

# SJAF e-magazine



St Jeanne Antide  
Foundation

Head Office: Ċentru Antida  
51, Tarxien Road. Tarxien TXN1090  
Reception Desk Tel. 27672367; 21808981; 21809011  
VO/0005/4<sup>th</sup> May 2008

Email: [sjafngo@gmail.com](mailto:sjafngo@gmail.com)  
Website: [www.antidemalta.org](http://www.antidemalta.org)  
Facebook: Fondazzjoni St Jeanne Antide

*a monthly e-magazine – Issue No.96, January 2016*

## We are pleased to announce our new website.

## It has a cleaner and more integrated look, making it easier to find what you need.

HOME ABOUT US SERVICES VOLUNTEERING PUBLICATIONS SPIRITUALITY NEWS HOW YOU CAN HELP

Search

CONTACT US

Opening Hours

The St Jeanne Antide Foundation is a registered social purpose non-profit organisation. It is the social care services arm of the Sisters of Charity. Its overall objective is to provide professional support services to very vulnerable persons who are sliding into poverty or are socially excluded. Its main areas of family support include the following:

- Mental health (press LWIEN Service and Emotional Freedom Service)
- Violence against women (press SOAR Service and IRENE Service)
- Community social work (press Family Resource Centres)
- Volunteering
- Overseas Development.

**Winter :** Mondays to Thursdays 8:00am - 5:00pm;  
Fridays: 8.00 to 6.30pm  
(18th September to 30th June)

**Summer:** Mondays to Fridays 7.30 to 1:30 pm  
(1st July to 17th September)

### All Services



All Services - The Foundation's overarching objective is to provide professional support services to very vulnerable persons who are sliding into poverty and are socially excluded. All our services are offered free of charge.

### Latest News



Latest News -  
Foundation's New Logo  
SJAF E-Magazine November /  
December 2015  
Fundraising Concert - Oldies but  
Goldies 9/4/16 .... more info out soon

You will be interested to know that the website is now also mobile-friendly. Internally, we have decentralised the process of building and maintaining the website: now, each part is the responsibility of a different person. This makes it easy for our Foundation to update the information on the various sectors of our activity. Please note that the URL has now changed to [www.antidemalta.org](http://www.antidemalta.org), so kindly change all your records, bookmarks, etc. For a few months, those who use the old address ([www.antidemalta.com](http://www.antidemalta.com)) will be automatically redirected to the new address, [www.antidemalta.org](http://www.antidemalta.org). We invite your feedback: comments and suggestions.

## Inside this issue

|  |          |
|--|----------|
| Launch of New Website.....   | Pg.1     |
| Statistics from 2015.....  | Pg.2     |
| Crises and Protection in Domestic Violence Cases: SOAR Conference paper 1..... | Pg.3,4,5 |
| The unromantic side of volunteering.....                                       | Pg. 6,7  |
| Immaġinana Maħbubin.....   | Pg. 8    |
| Non –formal education courses for parents.....                                 | Pg. 8    |
| The Safeguarding Commission of the Diocesan Curia.....                         | Pg. 9    |
| Rokna Poeżija  | Pg. 10   |
| Poeżiji mill-ħabs.....   | Pg. 11   |
| Crafts for sale.....   | Pg. 12   |
| SJAF Services.....   | Pg. 13   |
| Bazaar.....  | Pg. 13   |
| How can you help.....  | Pg. 13   |

## Some statistics from 2015:

| SJAF Casework by year |             |             |
|-----------------------|-------------|-------------|
|                       | Individuals | Families    |
| 2015                  | 532         | 373         |
| 2014                  | 424         | 288         |
| 2013                  | 481         | 320         |
| 2012                  | 473         | 298         |
| 2011                  | 540         | 324         |
| 2010                  | 412         | 284         |
| 2009                  | 185         | 150         |
| 2008                  | 231         | 169         |
| 2007                  | 121         | 93          |
|                       | <b>3399</b> | <b>2299</b> |

### FAMILIES SUPPORTED IN 2015

New cases: 373 families (543 individuals supported within these families)

Cases brought forward from 2014 (continued to be supported in 2015): 65

Cases closed: 245

Reactivated cases: 26

**(Total families supported in 2015 is therefore: 464)**

**2,288:** total office based sessions

**873:** total home-visits

**218:** visits to government departments & other agencies with or on behalf of service users

**248:** total social reports

**70:** supervision sessions received by personnel

**LWIEN Service: 988 office based sessions + 138 home-visits**

**EFT Service:** 57 individuals / 225.28 hours

**Community Nurse** visits to home-bound persons: 252

### SJAF Volunteers 2015

| Service              | No. Of Volunteers |
|----------------------|-------------------|
| Receptionists        | 20                |
| Befriending          | 10                |
| Learning Support     | 31                |
| Handymen             | 2                 |
| Social Work Support  | 3                 |
| Governing Board      | 7                 |
| SOAR                 | 6                 |
| Irene Service        | 17                |
| Admin Support        | 24                |
| Overseas Development | 1                 |
|                      | <b>121</b>        |

