

# HAJJA SALESJANA

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# HAJJA SALESJANA

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The logo above shows a simple house frame and a simplified form of three persons embracing each other. The logo intends to portray the image that the Salesian experience is a home that welcomes and invites youth to a journey together. The words Salesians Don Bosco recall the SDB nomenclature used after the name of Salesian Fathers and Brothers.



**Front Cover:**

Żaghżugħa mill-Oratorju  
Salesjan DIngli

**Back Cover:**

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## Ejjew nitghallmu nkunu aktar grati!



Kull bidu ta' sena ġdida jfakkarna li ġejna mislufa aktar żmien biex ingwadu d-don kbir tal-ħajja, biex nigglorifikaw lil Alla bl-eżistenza tagħna u biex naghmlu t-tajjeb lil oħrajn, huma min huma, sakemm għad għandna ċ-ċans. Jaħasra, illum hu tant faċli li ningarru mill-ħafna responsabbiltajiet li għandna, mill-għaġla u l-ġenn li nhabbtu wiċċna magħhom ta' kuljum! Hu tant faċli li sempliċiment nimbuttaw lilna nfusna 'l quddiem bla ma napprezzaw il-mirakli ż-żgħar u l-ferħiet ċkejnkna ta' kull ġurnata.

Iva qrajt tajjeb, mhuwiex xi żball dan! Kull jum għandu s-sabiħ tiegħu, il-ġmiel tiegħu imma jrid ikollna għajnejn, widnejn u qalb lesti biex nagħrfu dan. Tista' tkun tbissima sinciera ta' xi hadd li ma tafx li tiltaqa' miegħu fit-triq, tista' tkun azzjoni tajba li tirċievi minghand xi hadd fuq il-post tax-xogħol, tista' tkun tgħanniq minghand xi hadd li jiġi minnek, tista' tkun kelma ta' tifhir minn ħabib, tista' tkun sms ta' apprezzament għal xi haġa li tkun wettaqt, tista' tkun sempliċi tisfira ta' pitirross hieles fuq zokk bla ħajja jistenna l-qawmien ġdid tar-rebbiegħa, tista' tkun is-sħana tax-xemx fuq spalltek waqt li ġejja lura mis-supermarket, tista' tkun inżul ix-xemx mill-isbaħ li tilmaħ waqt li ħriġt il-kelb għal passejn jew sema xitwi u mudlam, ċar daqs il-kristal, miżgħud bil-kwiekeb li tilmaħ mit-tieqa tal-kamra tas-sodda fi tmiem jum twil, b'tazza tè shuna f'idejx waqt li tiġi konxju li dak Alla li jaf kull stilla b'isimha, jafek u jħobbok ferm iktar milli int qatt tista' tobzor...

Iva huma dawn il-bċejjeċ prezzjużi ta' ħajja li, mehjuta flimkien bl-ispaġa tad-deheb tal-

għarfien tagħna, jgħinuna naraw lil hinn minn normalità tal-ħajja ta' kuljum u nerfgħu il-velu fuq dak li jidher normali u hemm nagħrfu id Alla u l-providenza tiegħu li qed jaħdmu dejjem minn wara l-kwinti.

Ejja nirsistu sabiex ma nitkaxkrux mill-glorifikazzjoni, tant imxerrda u vana fostna, li nkunu mħabbtin li hi mifruxa tant magħna lkoll, ejjew nitghallmu ma nterrxq tul it-toroq tal-ħajja bla' ma nintebħu x'hemm madwarna u ejjew nitghallmu naraw is-sabiħ kollu li jdawwarna kuljum u nkunu grati ta'dan. Veru, xi drabi f'xi jiem, wieħed irid jfittex ħafna aktar fil-fond biex isib xi haġa tajba, imma dejjem hemm xi haġa għal xiex ngħidu grazzi lil Alla, tkun kemm tkun iebes l-ħajja. Ejja nsahħu din

l-attitudni ta' gratitudni fina hekk kif se nibdew sena ġdida fl-istorja ta' ħajjitna u b' dan il-mod, insiru bnedmin dejjem aktar awtentiċi u ġenwini li mhumiex mogħmija li jridu jkunu bnedmin li l-ħin kollu jaħdmu u jinsew dak li tassew jgħodd fl-aħħar mill-aħħar. Ejjew l-ewwel nitghallmu kif verament inkunu sabiex imbagħad naghmlu dak li għandna nwettqu b'aktar għan, b'aktar delicatezza u b'aktar tifsira. Ejja nieqfu filli nieħdu lil kulhadd u lil kollox qiesu xejn mhu xejn għax il-ħajja kif nafuha taf tinbdiel f' tebqa t' għajn. B' dan il-mod biss nistgħu nterrxq l-ħajja b' tali mod li naghmlu l-aħjar minnha u ngħixuha b' mod shiħ, kif Alla minn dejjem riedna naghmlu. L-għażla fl-aħħar mill-aħħar, hi f' idejna! Is-Sena t-Tajba!

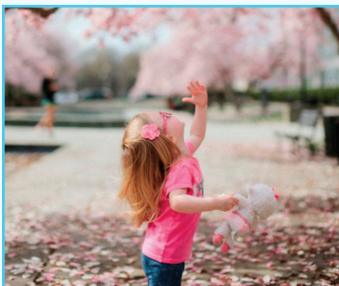


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## Let us learn to be more grateful!

Each New Year reminds us that we have been given more time to enjoy this great gift of life, to glorify God with our existence and to do good to others while we can, no matter who they are. Alas, it is ever so easy nowadays to get side-tracked with all the responsibilities, busyness and hassle we all face day in day out! It is so easy to just barge on forward without appreciating the little miracles and joys of every single day.

Yes, you have read perfectly well, it is not a misprint! Each and every day has its own bright moments, its own little wonders but we need to have eyes, ears and a heart willing to acknowledge them. It could be a stranger's sincere smile as you cross paths on the road, it could be a kind deed you receive from someone at work, it could be a hug from a dear relative, it could be a word of praise from a friend, it could be an uplifting sms thanking you for something you have done, it could be the simple chirping of a carefree robin perched on a leafless branch awaiting the rebirth of Spring, it could be the warmth of the sun on your shoulders as you walk back from the supermarket, a dazzling sunset as you take your dog out for a walk or a crystal clear star studded winter night sky which you behold at the end of a long day from your bedroom window, with a warm mug of tea in your hands as you become aware that the God who knows each star by name, knows and loves you more than you can ever fathom....

Yes it is these precious snippets of life that

once stitched together with the golden thread of our awareness help us to see beyond the mundane everyday and raise the veil on the apparent normality of it all, revealing God's hand and providence always at work behind the scenes.

Let us strive not to get carried away by the rampant, vane glorification of being busy so prevalent among us all, let us learn not to rush headlong along life's way unaware of all that is around us and let us learn to truly see all the beauty that surrounds us every single day and be thankful for it. True, sometimes on certain days you need to seek harder for that good thing, but there is always something to be thankful to God for,



*Photo: Karl Fredrickson from [www.unsplash.com](http://www.unsplash.com)*

no matter how hard or tough life gets. Let us hone this attitude of gratitude within us as we commence, a new year in our life's story and in so doing we will become even more authentic and genuine as human beings who are often duped in being human things forgetting what really matters at the end of the day. Let us first learn how to truly 'be' in order to 'do' all that we have to, with more purpose, with more poise and with more meaning. Let us stop from taking everyone and everything for granted for life as we know it can change in the blink of an eye. Only in this way can we tread life in such a way that we make the most out of it, living it to the full, as God always intended us to do. The choice is ultimately in our hands. Happy New Year!

*Fr. Sandro Camilleri scb*

# Be Still and Know

by Devotionals

**“Be still, and know that I am God” Psalm 46:10**

The classic hymn “It Is Well” begins with these famous lyrics:

***“When peace, like a river, attendeth my way, when sorrows like sea billows roll; whatever my lot, thou hast taught me to say, It is well, it is well with my soul.”***

Have you heard the story of the man who wrote it? The author, Horatio G. Stafford, was a lawyer whose first major test of his faith came in 1871 when the Great Chicago Fire ruined him financially, destroying most of his real estate investments. Two years later, when his family had finally pieced their lives back together, he decided to take his wife and four daughters on a vacation. However, at the last minute, Stafford was called back on business, so his wife and children went ahead on the ship. A short time later, the ship sank, killing all four of his daughters; only his wife survived. After hearing the tragic news and setting out to travel to meet his grieving wife, Stafford penned the classic hymn. How was Stafford able to write “*It is well, it is well with my soul*” despite the tragedy he experienced? And how can we remain faithful to God’s truth even in desperate times when we feel far from Him? The few short words of God in Psalm 46:10 will help us understand. First God says to “be still.” In other words, don’t panic! Sure, you may be thinking, that’s easy enough to say, but quite tough to do when it feels like your world has been turned upside down. That’s why God told us to “know that I am God.”

