



SJAF Magazine

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Ir-Rwol tan-Nanniet fl-iżvilupp ħolistiku tat-Tfal

- tirrapporta Claire Farrugia

Nhar l-Erbgħa 20 ta' Mejju kellna t-tieni laqgħa tal-Forum tan-Nanniet li jieħdu ħsieb in-neputijiet. Għal din il-laqgħa ta' taħriġ, giet mistiedna s-Sinjura Joyce Callus, Counsellor li speċjalizzat fil-psikoloġija tat-tfal. Staqsejnha titkellem mann-nanniet dwar l-istadji ta' żvilupp tat-tfal u r-rwol tan-nanniet fl-iżvilupp ħolistiku tan-neputijiet tagħhom. Se nagħtukom xi punti li ħarġu mil-laqgħa.



Għal hafna minna, in-nanniet jinsabu fl-isbaħ memorji ta' tfulitna. Qatt jista' jkun hemm xi hadd għeżeż min-nanniet sabiex jieħdu hsieb it-tfal meta l-ġenituri jmorru għax-xogħol? Hafna min-nanniet jgħidulek li illum għandhom il-ħin u l-paċenzja għat-trobbija tat-tfal li ma kellhomx ma' wliedhom żgħar.

Il-memorji tan-nanniet - post speċjali fi qlubna...

Matul id-djalogu li kellna mal-mistiedna Joyce Callus, xi wħud minna rrakkuntajna xi grajja minn tfulitna stess dwar il-ħin li konna nqattgħu ma' nannietna stess. Min semma' li kienet in-nanna li għallmitha tnaddaf; is-sistema li tgħallmet minnha baqgħet tużaha sal-lum. Min semma' kemm in-nannu kien ikun nadif u jesiegi tindif; min kemm in-nannu, minkejja li kien ikun muġuġħ, qatt ma wera lin-neputijiet b'dan u dejjem kompli magħhom ta' tfal li kienu. Oħrajn semmew li jiftakru lin-nanna tagħhom għall-ikel bnin, jew għax dejjem għarfet tinzel għal-livell tat-tfal. Nanniet eċċezzjonali.

Sfortunatament, kien hemm min esprima li kellu memorji negattivi dwar ir-relazzjoni tagħhom ma' nanniethom. Hawn, is-Sinjura Callus fakkret kemm irridu noqgħodu attenti għal kull ma ngħamlu u ngħidu quddiem it-tfal.

Dak li jifhmu t-tfal...

Noqogħdu attenti għal dak li ngħidu u ngħamlu quddiem it-tfal. Hafna nanniet m'humiex konxji ta' l-effett ta' kliemhom u mgebitom fuq in-neputijiet ċkejna waqt li dawn ikunu magħhom. Jista' jkollok tifel li jaħseb li n-nannu jhobb lill-oħtu aktar minnu meta fil-fatt, kull ma jkun qed jagħmel in-nannu hu li jiggostaha ftit aktar għaliex din hija iżgħar. It-tfal jifhmu dak li jidhrilhom huma u hafna drabi, jekk ma tfissrilhomx sew, dawn ikunu qegħdin ipaspru hsieb iehor fuq dak li jaraw.

Il-ħin speċjali man-neputijiet...

Il-ħin li n-nanniet iqattgħu jindukraw lin-neputijiet hu ħin prezzjuż ħadna għall-iżvilupp tat-tfal. Matul dan il-ħin jixxettlu ideat, attitudnijiet, stil ta' mġieba, u n-natural tat-tfal.

Ftakar li inti m'intix il-ġenitur, int nannu/ nanna...

Jekk iġġib ruħek ta' omm jew missier in-neputi, se thawdu mhux trawwmu.

Malli giet lura l-mama, post it-tfal huwa magħha u mhux miegħek. U allaħares ma jkunx hekk.

Ikkomunika sew mal-ġenituri u ara x'inhuma x-xewqat tagħhom ħalli kemm jista' jkun, it-tfal ikollhom l-istess direzzjoni.