### Type of presenting problems of new 373 families referred in 2015

115: Mental health problems  
 42: Prostitution  
 37: Chronic ill-health  
 33: Emotional problems  
 27: Fractured family relationships  
 24: Need for life-coping skills support  
 23: Financial difficulties including unemployment & debts  
 17: Victims of abusive behaviour of partner  
 14: Couple relationship problems  
 13: Challenging behaviour of young persons  
 9: Need for accommodation  
 8: Addictions  
 4: Disability-related difficulties  
 4: Separation related difficulties  
 3: Loss and grief

### CASE STATISTICS - 2015

**State agencies topped the list of referrals of family cases to the Foundation's services in 2015. In fact, 24% of new cases originated from state agencies.**

Of the total for the year, 5% came from state educational establishments.

The 24% case referrals from state sources originated as follows:

33% from Agenzija Appogg

21% from State Schools

19% from Health Services

10% from the Criminal Justice System

11% from Local Councils

6% from other state sources

Of the total case referrals for 2015, the different sources included:

24% State Agencies

17% Self-referrals

16% identified by SJAF staff from street outreach work

12% from Parishes

9% by relatives

6% by other service users

5% by voluntary organisation

5% by private practitioners

5% by friends

## Crisis and Protection in Domestic Violence Cases;

presentation by Elaine Compagno, SOAR Service Co-ordinator © St Jeanne Antide Foundation

*St Jeanne Antide Foundation held a Conference on 4<sup>th</sup> December 2015 on the collective experiences of domestic violence survivors. We shall be featuring the transcription of the speeches of this conference in the coming 5 issues of this e-zine, one speech per issue. Each speech will address a specific area that survivors feel strongly about: Crisis and Protection, Homelessness, The Search for Justice, The Separation Contract, Prevention and the Way Forward.*

*In these speeches, survivors challenge stakeholders to take affirmative action, in line with the Istanbul Convention, that already recommends solutions to the problems faced by victims and survivors of domestic violence. These speeches are a showcase of the obstacles and difficulties that many survivors face.*

*These and other papers analyse and document the research that was carried out by SOAR during last summer among 22 survivors of domestic violence. These are their stories of anguish and pain. These are their voices of courage and hope, and we thank these mighty women for sharing their experiences with us.*

*The speeches were written and then performed by a team of survivors, in front of an audience of over 150 persons. SOAR thanks Artistic Director Mr Christopher Gatt who coached and mentored the 5 speakers for the Conference over a five month period. .*

Good morning. I am Elaine Compagno, SOAR service co-ordinator and I would like to open today's conference by saying: Thank you – GRAZZI

Thank you for being here. Thank you for your support. Thank you for your work and effort in helping to combat violence on women. Thanks to these efforts, we have seen a lot of improvements in this sector.

But more needs to be done. Much more.

Today we would like to share with you the experience of survivors. Throughout the morning, you will hear us refer to survivors as 'she' and the perpetrators as 'he'. Because this is their reality and we'll tell it as it is.

We will look at many of those realities: from the moment they enter the police station to their final goal of being fully independent citizens. We will hear of success stories and less successful ones. At the end of this journey we would like to invite you to discuss together how things can be improved.

So to start off, during the next 10 minutes, I would like to focus on what our research participants said about their moment of crisis: that is the moment that the violence

escalated to a critical point, forcing the survivor to seek police assistance. But to understand the situation well, let's role play.

You are the victim. You are a woman, with two young children, both bare-footed because you ran out of the house and took them as they were. One is sleeping over your shoulder, the other is afraid and crying. They are too young to be left in the car, but old enough to understand that something is very wrong. You wish you could protect them from this, but how? You are alone.

Your spirit is broken. You're not



sure what to say or how to say it. You're the stupid, crazy person who can't do anything right, remember? Your confidence is shattered and you need to report a humiliating situation at home.

You hope the police officer will understand that after years of torture, verbal assault, threats and walking on eggshells, it has taken

you an incredible amount of courage to make it to the police station. You know your life will never be the same again and that's a very daunting thought to accept.