Note carefully what God did *NOT* say. He did not say “*Be still, and FEEL that I am God.*” He said “*Be still, and KNOW that I am God.*” Regardless of how we may feel, if we know that God is there alive awaiting us in the Blessed Sacrament, and that His Word is true, we will be able to have confidence in Him and praise Him, regardless of our temporary feelings. This doesn’t mean that feelings should be ignored or marginalized. But it does suggest that feelings are fleeting and uncertain, while God’s promises are everlasting and certain. Therefore we must try to pray and trust based on what we know in times of tragedy rather than primarily on how we feel.

If today you are feeling “*peace, like a river*”, thank God and increase in knowledge so that you will prepare yourself for times of trouble. And if you are instead at a time “*when sorrows like sea billows roll*” don’t focus on your temporary feelings, but focus instead on the knowledge that God loves you, Jesus died for you, and, like Paul said as he suffered in prison, “*I know the one in whom I trust, and I am sure that he is able to guard what I have entrusted to him until the day of his return.*” (1 Timothy 1:12)

***“Whatever my lot, thou hast taught me to say, It is well, it is well with my soul.”***

Take time to listen to this great song: It is well with my soul by Kristene DiMarco [https://www.youtube.com/watch?v=8Wb\\_WD1emFQ](https://www.youtube.com/watch?v=8Wb_WD1emFQ)

# Sitt pariri għal smiġh attiv

Artiklu ġentilment miġjub għall-Malti mill-Bullettin Salesjan  
Tajjan ta' Ottubru 2019 minn Francesco Pio Attard

Spiss nisimghu lil min jgħid li l-muftieħ għal relazzjoni tajba hu l-komunikazzjoni, imma ma ninsewx li s-sigriet tal-komunikazzjoni hu s-smiġh.

Dawn huma sitt pariri biex nipprattikaw u hekk nifhmu aħjar lil xulxin.

## 1. OHLOQ IL-KLIMA T-TAJBA

Il-kelmiet mhumiex l-uniku element. Spiss lanqas huma l-iżjed wiehed importanti. L-atmosfera, l-ambjent, il-ġesti, l-affetwożità, is-silenzju, l-għajnejn, il-wiċċ mhumiex xi sempliċi gwarniċ. Ngħidu għalhekk, f'intervista għal xogħol, id-dehra esterna tal-kandidat kważi dejjem tiddeċiedi r-riżultat tal-laqqgħa.

"Inħallu lill-istudenti tagħna jesprimu b'mod ħieles dak li jaħsbu", kien iħobb jgħid Don Bosco lill-kollaboraturi tiegħu. U kien jishaq: "Isimghuhom, ħalluhom jikkellmu kemm iridu". Don Bosco l-ewwel wiehed li kien eżempju ta' "smiġh". Hemm ritratt ċelebri li jurih iqarar liż-żgħażaġh: il-persuna kollha tiegħu fis-smiġh, kollu attent.

Il-Memorji Bijografici jfakkru: "Minkejja l-ħafna hidmiet serji li kellu, dejjem kien lest jilqa' f'kamartu, b'qalb ta' missier, lil dawk iż-żgħażaġh li kienu jitolbuh xi udjenza partikulari. Anzi, ried li jitttrattawh b'familjarità kbira u qatt ma kien jilmonta dwar l-indiskrezzjoni li biha xi

drabi kienu jtellfuh. Kien jagħti lil kull wiehed il-libertà shiħa biex jistaqsi, jaqşam x'qed itaqqlu, jiddefendi ruħu, jiskuza ruħu...

Kien jilqagħhom bl-istess rispett li bih kien jitttratta l-ikbar sinjuri. Kien jistedinhom ipogġu bilqiegħda fuq is-sufan, u hu kien joqgħod bilqiegħda wara l-mejdina, u jismagħhom bl-akbar attenzjoni bħallikieku dak li kienu qed jgħidulu kollu kien importanti ħafna..."

Il-parti l-kbira tal-ġenituri jaħsbu li qed jismighu lil uliedhom. Tidher haġa sempliċi u ovvja. Imma kemm drabi ommijiet u missirijiet qed jismighu tassew u b'mod sincier, b'attenzjoni shiħa, dak li jgħidulhom jew jippruvaw jgħidulhom?



Ritratt: Priscilla Du Preez from [www.unsplash.com](http://www.unsplash.com)

## 2. IKKONĊENTRA FUQ KLIEM IL-PERSUNA L-OHRA

Li nikkoncentraw fuq kliem l-oħrajn mingħajr ma nagħmlu xejn iżjed jew naħsbu f'xi argument ieħor hu l-aqwa mod kif nistgħu nisimghu.

Wiehed mis-sinjali tal-għaġla li qed tikkundizzjona lin-nies ta' żmienna hu li qed insiru dejjem inqas kapaċi nikkomunikaw b'għajnejna. Il-kuntatti bejn il-persuni żdiedu: internet, emails, mowbajls... U qed ninsew il-kuntatt l-iżjed sempliċi: il-kuntatt bil-wiċċ.

Don Bosco ġabar wiehed mill-punti ewlenin tas-sistema edukattiva tiegħu fil-kelmiet "Ha

jhossu dejjem fuqhom il-harsa tas-superjuri". Żgur li b'dan mhux qed jifhem xi sorveljanza tat-tip pulizjesk, imma l-mod ta' kif wiehed iħares biex jikkomunika: "Tassew li jinteressani minnek. Jixraqlek l-attenzjoni kollha tiegħi".

### 3. TINSAB HEMM BIEH TISMA' U MHUX BIEH TWIEĠEB

Li tisma' attivament ifisser ukoll li titgħallem tiskot mid-diskors tiegħek u tikkoncentra fuq l-attenzjoni tal-persuna l-oħra u toqgħod attent biex ma tagħtix pariri jew soluzzjonijiet meta qed titkellem hi.

Immagina għalliem li jrid ifittex jerga' jagħti motivazzjoni lil student li abbanduna l-lezzjonijiet. Jasal il-kunsill tal-klassi u dak l-istudent jipprova jispjega (b'diffikultà) x'qed jgħaddi minghalih. Imma l-għalliema jinterrompuh biex kull wiehed jagħtih il-parir tiegħu fuq x'messu għamel. Fir-realtà l-istudent sempliċiment jixtieq lil min jifhmu f'dak li qed jipprova jgħid hu.

"Jien nitkellem, nitkellem, imma hadd ma jismagħni", tgemgem Corinna (8 snin). U Ġudit (7 snin): "Mela filgħaxija, fuq is-sodda, nagħti dahri lil kulhadd, noqgħod inħares lejn il-ħajt u nitkellem waħdi, għax hekk tal-inqas jien nisma' lili nnifsi". Fis-sala taż-żjajjar ta' ħabs, wiehed żagħżuġ qal lil missieru: "Pa, m'intix tintebaħ li f'għoxrin sena din hi l-ewwel darba li qed tismagħni?".

### 4. WARRAB IL-FILTRI TA' PERĊEZZJONI

Ifisser twarrab l-emozzjonijiet u x-xewqat personali. L-ikbar periklu hu li taħseb li diġà taf kollox. Ngħidu aħna: "Dak kulma hu għażż...



Ritratt: Christin Hume from [www.unsplash.com](http://www.unsplash.com)

Ara, qed jigdeb... Beżżiegh...". Jekk intom irrabbjati, ikkalmaw ftit. Jekk dak li qed tisma' mhux imisslek qalbek, ibqa' attent u warrab kull delużjoni jew preokkupazzjoni.

### 5. ERĠA' FFORMULA L-FRAŻIJET L-IŻJED IMPORTANTI TA' MIN QED IKELLMEK

Irreżisti t-tentazzjoni li toqgħod isserraħ ras l-ieħor, tirraġuna, tiġġustifika jew tipprietka. Minflok, ipprova sħajjel l-emozzjonijiet li t-tifel qed iħoss f'dak il-hin. Tirrepetix kliemu ittra b'ittra. Ngħidu aħna, jekk bintek qed tghajjat u tgħid li int l-aktar omm kattiva tad-dinja, ma jiswa xejn tghidilha: "Taħseb li jien l-aktar omm kattiva tad-dinja?". Hi mhux veru temmen hekk, qed tgħid hekk biss biex tara x'ha tkun ir-reazzjoni tiegħek. Twegiba adatta taf tkun din: "Forsi int irrabbjata għax ma rridx nagħtik il-libsa l-ġdida biex tmur biha l-iskola". Iċċekkinx il-problema. Tinsistix. Xi drabi, imqar jekk tkun fhimt mis-sinjali li jagħtik, it-tifel ma jkunx irid jammetti emozzjoni partikulari. Twebbisx rasek. Ma ġara xejn jekk ma jaqbilx miegħek. L-għan tas-smiġ riflessiv mhux li toħroġ xi sqarrija minn fomm, imma li tghinu jhossu mismuġh, mifhum u milqugħ, biex jgħix mal-emozzjonijiet tiegħu u jesprimihom verbalment, flok bl-azzjonijiet.

### 6. KUN FUQ IL-PARTI TIEGħU U JEKK HEMM PROBLEMA AFFRONTAWHA FLIMKIEN

Dan hu pass mitqalu deheb. Is-smiġ attiv jgħinna niċċaraw is-sitwazzjoni. Il-persuna l-oħra tħossha mifhuma u żgurata. Is-soltu twieġeb pożittivament għall-mistoqsija: "X'taħseb li se tagħmel?".