Tista' tkun l-aqwa ħabib/a...

Jekk in-neputijiet jafdawlek sigriet ...tgħallem zommu.

Jekk jidhrilek li dak li qed jgħidulek, ikun aħjar li jkun jafuħ il-ġenituri, staqsihom jekk jistiequx tgħinjom jgħidulhom. Ibqa' insisti dwar dan. Mantni l-fiduċja li għandhom fik (sakemm is-sigriet ma jkunx xi ħaġa gravi ħafna).

Uri interess f'dak li jinteressa lin-neputijiet...

Sibu xi interess f'ħajjet in-neputijiet u, anke jekk lilek ma jiteressax, xorta waħda uri interess u staqsi ħafna mistoqsijiet ħalli huma jirrakuntawlek u jispjegawlek.

Valuri pożittivi li jrawmnu n-nanniet...

Meta qegħdin flimkien u t-tifel bilfors irid jixtri xi oġġett, iddiskuti miegħu u staqsih: "Taħseb li veru għandek bżonnu dan l-oġġett? Għaliex għandek bżonnu? Għandek flus biex tixtri?" Ħallihom jużaw il-flus tagħhom u jekk hemm bżonn, għinjom ftit ħalli jitgħallmu mit-tfulija l-valur tal-flus.

Nistgħu wkoll nidhlu l-knisja fi triqitna lejn tal-ħaxix, ngħidu 'hello' lil Ġesu u nkellmuh ftit biex jieħu hsieb lill-mama u lill-papa. Ftit minuti kollox ħalli ma jiddejqux; darb'oħra jgħidulek huma biex tidhlu l-knisja.

Meta jinqala' argument bejn in-nanniet id-dar, importanti li t-tfal jaraw il-koppja tasal li tikkalma u tiddiskuti minflok li xi hadd mit-tnejn jitlaq il-barra b'rabja.

Joyce Callus tkellmet fuq numru ta' temi fosthom ir-rispett kemm lejn it-tfal kemm ukoll lejn il-ġenituri tagħhom u kif ngħallmu t-tfal jirrispettaw lil haddieħor; u kif ngħinuhom jaffaċċjaw diffikultajiet ma' sħabhom.

Il-laqgħa spiccat b'sentenza helwa u li fiha x'tixtarr: "U madwar 10 snin oħra jkun hawn in-neputijiet tagħkhom u jien se nsaqsihom: "Kif kienu n-nanniet tagħkhom? X'memorji għandkhom tagħhom?"

WHY DID JESUS SAY “YOU ARE GODS?”

by Tony

So why did Jesus say “You are gods?” In Psalm 82, which was part of the Jewish Torah, well-known to Jesus and his listeners, it says:

- 3 Defend the cause of the weak and fatherless;
maintain the rights of the poor and oppressed.
- 4 Rescue the weak and needy;
deliver them from the hand of the wicked.
- 5 "They know nothing, they understand nothing.
They walk about in darkness;
all the foundations of the earth are shaken.
- 6 "I said, 'You are "gods";
you are all sons of the Most High.'
- 7 But you will die like mere men;
you will fall like every other ruler."



Jesus refers to this in the Gospel according to John:

John 10:30-38 (New International Version)

30I and the Father are one."

31Again the Jews picked up stones to stone him, 32but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?"

33"We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."

34Jesus answered them, "Is it not written in your Law, 'I have said you are gods'[a]? 35If he called them 'gods,' to whom the word of God came—and the Scripture cannot be broken— 36what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'? 37Do not believe me unless I do what my Father does. 38But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

The explanation? Well, how about this: What makes a human human? In the Book of Genesis “and God breathed His spirit into him, and he became a living soul” instead of just clay (you don’t have to take the “clay” part literally, of course). So it’s the “breath of God” in a human that makes her or him a human. The breath of God, a part of God, is hardly going to become something separate from God... so it is still a “part” of God. And since God has no “parts” what makes me truly myself is ... God!