You are confused, because you have not been physically assaulted but you know you're injured. You don't know how you're going to give cold hard evidence of years' worth of psychological torment, intimidation, threats, coercion and manipulation. You silently hope that the officer before you is eager to help you, to gently listen and sensitively ask questions that won't shame and embarrass you further. You are afraid, because you have nowhere else to go, you have no money, and you have no lawyer. You are convinced that you will lose the right to your house or that your children will be taken from you if you leave.

Always looking over your shoulder, you walk into this busy police station. You don't know who to trust. But here is a police officer – and you came here because even though you don't trust many people, you trust the police to help and protect you.

Now let's turn the tables. You are a police officer. You are a front liner, and a victim of domestic violence is standing before you.

You have this one opportunity to make a difference. This one golden moment afforded to you to affect a change, to see that this person is protected from further harm and that a thorough investigation takes place followed by a well written report, with the right charges

being pressed, to enable justice to be served.

The phone is ringing, someone is calling the police station because a car is blocking their garage. A man stands in the same room complaining about how his mobile phone was stolen. A young woman is there because she has lost her ID card and needs a police report. Two neighbours turn up arguing, accusing each other of making too much noise. Your colleagues

are out on another call.

There are times when victims meet police officers who have had the right training, who conduct interviews and not interrogations, who show empathy while maintaining a professional politeness and who have the skills to gently calm the victim down and help her to feel that the police station is a safe space for her to speak.

YVONNE: "The officer stood up for me and warned him not to touch me".

MARVIC: "I was sobbing and shaking uncontrollably and the young police officer tried to put me and my child at ease".

CHARMAINE: "I've been very happy. They were very polite, very intelligent and very gentle."

ANNE MARIE: "I wouldn't change anything. They were amazing."

Other times however, victims come away with very sour, degrading experiences of the time they contacted the police. They would have met officers who do not understand the complexity and the patterns of domestic violence. They would have met officers who hold on to rigid stereotypes of what a victim looks like and how she would act, what violence should look like, or how relationships work. Some officers take on the role of a marriage counsellor.

Some are judgemental, rude and quick to assign blame to the victim. One participant recounts how she had suffered a physical beating and called the police to her home.

ANNE MARIE: "If you had kept your mouth shut, we wouldn't have to be here right now."

Others have had similar degrading experiences. These are some of them:

YVONNE: "I felt like they were just trying to get rid of me."

MARVIC: "He was trying to say that I'm as guilty. He told me, 'Madam, a train runs on two tracks'. I was sobbing all through and he just kept on and on."

CHARMAINE: "There were times when I could feel myself being bullied, especially by the rapid response officers."

Let us not forget that this is a situation where a vulnerable victim has called on the police because she trusted them to

help and protect her. One must ask what it does to a victim to be let down in this way. Some survivors talked about the

mistakes in their reports. Important evidence and details left out and the wrong charges filed.

CHARMAINE "The police did not mention that he had weapons at home. Many reports would have the wrong dates."

ANNE MARIE "My husband chased me with a knife and it was not mentioned in the report."

YVONNE: "There were many inaccuracies in the report."

MARVIC "I had grown accustomed to checking the reports and making police add events wrongly listed or omitted."

ANNE MARIE "I found officers who had no clue that intimidation was unacceptable even if no visible harm is sustained!"

Survivors talk of finding the 'right' police officer on shift, 'BY CHANCE'. It is unacceptable that a survivor is not guaranteed the same quality of service from any police officer, in any police

station, at any time. It is an unacceptable situation for any country, let alone for a signatory of the Istanbul Convention.

Survivors have also complained about the set-up of the police

stations. Many police stations were not originally designed to be police stations. A private, more comforting and safe space needs to be created for proper interviews to be conducted.

MARVIC "It's bad enough to have to have explain things to one person but to have to tell it to ALL the staff at the police station was very embarrassing."

ANNE MARIE "Five Police officers were talking to me at once. I was afraid and it was really intimidating."

Various other issues were highlighted in our research, such as better collection of evidence, risk assessment, being displaced when they are forced to leave their homes even though the Istanbul convention clearly addresses the practice of removing the perpetrator when this is in the best interest of the

victim.

Many survivors told us that they didn't have enough information about their rights and about where they can get help and support. Some accessed this information later from a lawyer or a social worker. However, there is no guarantee that every

women who reports an incident will move on to speak at length to a lawyer or a social worker. Clearly, the right of a victim to be properly informed exists at first contact with a front-liner. Most often, this is the police.

YVONE "The police didn't explain what would happen next or that I should consult a lawyer."

MARVIC "I was given conflicting advice by different police officers."

