



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.116, November 2017

## JUM DINJI TAL-FOQRA – entitajiet fi ħdan id-Dijoċesi Maltija li jservu lill- foqra u batuti f'attività I-Belt

Nhar l-Erbgħa 15 ta' Novembru, 16-il entità fi ħdan il-Knisja Maltija li joffru servizzi varji għal individwi u familji mtaqpla bi tbatija u diffikultajiet kbar tal-ħajja, iċċelebraw il-JUM DINJI tal-FOQRA flimkien fi Pjazza San Ġorġ, il-Belt Valletta.

Mons Charles Cordina, Delegat tal-Arcisqof għad-Djakonija fetaħ l-okkażjoni b'messaġġ qawwi dwar il-viżjoni tal-Papa Franġisku għal knisja qaddejja li tisma', tagħder, thobb, tinkludi u taħdem għall-ġustizzja soċjali. Inqrat ukoll stqarrija li tgħid dan li ġej:



*“Aħna l-Għaqdiet tal-Knisja f'Malta li naħdmu fil-qasam soċjali nħaddnu x-xewqa ta' Papa Franġisku li jkollna “Knisja fqira għall-foqra”. Nemmu li jeħtieġ inbiddu l-mentalità: minnflok naħsbu mill-ewwel biex ngħallmu lill-foqra, nemmu li l-ewwel u qabel kollox il-foqra stess għandhom x'jgħallmuna. Bit-tbatijiet tagħhom huma jiltaqgħu ma' Kristu li jbati. Hemm bżonn li lkoll kemm aħna nħallu lilhom jevangelizawna.*

*Nipproponu li aħna l-insara li niffurmaw il-Knisja f'Malta:*

- 1. Nieħdu inizjattivi biex inpoġġu l-foqra u l-eskluzi fiċ-ċentru tal-komunitajiet insara tagħna;*
- 2. Naraw li l-membri kollha tal-Knisja f'Malta jaslu li jmissu l-ġisem kollu ġrieħi ta' Kristu fil-foqra;*
- 3. Noħolqu strutturi fejn il-foqra jhossuhom tassew parti integrali mill-komunitajiet tagħna;*
- 4. Naraw li kull membru tal-Knisja f'Malta jiskopri stil ta' ħajja aktar sempliċi, u jirreagixxi għall-kultura tal-iskart u tal-ħela, u minflok jagħmel tiegħu l-kultura tal-laqgħa;*
- 5. Naħdmu bla heda biex ngħinu lis-soċjetà thott l-ingustizzji li joħolqu l-faqar u l-eskluzjoni soċjali. Dan kollu jitlob minna l-insara Maltin konverżjoni tal-qalb.”*

### Kontenut

Jum dinji tal-Foqra .....	Pg.1,2
Reverse Advent Calendar in aid of vulnerable families .....	Pg.2
Professional help for Cases of Domestic Violence .....	Pg.3
Rokna Poeżija .....	Pg.4
Parable of the Talents is about the Incarnation.....	Pg.5,6,7
Lezzjonijiet tal-Quilling għall-membri tas-SOAR u uliedhom .....	Pg.8
Working with Immigrants .....	Pg.9
Avviżi .....	Pg.10

Ħadu sehem numru ta' entitajiet bħall-Azzjoni Kattolika, il-Millenium Chapel, il-Jesuit Refugee Services, il-Paolo Freire Institute, is-Safeguarding Office, Direttorat Djar għall-Anzjani, is-St Jeanne Antide Foundation, is-Socjetà St Vincent De Paul, il-Caritas Malta, Dar tal-Providenza, u numru oġrajn. Kull entità fissan il-missjoni tagħha u wasslet messagg msejjes fuq il-missjoni komuni ta' knisja qaddejja.

### Il-messagg tas-St Jeanne Antide Foundation kien dan li ġej:

“Aħna li naħdmu qrib ħafna ta' numru kbir ta' familji li huma fqar jew qed jiżzerrsqu fil-faqar, nirrealizzaw xi bżonn kbir hawn ta' bidla fina nfusna. Il-ġustizzja soċjali titlob minna bidla fina nfusna, minn ġewwa nett. Il-għala dan?

Għandna t-tendenza li niġġudikaw ħafna, speċjalment lill-foqra. Nassumu li nafu għaliex familji jiftaqr. Fil-verità ma nafu xejn minn dan. Għandna bżonn insumu milli niġġudikaw. Din is-sawma tagħmilna tajjeb.

