with profound distress of those areas of the world afflicted by endless wars and hostilities, by endemic hunger and by terrible diseases. Many of you share my concern for this state of affairs which, from a Christian and a human point of view, represents the most serious sin of injustice found in the modern world. It must therefore deeply disturb the conscience of Christians today, especially those who, since they guide the political, economic and financial mechanisms of the world, are in a position to determine – for better or for worse – the destiny of peoples.

Truly there needs to be a greater spirit of solidarity in the world, as a means of overcoming the selfishness of individuals and nations. Only in this way will it be possible to curb the pursuit of political power and economic wealth with no reference to other values. In a now globalized world, in which the market, which of itself has a positive influence on human freedom and creativity in the economic sector (cf. *Centesimus Annus*, 42), nonetheless tends to be severed from all moral considerations and to take as its sole norm the law of maximum profit, those Christians who feel themselves called by God to political life have the duty – quite difficult yet very necessary – to conform the laws of the “unbridled” market to the laws of justice and solidarity. Only in this way can we ensure a peaceful future for our world and remove the root causes of conflicts and wars: peace is the fruit of justice.

4. I would like to speak in a particular way to those of you who have the very delicate task of formulating and approving laws: a task which brings man close to God, the Supreme Legislator, from whose Eternal Law the validity and the obligatory force of every other law is ultimately derived. This is precisely the meaning of the dictum that positive law cannot contradict the natural law, the latter being nothing other than the expression of the primary and essential norms regulating the moral life and consequently the characteristics, the most profound requirements and the loftiest values of the human person. As I have already had occasion to state in the Encyclical *Evangelium Vitae*, “the basis of these values cannot be provisional and changeable ‘majority’ opinions, but only the acknowledgment of an objective moral law which, as the ‘natural law’ written in the human heart, is the obligatory point of reference for civil law itself” (No. 70).

This means that laws, whatever the areas in which the legislator intervenes or is obliged to intervene, must always respect and promote human persons – in all the variety of their spiritual, material, personal, family and social needs. Hence a law which does not respect the right of life – from conception to natural death – of every human being, whatever his or her condition – healthy or ill, still in the embryonic stage, elderly or close to death – is not a law in harmony with the divine plan. Consequently, Christian legislators may neither contribute to the formulation of such a law nor approve it in parliamentary assembly,

although, where such a law already exists, it is licit for them to propose amendments which would diminish its adverse effects. The same must be said with regard to all laws which would do harm to the family, striking at its unity and its indissolubility, or which would give legal validity to a union between persons, including those of the same sex, who demand the same rights as the family founded upon marriage between a man and a woman.

Certainly in today's pluralistic society Christian lawmakers are confronted by ideas of life and by laws and requests for legalization which run contrary to their own conscience. Christian prudence, the virtue proper to Christian politicians, will make clear to them how they should act so as not to fall short, on the one hand, of the demands of their correctly formed conscience, and not to fail, on the other hand, in their duty as legislators. For Christians today, it is not a question of fleeing the world in which God's call has placed them, but rather of bearing witness to their own faith and being faithful to their own principles in the difficult and ever new situations which mark the world of politics.

5. Distinguished Ladies and Gentlemen, the times in which God has granted us to live are in many ways dark and filled with difficulties, for they are times in which the very future of humanity is at stake in the new millennium opening up before us. In many men and women today fear and uncertainty prevail: where are we going?; what will be humanity's fate in the next century?; where are the extraordinary scientific discoveries of recent years, especially in the fields of biology and genetics, leading us? We are conscious of being merely at the beginning of a journey, but we do not know where it will take us and whether it will bring benefit or harm to the men and women of the twenty-first century.

As Christians living in these formidable and yet wonderful times, we share in the fears, the uncertainties and the questioning of our contemporaries. Yet we are not pessimistic about the future, for we have the certainty that Jesus Christ is the Lord of history, and in the Gospel we find the light which illumines our way, even in moments of difficulty and darkness.

An encounter with Christ changed your life one day, and now you have wished to renew the splendour of that encounter by making this pilgrimage to the tombs of the Apostles Peter and Paul. To the extent that you persevere in this close bond with Christ, through personal prayer and

## **BULLETTIN TA' L-ARĊIDJOĊESI**

committed participation in the life of the Church, he, the Living One, will continue to pour out upon you the Holy Spirit, the Spirit of truth and love, the strength and the light which all of us need.

With an act of wholehearted and steadfast faith, renew your fidelity to Jesus Christ, the Saviour of the world, and make his Gospel the guide of your thought and of your life. In this way you will be in today's society that yeast of new life which humanity needs in order to build a more just and fraternal future, a future open to the civilization of love.

[Translation supplied by Vatican Press Office. Original text: Italian]

## KAŻINI ĠODDA TAL-BANDA

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Peress li l-esperjenza wriet li t-twaqqif u l-partecipazzjoni fil-festi parrokkjali ta' Każini ġodda tal-Banda fl-ambitu ta' l-istess komunità parrokkjali fejn diġà jeżisti Każin tal-Banda hafna drabi huma frott ta' firda jew okkażjoni ta' firdiet, piki u diffikultajiet oħra fi hdan l-istess Parroċċa u għall-hajja u l-hidma pastorali tagħha;

Wara li smajt il-parir tal-Kunsill Presbiterali u tal-Kulleġġ tal-Kappillani;

Nistabilixxi, bhala norma pastorali, li Każini ġodda tal-Banda li sallum għadhom ma hadux sehem fil-festi parrokkjali tal-Parroċċa fejn huma mwaqqfin, b'effett immedjat la jiġu mistiedna u lanqas aċċettati biex jieħdu sehem fil-festi tal-Knisja, la fil-Parroċċa li fiha huma mwaqqfin u lanqas f'Parroċċi jew knejjes oħra.

Biex din in-norma jkollha effett immedjat, nistabilixxi li tiġi promulgata u mhabbra pubblikament, għal kull effett, permezz ta' Stqarrija għall-Istampa mahruġa mill-Uffiċċjal għar-Relazzjonijiet Pubbliċi tal-Kurja li jkun fiha sostanzjalment dak li ġie hawn stabbilit.

Mogħti mill-Kurja Arċiveskovili ta' Malta, Floriana, illum 22 ta' Marzu 1999.

✠ Ġużeppi Mercieca, *Arċisqof ta' Malta*

Alfred Muscat, *Kanċellier*

## MARĊIJET BI KRISTU RXOXT

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Minn ftit snin 'il hawn bdiet tidhol il-prattika li xi Każini tal-Banda jew Soċjetajiet simili jordnaw jew jakkwistaw vari ta' Kristu Rxoxt biex johorġu bihom mill-Każin b'marċ.

Għalkemm wissejna diversi drabi li din l-użanza mhix korretta, peress li l-ambjent adatt għal vara tal-Mulej u ta' qaddisin mhux f'marċijiet bħal dawn, iżda fi proċessjonijiet fejn tintwera qima u devozzjoni, innutajna li mhux biss ma twaqqfitx din l-użanza, anzi ġejna informati li bdew jiżdedu l-pjanijiet biex Każini ohra tal-Banda jakkwistaw vari ta' Kristu Rxoxt għal dan l-iskop.

Għaldaqstant hadna hsieb biex dawk il-Każini li sirna nafu li kellhom pjanijiet bħal dawn jiġu mwissija kontra dan, kif ukoll li jiġu mgħarrfa li jkun hemm konsegwenzi serji jekk ikomplu mexjin 'il quddiem b'dawn il-pjanijiet tagħhom.

Għalhekk, wara li smajt il-parir tal-Kunsill Presbiterali u tal-Kulleġġ tal-Kappillani, nistabilixxi, bhala norma pastorali u dixxiplinari, li, jekk xi Każin tal-Banda jew Soċjetà ohra simili jibda minn din is-sena johroġ b'marċ b'vara jew statwa ta' Kristu Rxoxt, tiġi riveduta r-relazzjoni mal-Knisja ta' dak il-Każin jew dik is-Soċjetà; u, b'mod partikolari, dak il-Każin jew Soċjetà minn din is-sena stess ma jiġix aktar mistieden u lanqas aċċettat biex jiehu sehem fil-festi tal-Knisja, la fil-Parroċċi fejn ikunu mwaqqfin u lanqas f'Parroċċi ohra.

Biex din in-norma jkollha effett immedjat, nordna li tiġi promulgata u mhabbra pubblikament, għal kull effett, permezz ta' Stqarrija għall-Istampa, mahruġa mill-Uffiċċjal għar-Relazzjonijiet Pubbliċi tal-Kurja, li jkun fiha sostanzjalment dak li ġie hawn stabilitt.

Mogħti mill-Kurja Arċiveskovili ta' Malta, Floriana, illum 22 ta' Marzu 1999.

✠ Ġużeppi Mercieca, *Arċisqof ta' Malta*

Alfred Muscat, *Kanċellier*

Ċirkolari Numru 401

**ĠABRA FAVUR L-ART IMQADDSA**

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Nhar il-Hadd, 17 ta' Settembru, fl-Arcidjoċesi taghna se tiġi ċelebrata l-ġurnata ta' talb u ta' għajnuna għall-Art Imqaddsa.

F'din is-sena tal-Ġublew il-Kbir tas-sena elfejn, niftakru li din l-art, li fiha tweiled, ghex, ippriedka, fejjaq, bata, miet u rxoxta Sidna Ġesù Kristu hija mhux biss l-Art Imweghda għall-Poplu tar-Rabta l-Qadima, iżda wkoll l-Art tal-Weghda u tat-Tama għall-bnedmin kollha.

B'danakollu hutna l-Insara li jgħixu f'din l-Art Imqaddsa, qed jiltaqgħu ma' hafna diffikultajiet għall-hajja materjali, kulturali, soċjali u reliġjuża tagħhom. Ejjew noffru t-talb taghna lil Alla għal dawn hutna. Ejjew nippruvaw nghinuhom ukoll materjalment, billi nagħtu l-offerta ġeneruża taghna fil-ġabra li sejra ssir fil-quddies kollu li jiġi ċelebrat fil-knejjes taghna nhar is-Sibt filgħaxija u l-Hadd, 16 u 17 ta' dan ix-xahar.

Bl-offerti taghna nghinu biex jinżammu miftuħa knejjes, skejjel, sptarijiet, kliniċi u strutturi oħra ta' għajnuna għal dawn hutna li jgħixu fl-Art Imqaddsa.

Il-Mulej żgur ibierek kull sagrificċju li naghmlu.

Mahruġa mill-Kurja Arciveskovili ta' Malta, Floriana, illum 5 ta' Settembru 2000.

✠ Annetto Depasquale, *Isqof Awżiljarju, Vigarju Ġenerali*

Mons. Carmel Zammit, *Kanċellier*

(Nota: Il-flus li jingabru għall-Art Imqaddsa għandhom jiġi mghoddija kollha lill-Kummissarju ta' l-Art Imqaddsa, 8 Triq S. Luċija, Valletta VLT 07, mhux aktar tard mill-15 ta' Ottubru 2000.)

## 26 ANNIVERSARJU TA' L-ORDINAZZJONI EPISKOPALI TA' MONSINJUR ARCISQOF

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**Nhar il-Ġimgħa, 29 ta' Settembru, jaħbat is-sitta u ghoxrin anniversarju ta' l-Ordinazzjoni Episkopali ta' Monsinjur Arcisqof.**

L-isbah rigal li nistgħu noffru lill-Arcisqof f'dan l-anniversarju, bhala sinjal ta' l-imhabba tagħna lejħ, hu li niftakru fih u fl-intenzjonijiet tiegħu fit-talb tagħna.

Biex ningħaqdu lkoll, f'dan it-talb, fit-Talba tal-Fidili tal-Quddies kollu tal-Ġimgħa, 29 ta' Settembru u tas-Sibt filghaxija u tal-Hadd ta' wara, għandha tingħad ukoll din l-invokazzjoni: **“Hares u seddaq, Mulej, lill-Arcisqof tagħna, biex ikun għalina ta' ġid fir-ruħ bil-kelma u bl-eżempju, ha jwassalna miegħu fil-hena ta' dejjem”.**

Nhar il-Ġimgħa, 29 ta' Settembru, imbagħad, fil-knejjes kollha ta' l-Arcidjoċesi fejn tiġi ċelebrata aktar minn Quddiesa wahda, wahda minnhom jixraq li tkun dik ta' l-Anniversarju Episkopali ta' Monsinjur Arcisqof (ara l-Ordni għaċ-ċelebrazzjoni tal-Quddiesa, paġna 418).

Fl-istess jum tal-Ġimgħa, 29 ta' Settembru, fis-6.30 ta' filghaxija, fil-Konkattidral ta' San Ġwann, Valletta, Monsinjur Arcisqof se jmexxi Quddiesa konċelebrata ta' radd il-hajr lil Alla. Is-Sacerdoti kollha, djoċesani u reliġjużi, huma mistiedna jikkonċelebraw. Ir-Reliġjużi l-oħra, il-membri ta' Istituti oħra ta' Hajja Konsagrata, il-membri tal-Għaqdiet u Movimenti Kattoliċi u l-lajċi kollha huma mistiedna jieħdu sehem f'din il-Quddiesa, li se tiġi animata wkoll bis-sehem ta' whud mill-Movimenti u Għaqdiet.

Mahruga mill-Kurja Arciveskovili ta' Malta, Floriana, illum 18 ta' Settembru 2000.

✠ Annetto Depasquale, *Isqof Awżiljarju, Vigarju Ġenerali*  
Dun Charles Bugeja, *Aġent Kancellier*

Ċirkolari Numru 403

## TALB GHAS-SINODU DJOĊESAN

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Nhar l-Erbgħa, 1 ta' Novembru 2000, Sollennità tal-Qaddisin kollha, bl-ghajna ta' Alla fi hsiebna nibdew it-tieni fażi tas-Sinodu djoċesan.

Inhossuna fid-dmir li nroddu ħajr lil Alla għal kull ma għamel mal-Knisja tiegħu f'Malta matul l-ewwel fażi tas-Sinodu, li giet immedija minn Monsinjur Arcisqof nhar id-29 ta' Settembru 1999. Inroddu ħajr ukoll lil dawg kollha li taw is-sehem prezzjuż tagħhom sa issa, bit-talb, b'kull forma ta' hidma u sagrafiċċju, u bil-pariri u kummenti matul il-konsultazzjonijiet li saru.

Mat-talb ta' radd il-ħajr lil Alla, inhossu l-htieġa li nkomplu nafdaw is-Sinodu djoċesa taht it-tmexxija u l-harsien ta' Alla, taht il-patroċinju u bl-interċessjoni ta' Marija, Omm Ġesù u Ommna, u tal-Qaddisin protetturi tad-Djoċesi tagħna.

Għal dan il-ghan, Monsinjur Arcisqof:

- (1) jordna li mill-1 ta' Ottubru, fil-Quddies fit-Talba tal-Fidili tiżdied din l-invokazzjoni: "Mexxina int, Mulej, fil-mixja tagħna flimkien bhala l-Knisja tiegħek f'Malta matul is-Sinodu djoċesan; dawwalna u saħħana bl-Ispirtu tiegħek, biex nagħrfu xi trid minna u jkollna l-qawwa li nagħmluh";
- (2) fil-waqt li jhegġeg lil kulhadd biex matul ix-xahar ta' Ottubru nitolbu b'aktar hegġa u devozzjoni r-Rużarju, possibilment flimkien fil-knejjes jew fil-familji, jixtieq li għallinqas darba fil-gimgha, ir-Rużarju jingħad bil-hsieb u t-talba li Ommna Marija żzomm is-Sinodu djoċesan taht il-harsien tagħha ta' Omm;
- (3) jirrakkomanda li tibda tingħad ta' spiss, possibilment kuljum, it-Talba għas-Sinodu fil-knejjes kif ukoll privatament mill-fidili.

Peress li nhar it-Tlieta, 10 ta' Ottubru 2000, f'Malta wkoll sejra tinzamm il-Ġurnata tas-Saħħa Mentali, fil-Quddies kollu tas-Sibt filghaxija, tal-Hadd u tat-Tlieta, 7, 8 u 10 ta' Ottubru, fit-Talba tal-Fidili għandha tiżdied ukoll din l-invokazzjoni: "Għin, Mulej, lil dawg kollha li jsufu minn mard mentali u lil dawg li jieħdu hsiebhom, u aghiti lill-

## BULLETTIN TA' L-ARĊIDJOĊESI

familji ta' hutna l-morda u lilna l-grazzja li malajr inħaddnuhom fostna qawwijin u shah”.

Mahruga mill-Kurja Arċiveskovili ta' Malta, illum 25 ta' Settembru 2000.

✠ Annetto Depasquale, *Isqof Awżiljarju, Vigarju Ġenerali*  
Dun Charles Bugeja, *A/Kanċellier*

Ċirkolari Numru 404

## ANNIVERSARJU TAL-PAPA

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Nhar it-Tnejn, 16 ta' Ottubru, jahbat it-22 anniversarju mill-elezzjoni tal-Qdusija Tieghu l-Papa bhala Raghaj tal-Knisja Universali, u nhar il-Hadd, 22 ta' dan, mill-bidu ufficjali tal-hidma tieghu.

Ghal nhar il-Hadd, 22 ta' Ottubru, Monsinjur Arcisqof:

- (1) Jirrakkomanda hafna li, fejn isir aktar minn Quddiesa wahda, wahda minnhom tiġi ċcelebrata dik ta' l-Anniversarju tal-Papa (ara *Ordni għaċ-Ċelebrazzjoni tal-Quddiesa*, p. 414); u li r-Rużarju jinghad skond l-istess fehma.
- (2) Jordna li jinxteghlu l-faċċati tal-knejjes u, fejn hu possibbli, tittella' l-bandiera tal-Papa.

Monsinjur Arcisqof jirrakkomanda wkoll li waqt l-Adorazzjoni Ewkaristika li ssir fil-knejjes ta' l-Arcidjoċesi nhar il-Hamis, 19 ta' dan, isir talb speċjali għall-bżonnijiet tal-Papa u skond l-intenzjonijiet tiegħu.

Nhar is-Sibt, 21 ta' Ottubru, fis-6.00 ta' filghaxija, fil-Konkattidral ta' San Ġwann, Valletta, se tiġi ċcelebrata Quddiesa għall-Papa minn Monsinjur Arcisqof u min-Nunzju Apostoliku. Monsinjur Arcisqof jixtieq jistieden lis-sacerdoti u religjużi li jkunu liberi minn impenji pastorali ohra biex jikkonċelebraw f'din il-Quddiesa. Jixtieq jistieden koll lill-membri ohra ta' Istituti ta' Hajja Konsagrata, lill-membri ta' ghaqdiet u movimenti kattoliċi u lill-membri ohra tal-Knisja biex jieħdu sehem fiha.

## ĠURNATA MISSJUNARJA 2000

Fil-Messaġġ tieghu għall-Ġurnata Missjunarja ta' din is-sena tal-Ġublew, il-Papa qalilna: "Nagħmel appell speċjali u herqan lill-imghammadin kollha biex, b'kuraġġ umli, isiru habbara ta' l-Evangjelju billi jwieġbu għas-sejha tal-Mulej u għall-htigijiet tal-bnedmin ta' zmienna".

Ahna naqdu din il-missjoni tagħna bix-xhieda ta' hajjitna skond l-Evangjelju, bit-talb u bis-sagrifici li noffru, kif ukoll, skond il-mezzi li

## BULLETTIN TA' L-ARĊIDJOĊESI

Alla pprovdielna, bl-ghajjnuna materjali u finanzjarja li naghtu lill-knejjes partikulari u lil hutna l-aktar fil-bżonn.