CHARMAINE "The police told me that we'll be going to court, but they did not explain the process or the charges. I didn't know what was going to happen."

ANNE MARIE "I was not offered any information, I always had to probe and ask. It was like trying to get blood out of a stone."

When we asked survivors what they would change, this is what they said:

YVONNE "My husband is a domineering *man*; I wanted to speak to a female police officer."



How can we ensure that when a victim goes to report domestic violence, she will be understood by the police on duty? How can we ensure that at that moment, there will be a trained officer to carry out a risk assessment? And how can we ensure, as the Istanbul Convention demands, that she is given the right information about her rights and options?

-----  
The next part of this journey is the topic of homelessness which will be featured in next month's issue of this emagazine.

## The unromantic side of Volunteering by Melanie Scicluna, SJAF Volunteer

Volunteering is considered to be an act of giving one's time to support a cause and to help others. Volunteering experiences are valued and praised by society. Volunteers are persons in search of an experience through which they can share their time, happiness, positivity, love and skills with others without expecting anything else in return. Despite this, they do end up on the receiving end. Many who have yet to experience volunteering first-hand tend to idealise it. However, is that all there is to volunteering? Does everyone have the same perspective of voluntary work? The following is a personal account of my experience of and reflections on voluntary work. I wish to share both the negative and the positive aspects of my voluntary work experiences.

I have recently returned from my third overseas volunteering experience. My first stint was in Ethiopia in 2013 when I had joined a group of seven youths for three weeks. I was quite inexperienced then. The second experience was again in Ethiopia. This time around I had the role of group leader for six weeks in Awassa. Recently, I spent seven weeks in Albania.

I was always taught that Service, Community and Spirituality are three key pillars of volunteering. Hence, my reflections will focus on the romantic and slightly less appealing aspects of each of these.

**SERVICE:** In each of my three volunteering activities I was ready to assume any role and responsibility as long as it involved being of service to poor people. I was ready to be guided by those most experienced around me. For me, the poor are the poor despite the difference in race, ethnicity, customs, age, size and needs. My enthusiasm led me to be open to colourful odd jobs that I had never before imagined I would end up doing.

There are a number of voluntary work experiences that affect us profoundly. One such experience was when I spent three hours scrubbing stinking bedpans of bed-bound patients with a Sister of the Missionaries of Charity next to me. The clear difference between the two of us was the wide and loving smile that proudly ran across the Sister's face. Another experience included facing a group of children with an empty bag of sweets in my hands; the simple words "I have no more" proved to be an emotional roller coaster for me. My chest felt leaden. As I turned my tearful eyes towards one particular child, I saw the girl taking her sweet from her mouth to share it with her younger brother. Such experiences remain stuck in your head and heart.

In Albania, I had similar difficult experiences which I also cherish. Once I assisted a nurse as she changed the dressings of bed-bound patients in their last days of terminal illnesses. It is truly heartbreaking to stand in a room with a person who is yelling in excruciating pain when the only medication you can offer is that of holding her hand and letting her transfer the pain to your hand instead. I remember one evening we managed to get hold of some morphine which had me jumping in joy. After hours of twisting around in bed at night imagining her pain-free face the next morning, I finally woke up and quickly got out of bed in preparation for our trip to her house. Little did I expect the sad news on arrival. She had passed away during the night. Where is the justice in all this? The medicine that I had put so much hope in was rendered utterly useless for this person. I shook hands with her daughters who had some unexpected words of comfort for me regardless of their loss. With tears in their eyes, they told me that their mother had died peacefully after seeing her daughters all under one roof; something which they had not done in over fourteen years.

**COMMUNITY:** Community is a fundamental part of the voluntary work experience, one that can determine whether an experience is a positive or negative one. Voluntary work experiences will remain stuck in your mind and heart for a very long time; with the experience come the people with whom you shared it. In my first voluntary work experience, rifts between group members making up the 'community of interest' were the rule of the day. This helped me make sure to plan well to create a memorable community experience during the second trip overseas. I prepared different measures in advance in order to reach the perfection I sought for in terms of community. I was, however, very disappointed when I realized that all my initial efforts and the fortress of perfection I had carefully built in my mind started crumbling and falling apart when faced with the challenges encountered in Ethiopia. Today I realise that there are no secret ingredients or blueprint for an optimum community experience apart from loving each other.