That is, what makes me me is not quite what I think it is that makes me me, i.e. it’s not the picture I have of myself, usually situated in the middle of my altar or, if painful, in my waste basket. Nor could you just say “I am God” (unless the Spirit pushes you irresistibly to say that) because it would be the ordinary self or ego speaking, the one of the insecurities and pride and the one of the ups and downs, and it would therefore not be telling the truth.

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Now you may understand this text that I have just received this from someone yesterday about the Indian practice of bowing with hands together to another person as a greeting, which I used to do daily when I was in India.

Namaste:

An ancient Sanskrit blessing meaning:

"I honour the place within you where God and the entire Universe resides. I honour the place within you of love, light, truth and peace.

I honour the place within you, where, when you are in that place in you and I am in that place in me, there is only One of us."

And now you may also understand that the True Self, yours or mine, is none other than the One before whom all words turn back.

Or how about this, then:

Jesus says "**I and the Father are one. ... I am in the Father and the Father is in me**"

That is, $A \leftrightarrow B$ where $A = \text{God the Father}$; $B = \text{Jesus Christ}$

He also says: "**I am the vine and you are the branches. ... I am in you and you are in me**" That is, $B \leftrightarrow C$ where $C = \text{we}$

Those two statements leave no choice other than: $A \leftrightarrow C$ where $A = \text{God the Father}$; $C = \text{we... that's you and I!}$ It's inescapable.

See? But the real seeing needs to be done from a special place. The real seeing is not done with the ordinary analytic, reasoning, eye of the thinking mind. We get a hint of this in Matthew 6:22

Matthew 6:22

[American King James Version](#)

The light of the body is the eye: if therefore your eye be single, your whole body shall be full of light.

[American Standard Version](#)

The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

[Bible in Basic English](#)

The light of the body is the eye; if then your eye is true, all your body will be full of light.

[Douay-Rheims Bible](#)

The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome.

[Darby Bible Translation](#)

The lamp of the body is the eye; if therefore thine eye be single, thy whole body will be light:

[English Revised Version](#)

The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

[Webster's Bible Translation](#)

The light of the body is the eye: if therefore thy eye be single, thy whole body will be full of light.

So where is my single eye, then? Where is the special place from which the real seeing takes place, a "seeing" that is not from ordinary rational thought? Where is the place of singleness, of equality, of non-separation, of inevitable Love-Oneness?

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If we have never experienced with awareness the gap between thoughts, and if we have never opened ourselves to God in trust, we may have not a glimmer of intuition about this. We go around life using just the divisive separative analytical thought, and the separative lonely ego, the ego-driven emptions.

Hey, are you sure that's good enough?! You have to trust Him to take care of the universe, and of you, while you rest with awareness in a gap between the thoughts after the body and emotions have calmed down. The universe won't come crashing down, I promise you. He can handle it all for a few minutes without much help from your ego. Warning: don't do this while driving!

Come to the SJAF workshop on Centering Prayer.

The more you suspect that you may not be who you think you are, the more you will want to be who you really are. A contemplative practice is the way to do this, for example Centering Prayer – it-Talbat-Kunsens. Centering prayer groups are being set up in Malta. Here's what a Maltese professional said of his experience in one of these groups:



I feel I must share with you my experience of centering prayer. Although before I used to do contemplative prayer on and off, but since I joined the group I have been doing it twice a day as you suggested. I usually pray first thing in the morning as soon as I wake up and some time later on the day.

Since I have started praying like this I feel there is an inner peace which is with me all during the day. I feel that even when things don't go the way I want, I don't feel tense or angry but I just let go. My mind remains serene with no worries or any anxieties, at times almost empty of any thoughts but I have a

sensation of peacefulness that envelopes my whole self. I know deep inside me there is a God who loves me and cares for me all the time. I also look at people with more compassion, more empathy and understanding.

What I have also noticed, as a christian, is that I understand more the words of Jesus and a true feeling that he is with me in all I go through in this life. In other words I know truly that He loves me and in living my life his way, brings peace and joy into my life, that doesn't go away when I go through any pain or adversity in my life. It's what I call everlasting peace and joy.