# The Interior Life and Excessive Work

by Cardinal Stefan Wyszyński

Daily work has as its aim not merely our purification from the guilt of sin, nor just atonement to God; it must also contribute in its own sphere to the formation of a certain knowledge, certain virtues in the soul, and certain values of the spiritual life. In a word, it is a question of a special asceticism of our daily work.

No external, physical, social, or educational work frees us from the need for spiritual work. The new duty, added to those that have gone before, cannot lessen the resources of our interior life.

The spiritual structure of our daily work is well illustrated in Christ's parable of the vine and the branches. In every shoot certain changes can be seen: there is growth, development, and the bearing of fruit. However, these external phenomena are the consequence of an inner process that takes place in the vine. All life is an interior process.

Similarly every activity has its interior process. The fruit of work is tangible externally (for example, the branch bearing its grapes) but the interior life of our work, that which comes from "the abundance of our heart" (cf. Matt. 12:34; Luke 6:45), cannot be apprehended by the senses. Yet this process of interior activity must exist, for without it our work will not produce any results.

Thus inner activity has its own laws in relation to external work, and one cannot afford to lose sight of these laws. The first of them is as follows.

**Interior life is the basis of exterior life**

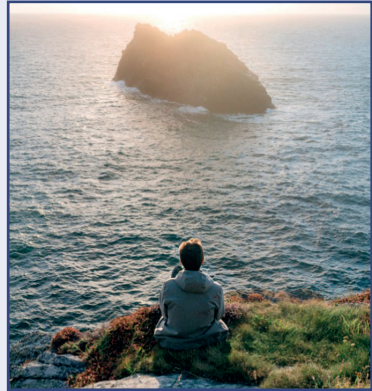


Photo: Simon Migaj from [www.ansplash.com](http://www.ansplash.com)

Interior life is the basis of exterior life and of all physical, educational, social, and scientific work. The starting point for every kind of work ought to be the interior life, just as the branch comes forth from the life of the vine itself.

And here indeed one has to combine all the truths that create the Christian outlook on work. They must all be experienced by us, not only in relation to their inner depth, but also in relation to the meaning they hold for our work.

Thus we ought to have in our work a consciousness of God's sovereignty over every sort of work: of the fact that God is the beginning and the end of every action, and therefore also of external actions.

We ought to have Christ's redemptive work before our eyes, that activity that raises our external acts (even those that are purely temporal) to a spiritual level and gives them



a higher character and value. Otherwise daily work will be purely natural and pagan; the real strength that is to be found in all work done by a man who is living with God will not be in it.

From Christ's redemptive work flows our whole knowledge of grace and of God's share in man's activity. It is necessary to keep it before the mind's eye in every sort of work, if that work is to acquire depth and to have a sure foundation. In every kind of work there must be a drawing on Christ: "In Him is life" (cf. John 1:4). To manifest Him can be both our natural and our supernatural work. Without either one or the other there is no really fruitful work.

From this follows the second law.

### Works of the spirit must come before other works



*Photo: Simon Migaj from www.amsplash.com*

We have in mind the spirituality of our external work, the primacy of the spirit over action and over matter.

This is an extremely important command, especially today. Indeed, we talk a great deal about social-religious work and often forget that it is impossible to "help God" in the regeneration of the world without first calling on His help. For there is no shortage of people of good will, animated by the love of God and the Church and by concern for the kingdom of God on earth, who want to renew the world but are themselves old and dead in spirit.

There is no shortage of religious workers who feel Martha's anxiety about the fate of God in the world, but who forget about the fate of God in their own souls. We can at times be

struck down by this illness, this illusion, when we show great zeal over our everyday work, losing the consciousness that the "works of the spirit" ought to take precedence over the other means of action available to us.

For is it not a question of the whole spirituality of our exterior work, that it should not be understood in a wholly material sense? And especially that the work undertaken in the field of religion for the glory of God, should not be infected with the world? The danger of such infection threatens when we have used all the means available but have forgotten that we cannot help God without God's own help, that we cannot conduct any activity unless there is a link with Him Who is the source of all strength.

"It is the spirit that quickens, the body adds nothing" (John 6:64). Every work must have some element of the spirit in it. The body is dead matter if the spirit does not breathe power into human muscles. "Only those who welcomed Him, He empowered to become the children of God, all those who believe in His name" (John 1:12).

And so in all our work, even our physical work, the Holy Spirit must reign. For it is He who will stimulate us to action and give to our work a new force and meaning. And only then shall we realize "that it was through Him that all things came into being, and without Him came nothing that has come to be" (John 1:3).

This is the "law of spirituality" of human work. The third law comes directly from it.

### Work's external fruits depend on interior life

Here, of course, we have in mind work that is Christian in the full meaning of that word: work, namely, that achieves all the goals appointed to human work by God.

In order to achieve them, we must have interior life. Otherwise what we do – particularly in the social, religious, or apostolic field – will be a caricature of work, and will be as much a waste of God's energy as is the waste of badly used nourishment. For such work does not make use of all the values that God wants to get out



Photo: Afonso Coutinho from [www.unsplash.com](http://www.unsplash.com)

of our work. Even temporal work, conducted on supernatural principles, demands the existence of interior life for its full fruitfulness. "Whoever lives in me and I in him, will yield much fruit" (John 15:5). Only such work can change us inwardly.

Any neglect in our interior life because of too much work is reflected in the quality of our work, for the lack of personal virtue becomes visible in it, and this lack can bring all our acts to nothing. The most attractive ideas will not help then; if the link between the interior life and the active disappears, the act being performed will fail, as so many acts have failed. The history of the various religious orders has plenty to teach us on this question.

On the other hand, the union of these two paths leading to one act forms in us – with the help of work – virtues that are very useful and fruitful in personal work, and all the more so in collective work.

In our usual daily business we sometimes recognize a springlike breath of joy in work that is suddenly going "like a house on fire." What is happening? Maybe our prayers have gone better? Or maybe God has smiled on us more expressively and we were able to catch that smile: hence this joy and cheerfulness in our work, creating an atmosphere of readiness and ease of cooperation. It is certainly impossible not to appreciate the needs of human nature, which can express themselves in daily suffering. But there is always "the Spirit that quickens."

From these laws it is easy to deduce the fourth.

### Active work does not excuse neglect of the interior life



Photo: Hannah Busing from [www.unsplash.com](http://www.unsplash.com)

It sometimes happens that our spiritual activities suffer because of too much work dictated by the love of our neighbor. But this sad necessity must not become the rule. Every type of active work is a duty added to one that already exists, which ought to be preserved in its entirety.

Active work demands even more watchfulness and concentration on the interior life. This is the problem that presented itself to Cardinal Ferrari in his essentially social work; the numerous apostolic tasks that scattered the members of the Society of St. Paul seemed to multiply endlessly under his very eyes. He understood then that, if one is to fulfill one's duties, one has to have the help of the Spirit of God, and that it is vital to rearrange one's occupations in such a way that it is never necessary to drop prayer. And so the members of the Society filled all their wanderings

through the streets and all their journeys by bus and train with prayer. In this way they strove to rescue their interior life from the avalanche of apostolic work.

“For the mouth speaks from the abundance of the heart” (Matt. 12:34; Luke 6:45). Active work must be the manifestation of the interior life and not vice versa. It is only what we have thought and prayed over that we can give to others.

These are the “laws” that must regulate our active life. Ordinary everyday work leads us to prayer, and to union with God. The more this work absorbs us, the closer to God it should be.

### **Social groups must balance interior life and exterior work**

It is the same in social activity. A group of a social character, devoted to active work, is something more than a contemplative order. Greater demands are made on it. For although the contemplative order retains its precedence, the duties of the members of social groups

are greater. While maintaining unity with God, they must also worship Him by serving their neighbours. This is a difficult problem but is, at the moment, particularly apposite.

The times are tough and demand the fulfillment of exceptional tasks: of warmer love of God and more active love of one’s neighbour. Once again the problem of interior life has to be solved. This is no longer the problem of “Martha or Mary” but the problem of “Mary in Martha.” We solve it in active daily work – “for the mouth speaks from the abundance of the heart.”

We solve it by fulfilling Christ’s command: “Let your light shine before men that they may see your good works and glorify your Father” (Matt. 5:16).

*(This article is adapted from Cardinal Wyszynski’s Sanctify Your Daily Life: How to Transform Work Into a Source of Strength, Holiness, and Joy, which is available from Sophia Institute Press)*

Photo: Arthur Poulin from [www.unsplash.com](http://www.unsplash.com)



A person wearing a blue long-sleeved shirt, khaki pants, and a blue baseball cap is walking away from the camera through a field of tall, golden-brown grass. The background shows rolling hills under a bright, hazy sky, suggesting a sunset or sunrise. The overall mood is peaceful and contemplative.