Meta ma niġġudikawx, insiru persuni li nafu nagħdru u nirrispettaw kemm lilna nfusna, kemm ukoll lill-ħutna li qed ibatu. Il-mogħdija lejn il-kompassjoni u rispett tqarribna lejn il-virtu tal-umiltà. L-umiltà turina li, fl-aħħar mill-aħħar, aħna lkoll spark t'Alla Divin li jħobbna bla qies, u li aħna lkoll ugwali quddiemu.

F'din il-mixja tagħna nsiru aktar lesti li nintelqu fil-Mulej biex nagħmlu r-rieda tiegħu – mhux tagħna!

Santa Giovanna Antida kienet tħobb tgħaid lis-sorijiet tal-kongregazzjoni tagħha biex jgħixu bis-sempliċi neċessarju. Mel'ejja ninghaqdu biex, flimkien, nitbattlu minn dak kollu li hu superficjali u mhux meħtieġ sabiex inkunu f'qagħda li nagħmlu differenza fil-ħajja ta' min qed ibati u bla mezzi biex jgħix ħajja dinjituża. Il-fidi tagħna u l-ġustizzja soċjali jitolbu dan il-vjaġġ minna.”



## Act of Kindness SJAF Advent Calendar

Each day, from the 1st to the 20th of December, add a grocery item to a box and SJAF will donate your hamper to vulnerable families.

For more details, contact us on  
21809011 / 27672367



St Jeanne Antide  
Foundation



## PROFESSIONAL HELP FOR CASES OF DOMESTIC VIOLENCE

GĦAJNUNA PROFESSJONALI GĦAL  
KAŻIJET TA' VJOLENZA DOMESTIKA

Kellimni (online) .....	<a href="http://kellimni.com">kellimni.com</a>
Support Line .....	179
Police Emergency Line .....	112

---

Appoġġ .....	22959000
Legal Aid .....	25674330
Victim Support Malta .....	21228333
Social Work Unit Gozo .....	21556630
Mental Health Malta .....	23304313
Dar Merħba Bik .....	21440035
Dar Emmaus .....	21552390
SOAR Support Group (SJAF) .....	21808981
Women's Rights Foundation .....	79708615
Rainbow Support Service [LGBTIQ] .....	21430009
Fondazzjoni Dar il-Hena .....	27888211
Programm Sebħ-Dar Qalb ta' Ġesu .....	21482504

# Rokna Poezija

## Gherq it-Tbatija

Li titbiegħed mill-ispirtu tal-għageb  
tal-mument ta' issa -  
dan jgħidulu gherq it-tbatija.

*Ħadd ma jhobbni; ħadd qatt ma jista'.*  
*Akkwistajthom! Issa żgur inkun kuntenta.*  
*Aħħ, wegġgħajtni! Se' ngegħlek tbatì.*  
*Kemm inwegġa'! Jiena dgħajfa w ġifa!*  
*Dak ħazin! Kif ma jistħix?*

Jekk tishar u tħares lejn reazzjonijiet  
lejn sentimenti, aġir, u ħsieb,  
jekk konxju-attent tħares fiss iss'issa  
tara ħsieb li jinħaseb, xi lewn li qed jidher,  
xi sentiment li jinħass dan il-ħin,  
tara wegħa, tħassib, tpattija, thewdin.

Imma min hu, dan li jħares  
meta inti tkun tħares, mhux taħseb,  
attent lejn il-ħsieb li jinħaseb mill-jien?  
Min hu li jibqa' jara  
il-ħsieb kif jasal, jgħix ftit, u jmur –  
min ikun jara, min?

Huwa int, dażgur - iżda anki Hu.  
Il-Kbir, il-Wieħed, u int  
bla firda, fl-istess ħin, flimkien  
għax għajnejk mhux tiegħek biss  
fil-ħars, mhux fil-ħsieb  
issa, hawn  
l-etern fiż-żmien  
u int fl-etern.

Merħba, Inkarnazzjoni, Milied!  
Festa bla tmiem, bla kliem,  
imħabba bla qiegħ, bla ħsieb.  
U għarfien.