I know more myself and I am more aware of my inner self - my thoughts, my feelings my emotions. I can understand more why and how I react and feel to circumstances in my life.

I pray that what I said makes sense and hopefully it will help others and encourage them to pray this way, so they will find their true self and know the infinity of god's love for them.

So, do you think you might be ready for a little contemplation, a form of ancient Christian meditation not based on ideas, thoughts, images, or feelings? The St Jeanne Antide Foundation will have an audiovisual presentation and practice workshop of about 2 hours at Centru Antida, and after that a weekly group will be formed for contemplative practice. The method used will be Centering Prayer – it-Talbat-Kunsens. The workshop is for Lay workers, Sisters, service users, collaborators and their friend. Persons who have had psychotic episodes should first seek professional advice. The date will be announced shortly on the home page and spirituality page of our website www.antidemalta.com and through the e-groups linked to the SJAF Magazine (formerly SJAF Newsletter). If you confirm your interest in the presentation/workshop by writing to imagine@maltanet.net we will reserve a place for you when the date is fixed.

Il-Ħabiba



sab ruĥu mitluf, u mħawwad
u fil-mixja bil-għaġġla
l-bogħod mid-dar
mhix ħaġa tal-għaġeb
li tilef it-triq, li twassal
sar-rebbiegħa

fil-bosk umdu, mudlam, u xitwi
fost tħaxwix u tpeispis u tgedwid
u pappagalli ħomor
sab ruĥu f' mogħdija tal-qedem
li ma setgħax jara -
u lit-tfajla sabha
hemm sabha,
mal-għeruw suwed
ta' sigra ġgant

kienet ħelwa bla qies,
is-sbuħija nnifisha –
b'għajnejn
ta' sliem u ta' fond bla tmiem;
iddiet minn ġisimha dija
u meta ħares b'għajnejha
seta' jara.

kemm-il seklu kienet ilha hemm
tistennih... lilu!

biss sabiex tgħinu jinduna li mitluf,
jgħix mument ieħor
u jmut, imut sakemm
it-tnejn ma jibqgħux
jifirdu lill-wieħed...

reġa' sabha
tgħum bil-mod
f'baħar turkiż u ikħal
tal-Mediterran
tistenna...
f'tarf ir-realtà, u f'nofsha

izd'issa ħbieb, qatt ma jinfirdu
għax il-ħemda tagħha
hija wirtu

sa fl-aħħar l-imħabba
ħabbet minn ħarstu
u b'dirgħajh, u b'qalbu

għax l-imħabba kull ma riedet
qalb serena
fejn tgħammar

Get Together

aimed at
the Sisters of Charity & their partner organisations:
St Jeanne Antide Foundation staff & volunteers,
Hbieb Santa Giovanna Antida, Hbieb tal-Missjoni

on

Saturday 13th June 2009

Mass at 7:30pm

Followed by Pasta Night

at

Ċentru Antida – Tarxien

Price Adults €6
Children (u/10) €4

For bookings please call on 21808981 or send
email miriam.sjaf@gmail.com

Closing date Wednesday 10th June.

An occasion not to be missed!

Aħbarijiet mill-Grupp Hbieb tal-Missjoni

Għax-xahar ta' Mejju, il-Hbieb tal-Missjoni organizza Bazar li, għal darb'ohra, kien suċċess. Dan sar fl-aħħar ġimgħa ta' Mejju. Niringrazzjaw lill-voluntiera kollha u numru ta' sorijiet li taw daqqa t'id.

Issa wasalna għal-aħħar attività fil-programm ta' din is-sena.

Ser norganizzaw Barbeque f' St. Thomas Holiday Complex, M'Scala. Iktar dettalji 'l quddiem .



Niringrazzjaw lis-Sur u s-Sinjura Doris Gatt li dejjem jisilfulna l-post sabiħ bla ħlas.

Hairdressing Service to vulnerable families is being offered every Thursday morning.