# Walking With Wisdom

Mother Teresa of Calcutta

"We cannot find God in noise and agitation. Nature: trees, flowers and grass grow in silence. The stars, the moon and the sun move in silence. What is essential is not what we say but what God tells us and what He tells others through us. In silence, He listens to us; in silence, He speaks to our souls.

In silence, we are granted the privilege of listening to His voice.

Silence of our eyes. Silence of our ears. Silence of our mouths. Silence of our minds.... In the silence of the heart, God **will** speak.

Silence of the heart is necessary so you can hear God everywhere: in the closing of the door, in the person who needs you, in the birds that sing, in the flowers, in the animals.

**If we are careful of silence it will be easy to pray."**

# Kont Taf Biha Din? – 1

minn Fr. Francis Żammit sdb



**Minn din il-ħarġa ta' Hajja Salesjana ser nibdev inġibu siltiet mir-riċerki li għamel Dun Żammit dwar l-istorja Salesjana tal-Viċi Provinċja ta'għna ddedikatha lil Ommna Marija l-Għajnuna tal-Insara. L-għan ta' dawn l-artikli, misluta mill-arkivji tal-passat, hu blex insiru dejjem aktar midhla tal-ġrajjet li sawru dak li ahna illum bhala Salesjani Maltin u Ghawdxin.**

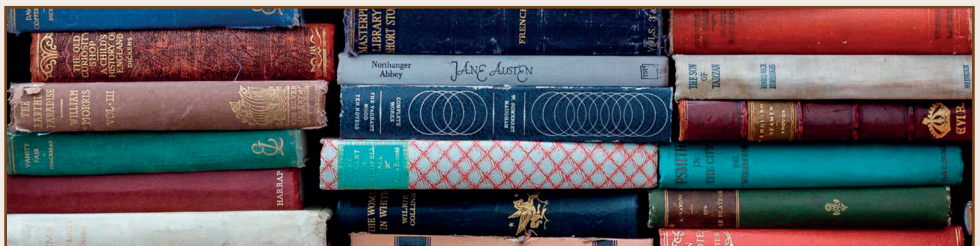
Mikielanġ Marija Mizzi hu l-ewwel persuna li nafu biha s' issa, li kien iltaqa' personalment u għal diversi drabi ma' Dun Bosco nnifsu ġewwa Turin. Sahansitra tkellem u kiel miegħu wkoll. Is-Sur Mizzi tweled fl-1849 fil-belt Valletta u kien jiġi mill-qrib minn Fortunatu Mizzi, iben Francesco Mizzi u Marianna nee' Galea li kienet oħt Pietru Pawl Galea, missier is-Sur Fons Maria Galea.

Jum minnhom Mikielanġ Maria Mizzi kiteb hekk lil Dun Bosco, "M' għandix il-pjaċir li jkoll i x'naqsam miegħek dwar xi biċċa xogħol. Nista' imma niftaħar li bistlek idejk għal diversi drabi, l-aktar dan l-aħħar f' Ġunju tal-1880, jekk qiegħed

*niftakar tajjeb, meta jien ġejt infittxek dak inhar li l-mibki Mons. D. Camboni mexxa l-festa solenni fl-Oratorju tiegħek."*

Ta' min ngħidu li l-festa solenni li mexxa Mons. Camboni fil-fatt kienet qabel il-bidu ta' Ġunju u din kienet propju l-festa ta' Marija Għajnuna tal-Insara li Dun Bosco kien jiċċelebra b' mod tassew solenni kull 24 ta' Mejju. F' din il-festa solenni, Dun Bosco kien stieden lis-Sur Mizzi sabiex jingħaqad jiekol miegħu f' Valdocco. Dan Mizzi kien senatur Malti magħruf hafna fl-Ewropa. Ghalkemm għamel żmien ġgħix fil-gżira ta' Għawdex, għal perjodu twil kien joqgħod f' Ruma. Il-Papa Piju IX kien bagħtu l-Liberja fl-Afrika sabiex jagħmel 'assessment' dwar kif kienet sejra l-Knisja f' dak il-pajjiż. Waqt li kien hemm, Mizzi ukoll hadem sabiex tinfetaħ l-ewwel dar Salesjana f' dan il-pajjiż Afrikan.

Dan hu dak li nafu sa issa dwar dan il-persunaġġ. Jalla nsiru nafu iktar dwaru, hu li kellu x-xorti jkun jaf lil Dun Bosco b' mod personali ferm qabel ma ntbagħtu s-Salesjani hawn f' Malta fl-1903.



# Mill-album tal-Familja Salesjana

*Fr Joe Cini SDB*

## 1. A brief introduction of yourself, your family and your studies.



I hail from Haż-Żebbuġ, where I was born, baptised, confirmed and celebrated my first solemn mass. At age 13, from the Lyceum in Hamrun, I went to continue my

secondary school studies at Pedara, in Sicily. This was the junior seminary for Salesian vocations, and it was Fr. Philip Grech, a wonderful and holy Salesian, who encouraged and accompanied me as I entered upon this adventure. After 4 years at this Juniorate, and the novitiate year, I professed as a Salesian at San Gregorio di Catania in 1964. We were three Maltese: Fr. Charles Cini, Fr. George Mercieca and myself.

My adventure abroad continued when my volunteering to go to the missions was accepted. That same year I left for India. My new Salesian province was to be Assam. Shillong, the capital city, is a beautiful place, and there the Salesians work with youngsters in a primary / high school, a technical school, a pre-university college, a Salesian minor seminary and a diocesan minor seminary. It was also there that the regional major seminary

was based. Shillong town was where I passed three years of teaching and being with the young. Here I met other Salesian missionaries: Fr. Carmelo Attard, Fr. Joseph Cilia, Fr. Joseph Forte and Bro. Carmelo Muscat.

My Philosophy studies, during another three years, were done in our college in another part of India: North Bengal, in a place very near to Darjeeling called Sonada.



## 2. How did you come to know Don Bosco?

As a young boy, I had come to know St. John Bosco through the many film-strips shown by Tal-Mużew. I also remember seeing the film about Don Bosco. But I really came to start understanding his charism in Pedara, during the aspirantate years.

And there I also came into contact with the first Salesian Fathers and Brothers. Their cheerfulness and joy struck me, and I was never homesick! It was after my year of Novitiate, at San Gregorio di Catania, that I fully tied my heart to Don Bosco. The interest and power of grace that I found in reading and studying him is still alive in me.

### 3. In which way are you part of the Salesian Family?

What makes one a Salesian is his engagement in typical Salesian works. After my years of teaching in India, I had to come to Malta. Together with other Brothers, I was in Savio College, Dingli. From there, every morning, we would go for the courses of Theology in Valletta.

As a newly ordained priest (July 1974) I was again with the young: the first two years as boys' chaplain at St Patrick's school, after which I transferred for a short time to the Oratorju tas-Salesjani. Then I was asked to start a new venture: open and direct a Youth Centre in Luqa. Soon this place was humming with activity: drama, football, Sunday Mass, indoor games' tournaments. After three years, I was on the move again... but still in Malta. I was asked to be headmaster at Savio College, in Dingli. But my wish, while still young - I was 37 years old - was to give a finishing touch to my formation. I enrolled in the Salesian Pontifical University, Rome for a Masters in Youth Pastoral Theology.

### 4. Is there a phrase or a sentence from Don Bosco that inspires you in your life?

Don Bosco is a saint of many facets. Don Bosco's human holiness, practical and warm approach, open and generous heart directed towards the good of youth, can still both support the educator in difficult circumstances and attract the young, even those of different creed or customs. Imitating him and practicing his many wise maxims makes of education a most satisfying endeavor.



### 5. Who is Don Bosco for you and what strikes you most about him?

Don Bosco was "always and everywhere a priest". An apostolate in which Don Bosco excelled was in celebrating the sacrament of confession. I felt how much this sacrament can sanctify the Confessor as he frees the penitent from his/her sins when I had the privilege of administering this sacrament, in the confessional and in my office, during the twenty-one years as chaplain at St. Patrick's church in Sliema.



### 6. What message would you like to pass on to the readers of Hajja Salesjana?

Many books have been written about Don Bosco's life, holiness and educative method. Today I love to re-discover one or other of Don Bosco's aspect of his holy life and practical goodness in reading short direct articles. Certainly, Hajja Salesjana helps me much in this. Thus, I hope that many of its readers discover these gems of wisdom and loving kindness whenever they read about Don Bosco.

# L-Importanza ta' Omm u Missier

Artiklu ta' Pino Pellegrino mill-Bullettin Salesjan Taljan ġentilment meqlub għall-Malti minn Francesco Pio Attard

## NIRRAĠUNAW

**Il-woodpecker, għasfur li jixxabat mas-siġar u jtektek b'munqaru, isalva ġildu għax iħaddem rasu. Dan jgħodd għall-bniedem ukoll. It-tiri fil-hajja naghmluhom billi nħaddmu moħħna. Nirraġunaw! Haġa perikuluża ħafna li nħallu l-boloh jirbħu huma!**

### Omm u missier:

Il-familja llum il-ġurnata hi mhedda u jehtieg taffronta sfidi ibsin u spiss drammatici. Ħafna persuni jhossuhom diżorjentati quddiem teoriji u fatti li jaqilbu ta' taħt fuq dak li kien meqjus "normali". Bħall-possibbiltà li l-koppji omosesswali jista' jkollhom tfal.