Ahna msejhin naqdu din il-missjoni taghna u biex naghtu l-ghajjnuna spiritwali u materjali taghna f'kull żmien. Imma fil-Ġurnata Missjunarja, li sejra tiġi ċelebrata f'Malta nhar il-Hadd, 22 ta' dan, niftakru u nħossu aktar dan l-impenn u missjoni taghna.

Għalhekk tajjeb li, hlief għall-quddies għal xi okkażjoni speċjali u l-Quddies għall-Papa, nhar is-Sibt fil-ghaxija u l-Hadd, 21 u 22 ta' dan, tiġi ċelebrata l-Quddies għall-Evangelizzazzjoni tal-Ġnus.

Fil-Quddies kollu ta' l-istess Sibt filghaxija u l-Hadd, fil-knejjes kollha għandha ssir il-Ġabra għall-Missjonijiet. Inheggu lil kulhadd għall-generosità f'din il-ġabra fil-knejjes, kif ukoll fl-ghotjiet fl-envelopes li jitqassmu fi djarna.

Mahruga mill-Kurja Arċiveskovili ta' Malta, Floriana, illum 11 ta' Ottubru 2000.

✠ Annetto Depasquale, *Isqof Awżiljarju, Vigarju Ġenerali*

Mons. Carmel Zammit, *Kancellier*

Ċirkulari Numru 405

## ĠABRA GHALL-ISKEJJEL TAL-KNISJA

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Navżaw li l-ġbir kollu li jsir fil-Quddies li jiġi celebrat fil-knejjes kolha fl-Arcidjoċesi, nhar is-Sibt filgħaxija u l-Hadd, 18 u 19 ta' dan ix-xahar se jmur għall-Fond ta' l-Iskejjel tal-Knisja.

Il-Knisja qeghda terġa' tappella għall-ġenorosità tal-membri tagħha biex permezz ta' din il-ġabra jgħinuha tipprovdi l-mezzi finanzjarji biex l-Iskejjel tal-Knisja f'Malta jkunu jistgħu jkomplu jaqdu u jġibu 'l quddiem il-missjoni tagħhom ta' edukazzjoni ta' eluf ta' tfal u żgħażaġh.

## FESTA TA' KRISTU RE

Il-festa ta' Kristu Re din is-sena se tiġi celebrata nhar il-Hadd, 26 ta' Novembru.

Il-motto magħżul din is-sena mill-Kumitat Organizzattiv tal-FORUM tal-Għaqdiet u Movimenti Kattoliċi tal-Lajċi biex jiggwidana fiċ-ċelebrazzjoni ta' din il-festa hu: **“La naqsmu hobża wahda, ahna ġisem wiehed”**. Dan il-motto jgħinna ndawru l-hsieb u l-qlub tagħna lejn l-Ewkaristija, li hija l-qofol tas-Sena tal-Ġublew il-Kbir. Fl-istess hin jgħinna nidhlu fl-ispirtu ta' għaqda bejnietna li għandu jmexxina fiċ-ċelebrazzjoni tas-Sinodu Djoċesan.

Iċ-ċelebrazzjonijiet djoċesani tal-festa ta' Kristu Re din is-sena se jsiru fil-Parroċċi ta' Birkirkara b'dan il-programm:

1. Il-Ġimgħa, 24 ta' Novembru fis-7.00p.m.: Laqgħa għaż-żgħażaġh fl-Oratorju San Duminku Savio, Birkirkara.
2. Is-Sibt, 25 ta' Novembru fit-3.15p.m.: Tibda mixja ferrieħa tat-tfal minn quddiem il-Knisja ta' Santa Marija, Birkirkara sas-Santwarju ta' Santa Tereza.
3. Il-Hadd, 26 ta' Novembru fit-3.30p.m.: Tibda mixja ta' Fidi mill-Knisja Parrokkjali San Ġużepp Haddiem sal-pjazza ta' quddiem il-Bażilika Sant'Elena fejn isir diskors minn Monsinjur Arcisqof u wara proċessjoni bis-Sagrament mill-Knisja ta' Sant'Antnin li fiha jieħdu sehem fratelli tas-Sagrament u familja minn kull Parroċċa.

## BULLETTIN TA' L-ARĊIDJOĊESI

Fis-6.30p.m. tiġi ċelebrata Quddiesa fil-Bazilika ta' Sant'Elena, Birkirkara.

Monsinjur Arċisqof irid ukoll li, bi thejjija għal dawn iċ-ċelebrazzjonijiet djoċesani, fil-knejjes kollha ta' l-Arċidjoċesi fejn tinzamm l-Ewkaristija ssir adorazzjoni nhar il-Hamis, 23 ta' Novembru.

Mahruga mill-Kurja Arċiveskovili ta' Malta, Floriana, illum 6 ta' Novembru 2000.

✠ Annetto Depasquale, *Isqof Awziljarju, Vigarju Ġenerali*

Mons. Carmel Zammit, *Kancellier*

## ŻJARA TA' L-ARĊISQOF F'RUMA

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Monsinjur Arċisqof Ġużeppi Mercieca għada, il-Hadd, 20 ta' Awissu 2000, se jmur għal żjara f'Ruma.

Sakemm Monsinjur Mercieca jkun imsiefer, id-dmirijiet ta' Arċisqof ikunu f'idejn Monsinjur Isqof Annetto Depasquale.

## PELLEGRINAGĠ GHAL RUMA GHALL-ĠUBLEW TAL-LAJĊI

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Is-Segretarjat għal-Lajċi se jorganizza pellegrinaġġ għal Ruma għall-Ġublew tal-Lajċi, mill-24 ta' Novembru sa l-1 ta' Diċembru 2000.

Il-qofol tal-pellegrinaġġ se jkun sehem fiċ-Ċelebrazzjonijiet Ġubilarari li se jsiru fi Pjazza San Pietru nhar il-Hadd, 26 ta' Novembru, Solennità ta' Kristu Re.

Il-vjaġġ jinkludi żjarat f'Assisi, Cascia, Tivoli u Kastelli Rumani.

Aktar tagħrif jista' jinkiseb billi wiehed jittелефona fuq numri 312588 (filghodu), 414747 jew 634276.

## IL-KURJA TA' L-ARĊISQOF TAĊĊETTA L-ISTALLAZZJONI TA' ANTENNAE FUQ KNEJJES WARA PARIR LI DAWN MHUMIEX TA' PERIKLU GĦAS-SAĦĦA TAL-BNIEDEM

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Il-Kurja ta' l-Arċisqof giet infurmata uffiċjalment mid-Dipartiment tas-Saħħa li, fuq il-bażi tat-tagħrif xjentifiku magħruf sal-lum, il-Kumitat ta' Esperti li gie nkarigat biex jistudja l-kwistjoni ta' l-istallazzjoni ta' tagħmir tat-telekomunikazzjoni u antennae fuq is-soqfa kkonkluda li *radio frequency fields* minn stazzjonijiet bażi tat-telefon ċellulari m'għandha ebda konsegwenza kuntrarja għas-saħħa dment li jiġu segwit; sewwa l-linji ta' gwida li għandhom bażi internazzjonali.

Fid-dawl ta' din l-assikurazzjoni ta' l-Awtoritajiet tas-Saħħa, il-Kurja ta' l-Arċisqof iddeċidiet li l-proċess ta' l-istallazzjoni ta' antennae għas-servizz tat-telefon ċellulari fuq knejjes u bini iehor għoli tal-Knisja jista' jitkompla sakemm kull stallazzjoni simili tkun approvata wkoll mill-Awtoritajiet tas-Saħħa biex jiġi żgurat li l-linji ta' gwida konċernati jiġu segwiti tajjeb.

## QUDDIESA ĠUBILARI GĦAT-TURISTI

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Fl-okkażjoni tal-Jum Dinji tat-Turiżmu fil-Ġublew il-Kbir tas-Sena Elfejn, l-Organizzazzjoni għat-Turiżmu Reliġjuż u l-Kunsill San Pawl għat-Turisti qed jorganizzaw Quddiesa Ġubilara għat-Turisti, nhar il-Hadd, 24 ta' Settembru 2000 fil-KonKattidral ta' San Ġwann Valletta, fid-9.15a.m. Wara jsir tour tal-KonKattidral u l-Mużew li hemm miegħu.

Fl-istess KonKattidral, nhar l-Erbgħa, 27 ta' Settembru, fis-6.30p.m., Dr. Philip Farrugia Randon jagħmel taħdita dwar it-teżor ta' l-arti li hemm fil-KonKattidral. Ikun hemm ukoll *recital* ta' l-orgni minn Mro. Dione Buhagiar.

## WORKSHOP INTERNAZZJONALI F'MALTA MILL-KUMMISSJONI PONTIFIĊJA GHALL-BENI KULTURALI TAL-KNISJA

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Il-Knisja kattolika, din is-sena, qed tistudja s-siwi tal-kontribuzzjoni tagħha fil-hajja kulturali tal-Ewropa billi qed isir studju fil-fond ta' ċerti xehtiet, fl-imghoddi tal-Knisja, li kellhom qawwa ta' kreattività u b'hekk issib is-sehem li dawn taw tul iż-żminijiet imghoddija. Ghal dan il-ghan, qed isiru numru ta' *Workshops* Internazzjonali. Wiehed minn dawn il-*Workshops* – li se jistudja prinċipalment ix-xoghol tar-rakkmu fl-Ilbies Liturġiku u drappijiet ohra wżati fil-knejjes – se jsir Malta fil-Lukanda Suncrest, il-Qawra mit-28 ta' Settembru sa l-1 ta' Ottubru 2000. L-ghan ta' dan il-*Workshop* hu wkoll li jipprovi tentattiv komuni biex tiġi kkonservata u mmexxija 'l quddiem din il-forma prezzjuża ta' l-arti bhala aspekk tal-patrimonju artistiku u religjuż ta' l-Ewropa.

Il-*Workshop* jagħmel sehem minn serje ta' hames *Workshops* jisimhom *Cathedral Workshops Project on Religious Arts and Crafts* u hu sponsorjat mis-Santa Sede, mill-Awtoritajiet tal-Knisja Lokali, mill-Ministeru tat-Turiżmu u mill-Awtorità tat-Turiżmu ta' Malta, bil-koperazzjoni ta' l-Air Malta.

L-inizjattiva hi organizzata mill-Kummissjoni Pontifiċja għall-Beni Kulturali tal-Knisja fl-okkażjoni tal-Kampanja Ewropea kbira li qed issir din is-sena magħrufa *Europe – Common Heritage* u mnedija mill-Kunsill ta' l-Ewropa. L-ghan ewlieni ta' dan il-Proġett hu biex issir promozzjoni għall-gharfien u apprezzament ahjar ta' xi whud mill-akbar snajja li kienu responsabbli għall-bini tal-Kattidral u l-Knejjes mhux biss bhala waqtiet l-aktar importanti tal-Kultura Oċċidentali imma wkoll bhala mhażen ta' tagħlim, ċentri ta' kreattività artistika u ta' djalogu inter-kulturali.

Dawn il-*Workshops* għandhom ukoll l-ghan li jqajjmu interess f'dawn is-snajja fost iż-żagħżagh, li jistgħu jservuhom bhala mezz ta' xoghol fil-gejjieni. B'hekk wiehed jassigura wkoll li dawn is-snajja jibqgħu mexjin 'il quddiem ukoll tul il-Millenju l-Ġdid.

Il-*Workshops* għandhom xehta inter-dixxiplinari li tqiegħed l-attenzjoni tagħha fuq tliet aspetti ewlenin tas-snajja li jkunu qed jiġi

studjati, jiġifieri metodi ta' konservazzjoni, l-iżvilupp storiku u s-sinjifikat teoloġiku, kif ukoll il-proċess kreattiv. Kull wiehed minn dawn il-*Workshops* jiġbor fih numru ta' esperti distinti, skulari, artisti u nies tas-sajja minn partijiet differenti tal-Ewropa, ġejjin minn kulturi u religjonijiet differenti. Dan il-metodu segwit f'dawn il-*Workshops* qed ikun ta' għajjnuna kbira u qed jassigura li jkun hemm tibdil ta' ideat u esperjenzi stimolanti hafna bejn kull min jiehu sehem fihom.

Il-*Workshop* li se jsir Malta mistenni se jkun esperjenza partikulari li se tkompli taghni f'dan il-qasam l-aktar għax se jkun hawn numru kbir ta' parteċipanti. Dawn ġejjin minn 11-il pajjiż differenti: ir-Rumanija, il-Litwanja, it-Turkija, il-Vatikan, il-Portugal, il-Ġermanja, Iżrael, il-Kroazja, l-Italja, Skozja u Malta.

Fl-okkażjoni ta' din l-inizjattiva internazzjonali, Mons. Prof. D. Vincens Borg, li huwa l-kordinatur lokali ta' dan il-*Workshop*, bl-għajjnuna u l-koperazzjoni ta' l-Arċiprieti konċernati u ta' persuni ohra, organizza numru ta' wirjiet bl-ghan li jintwerew uħud mill-kontribuzzjonijiet mill-isbah li taw il-membri tal-Knisja f'Malta, partikolarment f'dak li għandu x'jaqsam mas-sengħa tar-rakkmu fit-tessuti ta' xeħta religjuża.

Dawn il-wirjiet se jiġu mtellgħa fil-Mużew tal-Kattidral l-Imdina, fejn wiehed ikun jista' japprezza x-xogħol tal-Bizzilla Maltija fl-abiti liturġiċi; fil-Knisja Kolleġġjata tal-Birgu, fejn l-oġġetti ewlenin tal-wirja se jkunu l-ilbies liturġiku li nġieb Malta minn Rodi mill-Ordni ta' San Ġwann; fl-Oratorju tal-Knisja Arċipretali ta' Haż-Żebbuġ, fejn se jkun hemm għall-wiri l-ilbies liturġiku rrakkmat li jagħni din il-knisja mill-bidu tas-seklu tmintax sa l-aħħar tas-seklu dsatax; u fl-Oratorju tal-Knisja Arċipretali taż-Żurriq, fejn se jkun hemm abiti liturġiċi ta' l-istess żmien. Dawn il-Wirjiet se jkunu miftuħa għall-pubbliku minn nhar il-Hadd, l-1 ta' Ottubru.

Min jixtieq jattendi għall-*Workshop* ta' Malta jista' jitlob l-informazzjoni meħtieġa mill-Mużew tal-Kattidral, l-Imdina, (Tel. 454697) fil-hinijiet tax-xogħol. F'hinijiet ohra jista' jikkomunika bil-*fax* fuq numru 450455. Min japplika hu mitlub jagħti l-partikularitajiet tiegħu, jiġifieri isem, kunjom, indirizz u numru tat-telefon u tal-*fax*. Wara jirċievi l-informazzjoni mitluba.

**Quddiesa fl-okkażjoni tas-36 Anniversarju ta' l-Indipendenza****MESSAĠĠ****ta' Monsinjur Arcisqof Ġużeppi Mercieca**

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**F'salib it-toroq**

Ergajna ltaqajna biex inroddu hajr lill-Mulej ghal dak kollu li ghamel mal-poplu għażiż taghna fil-mixja tiegħu sa ma sirna Nazzjon Indipendenti u biex inkunu nistgħu nibnu hajjitna b'rajna f'idejna.

ltaqajna wkoll biex nitolbu 'l Alla jkompli jieqaf maghna u jghinna nfittxu li nimxu 'il quddiem flimkien skond ir-rieda u l-pjan tiegħu għall-bniedem.

Iċ-Ċelebrazzjoni fis-sena tal-Ġublew toffrilna okkażjoni speċjali biex nġaqqdu l-imghoddi mal-ġejjieni. Barra li nharsu lura lejn dak kollu li wassalna fejn ahna llum, il-Ġublew ihegġiġna nharsu wkoll 'il quddiem, lejn dak li ġej. Huwa mument ta' grazzja speċjali li jistedinna nistqarru l-istorja taghna bi Kristu bhala l-figura l-aktar importanti taghha u, fl-istess hin, inġeddu l-fiduċja u t-tama taghna fih.

**Periklu ta' jasar modern**

Meta nharsu lura, insibu li pass wara l-iehor, spiss b'hafna sagrificċji, il-poplu taghna mexa sew 'il quddiem. Hafna mill-mertu ta' dan huwa ta' mexxejja u rappreżentanti tal-poplu li harġu għonqhom, thabtu, stinkaw u batew biex jaraw lill-poplu taghna jevita l-jasar, jaqta' l-ktajjen tad-dipendenza minn hakkiema barranin, u jieqaf hieles fuq saqajh.

L-isfidi li ntrebhu kienu diversi u kbar. Izda dan ma jfissirx li l-isfidi spicċaw. Tfaccaw, u jibqgħu jtfaccaw, sfidi ġodda. L-isfidi tal-lum mhumiex tat-tip li jnisslu l-periklu li pajjiżna jerga' jaqa' f'idejn xi hakkiem barrani. Huma sfidi ta' natura ohra li, madankollu, xorta jistgħu jiftgħu lill-poplu taghna fil-periklu ta' xi jasar modern.

Kif hu maghruf, sakemm id-drittijiet fundamentali tal-persuna u l-ġid ta' l-erwieh ma jkunux mittiefsa u ma jitolbux dan, mhux ir-rwol tal-Knisja li tindahal fil-hidma politika jew fil-proċess politku. Il-Knisja għandha d-dmir li tfakkar li l-bniedem u d-dinjità umana jridu jingħataw prijorità fuq kull interess politku u ideoloġiku.

F'dan il-kontest, bhala Raghaj Spiritwali nixtieq naqsam mal-mexxejja u r-rappreżentanti kollha tal-poplu taghna, kif ukoll mal-poplu kollu, f'tit riflessjonijiet dwar is-sens ta' direzzjoni li jrid jiddeciedi dwaru pajjiżna f'salib it-toroq bhal dan.

### Il-hakma tal-flus

B'dieqa kbira jkollni nistqarr li qed nghixu f'ambjent fejn, ghal hafna nies, il-flus donnhom saru kollox jew kważi kollox. Il-hakma tal-flus fuq kif naħsbu, nipplanaw hajjitna u naġixxu, qed issir tremenda. Sahansitra qed tippreżenta quddiemna l-periklu ta' forom godda ta' skjavitù.

Ejjew naghmlu lkoll eżami ta' kuxjenza:

X'qed naghmlu biex inkunu ċerti li l-ġganti tal-flus f'pajjiżna ma jaslux biex jibnu imperi tant b'saħħithom li bihom ikunu jistgħu jaħtfu f'idejhom ir-riedni ta' hafna mill-attività ekonomika, tant li saħansitra jsiru kapaċi biex x'hin iridu jniżżlu lill-pajjiż għarkubbtejh quddiemhom?

X'qed isir biex in-neguzjant iż-żgħir ikun protett b'mod xieraq kontra l-periklu li jinbela' min-neguzjant u l-impreditur setghani, bl-istess mod li l-huta l-kbira tibra' l-huta ż-żgħira?

Konvinti li l-istituzzjonijiet kollha taghna, quddiemnett dawk li jmissu ma' xi forma ta' poter jew manigġjar ta' flus, huma kollha u dejjem hielsa minn kull tebgħa ta' korruzzjoni?

Kif se nwiegħbu kontra l-assedju ta' strateġiji fini ta' bejgħ, maħsuba biex jipperswadu lin-nies, speċjalment liż-żagħżagħ, biex jixtru u jkomplu jixtru wkoll dak li m'għandhomx bżonn, akkost li jitgħabbew b'dejn li jsallabhom għal-żmien twil?

Huwa minnu jew le, li qed nghixu fi żmien ta' onfoq u ġib lil min jonfoq, tant li d-dejn sar qisu wiehed qed jixrob tazza ilma?

