



SJAF Magazine

SJA FOUNDATION

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VO/0005/4th May 2008

a monthly e- magazine – Issue No.25 ,August 2009

DWAR L-IMHABBA (about Love)

The very essence of the Christian message is charity - unity in Christ. The Christian mystics of all ages sought and found not only the unification of their own being, not only union with God, but union with one another in the spirit of God. To seek a union with God while remaining separated, in spirit as well as in body, from all the rest of mankind would be to a Christian saint not only absurd but the very opposite of sanctity. Isolation of the self, inability to go out of oneself to others would mean incapacity for any form of self-transcendence. To be thus the prisoner of one's selfhood is, in fact, to be in hell...

Love, in fact, is the spiritual life. Without it, all the other exercises, however lofty, are emptied of content and become mere illusions. The more lofty they are, the more dangerous the illusion. Love, of course, means something much more than mere sentiment, much more than token favours and perfunctory alm deeds.

Love means an interior and spiritual identification with one's brother, so that he is not regarded as an "object" to "which" one "does good." The fact is that good done to another as to an object is of little or no spiritual value. Love takes one's neighbour as one's other self, and loves him with all the immense humility and discretion and reserve and reverence without which no one can presume to enter into the sanctuary of another's subjectivity. From such love, all authoritarian brutality or exploitation, domineering and condescension must necessarily be absent. The Saints of the Desert were enemies of every subtle or gross expedient by which "the spiritual man" continues to bully those he thinks inferior to himself, thus gratifying his own ego.

Love demands a complete inner transformation for without this we cannot possibly come to identify ourselves with our brothers and sisters. We have to become, in some sense, the person we love. And this involves a kind of death of our own being, our own self. No matter how hard we try, we resist this death: we fight back with anger, with recriminations, with demands and ultimatums. We seek any convenient excuse to break off and give up the difficult task.

(meħuda mid-daħla ta' Patri Thomas Merton tal-ktieb tiegħu: *Wisdom of the Desert.*)

Għerf in-Nanniet



Darba nannu kien qiegħed jithaddet man-neputija u qalilha li kienet għaddejja gwerra qalila ġo fih. Il-gwerra kienet bejn żewġ lupi. “Wieħed minn dawn il-lupi,” qalilha, “hu ħażin. Dan il-lupu hu mballat b’rabja, għira, niket, dispjaċir, kilba, arroganza, tħassir tiegħu nnifsu, ħtija, riżentiment, sens ta’ inferjorità, gideb, kburiya u egoizmu.”

“Il-lupu l-ieħor hu tajjeb,” kompli jgħidilha nannuha. “Dan il-lupu mimli hena, paċi, imħabba, tama, umiltà, serenità, empatija, ġentilezza, karità, ġenerożità, verità, mogħdrija u fidi.”

In-neputija baqgħet tisma’ u taħseb. Safraħħar staqsietu: “Imma nann, min minnhom taħseb li se jirbaħ?” Nannuha wegħibha, “Jiddependi lil min ninnhom nitma, qalb ta’ qalbi.”

IR-RABJA

San Pawl iġhidilna li ma nistgħux noqogħdu nkarkru rabja magħna, lanqas għal jum wieħed. Madanakollu ħafna huma dawk li jimtlew b’tant qilla u mrrar meta jirrabjaw illi, mhux talli jSORRU u jkaxkru ir-rabja magħhom għal jum wieħed biss, talli jkarkruha għal ġimgħat sħaħ u aktar ukoll.

Imbagħad hemm dawk li lanqas biss jiżvugaw ir-rabja tagħhom bil-kliem. Dawn it-talin jibnu ħajt mastizz madwarhom ta’ nervi siekta sa ma fl-aħħar il-velenu magħsur fi qlubhom jeqridhom. Dawn žgur li ma fehmux kemm hu meħtieġ li wieħed jevita r-rabja, kemm minn barra, kemm ukoll fi ħsibijietna. Ir-rabja ddallam l-intellett u taqtgħu mid-dija kbira għal-għarfien spiritwali u tad-dixxerniment spiritwali. Dan tagħmlu billi ma tħallix l-Ispirtu s-Santu jgħammar fl-intellett tagħna. (John Cassian, Desert Father)



Joint Project with the Mental Health Association

The Mental Health Association and the St Jeanne Antide Foundation are co-working on the production of a book, in Maltese, with experiences of relatives who care for a family member with mental health problems. The book is meant as a support tool for relatives. The book is now in its writing phase. As you know, the St Jeanne Antide Foundation works very closely with the Mental Health Association and is affiliated with it. Through the Mental Health Association, SJAF workers consult with expert practitioners so as to ensure that SJAF service users with mental health problems get the best possible service. Service users with mental health problems continue to be the majority, as a category.

