

# SJAF e-magazine



St Jeanne Antide  
Foundation

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*a monthly e-magazine – Issue No.106, November—December 2016*

“Want to keep Christ in Christmas? Feed the hungry, clothe the naked, forgive the guilty, welcome the unwanted, care for the ill, love your enemies, and do unto others as you would have done unto you.” ~ Steve Maraboli



*Love people!*

*Become a child.*

*Be in the Christ.*

*Be new.*

*Be open to  
the incarnation  
of God in you,  
so that you can...  
give birth.*

"Therefore if anyone is in Christ, he is a new creature;  
the old things passed away; behold, new things have  
come"

*It's time!*

The Sisters of Charity of St Jeanne Antide and the Foundation's team,  
wish you all blessings during this Christmas season and forever afterwards.

# SJAF Christmas Gathering - 2nd December



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## Jesus and the Cosmic Christ

*The day of my spiritual awakening  
was the day I saw and knew I saw  
all things in God and God in all things.*

—Mechtild of Magdeburg (c. 1212—c. 1282) <sup>[1]</sup>

## The Cosmic Christ: God in All Things

by Richard Rohr

Understanding the Cosmic Christ can change the way we relate to creation, to other religions, to other people, to ourselves, and to God. Knowing and experiencing the Cosmic Christ can bring about a major shift in consciousness. Like Saul's experience on the road to Damascus (see Acts 9), you won't be the same after encountering the Risen Christ.

As with the Trinity, the Cosmic Christ is present in both Scripture and Tradition and the concept has been understood by many mystics, though not as a focus of mainline Christianity. We just didn't have the eyes to see it. The Cosmic Christ is about as traditional as you can get, but Christians—including many preachers—have not had the level of inner experience to know how to communicate this to people.

The Cosmic Christ is Divine Presence pervading all of creation since the very beginning. My father Francis of Assisi intuited this presence and lived his life in awareness of it. Later, John Duns Scotus (1266-1308) put this intuition into philosophical form. For Duns Scotus, the Christ Mystery was the blueprint of reality from the very start (John 1:1). Teilhard de Chardin brought this insight into our modern world. *God's first "idea" was to become manifest—to pour out divine, infinite love into finite, visible forms.* The "Big Bang" is now our scientific name for that first idea; and "Christ" is our theological name. Both are about love and beauty exploding outward in all directions. Creation is indeed the Body of God! What else could it be, when you think of it?

In Jesus, this eternal omnipresence had a *precise, concrete, and personal referent*. God's presence became more obvious and believable in

*The Cosmic Christ is Divine Presence pervading all of creation since the very beginning.*

Mission Statement of  
the St Jeanne Antide  
Foundation - SJAF  
(2007)

The Foundation shall be run, and its mission fulfilled, by a community of Sisters and lay people working in partnership systematically in teams for the support and self-empowerment of socially excluded persons, families and minority groups.

**As a Christian community, it aims to reflect the love of God in all that is done, and to see and love Jesus Christ in persons who are in need.**

The mission of the Foundation is to be present for individuals and families who need someone who can listen to them with compassion, link or guide them to appropriate existing support services, support them in the restoration of their dignity, and guide them towards self-reliance. Looking holistically at persons in need, the Foundation's mission is to give moral and spiritual support to such persons in need. —[ ]

Jesus and the Cosmic Christ—*continued from previous page*

the world. But this apparition only appeared in the last ten seconds of December 31, as it were—scaling the universe’s entire history to a single year. Was God saying nothing and doing nothing for 13.8 billion years? Our code word for that infinite saying and doing was the “Eternal Christ.” (See **John 1:1-5, Colossians 1:15-20, Ephesians 1:9-12** if you think this is some new idea.)

Vague belief and spiritual intuition became specific and concrete and personal in Jesus—with a “face” that we could “hear, see, and touch” (**1 John 1:1**). The formless now had a personal form, according to Christian belief.

But it seems we so fell in love with this personal interface with Jesus that we forgot about the Eternal Christ, the Body of God, which is all of creation, which is really the “First Bible.” Jesus and Christ are not exactly the same. In the early Christian era, only a few Eastern Fathers (such as Origen of Alexandria and Maximus the Confessor) cared to notice that the Christ was clearly historically older, larger, and different than Jesus himself. They mystically saw that *Jesus is the union of human and divine in space and time, and the Christ is the eternal union of matter and Spirit from the beginning of time.*

When we believe in Jesus Christ, we’re believing in something much bigger than just the historical incarnation that we call Jesus. Jesus is just the visible map. The entire sweep of the meaning of

“When we believe in Jesus Christ, we’re believing in something much bigger than just the historical incarnation that we call Jesus. Jesus is just the visible map.

The entire sweep of the meaning of the Anointed One, the Christ, includes us and includes all of creation since the beginning of time.”