Tgħagġib liema bħalu, id-divin  
tant viċin li tmissu hawn u iss'issa,  
u b'hekk jitqaċċat gherq it-tbatija.  
U l-imħabba tkeċċi kull biża' 'l barra.

tony macelli

## Jien Pupazz

*minn Lynn Aquilina*

M'għandi l-ebda spaga biex  
jigbduni minnha  
u lanqas jitkellmu minfloki.

Imma jien pupazz  
Hekk kont ktibt f'pitazz  
għax minn idi dejjem iqajmuni  
biex lili fejn ikun hemm bżonn imexxuni.

Paċenzja la m'iniex indipendenti  
Imma għandi l-aqwa ħaġa li jien  
intelligenti.



## Parable of the Talents is about the Incarnation

By TM

The usual interpretation — is it the deepest? .....	1
What was Jesus most concerned about? .....	1
The ordinary self's perspective? .....	2
Divine mystery, inaccessible to ordinary self .....	2
The partnership — delicate, vulnerable, then strong .	3
Incarnational partnership .....	3

The Gospel according to Matthew presents the Parable of the Talents, or the Parable of the Bags of Gold. It's in Matthew 25:14-30, and a similar version is in Luke 19:12-27. A talent, at the time of the parable, was the name of an amount of wealth. It was either 26kg or 33 kg of silver or gold. It was a large quantity of money, about 20 years of a day-labourer's wage. Valuable indeed, but clearly the lesson of the parable was not a lesson about money. The reference to the talents in the parable was metaphorical. What are the silver or gold talents meant to symbolise? Our answer depends on how we understand the parable.

### The usual interpretation — is it the deepest?

What was the Parable of the Talents about? It has been widely assumed that this parable was about skills or aptitudes. That is exactly why the word "talent" has come to mean somebody's aptitude or skill. We are told that our God-given skills and aptitudes are to be developed, presumably for the sake of the well-being of humanity.

What do you think of this interpretation? Clearly it is a good idea to develop your personal potential in a direction which permits you to contribute, and so to leave the world a better place. We might call this an idea rooted in Christian values of love and compassion for people and for the rest of creation. We might even say that this was one level of meaning in the parable, since parables often have different levels of meaning. But was such a lesson the core message that Jesus was trying to pass along? Let us try to have a fresh look at this parable and its meaning.

Jesus was not in the habit of giving importance to personal skills or their development. Matthew links this parable to the immediately preceding one in his gospel, namely the Parable of the Ten Virgins, (Matthew 25:1-13) The five careless ones said, in dismay, "our lamps are going out!" In that parable the five wise virgins brought lamp oil with them to the wedding, but that's hardly a reference to the development of innate skills and aptitudes, so how are the two parables linked?

In Matthew, the sequence is like this: 1. Jesus presents the Parable of the Ten Virgins — 2. Jesus concludes by advising, "Therefore keep watch, because you do not know the day or the hour." — 3. Jesus presents the Parable of the Talents or bags of gold — 4. The master in the parable is made to say, "For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them."

### What was Jesus most concerned about?

In the spiritual passage of the Christian, it is often useful to speak of the ordinary self as initially distinct from a deeper self that is always in the presence of God. At one level — the

ordinary self — is initially alienated from God, but at another level of the human being the divine, and the divine life, is always timelessly present.

If we take a step back to see what Jesus in his ministry, was most often concerned about, we might well become aware that his main concern was our access to the Kingdom, a "place" where God is the acknowledged master, a realm of divine love that is already "at hand," accessible, but that still needs to be fulfilled by our active partnership and collaboration.

And this was a concern for him because he saw clearly how our ordinary self had a tendency to go in a direction opposite to that leading to this realm. "The left hand" or "the rocky ground where seeds can't grow" were among the symbols Jesus used to refer to the ordinary self and its tendencies. The ordinary self is part — but not all — of who we are, and the problem is that the ordinary self does not know or acknowledge its part-hood but rather thinks it is the whole person, all there is. That's when the ordinary self must be recognised as the "false self".

Our ordinary self is basically a structure in the mind that tries to tell us what and who and where we are in this world of apparent separateness. It is natural and desirable that our ordinary selves become stronger and more enriched in the earlier part of life, certainly so in adolescence and young adulthood. Skills and aptitudes do need to be developed.