Veru jew mhux veru li, kull ma jmur, diehla l-mentalità ta' onfoq illum u hallas għada – mentalità fumentata hafna minn min l-ewwel interess tiegħu hu li jikber fil-flus u li jiftaħar bis-suċċess finanzjarju tiegħu, ukoll jekk dan ikun min fuq dahar iż-żgħir żgwidat?

Qegħdin naħsbu biżżejjed dwar kif se nħallu d-dinja għall-ġenerazzjonijiet ta' warajna?

Qegħdin naghmlu kull ma nistgħu biex nikkontrollaw il-pjaga ta' l-użura?

Għaliex għandu jkollna tant nies f'pajjiżna b'nifishom tant maqtuġħ

bid-djun, li jkollhom jiġru minn xoghol għal iehor bħallikieku l-bniedem huwa għax-xoghol u mhux ix-xoghol għall-bniedem?

Kemm qed nifhmu li mikrobi separati bħal dawn, jekk jinfirxu u jikbru bla rażan, flimkien jafu jwelldu xi monsturu qalil ta' jasar ġdid li jnezza' lil hafna persuni u familji mid-dinjità tagħhom ta' bnedmin u jifnihom?

Kull haġa haġja tiżviluppa. Għalhekk, il-generazzjoni tal-ġid u tal-progress fihom infushom huma haġa tajba. Certament m'hemm xejn hażin f'li l-bniedem ifittex li jgħix haġja aħjar. Izda f'din il-mixja 'l quddiem, il-bniedem irid jibqa' jiftakar li hu holqien xbiha ta' Alla. Irid jiftakar li l-ewwel imhabba tiegħu trid tkun għal Alla, u li biex ihobb tassew lil Alla jrid jagħraf u japprezza d-dinjità tiegħu stess u jhobb ukoll lill-proxmu tiegħu bħalu nnifsu.

Mingħajr dan is-sens ta' direzzjoni, il-bniedem jithawwad u jiffixkel f'saqajh stess.

### L-amministrazzjoni u t-tqassim tal-ġid

Hemm ukoll il-kwistjoni, daqstant iehor importanti, ta' l-amministrazzjoni tajba u t-tqassim ġust tal-ġid nazzjonali.

Ilkoll kemm ahna nishqu hafna, u bir-raġun, dwar il-bżonn li kulhadd ihallas it-taxxa dovuta, u li ma jkun hemm hadd min jisraq lill-komunità billi jaħrab mit-taxxa.

Din l-insistenza hija dejjem f'waqtha u bżonnjuża. Izda l-istorja ma tiqafx hawn. Tqum ukoll il-mistoqsija ta' fejn ikunu qed imorru flus il-poplu u jekk it-tħaddim tagħhom ikunx qed isir dejjem u f'kull każ bl-għaqal u r-responsabbiltà meħtieġa.

Per eżempju:

X'assigurazzjoni teżisti – u tidher li teżisti – li fl-amministrazzjoni tal-finanzi tal-poplu, m'hemm ebda ħela u lanqas infiq f'soluzzjonijiet kosmetiċi jew tirqigh tal-pannu bil-qara aħmar għal problemi gravi li jitolbu l-kuraġġ ta' kirurġija serja?

Kemm ahna ċerti li kull min jirċievi xi hlas jew salarju mingħand l-Istat, qed dejjem jagħti prodott, servizz jew xoghol tajjeb, hieles minn kull dell ta' serq fil-ftit jew fil-hafna?

Kemm ahna żguri li l-ġid nazzjonali qed jitqassam b'mod li jassigura li ma jkun hemm hadd li jibqa' lura u li min hu żgħir jiġi mghejjun jintrefa' fid-dinjità umana?

Kemm aħna konvinti li qed isir kull ma jista' jsir biex min jipprova jisraq lill-poplu billi jiehu xi benefiċċji li fil-verità ma jkollux dritt għalihom, jinqabad u jitrażżan?

Kemm nistgħu nserrhu rasna li fil-mod kif qed nittrattaw dawn l-oqsma kulhadd hu dejjem hieles minn influwenzi mhux f'posthom – bħal voti jew vizjonijiet foloz u illużorji tal-kalma u l-kwiet?

Kemm hu zgur li l-imsiehba soċjali kollha qed jirnexxilhom jirbħu dejjem it-tentazzjoni li jqisu l-interessi settorali mingħajr ma jagħtu veru każ ta' l-interessi nazzjonali?

Zgur li m'għandniex xi fergħa waħda jew aktar ta' l-imsiehba soċjali, li ma tiddejaqx tfissed xi membri sgwidati li forsi jinsew li ma jeżistux drittijiet mingħajr dmirijiet?

Kulhadd f'pajjiżna joffri hlas xieraq u kundizzjonijiet umani lil min jagħmillu x-xogħol jew jagħtih xi servizz?

Kulhadd jagħraf u jaċċetta li waqt li kull bniedem għandu dritt għall-għajxien tiegħu, hadd m'għandu dritt jippretendi hlas ta' xogħol li ma jkunx għamel, inkella hlas jew qligħ iktar milli haqqu għas-servizz li jagħti jew oġġett li jbiegħ?

Kulhadd hu hieles mill-mard ta' l-iskartar mix-xogħol, l-għażż, tgerfix f'sahra, servizz hażin, profitti esagerati, serq u mard ieħor simili li jaf jherri s-sinsla ta' poplu?

### **Ir-riċetta tal-Vangelu**

Dawn il-mistoqsijiet, u d-domandi l-ohrajn kollha li johorġu minnhom jew li għandhom rabta magħhom, nixtieq nipproponihom għar-riflessjoni ta' kulhadd. It-tama tiegħi hija li, jekk u fejn jinħass il-bżonn ta' kirurġija, hadd ma jonqsu l-kuraġġ li jagħmel dak li jkun hemm bżonn skond ir-responsabbiltà tiegħu. Il-piż jaqa', l-ewwelnett, fuq ir-rappreżentanti tal-poplu: fuq il-ġvern u l-oppożizzjoni li, kull naħa skond il-kompetenza tagħha, jridu jkunu komplimentari għal xulxin f'impenn sinċier favur il-ġid komuni.

Tkun iebsa kemm tkun iebsa l-isfida li jipprezentaw iċ-ċirkustanzi, in-Nisrani jaf li bl-għajnunna ta' Alla dejjem jista' jsib soluzzjonijiet ġusti. Ir-riċetta li nimxu fuqha għandha tkun dik tal-valuri Ewangeliki, li jimbuttawna biex nimxu dejjem skond ir-rieda ta' Alla u biex nibnu hajjitna u pajjiżna fuq is-sisien sodi ta' l-imħabba, l-onestà, is-solidarjetà u l-ġustizzja, f'kull qasam u kull livell.

## DOKUMENTI OHRA TAL-KURJA

Nitolbu lill-Imghallem Divin, bl-interċessjoni ta' Marija, biex jghinna lkoll, speċjalment lil min fuq spallejh qed iġorr xi forma ta' responsabbiltà, halli naghzlu u nimxu dejjem fit-triq li tibnina tassew bhala ahwa.

KonKattidral ta' San Gwann, 21 ta' Settembru 2000.

## KUMMENT

### ta' l-Isqfijiet ta' Malta dwar il-Każ tat-Tewmin Sijamizi

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It-tewmin Sijamizi huma żewġ persuni.

B'att ta' eroiżmu, persuna adulta tista' minn jeddha tissagrifika hajjitha għall-ġid ta' l-oħrajn, iżda ebda awtorità ma tista' teqred jew tissagrifika hajja umana ta' haddiehor, lanqas biex issalva hajja oħra.

Ikun gwaj jekk id-dinjità tal-persuna umana titqies skond il-kriterji ta' l-utilità, anke jekk dan ikun a favur ta' persuna oħra. Inkunu qed inkissru d-dinjità tal-bniedem u ndaħhlu prinċipju ta' hsara kbira fis-soċjetà.

Il-hajja tal-bniedem jagħtiha Alla u hadd ma jista' jiddeċiedi li jtemmha hlief Alla, li hu s-sid tagħha.

Il-bniedem huwa l-unika kreatura li Alla halaqha għalih nnifsu. Ebda bniedem, hu min hu m'ghandu hakma fuq il-hajja ta' bniedem iehor.

Ahna l-Isqfijiet nixtieq nuru s-solidarjetà tagħna mal-ġenituri ta' dawn it-trabi għad-deċiżjoni li hadu skond il-fidi Kattolika li jistqarru. Jiddispjaċina hafna li din ir-rieda legittima tal-ġenituri ġiet imwarrba mill-qorti.

✠ Ġuzeppi Mercieca, Arċisqof ta' Malta

✠ Nikol Ġ. Cauchi, Isqof ta' Ghawdex

Annetto Depasquale, Isqof Awżiljarju ta' Malta

23 ta' Settembru 2000

# IS-26 ANNIVERSARJU TA' L-ORDINAZZJONI EPISKOPALI TA' L-ARĊISQOF

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Fl-okkażjoni tas-26 anniversarju mill-Ordinazzjoni Episkopali tiegħu, Monsinjur Arċisqof Ġuzeppi Mercieca nhar il-Ġimgħa, 29 ta' Settembru 2000, fis-6.30 p.m., se jmxxi Quddiesa Konċelebrata ta' Radd il-Hajr fil-KonKattidral ta' San Ġwann, Valletta.

Ċirkolari tal-Kurja thegġeg it-talb għall-bżonnijiet ta' l-Arċisqof u skond l-intenzjonijiet tiegħu. Iċ-Ċirkolari thegġeg ukoll is-sehem fil-Quddiesa ta' Radd il-Hajr, li se tiġi animata wkoll bis-sehem ta' whud mill-Għaqdiet u Movimenti Kattoliċi.

Mons. Mercieca ġie kkonsagrat Isqof fid-29 ta' Settembru 1974. Huwa sar Arċisqof ta' Malta fit-12 ta' Diċembru 1976.

## MESSAĠĠ

ta' Mons. Arcisqof Ġuzeppi Mercieca  
fis-26 Anniversarju ta' l-Ordinazzjoni Episkopali

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### **Xhieda awtentiċi tal-Mulej Ġesù**

Nirringrazzjakom hafna li għogobkom tinghaqdu miegħi f'din iċ-  
celebrazzjoni ta' radd il-hajr tiegħi lil Alla għall-grazzji u l-ghajnuna  
kollha li huwa joghġbu jagħtini fil-qadi tal-ministeru tiegħi episkopali u  
fit-talba bla heda tiegħi lill-Mulej biex iżomm idejħ fuq fil-qadi ta'  
dmirijiet.

Niżzi hajr ukoll lil dawk kollha li, ukoll jekk ma setgħux jġu  
hawnhekk, jinsabu magħqudin magħna spiritwalment.

Din l-għaqda tagħna flimkien quddiem Alla – isqfijiet, saċerdoti,  
persuni ta' hajja konsagrata u lajċi – hija importanti hafna. Hija għaqda  
li tghinna nifmu dejjem aħjar, bl-umiltà kollha, li mingħajr Alla m'ahna  
xejn u li hu biss fil-verità tiegħu li ahna nistgħu nsibu s-soluzzjonijiet  
għall-problemi li niltaqghu magħhom fuq wiċċ din l-art.

### **Pluraliżmu, tolleranza u libertà**

Din iċ-celebrazzjoni ta' l-anniversarju episkopali tiegħi qed nagħmluha  
fil-bidu ta' millennju gdid immarkat minn emfasi dejjem akbar fuq il-  
prinċipji tal-pluraliżmu, tat-tolleranza u tal-libertà.

Dawn huma prinċipji sbieħ hafna. Imma bhal kull prinċipju iehor,  
jistgħu jithaddmu tajjeb u jistgħu jithaddmu hażin.

Bhala Missier Spiritwali jiena nifrah hafna meta dawn il-prinċipji  
jghinuna biex nikbru fl-imhabba ta' Alla u tal-proxxmu skond kif  
għallimna l-Imghallem Divin. Imma meta jfegġu sitwazzjonijiet fejn  
dawn il-prinċipji jispiċċaw fir-morsa ta' l-esagerazzjoni jew tal-  
manipulazzjoni, b'mod li jitnissel u jixtered id-disgwid u t-tgħawwiġ tal-  
verità, qalbi tingħafas hafna.

Hekk jġri jekk ikun hemm min jgħid li Kristu huwa Alla veru u  
bniedem veru, iżda minhabba l-limiti tan-natura umana ta' Ġesù, ir-  
rivelazzjoni ta' Alla fih ma tistax titqies bhala kompleta u definittiva; u

li ghandha dejjem tkun meqjusa fid-dawl ta' rivelazzjonijiet ohrajn possibbli ta' Alla, espressi bil-ġenju religjuż ta' l-umanità u l-fundaturi tar-religjonijiet tad-dinja.

Hekk jiġri jekk wiehed jibda jahseb jew jghallem li m'hemmx verità universali u oġgettiva, għax Alla jew l-Assolut jirrivela lilu nnifsu taht ismijiet differenti u dawn kollha jkunu veri.

Hekk jiġri jekk quddiem tagħlim żbaljat bhal dan, ikun hemm min jimbotta l-idea falza li r-religjonijiet tad-dinja huma komplimentari għar-rivelazzjoni Nisranija, inkella jgħid li r-religjonijiet kollha huma ugwali għal xulxin u forsi jikkunsidrahom bħallikieku kienu kollha fehmiyet ta' l-istess importanza.

Issir hsara kbira jekk fostna jkun hemm min jaqa' vittma ta' ideat foloz bhal dawn, iżjed u iżjed jekk jinzerta jkun sacerdot.

Irridu nżommu quddiem għajnejna li l-istima u r-rispett li dejjem għandu jkollna lejn ir-religjonijiet tad-dinja, kif ukoll lejn kulturi li jġibu 'l quddiem id-dinjità tal-bniedem u l-iżvilupp tač-čiviltà, ma jnaqqsu xejn mill-orijinalità u l-unicità tar-rivelazzjoni ta' Ġesù Kristu.

Irridu nifhmu li, filwaqt li teżisti distinzjoni bejn ir-renju ta' Alla, ir-renju ta' Kristu u l-unika Knisja mwaqqfa minn Ġesù, dawn huma inseparabbli – ma jstgħux jiġu mifruda minn xulxin.

Irridu nemmnu li s-salvazzjoni, inkluża dik ta' dawk li mhumix Insara, tiġi minn Kristu permezz tal-Knisja, għalkemm ma nafux kif dan isehh fil-każ ta' dawk li mhumix Insara.

## Dikjarazzjoni dwar Ġesù Kristu

Kull min jixtieq ikun jaf aktar u aħjar dwar din il-verità, illum jista' jagħmel użu wkoll mid-dikjarazzjoni li harġet dan l-aħhar il-Kongregazzjoni għad-Duttrina tal-Fidi dwar Ġesù Kristu.

Id-dokument, li jismu *Il-Mulej Ġesù*, mhux dokument li jghallem xi duttrina ġdida. Huwa dokument li jirrijafferma u jfieh id-duttrina tal-fidi Kattolika, imfissra u mgħallma f'dokumenti li harġu qabel tal-Magisteru tal-Knisja.

Dan nirrikmandah l-aktar lis-sacerdoti, spečjalment dawk l-ahwa fostna li jkollhom l-opportunità jiktbu jew jitkellmu fuq sugġetti bhal dawn fil-media.

Huwa dokument li jghinna nifhmu aħjar l-unicità u l-universalità

## BULLETTIN TA' L-ARĊIDJOĊESI

salvifika tal-misteru ta' Kristu u l-Knisja tiegħu bhala l-ghajn tas-salvazzjoni kollha, kemm fil-Kristjaneżmu kif ukoll barra minnu.

Ġesù Kristu hu veru Alla u veru bniedem. Huwa l-medjatur u l-feddej universali. Kliemu u ghemili juru t-totalità u d-definitivà tar-rivelazzjoni tal-misteru ta' Alla, ukoll jekk il-fond ta' dak il-misteru fih innifsu jibqa' tranxendenti u inezawribbli.

Religjonijiet oħra joffru elementi religjużi li ġejjin minn Alla u li huma parti minn dak li l-Ispirtu jkebbes f'qalb il-bniedem u fl-istorja tal-popli. Madankollu, qatt ma nistgħu naċċettaw l-argumenti li r-religjonijiet, sewwasew għax huma religjonijiet, minnhom infushom huma toroq li jwasslu għas-salvazzjonijiet flimkien mal-Kristjaneżmu.

Ġesù Kristu jkompli l-preżenza u x-xogħol tiegħu ta' salvazzjoni fil-Knisja li waqqaf hu stess u permezz tagħha. Teżisti biss Knisja waħda ta' Kristu. Hu biss fil-Knisja Kattolka li din il-Knisja tgħix fis-shuhija tagħha, għalkemm jeżistu Knejjes partikolari veri li mhumiex Kattoliċi.

Ix-xogħol li qed isir b'tant għaqal, rispettu u mhabba biex jinbnew pontijiet godda u stabbli fir-relazzjonijiet ma' Knejjes Insara oħrajn u religjonijiet differenti, hu u jibqa' xogħol importanti u mitqлу deheb. Ċertament dan hu xogħol li, ukoll jekk b'hafna sagrificcji, irid jitkompla. Allahares jieqaf. Izda, fl-istess hin, il-Knisja Kattolika ma tistax tinsa jew tittraskura l-missjoni li fdalha l-Fundatur Divin tagħha.

### Appell

Fi żmien meta sar tant faċli li tinżergha l-konfużjoni, inhoss li għandi nappella b'herqa lill-membri kollha tal-Knisja f'Malta, speċjalment lisaċerdoti li huma protagonisti, biex ikollna lkoll il-qawwa u l-kapaċità li nkunu u nidhru magħqudin fit-tagħlim, kull tagħlim, li nwasslu lill-komunità tagħna.

L-ispazju għad-diskussjoni fir-riċerka u l-istudju tal-verità qiegħed hemm u għandu jibqa' hemm. Allahares ma jkunx hekk. Izda dan bl-ebda mod ma jneħhi minn fuq spallejna r-responsabbiltà li dak li ngħallmu f'isem Kristu u l-Knisja tiegħu jkun biss dak li jgħallmu Kristu u l-Knisja tiegħu.

Ikun żball kbir jekk flok it-tagħlim ta' Kristu u tal-Knisja tiegħu, min jittellem f'isimhom, speċjalment jekk ikun saċerdot, jgħalliem dak li jkun ihoss, jixtieq u jahseb hu personalment.

Ikun skandlu jekk b'dak li jikteb jew jghid, wiehed jidher jew jin hass li qed jattakka jew jarmi taghlim ufficjali tal-Knisja li jitlob is-sagrificju, ghax jippretendi li minkejja l-missjoni taghha li timxi fuq il-verita Evangelika, il-Knisja ghandha tibdel taghlimha skond il-mentalita popolari tal-post u z-zmien.

Il-kazi fostna fejn tfeqq imgiba ta' thassib u ta' hsara bhal din mhumiex hafna. Imma, kif turina l-esperjenza, xrar simili spiss jigi minfuh u strumentalizzat minn min joghxa bil-kontroversja jew jiehu gost jara l-kredibilita tal-Knisja taht l-attakk.

### Is-Sinodu Djoċesan

Il-bzonn li nwasslu l-Vangelu u t-taghlim tal-Knisja bil-fedelta u l-konvinzjoni kollha mehtiega, bl-ebda mod ma ghandu jfixkilna milli nkellmu lil xulxin b'onesta u sincerita fl-impenn taghna li ninbnew dejjem ahjar bhala Knisja.

Kien proprju ghalhekk li jiena, bhal-lum sena, tajt bidu ghas-Sinodu tal-Knisja f'Malta u ghamilt stedina lil kulhadd biex jaghti sehmu, b'mod haj, f'dan is-Sinodu.