Dan jiktbu wkoll il-Papa Franġisku: "Hadd ma jista' jaħseb li jekk indgħajfu l-familja bħala soċjetà naturali msejsa fuq iż-żwieġ, dan ħa jiswa ta' xi ġid għas-soċjetà. Jiġri bil-maqlub: jippreġudika l-maturazzjoni tal-persuni, il-ħarsien tal-valuri komunitarji u l-iżvilupp etiku tal-bliet u l-irħula. Ma nibqgħux naraw ċar kif hi biss l-għaqda esklussiva u indissolubbli bejn raġel u mara li għandha funzjoni soċjali shiħa, għax hi impenn stabbli u minnha jista' johroġ il-frott fl-ulied. Irridu nagħrfu l-firxa wiesgħa ta' qağhdiet ta' familji li jistgħu joffru ċerta

regola ta' hajja, imma l-unjonijiet *de facto* jew bejn persuni tal-istess sess, biex inġibu eżempju, ma nistgħux b'mod semplicitiku naqdbu u nqegħduhom fuq l-istess livell taż-żwieġ. L-ebda rabta temporanja jew magħluqa għat-trasmisjoni tal-ħajja ma tista' tiżguralna futur għas-soċjetà. Imma llum min qed jiehu ħsieb iwiežen lill-miżżewġin, jgħinjom jegħlbu r-riskji li qed jhedduhom, iseħibhom fir-rwol edukattiv tagħhom, ihegġeġ l-istabbiltà tar-rabta konjugali?"



Ritratt: John-Mark Smith from [www.unsplash.com](http://www.unsplash.com)

### Formazzjoni bilancjata u armonjuża

Il-problema hi attwali ħafna. Inkunu irresponsabbli jekk ma naffrontawhiex b'mod ċar u seren.

Mela, ħa nirraġunaw ftit. Jiġifieri, eġja nħaddmu r-raġuni, mhux il-fidi, mhux ir-religjon. U f'dan il-każ b'mod partikulari r-raġuni titkellem ċar: edukazzjoni mingħajr in-nisġa flimkien tal-komponent femminili u l-komponent maskili hi edukazzjoni żbilancjata, li tagħmel ħsara lid-dritt ta' tifel jew tifla għal formazzjoni bilancjata u armonjuża.

Insomma, hi kemm hi brava l-omm, wahidha mhix biżżejjed, u lanqas il-missier!

Kulħadd joffri l-kontribut tiegħu li jagħni l-formazzjoni tat-tifel (jew it-tifla). Naraw



f'izjed dettall:

- Il-missier hu inqas anzjuż mill-omm, inqas nervuż, inqas protettiv.
- Il-missier jilgħab b'mod *maskili*, l-omm b'mod femminili. Generalment l-omm titkellem b'lehen kalm mat-tarbija tagħha, bilqiegħda; tħabbat il-pużati biex iddoqqilha, jew tilgħab noli magħha. Il-missier, mill-banda l-oħra, jaqbd u f'dirgħajh, itellagħlu għajnejh viċin ma'tiegħu, iħares lejh u jiċċajta miegħu, imbagħad jitolqu fl-arja, biex dritt jaqbd u lura bejn dirgħajh jew fuq spallejh u jigri biċ-ċkejken sa jtir bil-ferħ, dejjem bla ma jitolqu minn taħt għajnejh!
- Il-missier jagħti inqas kas tat-tbajja'.
- Il-missier, normalment, jinkwieta inqas għas-saħħa tal-iben. Bil-kontra, hemm ommijiet li mal-ewwel tqahqiha, digà jibdeu jarawh fil-qabar.
- Il-missier għandu xeħta jiġbed lejh iktar mill-omm. Eżempju minn elf. Margherita, bint il-kittieb kbir Beppe Fenoglio (1922-1963), kienet kburiya b'missierha. Kienet tgħid: "*Missieri hu r-raġuni li biha jiena mkabbra. Missieri hu l-eroj tiegħi!*".
- Il-missier hu iżjed skjett, iżjed dirett mill-omm. Din haġa li, b'mod speċjali l-adolxxenti, togħgħobhom.
- Differenza tal-aħħar tal-imġiba 'stil maskili': il-missier iżomm lil ibnu f'dirgħajh b'mod għal kollox tiegħu. Waqt li l-omm trossu magħha, il-missier jaqbd u dritt f'dirgħajh, qisu kien xi biċċa ħobża Naplitana! Din mhix haġa żgħira, jgħidulna l-psikologi: il-ġest għandu sinifikat ċar pedagogiku: waqt li l-omm donnha trid tagħmel lil binha tagħha, il-missier jgħinu jinqata' minnu, jifthu għad-dinja, jimbuttah 'il fuq.

Jekk dak li għidna hu minnu, jekk iċċaħħad tifel milli jinteragixxi maż-żewġ modi kif ikun bniedem, tkun qed tisirqu: tkun qed teħodlu

l-kundizzjonijiet essenzjali biex jinbena fi bniedem suċċess, armonjuż u totali.

Hawn forsi ssib min joġġezzjona: xi provi xjentifiċi jwassluna biex niġġustifikaw dak li għidna b'mod hekk qawwi u deċiż? Din it-tip ta' edukazzjoni għandha storja li għadha qasira wisq biex nistgħu naslu għal konklużjonijiet għal kollox ċerti.

B'dan ma jfissirx li m'għandniex inżommu dejjem quddiem għajnejna l-*Principju tal-prevenzjoni*, li skontu qatt mhu leċitu nilagħbu b'riskju għal haddieħor, fuq kollox meta għandna realtajiet delikati bħal din: il-formazzjoni ta' persuna umana.

## TATNI L-HAJJA DARBTEJN

Lill-omm dejjem sa nsibuha hemm għalina meta jkollna bżonnha. Tgħin, tipproteġi, tisma', tagħti parir u tiehu ħsiebna, kemm fiżikament u kemm moralment. Tagħmel mezz li l-familja tagħha tkunu maħbuba 24 siegħa kuljum, sebat ijiem fil-ġimgħa, 52 ġimgħa fis-sena. Tal-inqas jien hekk niftakarha lil ommi fil-ftit snin prezzjużi li kelli x-xorti li ngatta' magħha. Imma l-ebda kliem ma



Ritratt: Sai De Silva from [www.unsplash.com](http://www.unsplash.com)

jista' jfisser is-sagrificju li għamlet, imqanqla mill-imħabba kbira li kellha għaliha li kont l-iżgħar fost uliedha.

'Kelli dsatax-il sena u kienu se jeħduni f'kamp tal-konċentrament flimkien ma' bosta Lhud oħra. Kienet haġa ċara li konna se mmutu. Habta u sabta ommi resqet quddiem u bidlet postha ma' tiegħi. Anki jekk qed nitkellmu fuq ħamsin sena ilu, ma ninsa qatt l-aħħar kelmiet tagħha u l-ħarsa ta' tislma tagħha: "Għext biżżejjed. Int fadallek x'tgħix għax għadek żgħir wisq", qattli.

Hafna tfal jitwiieldu darba biss. Jien ingħatajt il-hajja darbtejn, mill-istess omm.' - Joseph C. Rosenbaum

A sunset over a beach with birds flying in the sky. The sky is filled with warm orange and yellow hues, and the sun is low on the horizon. The beach is visible in the foreground, and the ocean waves are breaking in the distance. Several birds are seen flying in the sky, silhouetted against the bright light of the setting sun.

*And in the end, it  
in your life that cou  
in your ye*

*- Abraham*

A photograph of a sunset over a body of water. The sky is filled with soft, horizontal clouds in shades of orange, red, and blue. The sun is low on the horizon, creating a bright glow. The water in the foreground is calm, reflecting the colors of the sky. In the distance, there is a dark silhouette of a tree or bush on the horizon.

*It's not the years  
that count. It's the life  
in the years."*

*Lincoln*

## 3 Ways to Simplify Your Life: How to remove stress and finally feel at peace

by Randy Hain

Photo: Zachary Tan from [www.unsplash.com](http://www.unsplash.com)

**Do you ever feel overwhelmed with all of the stress, responsibilities and challenges in your daily life? If I am honest with myself, the times I feel most anxious or stressed are usually caused by my lifelong tendency to overcomplicate things and an inclination towards “busyness”.**

I am grateful for the occasional insights I have into ways to address this problem and as I grow older, I recognize the wisdom of something my father often shared with me in my younger days: *simplify your life*.

Everything about our modern culture involves complexity and unnecessary layers. I long for more opportunities to live in the moment and experience life in “real time” versus the frantic pace I often keep. I want my legacy to be more than “he accomplished more than most”! I don’t pretend to have all the answers, but I would like to share the three-step approach I am working on to achieve greater simplicity, peace and a heightened sense of purpose in my life:

1. Have Clear Priorities
2. Practice Detachment
3. Serve Others

### Step One: Have Clear Priorities

Ever since I experienced a profound conversion to Christ in 2005 and joined the Catholic Church, I have gone from a compartmentalized approach to life unsuccessfully attempting to balance work and family to a life where Christ is first, family is second and work is third on my list of priorities. Additionally, I work hard at keeping Christ at the center of everything I do and the result is a more authentic and integrated approach to life where I am the same person at all times.