But, as many of us have realised, the stock-in-trade of the ordinary self is dualistic or oppositional thinking (I versus not-I), competitive, separative, analytical, dominating, acquisitive, accumulative, fearful thinking. Thus, for example, the ordinary self tends to try and accumulate the stuff from which it hopes to get more security: possessions, power, status and respect. And what it has, the ordinary self is afraid about: I am afraid that what I have accumulated is not enough, or will be taken away or will decay. The ordinary self has a tendency to divide, to compete, to accumulate, to be afraid. We can see this in our culture, in our media, in our entertainment, and sometimes even in our religions as well.

### The ordinary self's perspective?

If we know all this — and after a few decades of life and exposure to life and the media it is difficult not to — then doesn't the normal interpretation of the Parable of the Talents then begin to sound a little bit suspicious to us? All this talk of developing skills and aptitudes, is it our usual self-oriented thinking superimposing itself on a mysterious level of reality which ordinary selves do not understand?

So the ordinary self thinks that it has been given a skill or aptitude, and it wants to develop its potential, to increase it just like money gets increased by being invested in profit-making industries. On the level of the ordinary self, that sounds reasonable, even fruitful — maybe even conducive to happiness (sometimes). The self knows all about accumulation and self-improvement and, of course, achievement. But was that what Jesus was trying to communicate, or is it simply our

ordinary self's habit to think of accumulation?

The history of Christianity — not to mention other religions as well — is brimming with examples where intended deep lessons are hijacked by self-oriented thinking and made to mean something else, something more congenial to the ordinary self. Sometimes this happens without our even realising it. Could this be what made us interpret the money-talents or money-bags of the parable as skills and aptitudes that need to be developed?

### Divine mystery, inaccessible to ordinary self

The Kingdom embodies a divine mystery, inaccessible to the ordinary dualistic mind. This mystery that the ordinary self does not understand is of Oneness, a union or a unity beyond space and time that encompasses the divine, individual persons, humanity, nature and the cosmos. Such a mystery, at best, tends to make our ordinary self uncomfortable and even fearful.

We know from Jesus that the Kingdom is a realm of *abundance*, as in the Parable of the Workers in the Vineyard (Mt 20:1-16). Anyone who accepts the invitation to enter the vineyard-Kingdom will realise that the dualistic thinking of the ordinary self — more for me, less for you; and careful calculation of merit or wage credits — has absolutely no place at all. In this mysterious realm, which is “at hand” but which we can barely touch with our spiritual intuition, there is union rather than division or competition, there is abundance for all instead of scarcity or a meritocracy or accumulated merits, and there is love instead of fear. The child, and those not learned, go right in.

One of Jesus' most sweeping statements, and one which self-related thinking miserably fails to keep in mind, is about what we are to do with top priority: “*But seek first his kingdom and his righteousness, and all these things will be given to you as well.*” (Mt 6:33). Jesus' main concern was that people remove obstacles to a transformative union with the divine, or even to come to live one's own divinity that is the fruit of God's self-giving to us, *as us*. We must become our deeper self that is always in the presence of God. To us as individuals, and to us as humanity as a whole. He could not have said it more clearly. Top priority: open up to the Kingdom and be transformed in divine love.

Skill development? Knowledge, basic needs? Well, yes, but they are all given to us “automatically” if the top priority item has in fact been given top priority. Automatically can mean spontaneously without our effort. Otherwise, spontaneously can mean with an effort on our part that is subtly directed by the Spirit, as one's spiritual intuition — or “heart,” in spiritual writings — is honed (also by the Spirit, not by the ordinary self) become more receptive. Also given freely to us, by the way, is suffering and natural death.

The message that we get from the Parable of the Talents is particularly poignant because the master in the parable seems to be depicting Jesus himself. It's as if Jesus not only wants to share an important message, about transformation, with humanity, but also he wants to draw attention to his own role in such a transformation.

Such a new life, such a transformation, he called the Kingdom of Heaven, or the Kingdom of the Father. Jesus himself embodies the Kingdom, the presence of the divine and the human at the same time, with the God level decisively in charge but with the human level in full, willing, self-emptying commitment. All his parables may easily be seen as helpful devices along such a path. They are medication, confirmation, boosts, and warnings, all

oriented to this path of partaking in the divine, of *theosis*.

But a crucial point about the Kingdom for each one of us is *how much access we have to it*, and how we have been maintaining such access!