Illum nixtieq nuri l-apprezzament tieghi ghal tant nies li laqghu din l-istedina u, matul is-sena li ghaddiet, hadu sehem fil-konsultazzjoni wiesgha li saret f'kull parrocca u fl-ghaqdiet, movimenti, komunitajiet religjuzi, sacerdoti, kif ukoll fid-diversi laqghat li saru f'oqsma differenti tas-socjeta. Kulhadd kellu l-okkazjoni li jitkellem b'liberta shiha u bis-sincerita, u jaghti f-fehma tieghu ghal-gid tal-Knisja. Kellna konferma ta' kemm hu sabih li l-ahwa jitekellmu ma' xulxin u jisimgu lil xulxin. Kellna esperjenza ta' Knisja tassew hajja. Laqatni, b'mod partikolari, is-sehem ta' tant lajci li, matul is-sena li ghaddiet, hadmu b'sens ta' Knisja, b'dedikazzjonu u b'imhabba.

Kif hu maghruf, kull parrocca, f'dan iz-zmien, speċjalment matul Ottubru, qed torganizza Assemblea biex tiddiskuti dak li ntqal u teżamina dak li qed isir, u tara x'jista jsir ghal hidma pastorali ahjar. Hekk jissahhah l-ispirtu ta' djalogu u rispett lejn il-fehmiet ta' xulxin, filwaqt li naghrfu li hu Alla li qed imexxina u li jitlob minna li nghixu dejjem aktar bhala ahwa fi Kristu.

Fl-1 ta' Novembru li gej, imbaghad, se ssir Celebrazzjoni Speċjali tas-Sinodu, bit-tema, "Kristu t-triq: nimxu flimkien". Din ic-Celebrazzjoni

## BULLETTIN TA' L-ARĊIDJOĊESI

se tiġbor flimkien rappreżentanti mid-diversi oqsma tal-Knisja f'Malta. Fiha se nagħtu harsa lura lejn dak li għexna matul din is-sena u lejn il-frott tal-konsultazzjoni wiesgħa li saret. Se nagħtu wkoll harsa 'l quddiem lejn dak li jmiss isir fil-proċess tas-Sinodu, biex inkomplu mexjin flimkien fit-triq li twassalna għand il-Missier.

Nixtieq li nkomplu nahdmu, il-koll kemm ahna, biex il-Knisja f'pajjiżna tagħraf tiġġedded u taqdi l-missjoni tagħha dejjem ahjar, skond kif iridha Ġesù.

Għalhekk inhegġeg lil kulhadd biex nitolbu halli fl-istess proposti u kummenti ta' kulhadd ahna nkunu nistgħu nagħrfu dak li Alla jrid jurina u jistenna minna. Nitolbuh biex nagħrfu lilna nfusna kif ahna llum, biex nifhmu kif għandna nkunu skond ir-rieda tiegħu, u biex ikollna l-kuraġġ nimxu minn dak li ahna għal dak li jrid Alla minna.

Nistieden lil kulhadd biex, b'umiltà shiha, nersqu l-koll quddiem Alla biex, bl-interċessjoni ta' Ommna Marija, nitolbuh jgħinna nkunu dejjem haddiema hawtiela fl-għalqa tal-Mulej, b'fedeltà shiha lejn Kristu kif għadu jgħix fix-xirka fil-Knisja tiegħu.

KonKattidral ta' San Ġwann

29 ta' Settembru 2000

## KJARIFIKA

dwar Rapport fuq

### Il-Beatifikazzjoni ta' Dun Ġorg Preca

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F'rapport li gie ppubblikat fi "Il-Ġens" ta' Illum, il-Ġimgħa, 29 ta' Settembru 2000, dwar il-Beatifikazzjoni ta' Dun Ġorg Preca, intqal li l-Papa Ġwanni Pawlu II hu mistenni li jkun fi gżiritna fit-tieni tliet xhur tas-sena d-dieħla, jgigifieri bejn April u Ġunju 2001.

Monsinjur Arcisqof Ġuzeppi Mercieca jrid jagħmilha ċara li hu ma għandu ebda tagħrif mis-Sante Sede li l-Papa se jigi Malta fiz-żgur, wisq inqas għandu xi indikazzjoni ta' meta żjara bħal din jista' jkun li sseħħ.

## ĠUBLEW TA' L-ISQFIJJET

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Mons.Arcisqof Ġuzeppi Mercieca, Mons. Isqof Nikol Cauchi u Mons. Isqof Annetto Depasquale se jieħdu sehem fil-Ġublew ta' l-Isqfijiet, li ser jsir f'Ruma mis-6 sat-8 ta' Ottubru 2000.

Il-Ġublew jiftah il-Ġimgħa, 6 ta' Ottubru, b'riflessjoni, talb u rit penitenzjali fil-Bażilika ta' *San Giovanni in Laterano*.

Is-Sibt filgħodu, 7 ta' Ottubru, ikun hemm riflessjoni u talb dwar il-hidma missjunarja u l-evangelizzazzjoni l-ġdida, fil-Bażilika ta' *San Paolo fuori le Mura*. Is-Sibt ukoll, filgħaxija, issir ċelebrazzjoni Marjana fi Pjazza San Pietru, fil-Vatikan.

Il-qofol tal-Ġublew ta' l-Isqfijiet se jkun i-Hadd, 8 ta' Ottubru, b'Ċelebrazzjoni Ewkaristika mmexxija mill-Papa, fi Pjazza San Pietru.

It-tema tal-Ġublew hija, "L-Isqof qaddej tal-Vangelu ta' Ġesù Kristu għat-tama tad-dinja".

## MESSAĠĠ

### ta' l-Isqfijiet Fl-Okkażjoni tal-Jum Dinji ghas-Sahha Mentali

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Fl-10 ta' Ottubru, madwar id-dinja jiġi mfakkar il-Jum Dinji ghas-Sahha Mentali. Ghalhekk, huwa xieraq illi f'dan il-jum, bhala nsara, niehdu l-opportunità li nifthu għajnejna għar-realtajiet u għall-bżonnijiet ta' nies madwarna li qed ibatu minn problemi ta' sahha mentali.

F'dan il-jum, aktar minn kull ġurnata oħra, għandna lkoll niriflettu sew fuq kif inharsu lejn is-sahha mentali u nghidu LE għal kull forma ta' diskriminazzjoni u "stigma" li ma thallix nies f'diffikultajiet ta' sahha mentali jghixu hienja fil-komunità. Nifhmu li, biex dawn il-persuni jkollhom kwalità ta' hajja ahjar, hemm bżonn li lkoll nagħtu sehemna biex jinfethu aktar bibien ta' opportunitajiet għalihom. Dan b'mod partikolar f'oqsma bħalma huma l-impieg, *housing*, edukazzjoni, hajja soċjali, u wkoll, li jkollhom aċċess għall-aqwa livell ta' kura.

Bhala nsara, aħna għandna d-dmir li, bħal Kristu, nagħrfu dawk il-kwalitajiet sbieh u uniċi f'kull individwu li Alla jlaqqagħna miegħu. Bħal Kristu, irridu nifthu qalbna għal kulhadd u nghinu lil kulhadd johroġ it-tajeb tiegħu. Nies bi problemi ta' sahha mentali għandhom kontribut kbir x'joffru lis-soċjetà; biss, iridu jinghataw iċ-ċans biex dan ikunu jistgħu jagħmluh.

F'isem il-Knisja, nixtiequ nuru l-apprezzament tagħna lill-persuni li qed jagħtu l-kontribut tagħhom f'dan il-qasam għall-ġid ta' min qed ibati minn problemi ta' sahha mentali u għall-ġid tas-soċjetà kollha.

✠ Guzeppi Mercieca, *Arcisqof ta' Malta*

✠ Nikol Ġ. Cauchi, *Isqof ta' Għawdex*

✠ Annetto Despasquale, *Isqof Awżiljarju ta' Malta*

# IS-SINODU DJOĊESAN

## Rapport ta' l-Ewwel Sena

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(Dan ir-rapport ikompli jibni fuq ir-*"Rapport ta' l-ewwel sitt xhur"*, maħruġ fid-29 ta' Marzu 2000. *Għalhekk mhumiex qed jitniżżlu dettalji li ġa ssemew fir-rapport ta' Marzu.*)

1. Ghaddiet sena minn meta, nhar id-29 ta' Settembru 1999, Mons. Arcisqof ta bidu għas-Sinodu djoċesan. L-ewwel fażi tas-Sinodu kienet dik ta' konsultazzjoni wiesgħa hafna fis-soċjetà Maltija biex is-Sinodu jitlaq mill-hajja tal-poplu, mill-*grass-roots*.
2. Il-Kummissjoni għall-Preparazzjoni tas-Sinodu djoċesan, li l-Arcisqof waqqaf fit-22 ta' Mejju 1999, u li hi ffurmata minn 13-il persuna flimkien ma' l-Arcisqof, s'issa ltaqgħet 27 darba. Fil-laqgħat tagħha, iddiskutiet, fasslet u kkoordinat il-programm ġenerali tas-Sinodu, b'mod partikulari tad-diversi tipi ta' konsultazzjoni li saru f'din l-ewwel fażi tas-Sinodu.

### Viżjoni mġedda tal-Knisja

3. Rigward il-formazzjoni dwar il-Knisja, numru ta' parroċi u komunitajiet qeghdin ifasslu programm ta' katekeżi bbażat fuq il-ktieb *Il-Knisja Min hi?*, ippubblikat mis-Segretarjat Katekeżi. Fil-ġimghat li ġejjin, se jibdeu ukoll f'xi parroċi numru ta' korsijiet fuq il-Knisja mmexxi jin mill-patrijiet Dumnikani. L-iskop hu li l-viżjoni mġedda ta' Knisja tidhol aktar fil-hajja ta' l-insara Maltin.
  - 3.1 Matul is-sena li għaddiet, f'diversi laqgħat u seminars f'Parroċi, f'għaqdiet, f'komunitajiet u gruppi ohra, ġie spjegat l-għan tas-Sinodu kif ukoll il-metodu li johloq ta' parteċipazzjoni.
  - 3.2 L-informazzjoni tul is-sena li għaddiet twasslet lill-pubbliku permezz ta' artikli u rapporti fil-Media nazzjonali, fir-rivisti parrokkjali, programmi fil-Media eċċ.
4. Rigward il-konsultazzjoni li saret, kien hemm tliet deċiżjonijiet bażiċi li l-Kummissjoni għamlet u li mxiet magħhom.

- 4.1 L-ewwel, li tithalla libertà shiha lil kulhadd biex jghid dak li jahseb u jixtieq għall-hajja tal-Knisja f'Malta u għas-sehem tagħha fis-soċjetà. Għalhekk ma kinux issuġġeriti risposti lin-nies ikkonsultati, biex huma jwieġbu "iva" jew "le", bħalma kultant isir fil-kwestjonarji. Dak li qalu, qaluh bil-libertà kollha.
- 4.2 It-tieni – u dan jghodd għal dak li sar fil-parroċċi – li l-konsultazzjoni ma ssirx ma' numru ristrett ta' familji, jew f'numru ta' parroċċi, imma ma' kulhadd, f'kull dar ta' kull parroċċa f'Malta. B'hekk seta' jintlaħaq kulhadd. Għalhekk, kif kien spjegat b'mod ċar sa mill-bidu tas-Sinodu (fil-Konferenza Stampa tal-25 ta' Settembru 1999), ma ntgħażilx il-metodu ta' *random sampling*, fejn wiehed jagħzel *sample* ristrett ta' nies – l-għan kien li **kulhadd ikollu l-opportunità jipparteċipa**.
- 4.3 It-tielet, kien deciz li ssir konsultazzjoni f'setturi speċifiċi tas-soċjetà u fi hdan il-Knisja, biex jintlaħqu aktar mill-viċin in-nies fl-ambjent tagħhom ta' hidma u ta' impenn.

### Konsultazzjoni ma' setturi differenti

5. L-ewwel tip ta' konsultazzjoni, dik ma' setturi differenti fis-soċjetà, inghatat il-forma ta' *listening sessions* fejn membri tal-Kummissjoni semghu u hadu nota tal-kummenti ta' dawk preżenti, prinċipalment rigward il-hajja tal-Knisja u s-sehem tagħha fis-soċjetà; kif ukoll permess ta' kummenti miktuba li saru minn diversi persuni. Saru laqgħat mal-partiti politiċi, *trade unions*, assoċjazzjonijiet ta' dawk li jhaddmu, għadd ta' haddiema taċ-ċivil ġejjin minn dipartimenti differenti tal-gvern, haddiema ohra, gruppi ta' żaġġżagh, persuni bi problemi soċjali, professjonisti, *lecturers*, studenti u haddiema universitarji, edituri u *heads of news* fil-qasam tal-Media.
- 5.1 Billi din l-esperjenza kienet pożittiva hafna, ġie deciz li 'l quddiem dan id-djalogu ma' setturi differenti fis-soċjetà jitkomplu, permezz ta' laqgħat ohra.
6. Fit-tieni konsultazzjoni, dik fi hdan il-Knisja stess, fl-istrutturi u gruppi differenti tagħha, saru wkoll diversi laqgħat fil-kunsilli, Segretarjati u Kummissjonijiet b'rapport għal kull laqgħa.
- 6.1 Tlestew ir-rapporti kollha tal-laqgħat ta' konsultazzjoni mas-sacerdoti djoċesani (12-il laqgħa). Il-membri ta' prattikament kull

- Ordni u Kongregazzjoni ta' hajja kkonsagrata taw il-kontribut tagħhom f'laqgħat fil-komunitajiet differenti li għandhom fl-Arċidjoċesi, u lkoll ippreparaw rapport ta' dak li ntqal.
- 6.2 L-Għaqdiet u l-Movimenti kollha ewlenin tal-Knisja lkoll hadu sehem fil-konsultazzjoni, permezz ta' laqgħat fis-sezzjonijiet tagħhom, u lkoll bagħtu rapport ta' dak li ntqal.
7. L-aktar konsultazzjoni mifruxa kienet dik li saret f'kull parroċċa ta' Malta (barra tlieta li kienu hadu sehem minn qabel f'*pilot study* bi thejjiġa għaliha fl-1999). Għall-istedina li tqassmet f'kull familja u kull dar, kien hemm twegiba kbira hafna minn madwar 37,000 "household". Naturalment, il-partecipazzjoni tvarja minn parroċċa għal oħra, imma b'mod globali hi soddisfaċenti hafna.
- 7.1 Dawn it-twegibiet ġew ikklassifikati permezz ta' programm bil-kompjuter ippreparat mill-Istitut ta' Ricerka ta' l-Arċidjoċesi DISCERN. Grupp ta' lajċi fil-parroċċa hadmu biex jikklassifikaw it-twegibiet u jagħmlu rapport għal kull parroċċa. Minhabba l-għadd kbir ta' kummenti, dan ix-xogħol ha tul ta' żmien. Għadd kbir ta' rapporti diġà daħlu, u oħrajn qegħdin fil-fażi ta' konkluzjoni.
- 7.2 Biex jingħata soddisfazzjon lin-nies, f'diversi parroċċi qed jintbagħat rapport fil-qosor tar-rizultat ta' din il-konsultazzjoni, kif ukoll stedina biex jieħdu sehem f'Assemblea fil-parroċċa, biex ikun diskuss dan ir-rapport u l-parroċċa tara x'jista jsir minn issa fuq bażi parrokkjali.
- 7.3 Fi ftit granet oħra, ikun spjegat aktar fid-dettal dak li qed isir fl-Assemblee differenti li qed jiltaqgħu fil-parroċċi ta' Malta. Hu kkalkulat li f'dawn l-Assemblee se jieħdu sehem b'kollox 'il fuq minn 10,000 persuna.
8. Dawn ir-rapporti kollha, mit-tipi differenti ta' konsultazzjoni, li ngābru u qed jingābru bħalissa, fl-ewwel fażi tas-Sinodu, qed ikunu studjati u se jservu biex ikun jista' jtifassal il-programm tat-tieni fażi tas-Sinodi li l-qofol tagħha se tkun l-Assemblea djoċesana. Mill-*grass-roots*, għalhekk se johorġu: (1) dak li għandu jkun diskuss iktar fil-fond, 'il quddiem, mill-Assemblea djoċesana tas-Sinodu; u (2) dak li għandu jingħata lis-Segretarjati, kummissjonijiet u kunsilli ġa eżisteni u gruppi oħra, biex issir hidma fuqu fiż-żmien li ġej.

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9. Matul is-sena li għaddiet, ix-xogħol mexxa kif ippjanat. Kif kien intqal fil-Konferenza Stampa tal-bidu tas-Sinodu, l-ewwel fażi se tintemm fl-aħħar ta' Ottubru.

### Ċelebrazzjoni Djoċesana

9.1 Fl-1 ta' Novembru 2000, se ssir Ċelebrazzjoni Djoċesana tas-Sinodu bil-partecipazzjoni ta' rappreżentanti mill-parroċċi, għaqdiet, movimenti, gruppi u persuni oħra li naħdmu fil-Knisja. Se jkunu mistiedna wkoll rappreżentanti tas-setturi fis-soċjetà li kienu kkonsultati matul din is-sena li għaddiet.

9.2 F'din iċ-Ċelebrazzjoni, se jingħata rendikont ta' dak li sar u tal-punti prinċipali li johorġu minn din il-konsultazzjoni wiesgħa hafna li saret; kif ukoll tal-programm shih li jmiss tas-Sinodu. B'hekk ngħaddu mill-ewwel għat-tieni fażi tas-Sinodu.

10. Huma eluf kbar dawk li talbu, hađmu u b'xi mod taw il-kontribut tagħhom matul is-sena li għaddiet. Rajna jitwettag proprju dak li l-Programm Pastoral 1998-2000, *Lejn is-Sena 2000 bhala Familja*, jsemmi fl-gheluq tiegħu, fejn jgħid li permezz tas-Sinodu djoċesan: "*... il-membri tal poplu ta' Alla f'din il-gżira jkunu responsabilizzati li jimpenjaw u janimaw, jisimgħu u jipponu, jissuġġerixxu u jwettqu.*" B'hekk is-Sinodu tqiegħed fuq bażi soda.

10.1 Il-Kummissjoni turi apprezzament kbir lejn kull min b'xi mod ta s-sehem tiegħu. Il-hidma li saret ġa tat il-frott, kemm fl-impenn u d-dedikazzjoni ta' tant nies, il-parti l-kbira lajċi, li holqu jew saħħew dan l-ambjent ta' djalogu fil-komunità u dan l-istil sinodali fil-Knisja kif ukoll fil-kuntatti li nholqu ma' nies li jhossuhom imbegħdin mill-Knisja. Il-hidma žgur li tagħti aktar frott 'il quddiem meta wieħed ikun jista' jaħsad dak li nżera' fix-xhur li għaddew.

Fr Joe Galea Curmi, *Koordinatur, Kummissjoni Sinodu*

## **Kummissjoni Sinodu**

*Il-membri tal-Kummissjoni Sinodu huma: Mons. Arcisqof Ġuzeppi Mercieca (President); Leonard Callus, Joseph Camilleri, Dun Pawl Camilleri, Albert Debono, Pauline Dimech, Denise Ebejer, Dun Joe Galea Curmi (Kordinatur); Sr Margaret Gonzi, Dun Anton Gouder, Dun Jesmond Manicaro, Jude Muscat, Fr Robert Soler SJ, Mons. Carmel Zammit.*

## ĠUBLEW TAL-FAMILJA

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Il-Knisja f'Malta se tiċċelebra l-Ġublew tal-Familja b'Quddiesa Konċelebrata mmexxija minn Mons. Arċisqof Ġuzeppi Mercieca nhar is-Sibt, 14 ta' Ottubru 2000, fil-KonKattidral ta' San Ġwann, fis-7.15 p.m., bis-sehem ta' familji mill-parroċċi kollha Maltin.