Photo: Kelly McClintock [www.unsplash.com](http://www.unsplash.com)

### How does this play out in my life?

**Christ**—He requires all of me and in return, He gives me everything I need. Through my active prayer life, worship at Mass and participating in the Sacramental life of the Church He founded, I serve Christ and make sure He is my top priority. “Lord, help me to simplify my life by learning what you want me to be and becoming that person.” (St. Therese of Lisieux)

**Family**—My vocation as a parent/husband is to help my family get to Heaven. I owe them my time and love and I have a responsibility to pass the Faith on to them. In our home, family dinner is a priority as is the commitment my wife and I share in loving our children enough to challenge them with the truth. We work hard to ensure our children grow up to value the sacrament of marriage by modeling a great marriage at home.

**Work**—I focus on sanctifying my work and pursuing excellence. I must remember that my vocation is not my job/career. My job exists to serve my family... not the other way round. My job provides a living for my family and a way to fulfill my mission, but it cannot be allowed to consume me in an unhealthy way.

Having our priorities straight requires intentionality and commitment. We must plan our time, have lines we won't cross and stick to our principles. Most importantly, we must recognize that we are made for Heaven and not for this world. **We will be judged one day by how we lived, not how fast we lived.** “We must always remind ourselves that we are pilgrims until we arrive at our heavenly homeland, and we must not let our affections delay us in the roadside inns and lands through which we pass, otherwise we will forget our destination and lose interest in our final goal.” (St. Ignatius of Loyola)

### Step Two: Practice Detachment

How do we detach? Does this mean we need to become hermits in a mountainside cabin? Of course not! But, we need to acknowledge that we live in a materialistic and consumer driven world encouraging us to acquire as much stuff as possible, often at the expense of what is truly important. If we can practice real freedom from the blind pursuit of an illusory better life attached to acquiring more material goods we don't need and other negative influences of this world, we will be better prepared to make healthier and more meaningful choices in life. Also, remember that *attaching* ourselves to the right people and activities will further help us *detach* from negative influences.



Photo: Joshua Earle from [www.unsplash.com](http://www.unsplash.com)

### Step Three: Serve Others

A few months ago I was meeting with one of my executive coaching clients when we were about two weeks into our working relationship. She walked into the room, obviously very excited to share something with me. She placed a two-page document on the table between us and declared: “I want to discuss mission statements today!” Obviously these pages represented hers. She then asked me to share my own mission statement before we discussed hers and my client took out her notebook to write

down what she assumed would be a lengthy description of my own mission statement.

"It is only two words, so there is no need to take notes." I said, much to her bewilderment.

"How can that be? I want to hear your mission statement and there is no way it is only two words!"

I smiled at her and said: "If you will let me finish, I will tell you. My mission statement is simple: serve others."

Now she was totally flabbergasted! "I just don't see how that can be your mission statement. Mine is almost two pages!"

"Well, when I was in my 20's, I probably had something that looked like yours. But, as I have grown older, I have embraced simplicity and come to realize that I get everything I need in this life by putting others before myself. By serving the needs of others I make a living and support my family through my coaching, consulting, books and speaking. I am part of a worthwhile mission by helping others achieve their full potential. Most importantly, I serve Christ by serving others. My company is called



Photo: Louis Hansel from [www.unsplash.com](http://www.unsplash.com)

Serviam Partners and Serviam is Latin for 'I Will Serve'. I love what I do and feel very fortunate to be so aligned with my mission."

She was speechless as she took all of this in. We never did review her two-page mission statement, but the next time we met she brought a one-paragraph version instead of the two-page version. This is progress and eventually we will whittle it down to a few words!

I shared this story because knowing *who* you are and *what* you are called to do is a critical component of simplifying your life. When I was in my 20's and 30's, I was focused on climbing the corporate ladder as fast as possible with little understanding of what I would do when I reached the top. As I shared in my third book, 'Something More: The Professionals Pursuit of a Meaningful Life', I walked away from a senior executive role with a billion dollar restaurant company in my early 30's to run a boutique national search firm and in 2013 I launched Serviam Partners which offers executive coaching and management consulting services to companies and senior leaders. These career moves were all intentional and part of my ever-increasing desire to simplify my life and fully tap into my skills and passions in the service of others.

Probably the greatest revelation for me over the years has been the sense of peace and joy I feel which only comes from helping other people. Even though I always seek to know and do God's will in my life, the time I most frequently feel close to achieving this is when I do something in the service of others.

### **How do I serve other people?**

- As busy as I may be, I strive to make quality time for others.

- Treat others as I wish to be treated.
- I try to be a good listener.
- I pray for others.
- I engage in civil discussions with those who disagree with me.
- Being candid is a gift when delivered with professionalism and love. I always try and give this gift to those I encounter.
- I connect others to helpful people and resources in my network.
- I try to give not only of my time, but also my talent and treasure to serve and help those less fortunate than me.
- I always try to add value to my relationships.
- I serve great causes and practice active stewardship with the help of my family and friends.

My giving to others is ultimately a gift right back to me. When I devote myself to helping a person in need, I feel a tremendous sense of fulfillment. I also know in these precious moments that I am serving Christ and living in His will. My hectic schedule can sometimes get in the way and I struggle to do all that I want for others, but I keep trying.

### **Intentionality and Clarity Lead to Simplicity**

Do you ever reflect back on your career? Retrace your steps and reflect on lessons learned? At the beginning of my career I was a follower, then I became a manager and then a leader. Now, I embrace the “influencer” stage of my career. I work through my books, talks, coaching and consulting to influence positive outcomes for the people I encounter in my life. I make mistakes, but I am clear about my goals and my desire to follow a simpler path, serve others and follow Christ. The path to get here had many twists and turns, but I was very intentional along the way.



*Photo: Priscilla Du Prez, from [www.ansplash.com](http://www.ansplash.com)*

I encourage you to change the direction of your life and recognize that the time for embracing a simpler approach to life is now and not when we reach retirement. I have watched with gratitude the example my parents set for me over the years of how to **live simply, act with humility and serve others with love and charity**. My encouragement to you is, simply put, to embrace simplicity. This is a difficult struggle and counter-cultural, but get rid of the excess and retain the necessary. Focus on what is important and have the right priorities. Serve others. Be faithful to the Magisterium and live an authentic Catholic Life. **Place Christ first in all things.**

***Simplify your life.***



by Marlene Cauchi *D.CounsPsy*

## What happens after conflict?

**A number of us are scared of conflict. Whilst this might be due to several reasons, one of the main difficulties, in my experience, is that of not being confident enough that ruptures in the relationship can be safely and adequately repaired. Yet, the ability to repair feelings following an argument is essential to ensure that relationships survive the highs and lows of daily life.**

In particular, this ability helps minimise the development of resentment and contempt, which, according to Gottman, a prominent relationships researcher, is at the core of relationship breakdown.

Several ways could help us become better at reparation following conflict. When discussing issues, it is imperative that we speak about our own experience, as opposed to attributing blame onto the other person. Criticising the other person might lead them to feel attacked, generating an attitude of defensiveness that obviously does not aid clarification and repair.

Another suggestion is to start conversations with a soft and curious tone, rather than adopting a sarcastic or contemptuous approach. Giving labels to the other person is also damaging, as are statements that suggest that the other person is 'always' something or other. For instance, saying to our partner, 'You always get your way', or 'You never consider my feelings', are sure ways of generating

defensiveness in the other person. On the other hand, clearly giving the person the sense that we love them and simply wish to clear the air, would give the message that no weapons are needed for the conversation. This includes laying off such non-verbal communication as eye-rolling and deep sighs.

A trusting relationship is a place where vulnerability is taken care of and nourished. Whenever our partner or spouse discloses something to us, or shares their need or desire for us, it is essential that we do not attempt to gain power over them by using what they said to attack them or belittle them. Safety in a relationship is the key for marriage success, and can easily be damaged if a partner has to fear words being flung back at them during a dispute.

It goes without saying that conversation during a conflict has to be managed well. Should we not be confident enough that we are able to sufficiently manage our emotions so as not act them out, it is then advisable that we take some time out. This would give both partners the time to calm down and collect their thoughts so that then they can have a more meaningful dialogue later on. Bear in mind that hurtful words cannot be taken back, and nor can ultimatums. Ultimately, they reduce the crucial feeling of safety in the relationship, engendering longer-term feelings of bitterness and caution.

This does not mean that we are not







Photo: Everton Vila on www.unsplash.com

assertive when we have been hurt by the other person. However, we can try to respond from a place of love and care, rather than anger and attack. Sometimes, it is necessary that we try and identify the feelings behind the other person's behaviour. For instance, the other person might not have told us about something that happened at work so they do not worry us. Whilst this might not necessarily excuse the action, it certainly gives a different perspective to our assumption that the person is concealing things from us. Such understanding leads to an altered starting point to the conversation. It also facilitates a dialogue whereby both partners' needs can be negotiated, rather than one's needs 'winning' over the other.