“Do not worry,” “forgive seventy times seven times,” “do not judge,” “love enemies,” “love others as self” — these were all Jesus' attempts to help us watch and save the ordinary self from its tendency to close in on itself in self-absorption, opposition, rivalry, and fear. Human individual and collective collaboration is required in accessing the Kingdom, and in keeping the access channel open: “Love God.” “Love others as your self.” In other words, give and receive love in, to and from the great Oneness. The lover and the beloved must merge.

### The partnership — delicate, vulnerable, then strong

This partnership role of active, humble, openness from the human side must be maintained, or it *reverts to a closed channel* because of the continual obsession of every ordinary self in trying to call attention to its unfulfilled emotional needs and dualistic concerns. If the access remains limited, Jesus is telling us, it will vanish because of the ordinary self's own projects, concerns, tendencies and fears interfering with the access channel. These factors tend, in fact, to “hide” the channel, as the man with only one “talent” did. This is what happens when the kitchen sink gets clogged up with scraps of vegetable peel and assorted debris. And that is why the Parable of the Talents in both Matthew and Luke is concluded with Jesus saying, “*to him who has not, what little he has will be taken away; and to him who has, it shall be added onto him.*” (Mt 25:29) There, Jesus was talking about access to the Kingdom, and the need to maintain it, in the face of a contrary tendency away from divine union fuelled by ordinary self's misguided and fearful tendencies. When the channel grows wide enough, even the ordinary self is made transparent to the light. The foundation of the human is divine life, and that life was the light of all mankind (John 1:4).

He is also promising here that when the access channel has become wide enough, the resulting provident, abundant, incarnational collaboration of the divine-as-divine with the divine-as-human-foundation will keep the channel growing, incarnating the divine in the individual, in humanity, and in the cosmos. When a fountain of water flows upwards from under the soil, its channel, the size of the hole, gets bigger and bigger automatically because of the flow. This is nothing to do with reward or punishment — Jesus is telling us that it's just the way things are.

Jesus' top-priority concern with *our accepting, and maintaining access to, the Kingdom* may be seen in all the parables. The verses in Matthew immediately preceding the Parable of the Talents present the parable of the Foolish Virgins (Matthew 25:1-13) who did not carefully maintain their access to the Kingdom, who did not treat their dose of the Light with care and good management. They fell asleep. They let their light go out. Jesus warning at the end of that parable was “*Therefore keep watch, because you do not know the day or the hour*” which seems to go so far as to actually present a method for managing our access to the Kingdom within.

The method seems to be to continually keep watch on whatever it is that is keeping us metaphorically asleep or sleepwalking, as we blindly follow our ordinary self's needs and tendencies. Sometimes an impulse comes from the "other side" of the channel, so to speak — from the divine kingdom itself. But this often comes unexpectedly: we do not know the day or the hour. When grace hits us we must be ready to go with the flow.

### Incarnational partnership

With such considerations, it is difficult to escape the conclusion that what Jesus was talking about in the Parable of the Talents was not skills or aptitudes and their development, but access to the divine Kingdom of Heaven within. Heaven, as Pope John Paul II affirmed, is a state of consciousness. It is a state joining the human and the divine. How does the story look, then, from this perspective?

We have one servant receiving one "talent," a more than adequate amount of access to the Kingdom with the potential of flourishing into a full-blooded divine-human partnership. And what does this poor, misguided guy do? He's afraid, he is lacking in trust (faith). This is clearly the dominance of the usual thinking of the ordinary self. So, he covers up and hides the Kingdom access channel from himself. He has been shown a great treasure hidden under a thin layer of soil in his field (see Mt 13:44), and he responds by piling cartfuls of building waste right on top of it, making it inaccessible. He did not even have the courage or prudence to collaborate passively with grace ("putting the talent in the bank").

He did not enter into partnership with the owner of the access channel or "talent". It's as if he and the owner really shared nothing in common. What a perfect depiction of usual thinking of the ordinary self and the disasters it usually leads to.

There was the person who receives two talents, a good opening to the divine Kingdom within. He collaborates actively by maintaining the channel open and does not impose separatist, fearful, self-related thinking on the channel dynamics. The result is that the divine-as-divine and the divine-as-human-foundation flourish and the world is a richer, better, more divine place because of it. The incarnation is taking place in us. The Christmas birth is taking place in him, and it was made possible by an Easter death of the false self. The path had to be one of self-emptying or kenosis. The ordinary self's perspective is giving way to the wider divine perspective. This is the radical perspective shift, in Greek *metanoia*, a replacement of ordinary self's knowing by wider-knowing, that Jesus (Mt 4:17) and John the Baptist (Mt 3:2) called for: "undergo *metanoia*, for the kingdom is near."