Il-Quddiesa se tkun il-quċċata ta' programm ta' attivitajiet li l-Kunitat Djoċesana għall-Ġublew il-Kbir tas-Sena Elfejn organizza flimkien mal-Kummissjoni Djoċesana Familja.

L-attivitajiet jinkludu laqgħat ta' katekezi fil-parroċċi, dwar il-familja, bejn Settembru u Diċembru 2000, u programmi dwar il-familja fuq stazzjonijiet tar-radju matul Ottubru 2000.

Qed isiru wkoll kompetizzjoni ta' *essays* fl-iskejjel post-primarji u proġett minn studenti-ghalliema fil-Fakultà ta' l-Edukazzjoni.

Numru ta' familji Maltin mistennija li jmorru wkoll pellegrinagg, li qed jiġi organizzat mill-Moviment ta' Kana, għal-laqgħa tal-Ġublew li l-Papa se jkollu mal-familji nhar il-Hadd, 15 ta' Ottubru, fi Pjazza San Pietru, Ruma.

## L-Arcisqof jiltaqa' mal-Kummissjoni Nazzjonal Persuni b'Dizabilità

# ID-DINJITÀ TAL-BNIEDEM TRID TIGI L-EWWEL

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Mons. Arcisqof Ġuzeppi Mercieca qal li l-mod kif is-soċjetà thares lejn il-persuni b'dizabilità u ġġib ruhha magħhom, irid ikun jirrifletti ġenwinament prijorità lid-dinjità tal-bniedem.

Mons. Arcisqof qal dan f'laqgħa li kellu illum, 13 ta' Ottubru 2000, ma' delegazzjoni tal-Kummissjoni Nazzjonali Persuni b'Dizabilità, fil-Kurja ta' l-Arcisqof, Floriana.

Id-delegazzjoni tal-Kummissjoni Nazzjonali Persunu b'Dizabilità kienet immexxija mis-Sur Joe Camilleri, Chairman. Attendew ukoll is-Sur Fred Bezzina, Direttur Eżekuttiv, u Mrs. Marianne Debono, Koordinatriċi tat-Taqsima Liġi Opportunitajiet Indaq, fi hdan il-Kummissjoni Persuni b'Dizabilità.

Kien preżenti wkoll Dun Charles Abela, Delegat ta' l-Arcisqof għall-Persuni b'Dizabilità.

Is-Sur Camilleri spjega lil Mons. Arcisqof li l-Kummissjoni Nazzjonali Persuni b'Dizabilità qed tfittex l-appoġġ tal-mexxejja tal-pajjiż biex jgħinu tinbidel l-attitudni ta' kif is-soċjetà thares lejn il-persuni b'dizabilità, biex hekk il-liġi li għaddiet dan l-aħhar mill-Parlament Malti ma tkunx bħal doċċa kiesha għall-komunità.

Ir-rappreżentati tal-Kummissjoni tkellmu ma' l-Mons. Arcisqof dwar l-ghanijiet tal-liġi u l-mod kif qed taħdem il-Kummissjonijiet biex kemm jista' jkun jittaffa x-xokk tal-bidu fid-dawl ta' dak li l-liġi trid li jsir biex fejn ikun hemm servizz dan ikun miftuħ għal kulhadd. Għal dan il-ghan, il-Kummissjoni hejjiet pakkett ta' informazzjoni u edukazzjoni soċjali.

Huma spjegaw li l-ghan prinċipali tal-Kummissjoni hu li jinstabu soluzzjonijiet fi żmien ragunevoli u b'mod li jirrispettaw sew id-drittijiet tal-persuni b'dizabilità.

Mons. Arcisqof qal li l-preżenza tad-delegazzjoni tal-Kummissjoni turi li qed isir kull ma jista' jsir f'pajjiżna għall-edukazzjoni biex inharsu lejn xulxin bhala ahwa. Mons. Mercieca sahaq li d-dinjità tal-bniedem hija ugwali għal kulhadd u li f'dik li hija dinjità m'hemmx differenza bejn il-

## BULLETTIN TA' L-ARĊIDJOĊESI

bnedmin. Qal ukoll li l-Knisja tapprezza u tinkuraggixxi l-hidma li qed issir biex jiġu rispettati d-drittijiet tal-persuni b'diżabilità.

Mons. Mercieca wera l-apprezzament tiegħu wkoll għall-fatt li l-Kummissjoni Persuni b'Diżabilità tifhem li biex ikunu jistgħu jseħhu ċerti affarijiet irid ikun hemm żmien raġunevoli u li mhux kollox ikun jista' jsir f'salt.

Huwa spjega li l-persuni b'diżabilità huma fid-dmir li juru x'inhuma l-htigiet tagħhom u fl-istess hin iridu jghinu lil haddiehor jaasal biex dawn il-htigiet jinkisbu.

Id-delegazzjoni ssuggeriet li l-Kappillani u l-Kunsill Rappreżentattiv Djoċesan ikollhom l-opportunità li jinghataw tagħrif dwar x'titlob il-Liġi dwar Opportunitajiet Indaqs u x'qed tagħmel il-Kummissjoni Persuni b'Diżabilità biex tfiehem dak li titlob il-liġi u kif dan jista' jseħh.

## Appell ta' l-Isqfijiet Maltin

DWAR IL-QAGHDA FIL-LVANT NOFSANI

Ahna l-Isqfijiet, flimkien mal-poplu Malti, ninsabu nkwetati hafna dwar il-vjolenza gravi li reġgħet feġġgħet fil-Lvant Nofsani fil-ġimghatejn li għaddew.

B'soghba kbira ninnotaw li t-tensjonijiet serji li żviluppaw hallew hafna vittmi warajhom, qatlu hajjiet umani u laħqu wkoll postijiet qaddisa.

Ahna nixtiequ nuru n-niket profond tagħna dwar it-telf tal-hajja u l-korrimenti li kien hemm. Nixtieq nesprimu wkoll is-solidarjetà tagħna mal-vittmi u l-familji tagħhom, waqt li nwegħduhom it-talb tagħna.

Quddiem s-sitwazzjoni drammatika preżenti, ahna rridu ninghaqdu ma' l-appell herqan li għamel il-Q.T. il-Papa Ġwanni Pawlu II, biex il-vjolenza titwaqqaf minnufih.

Nistiednu wkoll lill-poplu tagħna biex jingħaqad mal-Papa u magħna fit-talb 'l Alla sabiex il-popli u l-mexxejja tar-reġjun tal-Lvant Nofsani jerġgħu lura fit-triq tad-djalogu, kif ukoll li jiskopru mill-ġdid il-ferħ li jgħibilhom l-għarfien sincier li huma lkoll ulied Alla, il-Missier komuni tagħhom u tagħna.

✠ Ġuzeppi Mercieca, *Arcisqof ta' Malta*

✠ Nikol Ġ. Cauchi, *Isqof ta' Ghawdex*

✠ Annetto Despasquale, *Isqof Awżiljarju ta' Malta*

14 ta' Ottubru 2000

## IT-22 ANNIVERSARJU TAL-PAPA ĠWANNI PAWLU II

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It-22 Anniversarju mill-elezzjoni tal-Papa Ġwanni Pawlu II se jiġi ċelebrat b'Quddiesa Konċelebrata ppresjeduta minn Monsinjur Arċisqof Ġużeppi Mercieca u min-Nunzju Appostoliku Monsinjur Arċisqof Luigi Gatti, nhar is-Sibt, 21 ta' Otubru 2000, fil-KonKattidral ta' San Ġwann, fis-6.00 p.m. Ġwanni Pawlu II ġie elett Papa fis-16 ta' Ottubru 1978 u beda l-hidma ufficjali tiegħu fit-22 ta' l-istess xahar.

## ĠUBLEW TA' L-ISPORTIVI

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Il-Knisja f'Malta se tiċċelebra l-Ġublew ta' l-Isportivi bi programm ta' attivitajiet li se jsiru bejn it-23 u d-29 ta' Ottubru 2000.

Taghrif dwar dawn l-attivitajiet se jinghata lill-Mass Media f'Konferenza Stampa li se ssir kif ġej:

JUM: It-Tnejn, 23 ta' Ottubru 2000

POST: Il-Kurja ta' l-Arċisqof, Floriana

HIN: 11.00 a.m.

Il-Konferenza Stampa se tkun ippresjeduta minn Fr. Charles Fenech O.P., Koordinatur tal-Kumitat Ġublew ta' l-Isportivi.

Se jattendu wkoll rappreżentanti ta' diversi għaqdiet sportivi li qed jagħtu l-kontribut tagħhom.

Hu mitlub li dwar din il-Konferenza Stampa jiġu infurmati wkoll l-edituri ta' l-isports u/jew il-kapijiet tat-taqsimit ta' l-isports.

## FONDAZZJONI GHALL-VITTMĪ TA' L-UŻURA

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Ir-rappreżentanti tal-Mass Media huma mistiedna għal Konferenza Stampa li fiha se titnieda fondazzjoni tal-Caritas biex tghin il-vittmi ta' l-użura.

Il-Konferenza Stampa se ssir kif ġej:

JUM: Il-Hamis 26 ta' Ottubru 2000

POST: Uffiċċju tal-Caritas, Triq l-Iljun, Floriana

HIN: 10.00 a.m.

Il-kelliema ewlenin se jkunu:

Mons. Victor Grech, Direttur tal-Caritas

L-Imhalled Victor Borg Costanzi, Chairman tal-Fondazzjoni.

## ĊELEBRAZZJONI TAS-SINODU FIL-PADILJUN TA' L-ISPORTS, KORDIN

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Il-pass li jmiss fil-mixja tas-Sinodu Djoċesan li qed isir f'Malta se tkun Ċelebrazzjoni Djoċesana fil-Padiljun ta' l-Isports f'Kordin, nhar l-Erbgħa, l-1 ta' Novembru 2000, mis-6.30 p.m. sad-8.45 p.m.

Fit-13-il xahar li għaddew, mindu Mons. Arcisqof Ġuzeppi Mercieca ta bidu għas-Sindou, saret konsultazzjoni wiesgħa madwar l-Arċidjoċesi kollha u fost diversi setturi tal-pajjiż. Ingabru wkoll ir-rapporti ta' dawn il-konsultazzjonijiet.

Iċ-Ċelebrazzjoni Djoċesana se toffri l-opportunità li jingħata rendikont lill-Knisja dwar dak li sar s'issa, x'hareġ minnu u x'se jsir minn issa 'l quddiem.

It-tema taċ-Ċelebrazzjoni se tkun: *Kristu t-triq – Nimxuha Flimien.*

Għaċ-Ċelebrazzjoni qed jiġu mistednin il-Kunsilli tas-Segretarjati u tal-Kummissjonijiet tal-Knisja f'Malta; il-Kunsilli Djoċesani; rappreżentanti ta' l-għaqdiet u movimenti reliġjużi; rappreżentanti tal-parroċċi; rappreżentanti ta' l-organizzazzjonijiet reliġjużi, soċjali jew xort'ohra li aċċettaw li jiġu konsultati; il-qassisin u r-reliġjużi rġiel u nisa; u l-membri ta' l-Istituti Sekulari.

Iċ-Ċelebrazzjoni se tiġi trasmessa dirett fuq ir-Radju RTK.

### Media Coverage

Il-Media huma mistednin ihabbru l-avveniment taċ-Ċelebrazzjoni Djoċesana tas-Sinodu, kif ukoll jikkaverjaw l-okkażjoni. Fiċ-Ċelebrazzjoni se jingħata Rapport tal-Konsultazzjonijiet li saru fl-ewwel fażi u jithabbar il-programm tas-Sindodu għal li ġej.

## Ġublew ta' l-Isportivi

### MEDIA COVERAGES

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#### Il-Ġimgha, 27 ta' Ottubru 2000

- 09.25 Mons. Arcisqof Ġużeppi Mercieca jżur il-Kulleġġ San Alwiġi, Birkirkara. Jiltaqa' mat-tfal fil-gym ta' l-iskola, waqt lezzjoni tal-P.E.
- 10.55 Mons. Arcisqof Ġużeppi Mercieca jżur il-Liċeo tal-Bniet, Carlo Diacono, Żejtun. Jiltaqa' ma' l-istudenti waqt lezzjoni tal-P.E.

#### Is-Sibt, 28 ta' Ottubru 2000

- 09.25 Mons. Isqof Annetto Depasquale jżur il-*Youth Nursery* tal-futbol, fil-Grawnd ta' Hal Qormi.
- 10.00 Mons. Isqof Annetto Despasquale jżur il-*Youth Nursery* tal-futbol fil-Grawnd ta' Tignè.
- 20.55 Mons. Arcisqof Ġużeppi Mercieca jiftah forum fil-World Sport Cafè, Paceville, dwar: *Kif tista' l-Knisja tkun aktar qrib ta' l-Isportivi*. Il-forum jaghlaq fid-21.40.

#### Il-Hadd, 29 ta' Ottubru 2000

- 14.55 Ċelebrazzjoni tal-Ġublew ta' l-Isportivi fil-Marsa Sports Ground. Messaġġ minn Mons. Arcisqof fl-okkażjoni tal-Ġublew ta' l-Isportivi. Il-programm jintemm fl-16.00.

**Ġublew ta' l-Isportivi**

**MESSAĠĠ**

**ta' Mons. Arċisqof Ġużeppi Mercieca**

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**Il-hsieb tal-Knisja dwar  
id-dinja ta' l-isport**

Iċ-Ċelebrazzjoni tal-Ġublew ta' l-Isportivi huwa okkażjoni speċjali li fiha l-Knisja qed turi l-importanza li hija taghti lill-isport u l-ideali ta' dawk li qed ihabirku biex jghinu lil kulhadd jifhem ahjar il-valuri edukativi, ċivili, fiżiċi, komunitarji u rikreattivi tiegħu.

Għaldaqstant, nixtieq niehu din l-opportunità biex naqsam magħkom u mal-komintà Maltija ftit riflessjonijiet minsuġa mal-hsieb tal-Knisja dwar id-dinja ta' l-isport.

**L-iżvilupp shiħ tal-bniedem**

Imhegġa mill-missjoni tagħha ta' salvazzjoni tal-bniedem, il-Knisja ma teħda qatt thabrek biex thegġeġ u tikkopera f'dak kollu li jghin il-bniedem jikseb il-milja tiegħu. Dan jghodd ukoll għall-isport.

Hemm punt ta' riferenza komuni bejn il-Knisja u l-isport. Dan il-punt huwa l-bniedem. Ladarba l-bniedem huwa għaqda ta' ġisem u ruħ, jiġifieri ġisem b'ruħ u ruħ b'ġisem, allura l-Knisja u l-isport iridu jstinkaw biex jaqdu biss, u dejjem, lill-bniedem shiħ. Ghaliex il-bniedem mhux ruħ biss jew ġisem biss, imma l-bniedem huwa l-ġisem imlibbes bl-ispirtu u r-ruħ imlahħma b'ġismu. Għalhekk, il-Knisja, kif ukoll l-isport, iridu jghinu l-bniedem jikseb l-iżvilupp shiħ tiegħu. Huma jagħmlu dan permezz tas-servizzi li joffru lill-bniedem.

L-isport jghin lill-bniedem jiżviluppa l-kapaċitajiet fiżiċi tiegħu. Għalhekk, l-isport jghin lill-bniedem ifittex il-bilanċ fih innifsu, jirrispetta l-imseħbin tiegħu, jiskopri r-regoli tal-logħba u jkun kompetitur leali. Mhux biss, imma bl-etika tiegħu u bil-laqgħat li jiġġenera bejn il-bniedmin, l-isport jghin ukoll biex jissahhu l-inizjattivi favur il-ftehim u l-paċi bejn il-popli.

## Dinjità u integrità

Il-Knisja thoss is-sejha li tghin biex l-isport jiżviluppa ċerti livelli ta' kwalità li minnhom infushom jghinu isostni ruhu. Dan għaliex l-isport ma jistax jikber fis-sod jekk ma jkunx mibni fuq principji etiċi sani. Il-viżjoni tal-Knisja f'dan ir-rigward hija magħgħuna ma' l-istima kbira tagħha għall-bniedem, li dinjità inerenti tiegħu ssib gheruqha fil-fatt li l-bniedem huwa xbiha ta' Alla u hi indipendenti minn kull akkwist li jista' jagħmel il-bniedem innifsu.

L-interess tal-Knisja fl-isport hu 'l fuq mill-aspetti tekniċi, ta' organizzazzjoni, grandjożità jew qawwa. Dak li jinteressa l-Knisja huwa l-harsien tad-dinjità u l-integrità u l-integrità l-ewwelnett ta' dawk attivi fl-isport u wkoll ta' dawk li jsegwu l-isport. Il-Knisja hija konvinta li meta hija tikkopera biex jiġu stabbiliti l-principji li jiggwidaw lill-bniedem fil-mod kif iġib ruhu ma' l-ohrajn, hija tkun qed tikkontribwixxi wkoll biex il-komunità ta' l-isportivi attivi u passivi tkun imharsa mill-periklu ta' xi taħsir u, fuq kollox, biex l-isport ikun tassew okkazzjoni ta' ferħ, ta' serħan u ta' żvilupp tal-persuna.

## Valuri nobbli

Il-Knisja thegġegħ lill-isportivi kollha biex ikomplu jsebbhu d-dinja ta' l-isport. Hija thegġiġhom biex idahhlu fl-isport mhux biss il-krema tas-saħħa fizika tagħhom, imma wkoll u fuq kollox it-tmexxija 'l quddiem ta' dawk l-attitudnijiet li jnixxu mill-valuri l-iżjed nobbli tal-bniedem: is-solidarjetà, il-lealtà, l-imġiba korretta u r-rispett lejn l-ohrajn li għandhom ikunu meqjusin dejjem bħala kompetituri u qatt bħala avversarji jew rivali.

Bl-istess mod, hu mehtiegħ li l-isportivi jaħdmu biex iġibu 'l quddiem ir-rieda tajba, is-sabar, il-perseveranza, l-ekwilibriju, il-moderazzjoni, il-kontroll personali u l-ispiritu ta' saġrificċju – il-koll elementi bażiċi għal kull impenn sportiv u elementi li għall-atleta jiggarrantixxu suċċess u distinzjoni.

Il-Knisja tixtieq u titlob li l-isport, f'kull forma u kompetizzjoni tiegħu, ikun hieles minn kull tebgħa ta' antagoniżmu sfrenat, pika bla sens, inkwiet jew glied, għaliex dawn, fihom infushom, jisfidaw n-natura stess ta' l-isport. Għall-kuntrarju, il-Knisja tittama u tappella biex l-isport ikun għodda li tiġġenera l-hbiberija u l-fraternità mhux biss bejn l-isportivi

nfushom, imma wkoll bejn *is-supporters* ta' l-atleti individwali jew il-partitarji ta' timijiet.

### Pariri ta' ahwa

Biex l-isport ikun tassew mera ta' dawn il-valuri ghezież, kulhadd irid jaghti sehmu. Ir-responsabbiltà ghal dan ma taqax biss fuq l-isportivi nfushom u l-kollaboraturi taghhom. Din ir-responsabbiltà hija wkoll ta' kull *supporter* jew partitarju. Jekk ikun hemm min jonqos, fl-isport jaf ifegġ mard gravi li jaghmel hsara serja.