**John 1:1-5** — 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it.



**Colossians 1:15-20** — 15 The Son is the image of the invisible God, the firstborn over all creation. 16 For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. 17 He is before all things, and in him all things hold together. 18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. 19 For God was pleased to have all his fullness dwell in him, 20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

**Ephesians 1:9-12** — 15 With all wisdom and understanding, 9 he [God and Father of our Lord Jesus Christ] made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, 10 to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.

11 In him we were also chosen,<sup>[e]</sup> having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, 12 in order that we, who were the first to put our hope in Christ, might be for the praise of his glory.

Notes: [e] The Greek word for adoption to sonship is a legal term referring to the full legal standing of an adopted male heir in Roman culture.

**1 John 1:1** — 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands

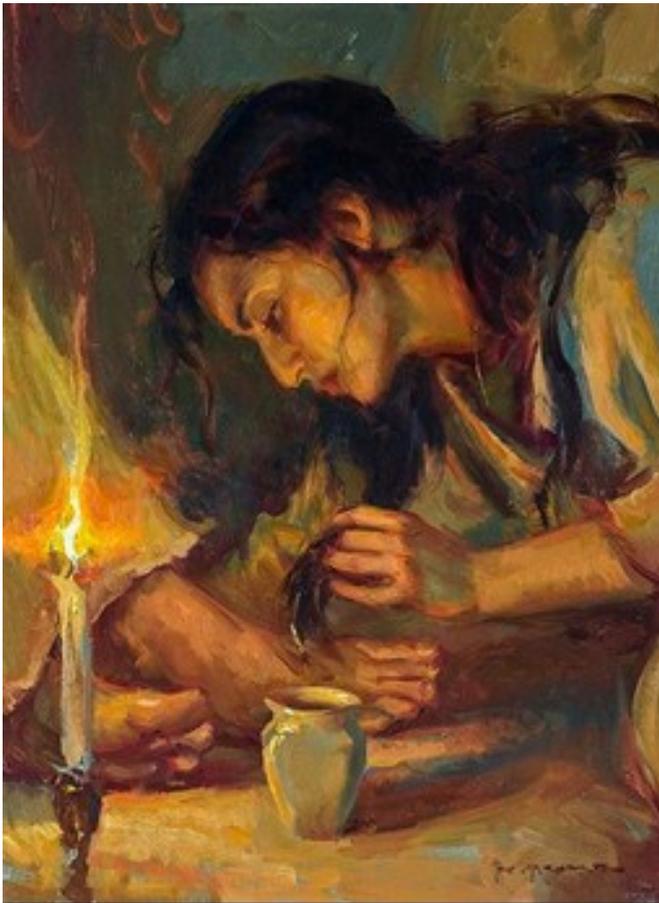
Jesus and the Cosmic Christ—continued from previous page

the Anointed One, the Christ, includes us and includes all of creation since the beginning of time. Revelation was geological, physical, and nature-based before it was ever personal and fully relational (see Romans 1:20).

### References:

[1] Sue Woodruff, Meditations with Mechtilde of Magdeburg (Santa Fe, NM: Bear & Co., 1982), 46.

Article published by the Center for Action and Contemplation (CAC). Adapted by CAC staff from Richard Rohr, The Cosmic Christ, discs 1 & 2 (CAC: 2009), CD, MP3 download; and Eager to Love: The Alternative Way of Francis of Assisi (Franciscan Media: 2014), 185, 210, 222. Richard Rohr's Daily Meditation. The Cosmic Christ: Week 1 -- God in All Things Sunday, Oct 23, 2016. (c) 2016 [Center for Action and Contemplation](http://cac.org/), 1823 Five Points Rd. SW (phys), PO Box 12464 (mailing), Albuquerque, NM 87195 — <http://cac.org/>



Mary of Bethany anointing Jesus' feet with expensive nard perfume and wiping them with her hair — by Daniel F. Gerhartz.

“They mystically saw that *Jesus is the union of human and divine in space and time, and the Christ is the eternal union of matter and Spirit from the beginning of time.*”

## The Anointing of Jesus



### Who was the woman that anointed Jesus' feet?

The identification of the woman by Luke as one "who lived a sinful life" and by John as [Mary of Bethany](#) played a part in the long-standing identification of [Mary Magdalene](#) by the Western church as a former prostitute, once all three figures were thought to be the same "composite Magdalene". The identification of the woman is found in John 11:1-2 Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. 2 (This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.) NIV and King James Version.

The honorific anointing with perfume is an action frequently mentioned in other literature from the time; however, using long hair to dry Jesus's feet, as in John and Luke, is not recorded elsewhere, and should be regarded as an exceptional gesture.<sup>[1]</sup>

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### The Gospels' Accounts

Matthew 26:6-13      Mark 14:3-9  
Luke 7:36-50      John 12:1-8

[Link to these passages here.](#)

### Summary of the accounts

All four have a setting in a house for a meal, a woman, and expensive perfume poured on Jesus to which someone objects.