In Albania, I lived together with the Sisters of Charity of St Jeanne Antide. Since I was alone as a volunteer, I was given space to be part of the Sister's daily routine, sharing the same living space as well as prayer and meal times. At first I was glad with this opportunity as this meant that I would be part of a community rather than completely alone. The experience enabled me to learn more about being in community with others. I learnt that living in community can give rise to unnecessary rifts and problems. However, the support that one community member person is able to give to another can be a vital life-changing experience. After the initial gladness of living in community, things got slightly more confusing. I realised that under the religious habit lies an equal human being like me, one that gets angry when another Sister makes a mess whilst doing the laundry or gets irritated when the Sister in charge of the food leaves it to get cold, or becomes frustrated when the bathroom is not properly cleaned.



Amidst all these continuous volcanic emotional eruptions, they can still kneel down and pray for each other with all their heart. How is this even possible? How can they care and love each other as equals after such frustrating situations of daily life routines? Being a nun may not be my calling but I truly respect all the congregations and communities that do not choose with whom they live but still make it through with so much love and dedication. They are truly the best example of how a community should work together even amidst all the pressures that such experiences throw upon the community.

**SPIRITUALITY:** Coming from a person that could barely recite the Our Father in English without help in my first volunteering experience, the last one was definitely a roller coaster ride. Having had experiences with two different congregations - those of the Missionaries of Charity and those of the Sisters of Charity I came to understand that both have the poor close to their heart. It was very enriching to see two different charismas in action where one is not necessarily better than another. It all boils down to the kind of spirituality each congregation live. No congregation imposed their spirituality on the volunteers so that mass, adoration and community prayer was something that one could access at ones' own discretion. This approach enabled volunteers to reflect on their own spiritual journey while at the same time having an open invitation by the congregation to share in its relationship with God.

**THE BOTTOM LINE:** Is it worth being so far away from home, missing loved ones, eating food that differs greatly from the one normally prepared at home, adapting to different weather conditions, even adapting to living a different life with different people? The answer is yes. Whilst some will be unaware of your sacrifices or even go as far as to show ungratefulness, or express discouragement, others will thank you and it will be the most truthful and honest thank you you'll ever receive.

I have avoided painting a perfect picture of volunteering. Quoting an English writer and poet,

"Maybe you have to know the  
darkness before you can  
appreciate the light."

Madeleine L'Engle

From experience, it is through the difficulties encountered in life, including voluntary work and the tough situations that come our way that we can truly appreciate the positive impact of such influences.

If you have never experienced voluntary work, I hope you can consider such an experience or at the very least pass on this message to others who might be interested. Planting a seed! In our time when the news is filled with death, hate and negativity, the world requires acts of love no matter how big or small they are. If this can be done through simply sharing our experiences, then so be it!

As I prepare myself for the next trip to Albania in the year of unpaid leave I took for voluntary work experiences, I urge you to help other volunteers. This can be done through money, time, sharing a post on Facebook or simply using a free-of-charge act of praying for the person who intends to embark on a voluntary work commitment, both locally as well as overseas. It is definitely not an adversity-free experience, but it will surely be one that will help you grow into a better person, a person that can bring change for the better to a world that much requires so. -----

## Immaginana Maħbubin!

*Kummentarju-Epifanija minn Kayla McClurg dwar Luqa 3:15-17, 21-22; maqlub għall-Malti minn t.m.*

*“Gara li, wara li tgħammed il-poplu kollu, Ġesù tgħammed ukoll u, waqt li kien qiegħed jitlob, is-smewwiet infethu, u niżel l-Ispirtu s-Santu u deher fuqu fis-sura ta’ ħamiema. U mis-sema ġie lehen jgħid: “Inti Ibni l-għażiż; fik sibt l-għaxxa tiegħi.” Lq:3:21-22*

Ingħaqad miegħi, jekk għandek pjaċir, u nġibu quddiem għajnejna dinja li fiha għadd enormi ta’ nies qegħdin jismgħu w jassorbu fi qlubhom u f’ruħhom il-fatt li aħna, bħal Ġesù, aħna l-maħbubin ta’ Alla. — il-fatt li aħna wkoll mistennijin nisimhu il-barka li Ġesù sema’ fil-magħmudija tiegħu; il-fatt illi Alla jitbaxxa fuq kull wieħed u waħda minna, u jgħidilna minn taħt l-ilsien, “Fik, anki issa fl-istat ta’ glorja mhux kompluta li tinsab fih, *fik* sibt il-għaxxa tiegħi.” Anki biss tikka togħma ta’ għarfien bħal dan tista’ toħloq għal għarrieda xenqa għal aktar. Hoss kif il-mezzi fina li bihom nircievu għarfien bħal dan f’daqqa jiċcaraw u jinħelsu hekk kif nibdew nixtarru din il-possibilità. Issemma, waqt li dawk il-vibrazzjonijiet kuntlarji ta’ nkwieta, biża’ w sogħba jgħebu bħaċ-ċpar. Induna b’liema heffa nkunu irridu ngħaddu d-don lil haddiehor.