Bit-tama u l-fiduċja li lkoll flimkien naghru nieqfu sodi kontra perikli bhal dawn, nixtieq naqsam ma' kulhadd xi pariri ta' ahwa:

- Ma tkunx haġa tajba jekk ikun hemm min jippretendi rebha, ghalih personali jew ghat-tim tiegħu, ikun xi jkun il-prezz.
- Jiżbalja min jghajjar u jzeblah lil min ma jirnexxilux jikseb ir-riżultati li jkunu mistennija minnu, jew lil min fil-kompetenza tiegħu jiehu deċiżjonijiet differenti minn kif ikun jixtieq jew jistenna hu.
- Ma jkunx qed jikber fl-imhabba ta' Alla u fil-maturità min meta l-affarijiet ma jmorrux kif jixtieqhom hu, jinfexx fi kliem oxxen jew fid-dagħa.
- Hu hażin jekk ikun hemm min jirriduċi l-kompetizzjoni sportiva ghal eżerċizzju ta' kalkoli finanzjarji jew, aghar u aghar, ghal magna ta' manipular u tbaġħbis skond 'il fejn ikun sejrjn l-imhatri klandestini.
- Ikun qed jerfa' responsabbiltà morali kbira min b'xi mod ixewwex il-folol, inkella jitfa' l-hatab fin-nar f'mumenti ta' tensjoni u nkwiet.
- Mhu qatt fl-ispirtu tal-*fairplay* li wiehed jiehu xi sustanzi projbiti biex igib ir-rebħa.

Il-vera sportiv, u kull min tassew ihobb l-isport, skandli u hšarat bhal dawn jistmerrahom u jirreżistihom bl-almu kollu tiegħu.

### Investiment tajjeb

Il-Knisja hija konvinta li l-isport, fil-valuri tajbin tiegħu, jista' jkun ta' għajnuna kbira biex il-bniedem jikber f'sikktu kemm fiżikament kif ukoll fil-karattru tiegħu.

L-isport jghin ukoll biex iż-żgħażaġħ, għatxana kif inhuma għal

esperjenzi godda u ta' avventura, jghozzu ahjar hajjithom u sahhithom u jibqghu 'l boghod mill-kalamiti qerrieda tad-drogi, l-akohol, it-tippip u l-hajja laxka.

Ghaldaqstant, il-Knisja thoss li kull investment li l-komunità taghna taghmel f'facilitajiet sportivi miftuhin ghal kuhadd u mhaddma tajjed, ikun investment ghaqli u tajjed li jheggeg ukoll lill-bnedmin biex jikbru fis-solidarjeta ta' bejniethom.

Investiment bhal dan jghin ukoll biex issehħ dejjem izjed u ahjar ix-xewqa kbira tal-Knisja li l-hin tal-mistrieħ tieghu l-bniedem juzah bis-sens u b'mod li jghinu jghix dejjem aktar fl-imhabba ta' Alla u mal-proxxmu.

Marsa Sports Ground

Il-Hadd, 29 ta' Ottubru 2000

## KJARIFIKA

### Dwar Kitbiet f'Ġurnali

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Fid-dawl ta' ċerti telefonati li ġieli jsiru lill-Kurja ta' Arċisqof dwar ir-rubrika *Christian Outlook* tal-ġurnal *The Sunday Times*, l-Awtoritajiet tal-Knisja f'Malta jixtiequ jfakkru li huma ilhom is-snin li għamluha ċara, pubblikament, li huma m'għandhom x'jaqsmu assolutament xejn ma' din ir-rubrika.

F'ittra ppubblikata f'*The Sunday-Times* ta' 14 ta' Awissu 1988, jiġifieri fuq 12-il sena ilu, l-Uffiċjal għar-Relazzjonijiet Pubbliċi tal-Kurja ta' l-Arċisqof kiteb li l-Isqfijiet Maltin jiddikjaraw, li kuntrarjament għal dak li wiehed jista' jiehu l-iżball li jahseb minhabba l-isem li għandha r-rubrika, il-*Catholic Outlook* (kif kien jisimha fl-imghoddi) qatt ma kienet tirrappreżenta l-fehma uffiċjali tal-ġerarkija lokali u jkun fiha biss il-fehmiet tal-kontributori tagħha.

Hu l-każ li wiehed ifakkar ukoll li fi stqarrija li l-Isqfijiet Maltin hargu fil-11 ta' Marzu 1992 dwar "rubriki reliġjużi" fil-ġurnali. Mons. Arċisqof Ġuzeppi Mercieca u Mons. Isqof Nikol Ġ. Cauchi ddikjaraw dan li ġej:

"F'diversi ġurnali nazzjonali Maltin qed jiġu ppubblikati regolarment, bil-Malti u bl-Ingliż, rubriki u kitbiet ta' natura reliġjuża li jistgħu jagħtu l-impressjoni żbaljata li jkunu jirriflettu l-fehma uffiċjali tal-Knisja.

"Ahna l-Isqfijiet irridu naghmluha ċara li ahna ma nkarigajna lil hadd biex jikteb jew jikkontribwixxi f'xi ġurnal f'isimna. Kull min qed jagħti kontribut għal dawn ir-rubriki, qed jagħmel dan fuq ir-responsabbiltà personali tiegħu u bl-ebda mod ma jista' jintqies bħala li qed jikteb f'isem l-Awtorità tal-Knisja.

"Il-maġġoranza ta' dawn ir-rubriku u kitbiet ma jkunux juru isem min qed jiktibhom, mentri s-serjetà, ir-responsabbiltà u l-lealtà jitolbu li l-kontribuzzjonijiet bħal dawn ikunu b'isem l-awtur tagħhom.

"Inhossu li għandna niġbdu l-attenzjoni tal-membri tal-Knisja biex joqogħdu attenti, għax f'diversi okkażjonijiet f'dawn ir-rubriki qed jidhru fehmiet u kummenti li ma jkunux jaqblu mat-tagħlim tal-Knisja u f'xi każi jistgħu jikkaġunaw ukoll tahwid u disgwid serju.

"Il-komunikati uffiċjali li l-Kurja ta' Malta u dik ta' Ghawdex johorġu

lil-Mass Media, huma biss dawk li jsiru permezz ta' l-Uffiċċju Stampa tagħhom.”

Id-dikjarazzjonijiet kollha li sar fl-imghoddi, kif imfissra hawn fuq, ghandhom jghoddu.

## QUDDIESA B'SUFFRAĠJU GHALL-HADDIEMA MEJTIN

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Mons. Isqof Annetto Despasquale, nhar il-Ġimgħa, 3 ta' Novembru 2000, fis-6.30 p.m., se jmxxi Quddiesa Konċelebrata fil-Knisja ta' Sarria, Floriana, b'suffraġju għall-haddiema li mietu fuq ix-xogħol.

Fil-Quddiesa, li qed tiġi organizzata mit-Taqsima Pastorali fid-Dinja tax-Xogħol, se jiehdu sehem l-operaturi pastorali li jagħmlu hidma fost il-haddiema, fil-postijiet tax-xogħol.

Għall-Quddies huwa mistieden kulhadd, b'mod speċjali l-membri tal-familji tal-haddiema li tilfu hajjithom fuq il-post tax-xogħol bejn Novembru 1999 u Novembru 2000.

Huma mistiedna wkoll shab il-haddiema li tilfu hajjithom, dawk li kienu jhaddmuhom u l-membrbi tal-*unions* tal-haddiema.

## QUDDIESA GHAR-RUH L-EMIGRANTI MEJTIN

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Mons. Philip Calleja, Direttur tal-Kummissjoni Emigranti, nhar il-Hadd, 5 ta' Novembru 2000, fil-11.00 a.m., se jiċċelebra Quddiesa fil-Kappella taċ-Ċimiterju ta' l-Addolorata, b'suffraġju ghal ruh l-emigranti mejtin, u ruh dawk kollha li stinkaw biex jghinu lill-emigranti u l-familji taghhom fil-htigiet taghhom u li illum huma mejtin.

## ĠUBLEW TAL-PERSUNI B'DIŻABILITÀ

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Fl-okkazjoni tal-Ġublew tal-Persuni b'Diżabilità, il-Kunsill Pastorali tal-Knisja f'Malta ghal Persuni b'Diżabilità se jorganizza pellegrinaġġ ta' ġimgha ghal Ruma mill-1 sat-8 ta' Diċembru 2000.

Il-qofol tal-pellegrinaġġ se tkun Quddiesa li l-Papa se jiċċelebra, fl-okkazjoni tal-Ġublew tal-Persuni b'Diżabilità fil-Vatikan, nhar il-Hadd, 3 ta' Diċembru 2000 u serata mal-Papa, li se ssir fl-istess jum.

Il-prezz ta' Lm275 jinkludi l-vjaġġ bl-ajru, trasferimenti, lukandi *half board*, u l-eskursjonijiet kollha, fosthom żjarat f'Viterbo, Assisi, Cascia, Siena u Firenze.

Dettalji tal-programm u aktar taghrif jistghu jinkisbu mis-Segretarija Pastorali, Kurja ta' l-Arċisqof (Tel: 245350 jew 242983).

Il-kitba ghall-pellegrinaġġ trid issir sat-8 ta' Novembru 2000.

## BIDU TAT-TIENI FAŽI TAS-SINODU DJOĊESAN

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It-Tieni Faži tas-Sinodu Djoċesan li beda f'Malta fid-29 ta' Settembru 1999 fethet illum, l-1 ta' Novembru 2000, b'Ċelebrazzjoni Djoċesana fil-Padiljun ta' l-Ispport ta' Kordin, ippresjeduta minn Mons. Arcisqof Gużepi Mercieca.

Dun Joe Galea Curmi, Koordinatur tas-Sinodu, ippreżenta rapport dwar il-konsultazzjonijiet mifruxa li saru matul l-ewwel faži tas-Sinodu. Huwa spjega li l-akbar valur ta' l-ewwel faži kienet il-partecipazzjoni mifruxa ta' hafna nies. Qal ukoll li issa jridu jingħazlu t-temi tas-Sinodu, fid-dawl tar-reazzjonijiet li jsiru.

Dun Galea Curmi tkellem fid-dettal dwar il-punti li johorġu mill-ewwel faži tas-Sinodu. Fost dawn hemm il-viżjoni ta' "Knisja", il-Knisja fis-soċjetà, il-komunikazzjoni fi hdan il-Knisja u Knisja-soċjetà, it-thabbir tal-Kelma, it-Liturgija, Djakonija u Impenn Soċjali u l-bini tal-komunità ekkleżjali. Hemm ukoll il-pastorali fost iż-żgħażaġh, l-adolexxenti, it-tfal, in-nisa u l-anzjani; il-hidma tal-Knisja dwar iż-żwieġ u l-familja; il-media; l-edukazzjoni; il-politika; ix-xogħol; l-ambjent; u tqassim ta' riżorsi umani u materjali.<sup>1</sup>

"Il-mistoqsijiet li rridu nistaqsu, wara riflessjoni fuq il-konsultazzjoni li saret, huma dawn: Liema ghandhom ikunu t-temi li jkun studjati aktar fil-fond fis-Sinodu? Liema ghandhom ikunu s-sugġetti li jingħataw lil gruppi ohra fil-Knisja biex jahdmu fuqhom fiż-żmien li ġej? L-importanti hu li jsir dixxerniment sew li dan iwassal għall-azzjoni," qal il-Koordinatur tas-Sinodu.

### Is-snin 2001 u 2002

Dun Anton Gouder, Segretarju pastorali, tkellem dwar il-programm tas-Sinodu għas-snin 2001 u 2002.

Fr. Gouder habbar li rapporti aktar dettaljati tal-konsultazzjonijiet tas-Sinodu se johorġu fi żmien qasir. Wara, se jkun hemm *feedback* dwar ir-rapport minn diversi oqsma tal-Knisja u tas-soċjetà. Fost dawn hemm: l-Assemblea tal-Parroċċi, fejn numru ta' rappreżentanti minn kull parroċċa

## BULLETTIN TA' L-ARĊIDJOĊESI

jiddiskutu r-rapport u jaghtu r-reazzjonijiet tagħhom; Kunsilli tal-Knisja; u gruppi oħra fis-soċjetà.

Is-Segretarju Pastoral spjega l-programm:

Fl-ewwel ġimgħat tas-sena 2001, minn dak kollu li nġhad, se jingħazlu t-temi tas-Sinodu, li jehtieġu studju u diskussjoni fil-fond. Fl-istess waqt, dawk is-suġġetti kollha li b'xi mod dahlu fil-konsultazzjoni wiesgħa li saret jingħataw lill-Kunsilli, Kummissjonijiet, Segretarjati u gruppi oħra biex issir hidma fuqhom matur il-snin 2001-2002. B'dan il-mod, xejn minn dak li ssemma ma jitwarrab jew jitqieghed fil-ġenb.

### Tiġi ffurmata l-Assemblea Djoċesana tas-Sinodu

L-Assemblea hi grupp imdaqqas ta' lajċi, saċerdoti u persuni ta' hajja kkonsagrata li jingabru flimkien ma'; l-Arċisqof, f'diversi drabi matul is-sena, biex jiddiskutu t-temi tas-Sinodu. Il-membri ta' l-Assemblea jkunu jirriflettu l-Knisja f'Malta, fid-diversi sejhat u ministeri fi hdanha.

Hu ppjanat li din l-Assemblea Djoċesana tiltaqa' għall-ewwel darba lejn l-aħhar ta' Frar u tkompli tiltaqa' għal xi granet tliet darbiet fis-sena.

Bejn darba u oħra li tiltaqa' l-Assemblea Djoċesana, ikun hemm diversi gruppi ta' nies li qed jaħdmu fuq it-temi partikulari, u jipprezentaw ix-xogħol tagħhom għall-konsiderazzjoni ta' l-Assemblea kull darba.

Fr. Gouder tkellem ukoll fuq kif se jkunu nvoluti, matul is-sentejn 2001-2002, il-parroċċi, l-għaqdiet, il-movimenti, il-komunitajiet reliġjużi, is-saċerdoti djoċesani u nies oħra li jaħdmu pastoralment fil-Knisja f'Malta.

“Kull grupp li jkun qed jaħdem fuq it-tema, jagħmel dan b'konsultazzjoni u b'kollaborazzjoni magħhom. Hu importanti li l-grupp iżomm dan il-kuntatt, biex il-partecipazzjoni ta' kulhadd tkompli tissahħah.

“Kull parroċċa, matul is-sentejn li ġejjin, tagħmel Assemblea annwali li fiha teżamina l-hidma tagħha u tipprogetta għall-ġejjeni, u fl-istess waqt tara dak li jkun qed isir tul is-Sinodu u tressaq il-proposti tagħha. L-istess isir mill-għaqdiet, movimenti, komunitajiet oħra. B'dan il-mod, jissahħah il-moviment sinodali li nbeda matul din is-sena.

“Matul dawn is-sentejn, ikun hemm ukoll okkażjonijiet ta' Ċelebrazzjoni u laqgħat ta' talb lil Alla biex ikompli jdawwal u jmexxi hu lill-Knisja f'Malta biex twieġeb għas-sinjali taż-żminijiet bl-akbar fedeltà lejha u lejha il-bniedem ta' illum.”

**It-Tielet Fazi**

Meta jkunu lesti d-dokumenti u approvati mill-Assemblea Djoċesana tas-Sinodu, jasal il-mument ta' l-ahhar fazi tas-Sinodu Djoċesan.

Id-dokumenti jinghataw lill-Arcisqof u, ma' l-approvazzjoni tiegħu, ikunu gwida għall-hidma pastorali tal-Knisja f'Malta.

“Il-mira hi li dan ikun lejn l-ahhar tas-sena 2002. Naturalment, wiehed irid iqis diversi fatturi fis-soċjetà li jistgħu jinfluwenzaw l-gheluq tas-Sinodu u għalhekk f'dan il-mument wiehed ma jistax jgħid b'certezza meta jintemm is-Sinodu. Imma l-mira hi li dan isir lejn l-ahhar tas-sena 2002,” qal Fr. Gouder.

Is-Segretarju Pastorali tkellem ukoll dwar x'isir wara s-Sinodu:

“Fi kliem l-Arcisqof, fl-Ittra Pastorali li habbret il-bidu tas-Sinodu, *‘Meta jispicċa ż-żmien tas-Sinodu, tibda l-fazi li fiha nimxu skond id-direzzjoni li jkun tana s-Sinodu.’*

“Għalhekk, wara l-gheluq tas-Sinodu, jitwaqqaf grupp għall-implimentazzjoni tas-Sinodu. Il-ħsieb hu li kull sena, bi tkomplija ta' l-istil sinodali, issir Assemblea Djoċesana.”

## RAPPORT TAL-KONSULTAZZJONI FL-EWWEL FAZI TAS-SINODU DJOĊESAN

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### I. X'sar f'din l-ewwel fazi tas-Sinodu Djoċesan

- Fit-22 ta' Mejju 1999, l-Arċisqof Ġuzeppe Mercieca waqqaf Kummissjoni għall-Preparazzjoni tas-Sinodu djoċesan, bl-għan li tgħinu fit-tfassil u l-koordinament tal-programm tas-Sinodu.
- Is-Sinodu Djoċesan beda l-ewwel fazi tiegħu fid-29 ta' Settembru 1999, fl-okkażjoni tal-25 anniversarju episkopali ta' l-Arċisqof. Dak in-nhar, beda proċess ta' konsultazzjoni wiesgħa f'oqsma differenti fis-soċjetà Maltija, li kellha tinfirex f'kull familja u kull dar. L-Arċisqof għamel din l-istedina:  
*Nistieden lil kulhadd: lil-lajċi, lill-persuni ta' hajja kkonsagrata u lissacerdoti, lil dawk li huma attivi fil-hajja tal-Knisja, lill-Għaqdiet u lill-Movimenti tal-Knisja. Nistieden ukoll lil dawk li, għal raġuni jew oħra, iħossuhom 'il bogħod mill-Knisja. Ha nitkellmu flimkien, nisimgħu aktar lil xulxin, nifhmu aktar lil xulxin.* (Ittra Pastorali – 21 ta' Settembru 1999)
- Mill-kalkoli tagħna, hadu sehem madwar 100,000 persuna f'din il-konsultazzjoni, il-parti l-kbira minnhom fil-konsultazzjoni fil-parroċċi. Ċertament, dan hu ta' soddisfazzjon kbir.
- L-iskop kien li s-Sinodu jitlaq mill-poplu, jibda mill-*grass roots*, x'jahseb il-poplu fuq il-hajja tal-Knisja u l-preżenza u l-hidma tagħha fis-soċjetà Maltija. Mhux għax dak li jahseb bilfors hu tajjeb, jew bilfors imiss l-aktar punti mportanti tal-hidma pastorali tal-Knisja imma għax biex nimxu għal dak li rridu nkunu, irridu nitilqu minn fejn ahna. B'hekk Is-Sinodu jitqieghed fuq bażi soda u l-Knisja tista' tagħraf is-sinjali li Alla juriha.
- Id-dettalji dwar il-hidma li saret f'din is-sena ġew ippubblikati f'it granet ilu. Żgur li hareġ, matul din is-sena ta' konsultazzjoni, is-sehem imprezzabbli ta' tant nies, b'mod partikulari ta' tant lajċi li, b'dedikazzjoni u b'sens ta' Knisja, hadmu fuq li hadmu biex jintlaħqu l-oġġettivi ta' din il-konsultazzjoni. Hareġ ċar li, fejn hemm spirtu ta' sinodalità, il-hajja tal-Knisja tkun hafna isbah. Fl-istess waqt, hareġ ċar

ukoll il-bżonn li wiehed jara l-ftit każijiet fejn m’hemmx dan l-ispirtu ta’ kollaborazzjoni, b’mod li komunitajiet jinqatgħu għal rashom u ma jhossux mal-Knisja lokali.