Location: All except Luke identify Bethany.

Host or house: Matthew and Mark say "in the home of Simon the Leper"; John does not offer a definitive host or house; Luke says the house of a [Pharisee](#) named Simon.

Description of woman: John identifies [Mary of Bethany](#), Luke "a woman in that town who lived a sinful life", which has usually been taken to mean a prostitute. Matthew and Mark just say "a woman".

Where poured: over the head according to Mark and Matthew, or feet according to John and Luke. Wiping with hair mentioned for both accounts giving feet.

Jesus's comments: Matthew, Mark, and John are

Jesus and the Cosmic Christ—continued from previous page

Jesus Christ, according to

## Santa Govanna Antida

*fondatrici tas-Sorijiet tal-Karità, c. 1815*

“Ma taħsibx li meta ngħallmu lill-foqra, lill-morda u lit-tfal biex isiru jafu, jhobbu u jservu lil Alla, nkunu qegħdin inwettqu dak li Alla ġie fid-dinja biex iwettaq?”

“Fil-persuna tal-foqra, tqisu xejn għajr Ġesù Kristu. Aqdu lill-foqra bl-istess mod li sservu lill-Ġesù. Aqduhom b'umiltà, rispettu, mogħdrija u karità. Issaportu b'paċenzja kbira dak kollu li jdejjakom fihom: manjieri goffi, nuqqas ta' sensibilità, ingratitude, tnikkir, garr, tmehil, gideb u miżerji tal-ġisem, jiddisgustawkom kemm jiddisgustawkom.” .—  
□



The Cosmic Christ, according to

## Hafiz

*Sufi Moslem mystical poet*

I am a hole in a flute  
that the Christ's breath moves through  
listen to this music

I am the concert from the mouth of every creature  
singing with the myriad chorus

I am a hole in a flute  
that the Christ's breath moves through  
listen to this music

## Children of the Cosmic Christ



“God's first 'idea' was to become manifest—to pour out divine, infinite love into finite, visible forms. ... The entire sweep of the meaning of the Anointed One, the Christ, includes us and includes all of creation since the beginning of time.” - Richard Rohr, on previous pages. Here is part of the story:

### Ulied il-bniedem

sa minn dejjem ta' dejjem  
mhux mitwieled, mhux maħluq  
abbiss hiemed, bla qies —  
guf mistur tal-ġjuf  
f'lok bla lok li għalih  
kull għerq ghatxan

dija tiddi minnha nnifisha  
dawl jiddi u jfur.  
mill-misteru l-kbir  
bnedmin  
bħal bzieżaq f'ragħwa  
tkatru, terrqu, mxew, infirxu  
lilhinn mill-lok fejn bdew

ir-raġġi li rikbin ma jarawx, għamjin  
bl-għama ta' għamad il-qalb.

b'abbissi hemdin ma ndunawx -  
b'ebda guf il-qalb  
jew b'xi żerriegħa moħbija  
jew teżor ta' perli dejjiema  
li hemm kienu taru mar-ruħ

iżda wħud,  
ulied il-bniedem  
iduru, jieqfu,  
u minnhom  
dawl jiddi u jfur.

tony macelli 2013

# Radical Openness

by EasterSpirit

The four 2-6 minute EasterSpirit videos are now out. View them online or downloaded them offline use by family friends, groups, organisations, etc.

<https://www.youtube.com/watch?v=6kth0WC4pEw>



<https://www.youtube.com/watch?v=OL8DF458WL8&t=121s>



<https://www.youtube.com/watch?v=hykgusOmHL8&t=67s>



<https://www.youtube.com/watch?v=WxTrpIMQGQ8&t=157s>



## Rokna Poeżija

Hawn Jien

Jiena l-imħabba li tmexxi  
l-eżistenza, u wkoll lil-vojt  
Jiena l-ġmiel ta' bla qies  
ta' maħbubin u l-madwarhom.  
Infegġ jew ninħeba  
f'min iħobb, jew jinsab  
maħbub, imwarrab  
ippersegwitat.

Jiena l-miżerja  
tal-itturufnat bla merħba  
tal-abbużat, tal-fqir.  
Fil-fiduċja bla tarf u bla tmiem  
tal-għaref li jagħraf,  
tal-qaddis li jmiss b'idejh  
hemm jien.

Fl-għasafar u qlub fil-gaġġa  
fid-disprament ta' min  
iħossu waħdu, jew wasal  
għal mewt qabel waqtu:  
hawn jien,  
nipprova nitla' fil-wiċċ.