WELCOME

NEW VOLUNTEERS – SJAF

Michelle Borg (Research)

**Mariah Żammit, Ambrose Galea, Josephine Rizzo, Josephine Micallef
(Learning Support)**

Klabb NannaKola

Dalwaqt ser jibdew żewġ Klabbs NannaKola f'Haż Żabbar u f'M'Scala:

F'Marsasala fis-Sala San Ġwakkinn mill-Erbgħa 7 t'Ottubru 2009 mid-9:30am sal-11:30am

F'Haż Żabbar fis-Sala Ragħaj it-Tajjeb mill-Ġimgħa 6ta' Novembru mid-9:15am sal-11:15am

Min jixtieq jattendi jista' jnizzel applikazzjoni mill-website: www.antidemalta.com jew jiġbor formola t'applikazzjoni mingħand il-Kappillan tal-lokal. Għal aktar informazzjoni tistgħu ċċemplu ċ-Centru Antida fuq 27672367 / 21808981.



Ritratti meħudin waqt waħda mill-laqgħat tal-Forum Nanniet li jiltaqa' kull xahar ġewwa Ċentru Antida, Haż Tarxien.

Is-sugġett tal-laqgħa ta' Lulju kien Kif, bħala nanniet, nistgħu nkunu ta' għajuna meta n-neputijiet jitqalu barra miż-żwieġ

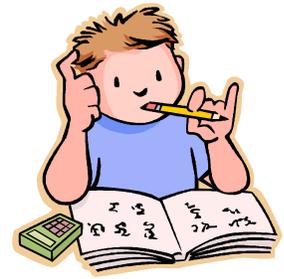
Mexxiet il-laqgħa il-Counsellor Carmen Fearne



Homework Support Service

Unlike last year, the month of August was a fairly busy one for the Homework Support Team. We kept up services for six service users since they needed continuity over the summer months. We are extremely grateful to :

- WENDY who organized cooking sessions for three service users;
- LORRAINE who helped a service user with extra coaching;
- AMBROSE, a sixth form student who started volunteering this August and is helping one of our service users in language development;
- RITA, who completed a short practicum with us as part of her course for Learning Support Assistants; and
- 13-year old Mariah who started volunteering this summer as well



Thank you all for your generosity despite the intense heat.

The coordinating team, too has been busy, planning out this year's programme and doing its very best to implement changes proposed by volunteer Tutors as part of this year's evaluation exercise. For this, a word of thanks goes to NORA who helped out during meetings, Urieth who was in charge of certain planning functions, MIRIAM, who did our office correspondence and our education team consultant VIVIEN.

And last but not least, our TEAM MEMBERS who answered our mail and took part in team meetings.

So, with God's help and under the protection of St. Jeanne Anide, we are embarking on a new year starting this September until June 2010. We are enthusiastic and hopeful that a project well planned, carried on with love and dedication, is bound to be a success.

Jessie Spiteri

Coordinator



BRIDGE PROGRAMME 3

**It-Tielet Programm Bridge
se jibda nhar it-Tlieta
22 September.**

**Il-granet se jibqghu t-Tlieta u l-Erbgha mit-8.00am
sal-5.00pm It-tim dalwaqt se jiltaqgha biex ihejji
ruhu ghal dan it-tielet grupp. Lina Ciantar baqghet
ghaddejja das-sajf bl-assessments taz-zghazagh li gew
riferuti ilna sabiex jintgħazel il-grupp li ġej.**

PROĠETT VINĊI – HAL KIRKOP

Pauline u Claire għadhom kif bdew grupp ġdid ta' tfajliet mill-Housing Estate. Flimkien mat-tfajliet innifishom, inbniet skeda ta' sessions għal matul is-sajf ibbazata fuq temi magħżula miż-zghazagh stess.

Sabbath, Baptism, and a Squirrel

"Remember the Sabbath, and keep it holy. Sabbath time is set apart for remembering the holiness of life. If we speed up and saturate ourselves with accomplishment and worry, we may defile what is sacred with our mindlessness. Time is the key. Time, and attention. If we grab a sandwich as we run out of the door, this is eating. If we take a small crust of bread and a sip of wine, in a mindful gathering of other beings, this is a sacrament. It is neither the food nor the eating but the time and the mindfulness that reveal what is holy." Wayne Muller, *Sabbath*, PP.195-196.