For an appointment
call Ċentru Antida on
21808981



The course on SELF-ESTEEM held in M'SCALA has drawn to a close in May. Thanks to Astrid Camilleri for running the course.

Further sessions on self-esteem will be held at Ċentru Antida starting June 9 at 9.00am

Wieħed miż-żgħażaġh li naħdmu magħhom:

Mario (ismu mibdul minħabba l-konfidenzjalità) huwa ġuvni ta' 24 sena minn Ħal Tarxien. M'ilux li beda jibbenefika mis-servizzi tal-Fondazzjoni. Huwa ngħaqad magħna xi tliet xhur ilu. Kien irriferut lilna mill-Viċi Kappillan, Fr Andrew Borg. Mario dejjem b'beritta mgħaddsa ġo rasu. Kemxejn riservat u mistħi imma malajr iċarratlek tbissima. Beda jiġi ċ-Ċentru Antida sabiex ikompli jitgħallem billi ilu nieqes mix-xena tat-tagħlim minn mindu kellu 12-il sena. Xtaq ukoll jagħmel ħbieb ġodda. Kemm ilu jiġi ċ-Ċentru, esperjenzi ġodda ma naqsux għal Mario... saħansitra ħa sehem ma' żgħażaġh oħra f'*Live In* ta' erbat ijiem sħaħ li Ruth u Kim, żewġ studenti tar-raba' sena tas-*Social Work*, ħadu ħsieb jorganizzaw f'April. Kultant, Mario jiġi ċ-Ċentru sabiex jagħti daqqa t'id f'xi xogħol ieħor li jkun hemm bżonn.

Kemm ilu magħna lil Mario sirt nafu mhux ħazin. Huwa ġuvni persistenti li ma jaqtax qalbu għad-diffikultajiet li jiltaqa' magħhom. Huwa għandu kelba li tista' tgħid iħobbha daqs dawl għajnejh u għandu wkoll xi seba' qtates!! Iħobb ħafna jilgħab bil-*Play station* u jieħu gost meta f'xi lezzjoni nużaw il-kompjuter. Sirt naf ukoll li huwa dilettant tal-festa tar-raħal.

Lil Mario jiena qed naħdem miegħu intensivament biex jitgħallem jikteb u jaqra. Għentu wkoll biex jibda jmur għall-ispeech therapy. Nawguralu kull suċċess, nifraħlu tal-progress li għamel s'issa, filwaqt li nheggu jibqa' jieħu sehem fl-attivitajiet li jsiru ġewwa ċ-Ċentru Antida.

Urieth Aquilina, Literacy Tutor

NILTAQĠHU MAL-VOLUNTIERI fi ħdan il-Fondazzjoni Santa Giovanna Andtida.

F'din il-ħarġa se niltqagħu ma' **RITA AGIUS**

Data tat-twelid: **29 ta' Mejju 2009**

Fejn Twelidt: **Marsa**

Fejn toqgħod: **Tarxien**

Stat: **Miżżewġa**

Kemm ilek miżżewweġ: **31 sena**

Isem is-raġel: **George**

Ulided: **Alfred; ta' 29 sena**

X'inhu r-rwol tiegħek fil-fondazzjoni:

Minbarra li nagħmel xogħol li għandu x'jaqsam maċ-Ċentru, nagħmel ukoll xi qadi ieħor bħal immur il-bank u nixtri.

Kumment fuq Rita:

Minn mindu Rita saret voluntiera, sibna sinsla qawwiya li tista' tistrieħ u tafda fuqha. Għalina, Rita hija suċċess kbir. Bdiet tuża' wieħed mis-servizzi tal-Fondazzjoni u mbagħad minn jeddha saret voluntiera. Toffri li tagħmel kull ma jkun hemm bżonn. Kif qalet hi, tmur tixtri, tmurilna l-bank, tnaddaf, tagħmel xi xogħol bl-idejn ma' voluntieri oħra għal-fundraising, tagħmilha ta' Receptionist, tilqa' n-nies u tofrilhom it-te, twieġeb it-telefon u tieħu l-messaġġi. Napprezzaw immense li Rita għażlet shifts fejn l-anqas li nsibu voluntieri – waranofsinhar.