Meta Ġesù jsejħilna għal relazzjoni li tmur aktar w aktar fil-fond, fejn ngħodsu fil-fond f’kif *jara* hu u f’kif *ikun* hu - ma jkunx qed isejħilna biex naċċettaw bla rażan kull ma hu t’Alla, inkluzi *aħna nfusna*? Huwa l-lehen tal-imħabba, ta’ Alla, dak il-lehen speċjali maħsub b’mod uniku għal kull wieħed u waħda minna. U jekk int, jekk jien, ma nisimgħuhx u ma nwiġbuhx, kif qatt inkunu nistgħu naslu sal-milja tagħna nfusna, u nwettqu l-potenzjal tagħna bħala mezz li bihom haddiehor jista’ jasal għal aċċettazzjoni u mħabba? Mhux din hija t-tifsira tat-twelid tagħna fil-familja t’Alla? B’hekk naslu mhux biss li inservu il-pjaċir t’Alla, iżda li nircievu l-għarfien li *aħna* il-pjaċir t’Alla.

Immaginaha din: hemm Alla tal-foqkien kollu li jrid iħobbna, li jridna inħobbu lina nfusna billi nieħdu ħsieb xulxin. Hija mogħdija sempliċi, imma ħafna minna nippreferu l-kumplikazzjoni. Infittxu konferma li aħna niswew, billi nirsistu lejn miri ta’ perfezzjoni kbira, jew billi nimmanuvraw lilna nfusna f’pożizzjonijiet difensivi li minnhom neqirdu kull xorta ta tgħeddid li naraw lesti kontrina.

Għadna ma ħallejniex lilna nfusna ninzlu fil-qigħan fondi bla tarf tal-imħabba t’Alla lejna. Sabiex naslu aktar fil-fond fin-natura tagħna ta’ maħbubin ikun meħtieġ li nafdaw l-idejn li jzommuna. Ikun jeħtiġilna nintelqu lura u niskopru l-għeruq tagħna f’għajn ta’ tjubija w ta’ saħħa lil hinn minna nfusna. Tant u tant pjaċir qed jistenniena — aħna w nagħtu twegħiba ġeneruza lir-regħba, aħna w noffru kliem ta’ mħabba lill-mibegħda, aħna w noħolqu s-sliem. Kemm nistgħu nkunu mistrieħa u fiduċjużi waqt li l-istress u t-tqagħbir tal-ħajja imorru mal-ħasil.



## Non-formal education courses for parents at Enrichetta Family Resource Centre

Parents from Birzebbugia can now access short courses on how to support their children's learning journey. Four types of courses are being offered:

- 1) English: for parents who speak English but lack reading and writing skills in this language.
- 2) English: for non-English speakers with an emphasis on oracy skills.
- 3) Maltese: for English speaking parents and for those who speak neither language.
- 4) Maltese and English: for parents who are semi-literate and literate but are not familiar with contemporary methodologies for literacy attainment.

Children's Learning Support: Changes in approach

At Centru Antida Family Resource Centre in Tarxien, Volunteer Learning Support Tutors are being trained and supported to be better equipped to provide their one-to-one learning support to children from vulnerable families. The initiative is a result of a restructuring of the homework support service. The current mode of service delivery by Volunteer Tutors is to focus the first 45 minutes on literacy attainment and the second 45 minutes on homework support. Volunteer Tutors are monitored and mentored by the Foundation's Family Learning Support specialist.



## THE SAFEGUARDING COMMISSION OF THE DIOCESAN CURIA

*The role of the Safeguarding Commission, mandated by the Episcopal Conference and Religious Superiors, is to recommend the strategic direction of the Church's safeguarding policy and procedures and to ensure that standards are being met by all entities within the Church. The Commission is responsible for driving and supporting the Church's safeguarding policy by:*



- *Making sure that care and support is offered to victims of abuse;*
- *By treating perpetrators with dignity and where appropriate offering them help they need;*
- *Developing policy and procedures, and ensuring they are accessible and up to date;*
- *Carrying out risk assessments in a timely manner when an allegation of abuse is made against Church personnel;*
- *Liaising with civil authorities involved in safeguarding, including the Police;*
- *Overseeing and delivering safeguarding training;*
- *Providing advice on safeguarding matters;*