Today is the anniversary of my baptism, an event I am inclined to call the most significant in my life. Its significance is the more fully perceived as I understand, little by little, more and more, what it means to be baptized into the Lord Jesus, to be a son of God not only in name but in inner transformation, to be an heir destined to glory, to be dead to sin – in spite of the struggles – and alive to God (...). Pennington, Basil. (1978). *O Holy Mountain! Journal of a Retreat on Mount Athos*. P.188.



I once spoke to my friend, an old squirrel, about the Sacraments – he got so excited and ran into a hollow in his tree and came back holding some acorns, an owl feather, and a ribbon he had found. And I just smiled and said, "Yes, dear, you understand: everything imparts His grace." St. Francis of Assisi (1182-1226), quoted in: Ladinsky Daniel (2002). *Love Poems from God. Twelve Sacred Voices from the East and West*. P.53.

Our basic core goodness is **our true self**. Its centre of gravity is God. The acceptance of our basic goodness is a quantum leap in the spiritual journey. God and our true Self are not separate. Though we are not God, God and our true Self are the same thing. (Thomas Keating: *Open Mind, Open Heart*, 1992, p.127)



In **Baptism**, the the false self is ritually put to death, the new self is born, and the victory over sin won by Jesus through his death and resurrection is placed at our disposal. Not our uniqueness as persons, but our sense of separation from God and from others is destroyed in the death-dealing and life-giving waters of Baptism. (Thomas Keating: *Open Mind, Open Heart*, 1992, p.128)

Divine love is compassionate, tender, luminous, totally self-giving, seeking no reward, unifying everything. The experience of being loved by God enables us to accept our false self as it is, and then to let go of it and journey to our true Self. The inward journey to our true Self is the way to divine love. (Thomas Keating: *Open Mind, Open Heart*, 1992, p.129)

What Jesus proposed to his disciples as the Way is his own example: the forgiveness of everything and everyone and the service of others in their needs. "Love one another as I have loved you." (Thomas Keating: *Open Mind, Open Heart*, 1992, p.132)

GHANDNA BŻONN URĠENTI dawn l-affarijiet ġodda - min ghandu u jista' jghinna, napprezzaw hafna:

- 4 basktijiet ġodda ta' l-iskola sekondarja
- 24 lożor ġodda tal-wiehed u nofs
- xugamani ġodda
- 24 kutri jew quilts ġodda



Rivelazzjoni

tifla taf, hafn' aktar taf
 milli jafu l-kbar:
 tixxarrab
 bil-meravilja tal-għageb
 ta' sisien ir-realtà
 l-ewwel ġugarell, l-ewwel sigra
 u t-tieni, u t-tielet...
 u kollox
 ħaj u maġiku b'mod
 li ma jibqgħalhiex
 fil-ħsibijiet u t-taħbit
 nixfin tas-snin ta' wara

iżda tikber, u terġa' tagħraf
 f'waqtiet speċjali, il-misteru
 quċcati
 mħabba, ħbiberija
 jew ilwien inzul ix-xemx
 għageb bla qiegħ
 tifikira...
 qtar ta' ħajr

iżda l-quċcati biss blanzuni
 ta' hena, ferħ dejjiemi
 li jiftaħ biss
 meta tonqos fl-età
 billi ċċedi l-jien
 għax ir-riżenja tgħum
 fix-xmara taħt l-art
 tal-meravilja tal-għageb
 ta' sisien ir-realtà
 la tbatti u la ttejjem –
 iżomm u terfa' u ssostni
 il-ħajja, iżd'hi lil hinn, lil hinn
 mill-ħajja u mill-mewt

Ragna
 Poezija

Tistennix

Sabiex tmut, tistennix
 sakemm timrad, tinqatel, tixjieħ –
 ħatab għat-tkebbis, u ħin għall-ħruq
 - jiskarsaw!
 Saħntek kollha jkollok bżonn
 u ħin mhux ħażin
 għall-ħuġġieġa li tagħmlek duħħan.

Minn qabar l-irmied
 tal-ħuġġieġa ta' kollox –
 jien, imma mhux jien ...
 Sabiex tidħol fis-saltna
 oqgħod lura sew mill-bieb
 għax jinfetaħ f'daqqa
 b'buffura li ma tafx
 mnejn ġejja.*

Ma jweggħhekk
 jekk tibqa' fin-nofs.
 Tmut.

(*) Ġw 3:8

tony macelli