- Il-Kummissjoni hadet tliet deċiżjonijiet bażiċi rigward din il-konsultazzjoni:
  1. Libertà shiha. Għalhekk, ebda mistoqsija li saret ma kellha xi suġġeriment ta’ risposta magħha, biex min qed iwieġeb jgħid “iva” jew “le”. Kulhadd kellu libertà shiha biex jista’ jwieġeb bis-sincerità u jgħid dak li jahseb u jhoss.
  2. Hadd ma jibqa’ barra. Għalhekk, f’dan l-istadju, ma sarx xi tip ta’ *survey* bil-metodu ta’ *random sampling*, fejn tingħazel *sample*. B’mod partikulari fil-konsultazzjoni li saret fil-parroċċi, l-istedina saret lil kulhadd biex kulhadd jista’ jipparteċipa.
  3. Fl-istess waqt li kulhadd kellu l-opportunità jiehu sehem, saret konsultazzjoni wkoll f’oqsma partikulari tas-soċjetà u fi hdan il-Knisja, biex in-nies jintlahqu fl-ambjent tagħhom ta’ hidma u ta’ impenn.
    - Tfassal programm shih ta’ konsultazzjoni li mexxa ma’ dawn it-tliet punti. Bis-saħħa ta’ hekk, mill-konsultazzjoni harġu hafna aspetti li wiehed għandu jirrifletti fuqhom. Saru eluf kbar ta’ kummenti, u l-impenn tagħna hu li ma nwarrbu ebda kument. Kull kument kien reġistrat u kien ikkunsidrat, jew se jkun ikkunsidrat – ma qisniex biss dawk il-kummenti li ssemew l-aktar. Naturalment, il-valur kbir ta’ dawn il-kummenti qiegħed fil-fatt li jesprimu l-ideat ta’ tant nies, proprju għaliex is-Sinodu jrid jitlaq minn dak li l-*grass roots* ihossu u jixtiequ, biex nimxu flimkien lejn dak li Alla jrid minna.
    - Fuq bażi parrokkjali, kull parroċċa organizzat Assemblée, jew se torganizzaha fil-jiem li ġejjin, biex tikkonkludi din l-ewwel fażi tas-Sinodu u tiddiskuti l-kummenti u s-suġġerimenti tan-nies.
    - F’dan ir-rapport mhumiex imniżżla d-dettalji kollha. Hawn imniżżla l-punti prinċipali li harġu kemm mill-konsultazzjoni tal-parroċċi, kif ukoll mill-konsultazzjoni ta’ tipi differenti li saret. Huwa rapport fil-qosor. Iktar ’il quddiem, se jkun hemm aktar dettalji li jkomplu jelaboraw dak li hawn imniżżel f’dan ir-rapport.
    - Fil-konsultazzjoni, intqalu hafna kummenti pożittivi fuq il-Knisja b’mod ġenerali, li titqies minn hafna bhala qrib il-poplu. Intwera

apprezzament għall-hidma kbira li qed issir mill-Knisja fis-socjetà u għall-ghajjuna u s-servizz li tagħti. Fl-istess waqt, l-istedina tal-Knisja kienet biex issir ukoll kritika kostruttiva u din l-istedina ntlagħhet bis-shih. Kif jidher f'dan ir-rapport, saret kritika fuq diversi aspetti, indirizzata kemm lejn l-awtoritajiet kif ukoll lejn oqsma differenti tal-Knisja, flimkien ma' suggerimenti varji, l-aktar rigward bidliet li n-nies jixtiequ jaraw isehhu.

## II. Punti li jhorgu minn din l-ewwel fażi

### 1. Il-viżjoni ta' "Knisja"

Il-mistoqsijiet apposta jsemmu "Knisja" biex wiehed jara x'jifhmu n-nies bi Knisja. Mir-risposti li ngħataw, jidher çar li hafna nies, bi "Knisja" jifhmu qabel xejn il-komunità li jafu, il-parroċċa; u fi hdan din il-komunità tagħhom u fuq dak li għandhom jagħmlu/m'għandhomx jagħmlu l-qassisin/religjużi jew dak li jistennew mill-qassis/religjuż.

Din hi aktar evidenti meta wiehed jiftakar li fid-dahla għall-mistoqsijiet, l-Arċisqof stess jirrimarka: *Meta ngħidu "Knisja", ma nifhmux biss dawk li jmexxuha, imma l-insara kollha li jiffurmaw il-poplu ta' Alla. Ilkoll qed nistaqsu: x'jistenna minna Alla fil-millennju l-ġdid?* u wkoll fid-dahla: *Meta twiegħbu l-mistoqsijiet, ftakru li l-Knisja f'Malta hi l-komunità ta' l-insara kollha.*

Il-konsultazzjoni b'mod ġenerali turi viżjoni ta' Knisja iffokata fuq il-kleru, fejn hafna nies ihossuhom spettaturi jew kooperaturi fil-Knisja, imma mhux daqshekk membri hajjin tal-poplu ta' Alla.

Rigward il-qassisin u r-religjużi, hemm apprezzament għad-dedikazzjoni u s-servizz tagħhom u kritika, l-aktar għal meta tingħata kontro-xhieda. Hemm xewqa li huma jkun ta' eżempju tajjeb, magħqudin, spiritwali, imharrġin tajjeb u jibqgħu jaġġornaw ruħhom, qrib in-nies, johlqu djalogu, iżuru l-familji, tista' tiftaħ qalbek magħhom, bla preferenzi, jitekallmu b'attenzjoni u bla ma johlqu konfużjoni, speċjalment fuq il-Media. Hemm apprezzament għall-missjunarji Maltin u għall-kontribut tagħhom f'diversi pajjiżi. Jissemma l-bżonn ta' aktar vokazzjonijiet.

Jinhass il-bżonn li titwassal viżjoni ta' Knisja bħala l-poplu ta' Alla, fejn kulhadd għandu sejha u responsabbiltà, u fejn hemm diversi karizmi

u ministeri; kif ukoll il-bżonn li l-koorsponsabbiltà fil-Knisja tinhass b'mod shih u li l-istrutturi ta' parteċipazzjoni jissahhu u jiffunzjonaw ahjar.

Jissemma b'apprezzament il-fatt li żdiedu l-lajċi li qed jaghtu sehemhom fil-hajja tal-Knisja, kemm b-impenn personali kif ukoll billi jissiehu f'ghaqdiet u movimenti, li qed jaghtu l-hajja lill-Knisja. Dan qed ikun ta' siwi kbir għall-formazzjoni tagħhom fil-hajja nisranija, u għall-hidma ta' evanġelizzazzjoni. Jissemma l-bżonn li l-formazzjoni tal-lajċi tissahha u l-bżonn li l-ghaqdiet u l-movimenti ma jahdmux għal rashom imma jikkollaboraw ma' xulxin; kif ukoll li jkun hemm għarfien akbar tal-ministeri u hidmiet tal-lajċi fil-Knisja.

## 2. *Il-Knisja fis-soċjetà*

Fil-konsultazzjoni, jissemma l-fatt li f'dawn l-ahhar snin, sehew bidliet mgħagġla fis-soċjetà, u dawn il-bidliet ghadhom għaddejnin. Il-kuntast għalhekk hu differenti minn ta' snin ilu. Fil-konsultazzjoni li saret ma' oqsma differenti tas-soċjetà, intweriet il-htieġa li l-Knisja tagħraf dawn il-bidliet u tistudja b'mod profond l-isfidi godda li johorgu mill-kultura ta' llum.

Jissemma l-bżonn ta' aġġornament, principalment fil-mentalità, fil-metodi pastorali, fl-istrutturi; uħud isemmu wkoll il-htieġa ta' aġġornament f'xi oqsma tat-tagħlim. Jissemma wkoll il-bżonn li l-aġġornament isir b'fedeltà lejn il-Vanġelu.

Rigward aspetti partikulari tar-rwol tal-Knisja fis-soċjetà, fir-risposti tan-nies jidhru kuntrasti. Diversi nies isemmu l-htieġa li l-Knisja (qed jifhemu hawnhekk it-tmexxija tal-knisja) ssemma' lehinha, tagħti direzzjoni, toffri *leadership* qawwi fil-qasam tal-valuri u ideat, u li tkun vuċi qawwija kontra l-ingustizzji u favur l-emarginati. Ohrajn jgħidu li l-Knisja m'għandhiex titkellem wisq: jaraw il-hidma tal-Knisja aktar ristretta għal dak li hu strettament religjuż, mingħajr relazzjoni mas-soċjetà. Jinhass għalhekk il-bżonn li jkun iċċarat ir-rwol tal-Knisja fis-soċjetà fid-dawl tat-tagħlim soċjali tagħha.

Wahda mill-mistoqsijiet fil-konsultazzjoni parrokkjali kienet dwar is-sehem ta' l-insara fis-soċjetà. Issemmew hafna drabi: ix-xhieda (koerenza fil-fidi u r-rabta tal-fidi mal-hajja), l-ghajjnuna lill-ohrajn u s-solidarjetà, il-hidma għall-ghaqda u l-ftehim, it-tolleranza, il-parteeipazzjoni, l-

evangelizzazzjoni. Hija apprezzata l-hidma volontarja ta' tant lajċi fis-soċjetà. Xi ftit jirkellmu fuq il-missjoni partikulari tal-lajċi, li jkunu bhal melh u hmira fl-ambjent fejn jghixu u jaghdmu, fl-oqsma tal-hajja soċjali, politika, ekonomika. Fil-konsultazzjoni jinhass il-bżonn li ssir enfasi fuq dan l-impenn tal-lajċi fis-soċjetà, fid-diversi strutturi u istituzzjonijiet li fihom qed jahdmu.

Tissemma l-htieġa ta' ambjent ta' djalogu kontinwu tal-Knisja u s-soċjetà u li jinstabu strutturi fejn jista' jsir dan id-djalogu. Jinhass vojt fejn jidhol is-sehem ta' l-intellettwali nsara f'dan il-qasam.

### 3. *Il-komunikazzjoni fi hdan il-Knisja u Knisja-soċjetà*

F'diversi laqgħat ta' konsultazzjoni, issemmiet il-htieġa li jkun hemm komunikazzjoni aħjar fi hdan il-knisja u bejn il-Knisja u s-soċjetà. Uħud isejhulha: bżonn ta' *marketing*, waqt li oħrajn jemfasizzaw il-bżonn ta' strategija ta' komunikazzjoni. Minn dak li nkiteb fil-konsultazzjoni b'mod generali, dan il-bżonn jidher aktar ċar: fil-fatt, diversi kitbu dwar affarijiet l-“għandhom isiru” fil-parroċċa jew fid-djoċesi, meta fil-fatt dak li ssuġġerew ġa qed isir. B'xi mod qegħdin jinhassu diffikultajiet fil-komunikazzjoni. F'dan ir-rigward, tissemma l-htieġa li l-attitudni ma tkunx difensiva imma proattiva.

### 4. *Tħabbir tal-Kelma*

Li l-Knisja twassal il-Kelma ta' Alla tissemma bhala funzjoni importanti tagħha fid-dinja ta' llum. B'mod partikulari, li thabbar lil Ġesù Kristu, u tressaq in-nies lejha. In-nies dan jistennewh mill-Knisja.

Tissemma l-htieġa li tkompli tissahħah l-edukazzjoni fil-fidi u l-formazzjoni f'kull livell, speċjalment fil-katekezi tat-tfal, taż-żgħażaġh u ta' l-adulti. B'dan il-mod, tkun tista' ssir il-mixja minn religjożità għal fidi aktar matura, li hi tant meħtieġa. Jinhass ċertu nuqqas fl-importanza li l-insara jagħtu lill-Bibbja, u għalhekk il-bżonn ta' iżjed għarfien ta' l-Iskrittura.

Mill-konsultazzjoni, speċjalment dik li saret mal-gruppi/oqsma fis-soċjetà, tidher ċara l-impresjoni negattiva ta' whud rigward tagħlim tal-Knisja, speċjalment fejn dan hu f'konflitt mal-kultura tas-soċjetà. Hemm min ma jaqbilx mar-raġunament tal-Knisja u ma jaċċettahx. Fl-istess

waqt, wahda mid-diffikultajiet li jidher li hemm hi li lin-nies kultant, ukoll permezz tal-Media, jaslulhom il-konkużjonijiet – i.e. “m’ghandekx taghmel hekk”, “dik il-haġa hazina, dik ta’ periklu” – imma mhux l-ghaliex – i.e. ir-raġunament kollu li jiġi qabel il-ġudizzju morali.

Jinħaś il-bżonn ta’ *approach* aktar pożittiv fejn il-Knisja twassal lil Ġesù Kristu, il-Feddej, u tinħass li tkun sinjal ta’ l-imhabba ta’ Alla, u fejn l-imġiba morali tkun, min-naħa ta’ l-insara, twegiba għad din l-imhabba.

Fil-funzjoni tal-Knisja li thabbar l-Aħbar it-Tajba, tissemma sikwit l-importanza tax-xhieda: li l-fidi tkun tidher fil-hajja u li jkun hemm xhieda val-valuri, għax hu b’dan il-mod li l-aktar jistgħu jitwasslu lill-ohrajn. Tissemma wkoll il-htieġa li l-Knisja ma tilhaqx biss lil min jiġi imma ffittex u tilhaq lil min ma jersaqx.

## 5. Liturgija

Jidher li fil-konsultazzjoni li saret, speċjalment f’dik tal-parroċċi, dan il-qasam hu l-aktar wiehed li jessemma, partikolarment il-quddiesa u l-omelija. Jissemma l-bżonn li l-Knisja tghin lin-nies u tqil lil Alla u tidhol fi djalogu miegħu.

In-nies jgħidu hafna fuq l-omelija. Jgħidu li għandha tkun ippreparata, interessanti, spjega tal-Kelma ta’ Alla, rilevanti għall-hajja ta’ llum u l-aktar għall-problemi tal-hajja, Prattika, tinftiehem, mhux monotona, mhux twila u li tkun pożittiva. Isiru wkoll xi suggerimenti dwar bidliet fil-forma li ssir. Wiehed jiehu l-impressjoni li, anke jekk hemm kummenti pożittivi, teżisti tgergira komuni u kontinwa. Fl-istess waqt, kwazi hadd ma jgħid li m’ghandhiex issir, imma li għandha ssir aħjar, ukoll jekk mhijiex dejjem ċara t-tifsira tagħha fil-Liturgija. Fil-konsultazzjoni jinħass il-bżonn li ssir xi haga radikali f’dan il-qasam.

L-omelija tissemma f’diversi każijiet fil-kuntest tal-quddiesa tal-Hadd. Fil-konsultazzjoni, tissemma l-htieġa li l-quddiesa tinħass bhala ċelebrazzjoni. Għal diversi, il-quddiesa hi montona, nieqsa mill-hajja, ma timliekx bil-ferh u l-entuzjażmu, ma tiġbdekk. Jitolbu ambjent li jilqgħek, aktar haj u ferriehi, aktar attraenti u li jgħinek tidhol fil-misteru li qed ikun iċċelebrat. Issemmew ukoll il-kant u l-mużika li jistgħu jghinu hafna biex jinholoq dan l-ambjent, kif ukoll partecipazzjoni aktar hajja mill-kongregazzjoni, u liturgija indirizzata għal kategoriji differenti – eż. zghazagh, tfal.

## BULLETTIN TA' L-ARĊIDJOĊESI

Jinhass ghalhekk il-bżonn urġenti ta' tiġdid fil-Liturġija, fil-lingwaġġ tagħha, u l-bżonn ta' formazzjoni liturġika, b'mod speċjali dwar il-quddiesa u t-tifsira tagħha. Jissemma l-bżonn ta' dixxiplina fil-Knisja, speċjalment biex jinżamm l-ambjent ta' gabra u rispett.

Fil-kuntest tal-Liturġija, jissemmew ukoll sagramenti oħra – eż. qrar, il-mod kif isir, disponibilità tal-qassis għall-qrar, qrar aħjar eċċ. Jissemma l-fatt li l-prattika tas-sagramenti hi ġeneralment kbira, imma hu nnutat in-nuqqas ta' rabta tas-sagramenti mal-hajja, speċjalment fl-età adulta.

### 6. *Djagonija u Impenn Soċjali*

Fit-tweġibiet tan-nies, dan hu l-aktar aspett tal-hajja tal-Knisja li jidher li hu apprezzat. Jintwera apprezzament għall-hidma karitattiva tal-Knisja u l-hidmiet soċjali ma persuni fi bżonn: id-djar, l-istituzzjonijiet, inizjattivi favur nies emarginati fis-soċjetà jew nies bi problemi soċjali. Tissemma l-istorja twila ta' dedikazzjoni tal-Knisja f'Malta u din tolgot qalb il-pöplu. Saret sejha biex dan ikompli u, fl-istess waqt, ikunu esplorati toroq oħra u inizjattivi ġodda, speċjalment issa li l-Istat ukoll jipprovdi ċerti servizzi li fl-antik bdiethom il-Knisja u kompliethom hi għal hafna snin.

Ma' dan, għandu jissahhah ukoll l-impenn soċjali tal-Knisja biex tkun dejjem aktar sensittiva għan-nies bi problemi, l-aktar favur dawk li m'għandhomx vuċi, u tkun għalihom sors ta' wens, faraġ, kurajġ u għajnuna.

Jissemmew diversi problemi soċjali fejn il-Knisja tista' tagħti sehem, kemm b'hidma diretta kif ukoll permezz ta' sensibilizzazzjoni. L-istess rigward *issues* ta' ġustizzja soċjali u "dnubiet soċjali", etika professjonali u l-kriżi ta' valuri fis-soċjetà Maltija.

### 7. *Il-bini tal-komunità ekkleżjali*

Xewqa li tohroġ hafna hi x-xewqa għall-komunità: li wiehed ihossu parti minn Knisja li hi komunità, fejn hu maħbub u apprezzat. Hi x-xewqa għal relazzjonijiet personali. Diversi lmenti li jissemmew minn persuni li b'xi mod ihossuhom imweġġgħin huma frott ta' esperjenza qarsa fir-relazzjonijiet: per eżempju, ma' xi qassis jew persuna ta' hajja kkonsagrata.

Turi din ix-xewqa ta' komunità t-talba minn hafna nies għal aktar żjajjar fil-familja, li huma apprezzati u li huma mixtieqa dejjem aktar,

partikolarment mill-qassis jew religjuż, u l-kappillan b'mod speċjali. Hemm xewqa kbira għal kuntatt personali.

Issemmiet hafna wkoll il-htieġa li l-bniedem ma tistenniehx jiġi, imma tohroġ tfittxu: għalhekk li jrid isir kull sforz biex jintlahqu dawk li huma mbegħdin jew b'xi mod iħossuħom imwegġġhin, għal xi raġuni jew oħra. Jinhass il-bżonn ta' sforz dejjem akbar biex jintlahqu persuni wahedhom, morda u anzjani. Irid isir sforz dejjem akbar biex persuni bi bżonnijiet speċjali ikunu u jħossuħom parti integrali mill-komunità.

Il-konsultazzjoni turi li hafna jħarsu lejn il-Knisja bhala dik li tista; tgħaqqad aktar lill-bniedem fis-soċjetà. Hu f'dan id-dawl ukoll li l-aktar jissemmew il-festi religjużi bhala mezz ta' għaqda fil-komunità, u għalhekk il-problemi kbar li jinholqu fejn dawn ikunu mezz ta' firda. Hemm elementi ta' religjożità pagana li jċapru kultant il-viżjoni nisranija.

### 8. *Kategoriji/persuni partikulari*

Fil-konsultazzjoni, jissemmew diversi kategoriji ta' nies li fosthom għandha ssir hidma pastorali speċifika.