*When the Commission receives a referral or a complaint, it may open an investigation to gather information and evidence that will inform a risk assessment on the individual or individuals who work within the Church. A risk assessment is necessary when Church personnel (both in paid or voluntary posts) working with children or vulnerable adults have either (i) behaved in a way that has harmed a child or vulnerable adult, (ii) possibly committed a criminal offence related to a child or vulnerable adult, or (iii) behaved towards a child or vulnerable adult in such a way that may indicate that she or he poses a risk of harm to children or vulnerable adults. The aim of the risk assessment is to look at the best interest of the vulnerable and to identify whether the person concerned poses a risk to children or vulnerable adults. After the completion of the assessment, the Commission makes recommendations, where necessary, to minimise and manage any risk to children or vulnerable adults.*

**Head of Safeguarding:** Mr Andrew Azzopardi

**Members of the Safeguarding Commission:** Dr Roberta Attard, Dr Kevin Borg, Fr Antoine Farrugia SDB, Ms Clarissa Sammut Scerri

**Legal Adviser:** Dr Nicole Borg

**Secretary – Secretary:** Ms Odienne Magro

Contact details: **Tel: 2590 6315** Email: [safeguarding@maltadiocese.org](mailto:safeguarding@maltadiocese.org)

Website: [www.thechurchinmalta.org/safeguarding](http://www.thechurchinmalta.org/safeguarding)

# Rokna Poeżija

## It-Tabella mat-Triq

trid tkun kuntent, it-tabella mat-triq  
staqsiet. għaddi fis-sogħod minn hawn.  
izda t-trejqa dejqa, u umli  
u l-belt kienet tant il-bogħod

hdejn raħal tant fqir tat-tribù  
it-trejqa waslet sa fejn il-bdiewa  
kienu jarmu t-tadam mohli li kabbru  
għax ma jafux minn jum għal jum  
b'kemm jinbiegħu fil-belt it-tadam

il-pellegrin hallielhom il-mobajl minn butu  
u batteriji, u qagħad jisma' d-domandi  
u sfidhom iwiegħbu huma stess  
sakemm ix-xahar ta' wara tgħallmu s-suq  
u ma hlew aktar xogħolhom,  
jew kaxxa tadam

izda l-pellegrin kien mar, għax baqa' miexi  
għajnejh u widnejh għat-tbatija miftuhin  
kien ħanin u kien jgħin, fix-xita w fil-ħmieg  
kien jisma', kien jara, u jitbissem bla tmiem

meta miet, dik it-tbissima baqgħet, u nibtet.  
dik kienet ta' kull min fittex mhux fama  
mhux kumdità, izda trejqa dejqa  
b'tabella mat-triq, u sab kif jaqdi.

*tony macelli 2013*



## Ghanja gholja irrid ngħanni

ghanja gholja irrid ngħanni  
b'xufftejja ma' xulxin  
is-sagri muntanji  
'l fuq minnhom ruhi 'ttr  
dik iż-żifna rrid niżfen mill-ġdid  
imbierek fiż-żifna nintilef irrid  
u bla tarf niżzi ħajr  
u tinfetaħ ir-ruħ,  
ħa' tinfirex fuq l-ibhra  
ħa' titbewwes max-xemx  
għax lill-kwiekeb trid tbexx  
u s-sellem b-imħabba, bla staġun  
u tghajjat bil-ferħ, bla raġun  
u tigrri w ittir, u toghla  
w tinfaqa'  
u troxx ġamar jaqbad  
bħal xita tan-nar...  
u mewġa, mewġa

*tony macelli 2012*

## Irene Service - Prison Women's Outreach

Today we bring you yet another two poems from prison. They are a heartfelt expression of pain, remorse, self-insight, and ultimately a prayer.

### ALLA MERAVILJA

O' x' meravilja, il-bniedem wara l-fjuri .

Kien Alla b'lehen bellusi qed jgħidli biex

Ma nieħu xejn.

Qalli wkoll "ħolqien tiegħi, mur aghmel il-programm Elaine".

Bkejt fuq li bkejt għax dak il-kliem kommoventi tant ħassejt.

Armejt li kelli f'idejja u lil dan Alla jiena obdejt.

Mort nagħmel programm, ħlift li daqshekk batejt.

U tul ħajti kollha jien Lilu biss fittxejt.