In fact, discussions need to be approached with a problem-solving attitude, rather than a competitive one. Avoid trying to prove a point. This distracts us from that which our partner is trying to say to us, and obviously leads us to respond from our own point of view, rather than seeking to understand both our and our partner's reality. It is crucial to listen to our partner's requests and ask for clarification on issues that are unclear. We need to give our partner the benefit of the doubt. Discuss expectations to avoid misunderstandings. Additionally, conversation with our partner needs to be productive, rather than an attempt at shutting them down or criticising them.

Once both partners have calmed down

sufficiently following an argument, it is worth having a brief recovery conversation. At this point, our focus needs to centre on collaboration, listening, building intimacy, and restoring safety and goodwill. At this point, it is crucial that we do not rekindle the dispute. Rather than focusing on weaknesses, we can spend our energy on fostering a deeper connection. It is worth making it a habit to engage in gestures of love and to demonstrate warmth and acceptance. Ideally, we need to look for, and express, gratitude in our words and actions.

Unfortunately, not all conflict can be resolved. However, Gottman suggests that not all unsolvable issues within a relationship are deal breakers. In instances when a dispute cannot be solved, managing feelings is crucial. It is worth learning to express feelings when we are struggling. This includes asking the other person to hold us or to reassure us of their love. With practice, we do become better at repairing feelings following a conflict. We might want to express the fact that, despite feeling angry, we do not want to hurt the other person.

Couples who discuss concerns in a timely and respectful way and adopt a 'we're in this together' mindset have a better chance of creating a happy, long-lasting relationship. They develop resilience, and are likely to not let anger destroy the loving feelings and affection that brought them together in the first place.



## THE MESSAGE OF THE RECTOR MAJOR

DON ÁNGEL FERNÁNDEZ ARTIME

### FOUR BOYS AND A DREAM

A tiny piece of paper written on by a 17-year-old boy,  
and the most moving and precious moment of our history

**Dear friends of Don Bosco's charism and readers of the Salesian Bulletin - the Salesian instrument of communication so dear to Don Bosco himself, its Founder.**

Shortly before I began writing these lines, I had celebrated Holy Mass, together with the General Council of the Salesian Congregation (Salesians of Don Bosco), in the "camerette" in Sacred Heart Basilica. The "camerette" are the room and the chapel, which is adorned with a typical altar of the time, where Don Bosco celebrated his last Mass in Rome, on May 17, 1887. He would die in Turin a few months later, on January 31, 1888.

My thoughts flew for a few moments, not so much to that last Mass celebrated by Don Bosco in that room as to the simple, improbable, and unexpected beginnings - with apparently no greater future - of what is today the Salesian Congregation throughout the world. That beginning took place in another little room - in Valdocco - on 26, January 1854.

I wish to speak of and share with you in this "month of Don Bosco" this "miraculous" fruit of the Holy Spirit.

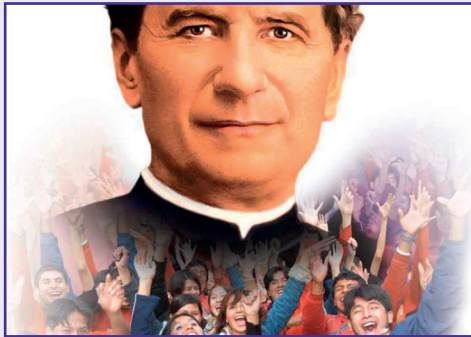
I have in my hands a historical document - a piece of paper that is a mere four inches by two inches - written by a young boy from the

Valdocco Oratory, young Michael Rua. On this tiny piece of paper he wrote the following:

On the evening of January 26, 1854, we gathered in Don Bosco's room: Don Bosco himself, Rocchietti, Artiglia, Cagliero, and Rua; and it was proposed that we engage, with the help of God and of St. Francis de Sales, in an experiment in the practical exercise of charity toward neighbor, to eventually make a promise, and then if it will be deemed possible and opportune, to make a vow of it to the Lord.

From that evening the name Salesians was given to those who chose and would in the future choose to engage in such an exercise.

Of the four, three (Rocchietti, Cagliero, and Rua) became Salesians.



#### From a minuscule seed

It is amazing that these short minutes have reached us. But the truly amazing and prodigious things are the intuition and vision of this great and holy man, Don Bosco, who had a heart full of educational and evangelizing passion for his boys. The Holy Spirit made that first encounter with four of his boys bear so much fruit that the Salesian Family and Congregation today extend to 136 nations of the world, taking care of the boys, girls, teenagers, and young adults - alfof

them our main concern.

From out of nothing, a beautiful tree has grown: A tree that today has thousands of friends and benefactors, thanks to whom we can do so much good; a tree that has thousands and thousands of laity who share the charism of Don Bosco and who work every day in the houses of the whole Salesian Family throughout the world.

Without any triumphalism and always with the invitation to be conscious of our responsibility, I very often remind my brothers and sisters around the world that we are custodians of a great treasure that does not belong to us, for it is a gift of the Holy Spirit to the Church for the sake of children and young adults. But we must guard it and make it fruitful, as in the parable of the talents in the Gospel. This is our great responsibility, since imagining a Church and a world today without the sons and daughters of Don Bosco present among young people would be difficult,



or at least would lack that predilection given to them by the “Father and Teacher of Youth,” as Saint John Paul II named him.

Dear readers and friends, I wanted to share with you this small detail of the beginning of this great reality: that Don Bosco had the “genius” to found his Congregation from his own boys - four boys from among the many who were already in the Valdocco Oratory in that year.

I take the opportunity in the brief lines on this page, which will appear in the Salesian newsletters of the world in many languages, to say to all of you, “Thank you,” in the name of Don Bosco! “Thank you” for your love of Don Bosco’s charism, of his Dream, and of all that was his reason for living: Jesus Christ the Lord, and the young.

May our Holy Founder bless you!  
With great affection,  
Don Angel



# The Road Goes Ever On: My Experience of the Camino de Santiago

By Fr. Robert Falzon sdb

**"The journey is the destination."** Though not an official slogan, it is surely a very appropriate one for anyone doing the Camino de Santiago. Yes, the moment of arrival at Santiago after so many kilometres on foot feels glorious but the real transformation happens during the journey itself.

Since the medieval times, perhaps around the 8th century AD or even earlier, thousands of people have flocked to Santiago, travelling for hundreds of kilometres on foot as pilgrims to the place of St. James the Greater's burial site. Today, the Way of St James - as the Camino de Santiago is also known in English - has not lost its popularity, even though, admittedly not all who embark on the Way are spiritual pilgrims: many do it for cultural reasons, for fitness and sports reasons or for the sheer enjoyment of walking. Two of the routes of the Camino have been listed on the World Heritage List by UNESCO. The Camino, in fact, played a key role in religious and cultural exchange in Europe in the late middle ages: so much so that upon entering the old city of Santiago, the pilgrim (or trekker) comes across



the words "Europe was made on the pilgrim road to Compostela" written with letters engraved in the ground.

My adventure started when I was invited by the vice-parish priest of Marsascalca, Fr. Luke Cutajar, to join their parish initiative to do the Camino de Santiago. It had been around 11 years since I had heard for the first time about the Camino and I had longed to do it since. Various commitments as well as not finding someone to go with, kept me from going. So this invitation presented itself as an irresistible opportunity.

We were a much varied group of 34 people ranging between 15 and 70 years. Most of the people within the group didn't know each other well or at all. Yet despite the large variety of personalities that soon emerged as soon as we started the pilgrimage, a healthy sense of unity could soon be felt.

The route that had been chosen was that known as the French Route. We started walking on this route from Sarria: about 120 km from Santiago. There were moments, especially in the beginning, when we talked a lot and shared experiences, when we got to know each other





better, when we joked, when we listened to each other. Other moments called for silence. Not that it was imposed. Rather one felt drawn by the surrounding nature to delve deeper into its silence. It was that sort of comforting silence that helps in putting pieces together.

Walking alone or with others on a road that is not familiar, nor having the route planned, is somehow strange. Usually when one goes hiking or walking, one would have a plan for a route in mind. The Camino routes however were all planned by other pilgrims, sometimes decades or centuries earlier. All the pilgrim has to guide him are the milestones with the characteristic signs of the Camino: a yellow arrow and a scallop shell. This makes the Camino very much a metaphor of life. In life we often think we're in command, but a little wisdom tells us that in fact we're not. We often journey through life quite blindly, but if we are wise we follow the right signs. What are the signs of life? These could be anything, and varying for each person. They could be experiences, they could be persons, they could be a phrase that we hear, they could be a passage from the Bible. Anyone embarking on the Camino de Santiago shouldn't look at it as a bracket in his or her life, but rather as life.