Sew f'kull ma hu tas-soltu,  
sew f'kull ma jiffjorixxi bil-ġmiel  
hemm ninsab niżfen jien.  
U fit-tgħaġġib ta' ruħ  
li tħares 'il ġewwa u 'l fuq  
iva, speċjalment fit-tgħaġġib.

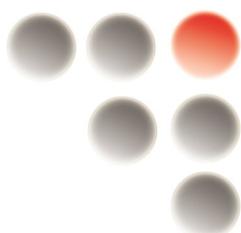


tony macelli

# First Aid Training

for voluntary Organisations 2016 funded by the Malta Council for the Voluntary insert. Special thanks to Red Cross Malta and to Ms Anna Scicluna who delivered the course.

15 employees and volunteers attended a 14hour basic first aid course



Malta Council for the  
**VOLUNTARY** SECTOR



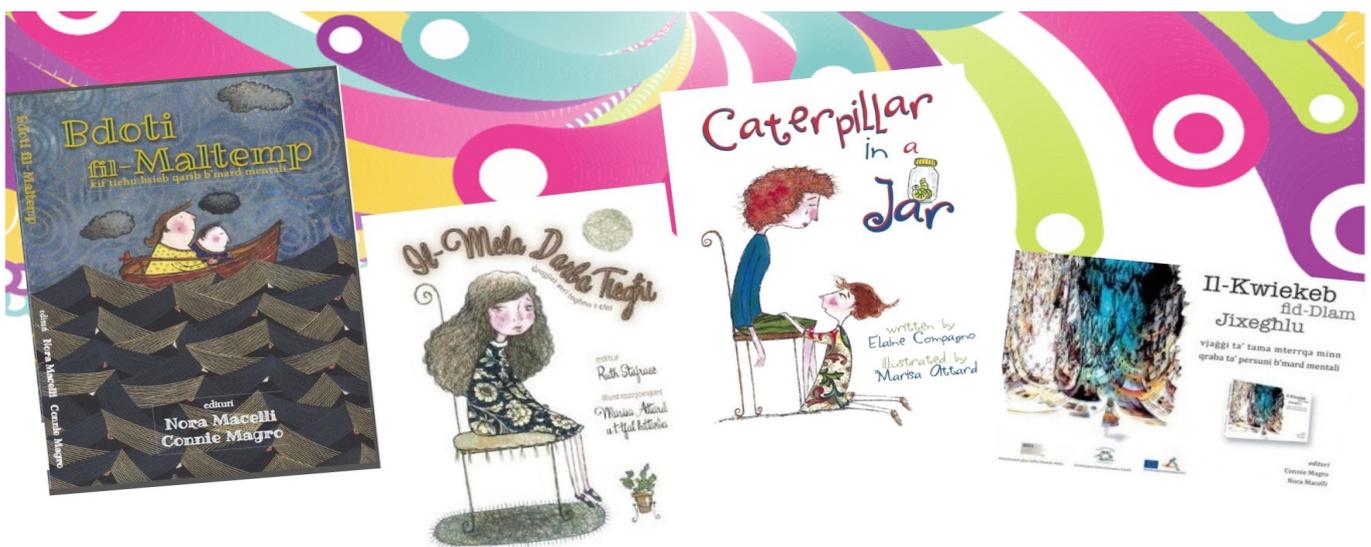
The St Jeanne Antide Foundation announces the launching of its newest publication, ***Phoenix Rising – Starting over after domestic violence***. This is a distinctive book about the journey of surviving domestic violence, as told by survivors themselves.

This book, whose publication is funded by the President's Award for Creativity managed jointly with the Arts Council Malta, marks the end of a broader project called *My Survival, My Experience*.

The nine (9) chapters in the book immerse readers in the turbulent world of violence, manipulation, desperation and struggle. It is a showcase of the incredible courage of survivors and their undying determination to overcome systemic obstacles and so as to live a life of dignity, free of violence.

The chapters include five (5) papers from qualitative insider-research involving 22 in-depth interviews and 15 focus group meetings. The papers explore the collective experience of surviving domestic violence and discuss common themes such as experiences at the police station, experiences at the Courts of law, becoming homeless, the effects of financial violence, mediation and separation. The final chapter includes the policy recommendations that emerged from the SOAR National Conference held last December.

The bright illustrations throughout the book are entirely the product of survivors who willingly and enthusiastically shared their Art Therapy paintings as a medium for activism.



Now you can order a copy of any of these books from our website against a small donation.

Visit our website <http://www.antidemalta.org/books.html>



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. IRENE Service** in support of very vulnerable women involved in street prostitution. Dar Hoesa drop-in centre. Tel no. 27133684—99508954.

**4. 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: [soar-malta@gmail.com](mailto:soar-malta@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. Centering Prayer Group** for contemplative prayer practice.

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)