The ordinary self is still there, but has now shed the illusion that it is the total person, so it is no longer the false self. It is ready to take its true, non-dominant, place. The tail has (mostly) stopped trying to wag the dog. The resurrection is taking place of the person with Christ, even *as* Christ, the special divine life-axis in humanity, the son of man, the second Adam. Loving relationships help a lot in getting here, of course, whether in couples, friendships, or in groups. But all this is written in our heart and in some way even in the ground

of nature itself. Earth *is* full of the divine glory, as Isaiah attests (Is 6:3).

What about the person who received five "talents," an exceptional opening to grace, to the divine within? He has, like Mary, accepted to surrender his own self's point of view so as to be *acted upon* ("let it be done unto me", Lk 1:38) in the Incarnation of the divine in himself, and, partly through him, in humanity, and in the cosmos. He has achieved Christ-consciousness. Not by means of any self-oriented or self-generated thinking or self-project, but rather by a courageous emptying of himself and by *being* the channel to the Kingdom. And his ordinary self has been allowed to become small and transparent to the compassionate, person-transforming, humanity-transforming, and world-transforming light of the Kingdom.

This process may take decades. But in the bittersweet experience of the long-term guilty person, the self-declared failure, the sufferer, it may take only a moment. When you see the futility and emptiness of relying on your own small-self resources, not much time is really needed for the ordinary self to finally surrender, to throw itself into the divine mercy, pleading to be taken over by the Kingdom. The god you are afraid or ashamed of facing is not the God of Jesus. "*I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.*" (Luke 15:7).

The increase in the capacity and fruitfulness of the channels is brought about from the spiritual side, as it were, not at all by ordinary self or small self. It thus does not reflect the personal efforts that one may make to increase one's own skills and aptitudes. Beyond the ordinary level of consciousness, the meaning of the Parable of the Talents is the incarnation of the divine in the human, by divine grace and by human assent, in the channel that each one of us already has to the Kingdom of God within.

In the Parable of the Talents, the "talent" is a code word for "access to our channel to the Kingdom of God". This parable, like most others, is a guide to divine Incarnation in us and as us.

imagnetony@gmail.com

## Lezzjonijiet tal

### Emma Pulis

Bejn l-ewwel u l-aħħar ġimgħa t'Ottubru, kellna 7 lezzjonijiet ta' Quilling. Konna grupp tassew sabiħ ta' mhux inqas minn għaxar nisa u tfal membri tas-SOAR. Wara li wrejniehom individwalment xi jridu jagħmlu, kulhadd sar entużjast biex jaħdem għal rasu u joħloq prodotti ikkuluriti u varjati immens. Il-kreattività ta' kull parteċipanta kien jgħaxxaq. Kelna ċerta għaqda bejnietna li spiċċajna kulhadd jgħin lil xulxin. Il-preparamenti li hejjejna jien u r-raġel minn qabel, kienu essenzjali biex, waqt il-lezzjoni, kollox jimxi ħarir. Użajna dawn il-materjali, riżorsi u apparat: għodda u karti kuluriti tal-quilling, circle sizer, kolla, u kartonċin, fost oħrajn. Dan seta' jsir grazzi għall-fondi għall-proġett **Create, Liberate, Integrate** li ġew provduti mill-Premju tal-President għall-Kreattività immaniġġjat mill-Kunsill Malti għall-Arti u l-Kultura.