Rita għandha qalbha tad-deheb. Taf tħobb ħafna, mara tar-rispett li tagħder lil min hu mgarrab għax ġarrbet ħafna hi ukoll. **Grazzi ta' kull ma int, Rita!!!!**





BLESSED SR NEMESIA

On the 26th June we celebrate the Feast of Blessed Nemesia, a sister of charity of St. Jeanne Antide.

Her life is the story of a love that draws its strength from the heart of God and which is expressed with gratuitous tenderness in everyday life...a tenderness that is renewed each day.

Part 1 Giulia

Giulia is the name chosen for her by her parents Anselmo Valle and Maria Cristina Dalbar. She was born at Aosta on the 26th June 1847 and baptised a few hours after her birth, in the old collegiate Chapel at Sant'Orso.

Two years later the young family was made happy with the birth of another child: Vincenzo. Life proceeds normally; the mother ran a millinery shop, the father, a merchant, travelled widely so that very often he was away from home. The moment of trial arrived quite unexpectedly when Giulia's mother died; Giulia was only 5 years old at the moment.



A new life...

Giulia and Vincenzo left the house at Aosta and were entrusted to the care of their mother's relatives, who lived at Donnas. Here they found a serene atmosphere, school at home, the possibility of a good human and spiritual education. At 11 years of age Giulia was sent to France at Besançon, to complete her education in a boarding school run by the Sisters of Charity.

A new sorrow, new experience of solitude, directed her to a profound friendship with the Lord. She learned the French language very well, enriched her culture, and became very clever in works appertaining to women. Her personality was strengthened and her delicate tenderness made her very amiable. At 16 years of age she returned to her valley with the joy of finding once again the things dear to her, affection and the intimacy of family life, but not her house at Donnas...

After the second marriage, her father went to live at Pont St Martin.... The family situation was tense, living together was not at all easy. Her brother Vincenzo went away on his own round the world, and was never heard of any more. Giulia, stayed on, but her solitude and her tears urged her to go elsewhere, to look for what her family could not give her, to look after those who were living the same sorrowful experience, to look for gestures that expressed friendship and tenderness for all.

An encounter ... A choice...

Just at that period the Sisters of Charity had established themselves at Pont St Martin. Giulia rediscovered in them her teachers of Besançon. They helped her and encouraged her. She observed their life style, given to God and to others. Why not become one of them?

When her father proposed to her a good marriage, Giulia did not hesitate to tell him that: "she had promised to dedicate her life totally to God: she only wished to become a nun." Her father would have expected anything but not a refusal and such a choice. He was surprised, but he ended up with giving his consent and on the 8th September 1866 he accompanied her to VERCELLI, to the Monastero di Santa Margherita, where the Sisters of Charity had their novitiate. It was the day when the "birth of Mary" was being celebrated. For Giulia it was the birthday to a new life, in peace, and in joy, even if bathed with the tears of no easy detachment.

Continues in next month's issue

Il-Vizzji fil-Familja – id-droga u l-alkoħol

diskussjoni fil-Kumitat Parlamentari dwar l-Affarijiet Soċjali

11 ta' Frar 2009

"...ir-relazzjoni pozittiva u l-bilanċ bejn is-soċjetà, il-familja u d-dipendenza (addiction) hija importanti sabiex persuna ma tinħakimx mill-vizzji tad-droga jew l-alkoħol..."

"...meta t-tfal ma jkollhomx biżżejjed imħabba, huwa aktar faċli għalihom li jaqgħu fil-vizzji..."

"...in-numru ta' persuni bil-vizzju tad-droga jew alkoħol żdiedu u dawn qed jagħmlu pressjoni fuq ir-rizorsi..."