Elaine Muscat



### A PRISONER OF MYSELF

*Through faults of my own, I have been in this cell for years  
Without any doubts, I can say prison has seen endless tears  
I used to steal for drugs, for my problems, they were my consolation.  
My solace in using drugs was my only inclination.*

*Many a time I tried to stop. Heroin was not my idea of fun,  
But however hard I tried, heroin and cocaine always WON.  
Now I have been in this cell for years and years,  
And all I do to console myself is spilling tears.*

*Prison is the worst place to be, if only I could be anyone but me.  
If only when I abused drugs, this I could foresee.  
I want to be free, when prison is only a figment of my imagination.  
I want to live and see life as a wonderful celebration.*

Elaine Muscat





**Make Up Bags**



**Clothes Peg Aprons**



**Sewing Kit Holder**



**Tea Candle Holders**



**Christmas Decorations**



**Cushions**



**Pouchers**



**Pot Holders**



*Items are on display and for sale on Wednesday and Friday mornings.*



Find us on:  
**facebook®**

<https://www.facebook.com/SjafAntideCentre?fref=ts>



#### DONATIONS

Your donation is truly appreciated. It enables us to sustain our services to vulnerable and poor individuals and families.

Donation to the St Jeanne Antide Foundation can be made as follows:

**Cheque** issued to The St Jeanne Antide Foundation and posted to the Foundation: 51 Tarxien Road, Tarxien TXN 1092

For **local bank transfers**: **APS** 2000 0681 886      **HSBC** 013175021001  
**BOV** 4002003379-0      **BANIF** 00210404101

If you are a Go/Vodafone/Redtouch subscriber you can donate by sending a **blank SMS** (SMS tariffs applicable):

€2.33 – 50617371      €4.66 – 50618095  
€6.99 – 50618909      €11.65 – 50619217

You will receive a text message of thanks and acknowledgement

For **bank transfers from overseas**: APS Bank, 146/147, Antoine De Paul Square, Paola PLA1260

Bank Code (Swift) APSBMTMT IBAN No: MT03 APSB 7708 0005 5047 2000 0681 886 (last 11 digits are the account number).

#### HOW YOU CAN HELP US - OTHER OPTIONS

- If you are getting married: make a donation instead of buying wedding souvenirs.
- If you are having a birthday party: ask friends to make a donation instead of buying a gift.
- If you are having a wedding anniversary celebration: convince your guests to make a donation instead of buying a gift.
- For funerals: you may wish to make a donation instead of buying flowers.
- Get Together: organise a spontaneous collection.
- You may wish to send us a monthly or annual donation, whatever the amount.
- You can encourage others to consider donating to the Foundation.
- Ask your employer for a matching scheme which will make your contribution go even further!

**Become a HELP-SJAF Champion and ask friends and family to make a donation.**

**CONTACT US: [sjafngo@gmail.com](mailto:sjafngo@gmail.com)**

#### Foundation SERVICES

##### 1. Family Resource Centres:

- **Centru Antida** in the heart of Tarxien. Open from 7.30am to 5 pm daily in winter time (sometimes later as well).; up to 1pm in summer Serves localities of Tarxien, Paola, Fgura and Santa Lucia. Social Work, community outreach, advocacy, referral, information, emotional support, support groups.

**Volunteering** opportunities, included inclusive volunteering for service users.

**Volunteer Handymen** in support of vulnerable and poor families.

**Learning Support** for vulnerable persons supported by Foundation Social Workers. Includes: *For Children*: weekly learning support for primary level students; *For adults*: non-formal learning opportunities such as self-esteem groups & literacy.

**Volunteer Befriending** for lonely, home-bound elderly persons

**Counselling;**

**Bazaar** in Tarxien (recycling and fundraising)

- **Centru Enrichetta in Birzebbuga**. Open Mondays, Tuesdays and Wednesdays from 8am to 2pm. Social Work service; Family Literacy Support Programme; MCCF service on Tuesdays from 8am to 11am (Project financed for 12 months by the EEA NGO Malta Fund managed by SOS Malta).

**2. LWIEN Service – support for family carer-givers** of persons with mental health problems. Includes family consultations, counselling, support groups, home-visits, social work.

**3. IRENE Service** in support of very vulnerable women involved in street prostitution. (Project financed for 18 months by the EEA NGO Malta Fund managed by SOS Malta).

**4. SOAR Service: advocacy and support** for victims and survivors of domestic violence. Includes workshops on dating violence for young persons (soarmalta@gmail.com)

**5. Emotional Freedom Service** for persons wanting to be free from their anger, fear or other emotional distress;

**6. Overseas Development Projects:** SJAF works with partners in developing countries to formulate anti-poverty projects. It has also arranged for public funding of such projects in Pakistan, Central African Republic, South Sudan and Malawi.

**7. Centring Prayer Group** for contemplative prayer practice.

PUBLICATIONS: ask us for list.

**See "Services" & "Reports" on [www.antidemalta.org](http://www.antidemalta.org)**