Il-baži tal-quilling hu romblu ta' strixxi karti ikkuluriti li jinħadem fuq is-swaba permezz ta' għodda apposta. Wara li jinħoloq ir-romblu, tagħti l-forma li trid. Ipprovdejniethom kopja tal-forom differenti li kienu ser jintużaw. Għamilna friefet, fjuri differenti, Christmas candle holders, kartolini li tista' taddatta għal kull okkażżjoni, sigra tal-Milied żgħira, weraq u oħrajn. Dan id-delizzju jirrikjedi ħafna paċenzja u prattika. F'dawn il-lezzjonijiet, xi ċajta bejnietna u daħq ta' ferħ u sorpriża ma naqsux. Hekk kif bdejna nidhraw lil xulxin, kien hemm min anki ħassu komdu li jithaddet. Għamilna proġett tal-aħħar flimkien: forma ta' sigra bil-fjuri, friefet, weraq tal-quilling - kollox imwaħħal magħha fuq baži ta' ċaġġaq tal-ħgieġ. Din ħallejniha rikordju lill-Fondazzjoni bħala apprezzament ta' kemm tistinka biex torganizza attivitajiet ta' kreattività li jferrhu. Konna grupp ħelu u ħadna ħafna gost flimkien tant li ma xtaqniex li jspicċa. Kien hemm interess kbir u attendenza regolari li entużjażmatna minn lezzjoni għall-oħra. Fl-aħħa, issuggerewlna biex nagħmlu aktar sessions ta' livell aktar avanzat. Nirringrazzjaw lill-Fondazzjoni St Jeanne Antide tal-opportunità għal grupp ieħor suċċess għan-nisa membri tas-Servizz SOAR u uliedhom.



IL-PREMJU TAL-PRESIDENT  
GHALL-KREATTIVITÀ



**Working with migrants** within a community is one of the most rewarding experience I ever experienced as a social worker. - Maria Zerafa Social Worker

Through Centru Enrichetta in Birzebbuga I came in contact with migrants from Africa, Eastern Europe and Asia. Through my work with them I learnt that some things transcends the person's cultural identity. I see in all of them people who really want to make something better out of their life and they are ready to face the most difficult tasks to achieve it. Although everyday they face doubt for the future of their children and theirs, every day they wake up with hope and courage for a better tomorrow.



They work and struggle to improve their life more than any person I know. Indeed, their resilience is admirable. Some of them don't have the opportunities reserved to a Maltese national and it is inspiring to see their hope and perseverance as they tackle each task. Some crossed seas while others came by plane, but they all have in common their will to do their best to improve their lives. Not everyone is coming from a war torn country. Many times we forget that it does not have to be a war to make a country a hard place to live. A government who fails to give opportunity to those born in lesser privilege, a sudden family death or lack of employment are all good reasons that would push someone to seek a better life abroad. The most baffling lesson was when I learnt that they find it easier to live in Malta despite all the struggles they face while living here (which, in my opinion, are more difficult than those faced by Maltese people) because in their countries they cannot survive.

They often do not have the support of family members and of friends who can provide for them in times of need. Yet among the lack of familiar faces, they find neighbours and active community members who are willing to lend a hand and be for them their "Maltese buddy" where they can find a link with the Maltese way of living. For them our service is available as is for any other member of the community. We provide them with knowledge and information; we link them to services which they require. I think that the part of our services that they enjoy most is being able to speak to someone about themselves and their identity freely and comfortably. In my observation, they pass such a long time trying to fit in our Maltese way of living that sometimes they do not have the space to be the person behind the mountain of paper-work they are constantly asked to compile.

As a social worker working with migrants in this community I feel privileged that I am able to be a little part of their life. It's important that we keep an eye out for migrants in our community because they do not only have the potential of being a good asset for our communities but they can also serve as an example that in life, giving up is the only reason for failure.



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:

- **Ċentru Antida** Family Resource Centre, 51, Tarxien Road, 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).

- **Ċentru Enrichetta** Family Resource Centre, Triq San Tumas, Birżebbuġa. Open Mondays, Tuesdays and Wednesdays from 8am to 2pm. Social Work service; Family Literacy Support Programme; MCCF service on Tuesdays from 8am to 11am. Tel No. 21652038—99960381.

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

**3. SOAR Service: advocacy and support** for victims and survivors of domestic violence. Includes workshops on dating and domestic violence for young persons. Tel No. 99927872 from 9:30am to 5pm.

Email: [soarmalta@gmail.com](mailto:soarmalta@gmail.com).

**4. (NEW) - Dar Esther** for vulnerable young pregnant women and young mothers: accommodation, educational programme, mentoring. Commissioned by The President's Trust.

**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. Centering Prayer Group** for contemplative prayer practice.

**NOTE Dar Hosea**: day centre for women involved in prostitution. This service has become autonomous and is now self-managed.

PUBLICATIONS: ask us for list or visit our website

[www.antidemalta.org](http://www.antidemalta.org)

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