- **Iż-żgħażaġh u l-adolexxenti.** L-aktar li jissemmew huma ż-żgħażaġh u l-adolexxenti. Xi whud minnhom għandhom impressjoni negattiva tal-Knisja, jarawha antikwata jew għalihom ma tfigger xejn. Oħrajn iħarsu lejha b'mod pożittiv, u jaraw li għandhom sehem x'jagħtu fil-hajja tal-Knisja. Tindhass il-problema ta' ġenerazzjonijiet li għandhom il-lingwa ġdida tagħhom u għalhekk id-diffikultà ta' komunikazzjoni magħhom. Jissemma l-bżonn li wiehed jifhem iż-żgħażaġh u l-adolexxenti, jagħraf il-htigujiet tagħhom u li jissahhah id-djalogu magħhom, u li huma jippartecipaw b'mod aktar shih fil-hajja tal-Knisja. Jinhass il-bżonn ukoll ta' hidma ma' adolexxenti u żgħażaġh li għaddejjin minn problemi – fost l-aktar problemi li jissemmew fil-konsultazzjoni ma' oqsma fis-soċjetà: il-problema tad-droga.
- **L-anzjani,** partikolarment fil-kuntast taż-żjajjar lilhom kemm f'darhom kif ukoll fid-djar li hawn għalihom, u bl-attivitatijiet li jsiru għalihom jew bl-inizjattivi li jgħinuhom biex jibqgħu attivi.
- **It-tfal,** fil-formazzjoni tagħhom u l-edukazzjoni fil-fidi.
- **In-nisa,** u l-htieġa li dawk ikollhom rwol aktar attiv fil-Knisja u fis-soċjetà, u ma jkunux diskriminati.

## 9. *Ambjenti partikulari fis-soċjetà*

### • *Żwieġ u Familja*

Fid-diversi tipi ta' konsultazzjoni, tissemma l-htieġa li dan il-qasam taż-żwieġ u l-familja jinghata prijorità, ukoll fid-dawl tal-bidliet kulturali taż-żmien. Jissemma l-fatt li hawn hafna familji b'valuri tajbin. Jissemma wkoll l-bżonn ta' akkumpanjament lill-miżżewġin, ghalhekk li jkun hemm kuntatt mill-viċin magħhom. Saret enfasi fuq il-htieġa tal-preparazzjoni għaz-żwieġ, u li jitwassal tagħlim serju fuq iż-żwieġ u l-familja, u fuq il-valur tal-hajja. Dan jgħin biex il-familja tilqa' l-isfidi godda mingħajr ma titef il-valuri veri.

Fl-istess waqt, jissemmev problemi bejn il-miżżewġin u fil-familji u l-bżonn ta' hidma pastorali fejn hemm dawn il-problemi: li jkun hemm attenzjoni partikulari lill-koppji sseparati, lis-*single parents* u lil dawk li qed jikkoabitaw. Rigward it-Tribunal Ekkleżjastiku, jissemma l-bżonn li l-kazijiet ma jehdux daqshekk fit-tul u li jkun hemm dejjem umanità, mogħdrija u karità flimkien ma' l-oġġettività rikjesta.

### • *Media*

Jissemma l-bżonn li wiehed jagħraf il-bidla li l-Media tohloq fis-soċjetà u r-rwol importanti li għandha. Hu ġeneralment apprezzat ir-radju tal-Knisja, u l-isforz li jsir f'dan il-qasam biex jitwassal lin-nies messaġġ nistrani magħgun mal-hajja ta' kuljum. Jinhass ċertu vojt fil-qasam tal-Media speċjalment fis-sehem tal-Knisja fid-diskussjoni ta' *issues* importanti għas-soċjetà. Tissemma l-problema li l-Knisja kemm-il darba tiddaħhal biss f'kuntest kontroversjali b'mod li ssir karikatura tal-pożizzjoni u t-tagħlim tagħha. Jissemma l-bżonn li l-Knisja twassal l-messaġġ tagħha b'mod aktar modern permezz tal-Media fid-dawl ta' l-iżviluppi kontinwi li qed isiru, bħall-iżviluppi ta' l-Internet.

### • *Edukazzjoni*

F'dan il-qasam, jissemma r-rwol tal-Knisja fl-edukazzjoni shiha tan-nies u l-htieġa ta' taħriġ lill-għalliema fil-valuri. Jissemmev l-iskejjel tal-Knisja, kemm bħala qasam importanti ta' formazzjoni, kif ukoll bħala ambjent li għandu juri impenn lejn min hu dgħajjed f'sistema edukattiva kompetittiva. Il-hidma edukattiva tal-Knisja trid tasal aktar għand min hu żvantagġjat fis-soċjetà, eż. minhabba l-illiteriżmu. Kien hemm ukoll xi

lmenti rigward id-dhul fl-iskejjel tal-Knisja. Jissemma l-bżonn ta' hidma pastorali li tilhaq it-tfal, l-adolexxenti u ż-żgħażaġh fl-ambjent edukattiv.

- *Politika*

Dan hu kamp delikat hafna fejn issib diversi kummenti, kultant f'kuntrastr. Fir-risposti tal-konsultazzjoni, tissemma sikwit il-firda li tista' tinholoq minhabba politika, speċjalment b'mod li tkun identifikata ma' partit wiehed. Ohrajn jghidu li hemm bżonn titkellem fuq *issues* politiċi, bhad-drittijiet tal-bniedem u fejn jidhlu valuri nsara, u li tghid il-verità u tiehu pożizzjoni minghajr ambigwià, ukoll meta trid thallas prezz ta' dan. Minn uhud, tintwera x-xewqa li l-Knisja tghin fil-formazzjoni għall-hajja politika u tghin ukoll lil-lajċi biex jghixu l-fidi tagħhom f'dan il-kamp.

- *Xogħol*

Issemmew kwestjonijiet etiċi u ta' ġustizzja, marbuta ma' dan il-qasam, li fihom il-Knisja tista' tkun gwida bit-tagħlim soċjali tagħha. Intweriet ix-xewqa għal aktar hidma pastorali fil-postijiet tax-xogħol, speċjalment bil-preżenza ta' sacerdot.

- *Ambjent*

Jissemma li l-Knisja tista' tghin aktar fil-harsien ta' l-ambjent. Tuza l-influenza tagħha biex turi kemm il-qerda u l-esplojtazzjoni ta' l-ambjent huma serji u jġibu hsara lill-bniedem, u kif kulhadd hu msejjah biex ihares il-holqien ta' Alla. B'dan il-mod, ikun qed ihares ukoll il-hajja tal-ġerenazzjonijiet futuri.

## 10. *Strutturi u riżorsi*

Jissemma l-bżonn ta' tqassim aħjar ta' riżorsi umani u materjali u li, rigward il-parroċi, tkun studjata s-sistema ta' bdil ta' kappillani. Tissemma l-htieġa ta' koordinament aħjar bejn l-oqsma kollha tal-Knisja, biex ma tinheliex energija u ma ssirx ripetizzjoni. L-istrutturi ta' komunjoni, li jġibru flimkien dawn l-oqsma, għandhom jghinu f'dan il-koordinament. Issemma l-bżonn ta' aktar kontroll fuq infiq u opri fil-knejjes u fil-festi, kif ukoll ta' użu aħjar ta' bini li għandha l-Knisja, speċjalment fejn dan hu vojtt.

### III. Konkluzjoni

Dan ir-rapport qasir jipprezenta l-punti prinċipali li hargu mit-tipi differenti ta' konsultazzjoni u li huma frott ta' parteċipazzjoni mifruxa ta' tant nies. L-akbar valur f'din l-ewwel fażi kien sewwasew din il-parteeċipazzjoni hekk kbira.

Iktar 'il quddiem il-rapport ikun elaborat f'aktar dettall. Wiehed irid iżomm f'mohhu li hemm rapporti ghal kull qasam partikulari u dawn qed ikunu jew se jkunu diskussi wkoll f'dak il-livell.

Li jmiss issa hu li, fid-dawl tar-reazzjonijiet li jkun hawn, jinghażlu t-temi tas-Sinodu. Il-mistoqsijiet li rridu nistaqsu, wara riflessjoni fuq il-konsultazzjoni li saret, huma dawn: liema ghandhom ikunu t-temi li jkunu studjati aktar fil-fond fis-Sinodu? U liema ghandhom ikunu s-suġġetti li jinghataw lill-gruppi ohra fil-Knisja biex jaħdmu fuqhom fiż-żmien li ġej? L-importanti hu li jsir dixxerniment sew u li dan iwassal ghall-azzjoni.

Mahrug mill-Kummissjoni Sinodu.

Fr Joe Galea Curmi, *Koordinatur*

## DJALOGU

## tas-Sacerdot fuq Quddiesa tal-Hadd Izjed Hajja

Ir-riflessjoni tas-sacerdoti Maltin fil-kors ta' aġġornament li jsir ghalihom kull sena, din is-sena se tkun fuq iċ-ċelebrazzjoni iżjed hajja tal-Quddiesa tal-Hadd.

Din ir-riflessjoni se ssir fl-isfond tas-Sena tal-Ġublew, li l-Papa se jhilha bhala s-Sena ta' l-Ewkaristija u li, b'mod speċjali fil-Quddiesa tal-Hadd, hi l-qofol tal-mixja tal-poplu nisrani. Qed issir ukoll fid-dawl tal-fatt li l-poplu ta' Alla f'Malta fil-konsultazzjoni li saret din is-sena fis-Sinodu Djoċesan, ikkummenta hafna fuq il-mod ta' kif tiġi ċelebrata l-Quddiesa tal-Hadd.

Il-kors ta' aġġornament se jsir mit-13 sas-17 ta' Novembru 2000, fis-Seminjarju, tal-Virtù, mid-9.30 a.m. sal-12.15 p.m.

Biex jghin lis-sacerdot Maltin jizviluppaw hsibijiethom se jiġi Malta Don Silvano Maggiani OSM, Professur tat-Teloġija Liturġiko-Sagramentarja fil-Fakultà Pontifiċja Marianum u fl-Istitut Pontifiċju Liturġiku ta' Sant'Anselmu, Ruma.

Is-sacerdoti Maltin diġà kellhom l-okkażjoni li jirriflettu fuq l-ispiritwalità li tohrog miċ-ċelebrazzjoni tal-Quddiesa. Dan ghamluh fid-diversi *live-ins* li saru s-sena l-oħra għall-qassisin fil-parroċċi. It-tama issa hija li fil-kors ta' aġġornament isiru riflessjonijiet prattiċi li jkunu ta' ghajjnuna għal ċelebrazzjoni aktar hajja tal-Quddiesa tal-Hadd.

Il-kors ta' aġġornament qed jiġi organizzat mis-Segretarjat għall-Kleru u s-Segretarjat għal-Liturġija.

*NOTA: Aktar taġħrif jista' jinkiseb mingħand Dun Charles Cordina (Tel: 493033/25906307) jew mingħand Dun Jesmond Manicaro (Tel: 25906510).*

## L-ARĊISQOF MERCIECA JAGHLAQ 72 SENA

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Mons. Arċisqof Ġużeppi Mercieca nhar is-Sibt jiċcelebra gheluq it-72 sena. Mons. Mercieca tweled fil-belt Victoria, Għawdex, fil-11 ta' Novembru 1928. Huwa studja fis-Seminarju ta' Għawdex, fl-Università Gregorjana u fl-Università tal-Lateran.

Mons. Mercieca gie ordnat saċerdot fit-8 ta' Marzu 1952. Mill-1959 sa l-1969 huwa kien Rettur tas-Seminarju ta' Għawdex. Fl-1969 inhatar imhalef tas-Sacra Romana Rota. Kien ukoll Konsultur tal-Kongregazzjoni tas-Sagramenti u tal-Kongregazzjoni għad-Duttrina tal-Fidi.

Mons. Mercieca nhatar Isqof Awżiljarju ta' Malta fis-27 ta' Lulju 1974. Fid-29 ta' Settembru ta' l-istess sena gie kkonsagrat Isqof Titulari ta' Gemelle, fin-Numidia. Fit-12 ta' Diċembru 1976 Mons. Mercieca sar Arċisqof ta' Malta.

Fil-11 ta' Ġunju 1991 huwa gie nominat membru tat-Tribunal Suprem tas-Senjatura Apostolika.

## INTENZJONIJIET GHALL-APPOSTOLAT TAT-TALB GHAS-SENA 2001

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### **Jannar**

*Generali:* Biex l-insara, huma u jhabirku ghal dik l-ghaqda li jrid Kristu, jghinu fl-evangelizzazzjoni tal-generazzjoniet l-godda.

*Missjunarja:* Biex, permezz ta' edukazzjoni civika u religjuza, titqaccat mid-dinja kull sura ta' diskriminazzjoni u nuqqas ta' tolleranza.

*Lokali:* Biex inkunu aktar konxji mill-eziġenzi ta' l-ekumenizmu u nitolbu iktar bil-hegga ghall-ghaqda fost il-knejjes insara.

### **Frar**

*Generali:* Biex qatt aktar it-tfal ma jkunu mgeghlin jiehdu sehem fi għied bl-armi tal-gwerra, imma hielsa minn kull mibegħda u minn kull sura ta' vjolenza, jghixu tfulithom fil-hena tal-hbiberija fi hdan il-familji, fl-iskejjel u fis-soċjetà.

*Missjunarja:* Biex il-familji, huma u jhaddnu l-Evangelju, jsiru strumenti ta' evangelizzazzjoni u jghinu biex il-gens kollu tal-bnedmin ikun dejjem u tassew familja wahda tal-popli kollha.

*Lokali:* Biex l-insara ta' pajjiżna jagħrfu aħjar il-htieġa ta' gurnali u rivisti kattolici u biex joktor il-ghadd ta' dawk li jinghataw ghall-apostolat fil-kamp ta' l-istampa t-tajba.

### **Marzu**

*Generali:* Biex, bl-impenn ukoll ta' kull min jemmen, tintemm darba ghal dejjem it-traġedja tal-mizerja, u jinqerdu ghal kollox id-differenzi kbar soċjali u ekonomiċi li ma tistax tiflah għalihom aktar id-dinja.

*Missjunarja:* Biex l-eżempju tal-Martri u tax-“Xhieda tal-fidi” li tagħhom saret it-tifkira matul il-Gublew il-Kbir, jghin fit-tkattir tad-djalogu ekumeniku u tad-djalogu bejn ir-religjonijiet.

## BULLETTIN TA' L-ARĊIDJOĊESI

*Lokali:* Biex ma jkunx nieqes fostna l-ispirtu tar-Randan Imqaddes, halli naghtu glorja lil Alla bit-talb, bl-opri ta' penitenza u tal-karità.

### April

*Ġenerali:* Biex il-persuni konsagrati, b'fedeltà shiha lejn il-vokazzjoni proprja tagħhom ihabirku biex jiddi fid-dinja l-ispirtu tal-beatitudnijiet ewanġeliċi.

*Missjunarja:* Biex iċ-ċelebrazzjoni fi Rwanda taċ-ċentinarju tal-Knisja jssaħħah il-ftehim bejn l-insara u jhaffef ir-rikonċiljazzjoni nazzjonali.

*Lokali:* Biex ikollna dejjem għal qalbna s-smiegh tal-Kelma t'Alla u nghożzu dejjem it-tagħlim reliġjuż.

### Mejju

*Ġenerali:* Biex in-nisa rifuġjati, imwettqin u rrispettati fid-dinjità tagħhom, isibu l-qawwa biex jirbhu l-vjolenza u n-niket.

*Missjunarja:* Biex l-isfidi li ġejjin mill-kultura tal-bliet ta' lllum, iwasslu lil kull min jemmen għall-hegġa missjunarja mgedda fl-ibliet.

*Lokali:* Biex il-familji tagħna jqimu dejjem lil Marija Santissima bhala Sultana u Omm hanina tagħhom.

### Ġunju

*Ġenerali:* Biex kull hidma tagħna tibda u tintemm fi Kristu, prezenti fl-Ewkaristija.

*Missjunarja:* Biex fil-Vietnam, iċ-ċittadini kattoliċi jkunju jistgħu aktar jghinu fl-isvilupp tal-pajjiż fl-oqsma kulturali, edukattivi u assistenzjali.

*Lokali:* Biex fil-Qalb ta' Kristu, l-midinbin isibu l-mahfra u t-tajbin, ghajn dejjem hajja ta' grazzja u ta' qdusija.

### Lulju

*Ġenerali:* Biex il-familji nsara, mill-ġenituri sa l-ulied, jaqraw u jghixu l-Evanġelju u hekk isiru xhieda tat-tama fi Kristu.

*Missjunarja:* Biex il-katekisti u lajçi missjunarji ma jonqsilhom qatt kull ma jehtiegu ha jkollhom formazzjoni pastorali soda.

*Lokali:* Biex it-tfal u l-kbar li jkunu fil-vaganzi ma jinsewx iwettqu d-dmirijiet reliġjużi tagħhom u jzommu bogħod mill-okkażjonijiet tad-dnub.

### **Awissu**

*Ġenerali:* Biex l-ġharfien li Alla biss hu sid il-hajja tal-bniedem imexxi kull deċiżjoni ta' min jagħmel il-liġijiet u huwa responsabbli fin-Nazzjonijiet.

*Missjunarja:* Biex il-Knisja fiċ-Ċina tipprattika l-ispiritwalità ewanġelika għolja tal-hajja kontemplattiva, f'laqgħa wkoll mat-tradizzjonijiet Ċiniżi kbar.

*Lokali:* Biex jonqsu l-vittmi ta' l-incidenti tas-sewqan u li kulhadd joqgħod għar-regoli.

### **Settembru**

*Ġenerali:* Biex l-adolessenti u ż-żgħażaġħ tat-tielet millennju jsibu ideal għoli li jagħti tifsir u siwi lill-eżistenza tagħhom.

*Missjunarja:* Biex il-popolazzjoni ta' l-Indonesja, magħmula minn varjetà kbira ta' razez, ilsna, kulturi u reliġjonijiet differenti, timpenja ruhha dejjem aktar biex tibni ġejjieni ġust u demokratiku b'armonija shiha u rispett għal xulxin.

*Lokali:* Biex l-iskejjel li matul dan ix-xahar jergħu jifthu għall-istudenti, jkunu tabilhaqq għalihom mixtliet ta' qdusija.

### **Ottubru**

*Ġenerali:* Biex insiru nafu u nirrispettaw il-ġid spiritwali u kulturali tal-hafna razez u tal-minoranzi reliġjużi li hemm f'kull pajjiż.

*Missjunarja:* Biex mas-sebħ tat-tielet Millennju nisrani fil-Knisja jerga' jkun hemm il-hegga ta' l-ewwel Ghid il-Hamsin.

## BULLETTIN TA' L-ARĊIDJOĊESI

*Lokali:* Biex il-korsijiet ta' thejjija taż-żwieġ isiru kif imiss u dawk li jiehdu sehem fihom jiksbu ġid għall-hajja tagħhom u tal-familja.

### Novembru

*Generali:* Biex nies qaddisa u eżemplari jissiehbu magħna fit-thabbira bil-kuraġġ kollu ta' l-Evangelju tas-Saltna ta' Alla.

*Missjunarja:* Biex il-komunikazzjonijiet soċjali, bit-tishib attiv ta' l-insara, jsiru strumenti ta' evangelizzazzjoni missjunarja.

*Lokali:* Biex l-insara ta' pajjiżna jitgħallmu jzommu quddiem għajnejhom il-verità tan-novissimi u b'hekk jevitaw id-dnub.

### Diċembru

*Generali:* Biex l-insara jehilsu minn dawk il-fehmiet kulturali li ma jhalluhomx jaraw id-dinjità u d-drittijiet ta' l-oħrajn.

*Missjunarja:* Biex l-umanizmu nistrani jdawwal il-kulturi ta' l-Asja bil-valuri ta' l-Evangelju.

*Lokali:* Biex in-Novena tal-Milied tkun għalina żmien ta' qawmien spiritwali u ta' tisfija, halli nithejjew kif jixraq għall-miġja ta' Kristu fostna.