Fil-laqgħa li saret nhar il-11 ta' Frar 2009, il-Membri tal-Kumitat iltaqgħu mas-Sur Lawrence Bonello, is-Sinj Joyce Cassar u s-Sur Joe Chetcuti minn Caritas-Malta u Fr Emanuel Cordina u s-Sur Noel Xerri minn OASI-Għawdex sabiex jiddiskutu u jifhmu aħjar l-effetti tal-vizzji fuq il-familja.

Filwaqt li rringrazzjaw il-forzi tal-ordni u l-awtoritajiet fil-pajjiż għall-għlied kontra d-droga, il-professjonisti tal-Caritas urew it-tħassib tagħhom fuq il-fatt li skont statistika lokali tal-2007, il-konsum tad-droga żdied u l-qbid ta' droga naqas meta pparagunat mas-snin 2005 u 2006. Huma inkwetaw kif f'Malta wieħed sar jista' jakkwista d-droga aktar faċilment. L-użu tad-droga fil-partys kiber. Il-professjonisti tal-Caritas irriferew għal xi mizuri li ħadu l-awtoritajiet fl-Olanda u l-Italja fuq regolamentazzjoni rigida fuq il-partys u testijiet għal min ikun ser isuaq wara dawn l-attivitajiet. Dan mhux sabiex jiġu penalizzati l-persuni iżda sabiex l-Istat u s-soċjetà juru aktar determinazzjoni u għarfien fuq il-ħsara tal-użu ta' sustanzi illegali.

Il-professjonisti tal-OASI qalu wkoll li minn statistika li huma għabru minghand il-klijenti tagħhom, jidher li ż-żgħażaġ mhux qed ifittxu għajjnuna meta jieħdu l-ecstasy u l-kannabis u ma jarawhomx bħala drogi li għandhom bżonn ir-riabilitazzjoni.

Minn naħa huwa ħażin għaliex dawn id-drogi huma ta' ħsara kbira għas-saħħa u jwasslu għal drogi itqal (kokaina u eroina), u minn naħa l-oħra jfisser li ħafna persuni jfittxu l-għajjnuna meta l-problema tkun daħlet fil-fond wisq. Wieħed mill-professjonisti tal-Caritas ikkwota kif minn studju fuq perjodu ta' 15-il sena fi New Zealand, ħareġ ċar li l-bidliet negattivi li qed iseħħu fil-familji u l-effetti bla ħtija fuq it-tfal, qed iwasslu għall-imġieba anti-soċjali u aktar ċans ta' użu ta' droga minn dawn it-tfal. Il-familja għandha tkun post fejn it-tfal iħossuhom maħbubin u jistgħu jiddiskutu l-ansjetà u l-problemi tagħhom mal-ġenituri.

Il-professjonisti tal-Caritas u OASI ddiskutew ukoll il-wegħat tal-familji li għandhom xi qarib fil-ħabs minħabba d-droga. Minn laqgħat li huma kellhom ma' dawn il-familji, qalu li għalkemm kienet għet emendata l-ligi relatata ma' droga, xorta għadu jinħass żbilanċ bejn is-sentenzi li jinqatgħu fil-Qorti bejn persuni li jkollhom id-droga sabiex jiffinanzjaw il-vizzju tagħhom u dawk li jittraffikaw. Dawn is-sentenzi jgħibu ħafna emozzjonijiet negattivi. Il-familjari ta' dawn il-persuni fil-ħabs ilmentaw fuq id-dewmien fil-Qrati u l-fatt kif persuni li jkun għamli l-programmi u jfieuq mid-droga, jispiċċaw jehlu l-ħabs u jerġgħu jaqgħu fil-vizzju tad-droga. Tkellmu wkoll dwar l-introduzzjoni tad-*Drug Courts* u n-nuqqas ta' *shelters* għan-nisa li jkollhom problemi tad-droga, liema sugġett ser jiġi diskuss aktar fil-fond f'laqgħat oħra.

Mehuda mill-Istqarrija għall-Istampa tad-Dipartiment ta' l-Infommazzjoni (DOI) –

12.02.2009

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