Personally speaking, one of the things that I cherished during the whole Camino experience was living with the essential. I usually find it hard to travel light. I'm used to always taking with me extra stuff for whatever situation that could crop up. However having to walk an average of 20 km daily, I felt the need to take as few things with

me as possible and my backpack did not exceed 10kg, even though (travelling to and from Spain included) we spent 11 days away from home. This was beneficial for me on a human level. But moreover, as a person with Religious Vows, the Camino was for me a spiritual moment that helped me return to basics.

The Camino is a testimony that the Christian faith is not merely a private matter. The Christian faith brings together people into one community and as such has strong cultural and social dimensions. If the fact that the Son of God became flesh and lived in community was not enough to attest to this social dimension, countless elements throughout the history of the Church have shown that anyone who seeks to live a personal relationship with Christ is somehow pushed to show their love towards their neighbour. As I was walking, I could see this concretely in the hundreds of people I met walking on the same route as our group. A strong sense of fellowship could be felt with these people with whom we had never met before and with whom we had not agreed to meet. The Camino brought us together and there was mutual respect and a friendly disposition towards everyone.

The Camino de Santiago is not a parallel bracket in life, but part of the larger journey and pilgrimage that is life. The Camino is life and the road goes ever on.



# The Music Box

Riflessjonijiet fuq siltiet muzikali mill-Editur



Photo: © Tom Bartram/Getty Images

## A New Day Has Come

Celine Dion

*I was waiting for so long  
For a miracle to come  
Everyone told me to be strong  
Hold on and don't shed a tear  
Through darkness and good times  
I knew I'd make it through  
And the world thought I had it all  
But I was waiting for you  
Hush now  
I see a light in the sky  
Oh it's almost blinding me  
I can't believe I've been touched by an angel  
With love  
Let the rain come down  
And wash away my tears  
Let it fill my soul  
And drown my fears  
Let it shatter the walls  
For a new sun  
A new day has come  
Where it was dark now there's is light  
Where there was pain, now there's joy  
Where there was weakness, I found my  
strength...*

Diska tassew sabiĥa b'lirika li tfisser ħafna minn kantanta li żgur m' għandha bżonn l-ebda introduzzjoni ma' hadd mill-qarejja tagħna għax żgur li lkoll smajna biha u bil-fama mondjali tagħha u tad-diski tagħha.

Nahseb ilkoll nistgħu nassoċċjaw ruĥna mal-kliem tad-diska fejn inkunu forsi għaddejjin minn ċirkustanzi li nkunu ilna ħafna nitolbu dwarhom, jew fejn jgħidulna biex naghmlu l-qalb u nkomplu għaddejjin jew fejn minn barra nidhru li kolloxx sew meta filfatt minn ġewwa nkunu qed inweġġgħu u nbatu fis-skiet... Dan jidher ċar fis-siltiet fejn il-kantanta tgħid, "I was waiting for so long for a miracle to come. Everyone told me to be strong, hold on and don't shed a tear. Through darkness and good times I knew I'd make it through and the world thought I had it all..."

L-importanti f' dan kollu hu li ma nċedux l-armi u nibqgħu nagħtu pass wara pass sakemm fl-aħħar iċ-ċirkustanzi jitbiddlu u l-Mulej jgħinna ndawru l-paġna u nikbru minn dak li kien għaddejja minnu. Hu dejjem hemm għalina u dejjem lest jgħinna sabieħ iġibilna d-dawl fid-dlam ħalli mal-kantanta nkunu nistgħu ngħidu, "Where it was dark now there's is light. Where there was pain, now there's joy. Where there was weakness, I found my strength..."

Jekk Alla huwa magħna min jista' jkun kontra tagħna? Ejjew mela nduru lejH fil-htigijiet kollha tagħna sabieħ Hu li jista' kolloxx, Hu li dejjem irid jagħtina l-aħjar għalina, jagħtina dak li hu ta' ġid fil-ħin u l-waqt li Hu jaf hu ta' siewi għalina. L-għażla bħal dejjem hi f' idejna.

# Memories

Maroon 5



Photo: © Jason Kempni/Getty

*Here's to the ones that we got  
Cheers to the wish you were here,  
but you're not  
'Cause the drinks bring back all the memories  
Of everything we've been through  
Toast to the ones here today  
Toast to the ones that we lost on the way  
'Cause the drinks bring back all the memories  
And the memories bring back,  
memories bring back you*

*There's a time that I remember, when I did not  
know no pain  
When I believed in forever, and everything  
would stay the same  
Now my heart feel like December when  
somebody say your name  
'Cause I can't reach out to call you, but I know I  
will one day, yeah*

*Everybody hurts sometimes  
Everybody hurts someday, aye aye  
But everything gon' be alright  
Go and raise a glass and say, aye*

*Here's to the ones that we got  
Cheers to the wish you were here, but you're not  
'Cause the drinks bring back all the memories  
Of everything we've been through  
Toast to the ones here today*

*Toast to the ones that we lost on the way  
'Cause the drinks bring back all the memories  
And the memories bring back, memories bring  
back you....*

Diska li harġet ftit ġimgħat ilu u li laqtet lil diversi semmiegħa permezz tal-lirika sabiħa tagħha mimljin nostalgija u li magħhom ilkoll nistgħu nassoċċjaw ruħna minħabba xi hadd għażiż għalina li m' għadux magħna.

F' ħin minnhom il-kantant jgħid li jrid jiftakar u japprezza sew dawk il-ħbieb u l-għeżież li għadhom ħajjin u sew dawk li m' għadhomx: "Toast to the ones here today Toast to the ones that we lost on the way." l-kompli jgħid li l-ħsieb dwar l-għeżież tagħna inisslu fina l-memorji tagħhom, memorji sbieħ tassew... "And the memories bring back, memories bring back you" Kemm hu importanti li nitgħallmu ma nieħdu lil hadd forgranted għax għad jiġi żmien meta jisgħobbina jekk nagħmlu hekk. Ejjew napprezzaw lil dawk għeżież għalina issa li għadhom magħna għax wara jkun tard wisq, ejjew lil dawk li nħobbu ngħidulhom u nuruhom li nħobbuhom u li napprezzawhom għax imbagħad ma jkunx hemm iktar ċans biex nagħmlu dan.

# Pope Francis' Top 10 Secrets For Happiness

By Thomas Merton



In an interview published in part in the Argentine weekly "Viva", the Pope listed his Top 10 tips for bringing greater joy to one's life:

**1 "Live and let live."** Everyone should be guided by this principle, he said, which has a similar expression in Rome with the saying, "Move forward and let others do the same."

**2 "Be giving of yourself to others."** People need to be open and generous toward others, he said, because "if you withdraw into yourself, you run the risk of becoming egocentric. And stagnant water becomes putrid."

**3 "Proceed calmly"** in life. The Pope, who used to teach high school literature, used an image from an Argentine novel by Ricardo Güiraldes, in which the protagonist – gaucho Don Segundo Sombra – looks back on how he lived his life.

"He says that in his youth he was a stream full of rocks that he carried with him; as an adult, a rushing river; and in old age, he was still moving, but slowly, like a pool of water," the Pope said. He

said he likes this latter image of a pool of water – to have "the ability to move with kindness and humility, a calmness in life."

**4 "A healthy sense of leisure."** The pleasures of art, literature and playing together with children have been lost, he said.

Consumerism has brought us anxiety and stress, causing people to lose a healthy culture of leisure. Their time is swallowed up and so people can't share it with anyone.





Even though many parents work long hours, they must set aside time to play with their children; work schedules make it “complicated, but you must do it, he said.

Families must also turn off the TV when they sit down to eat because, even though television is useful for keeping up to date with the news, having it on during mealtime doesn't let you communicate with each other, the Pope said.

**5 Sundays should be holidays.** Workers should have Sundays off because Sunday is for family he said.

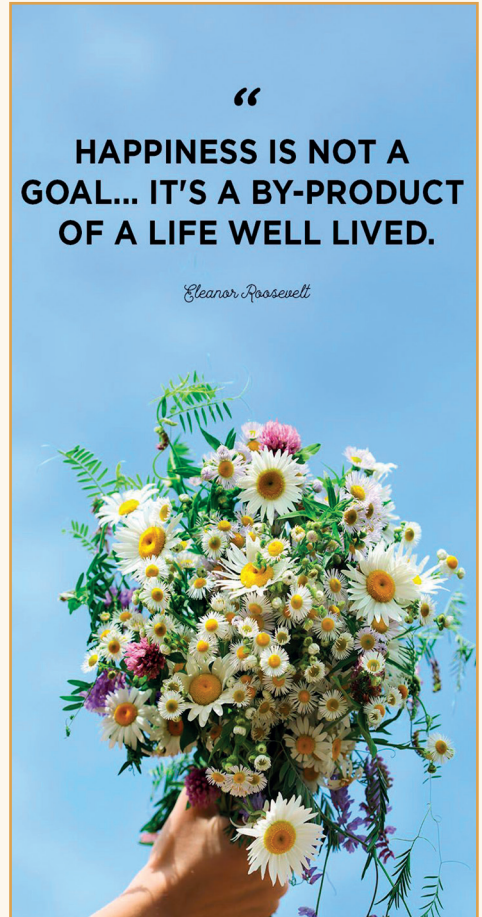
**6 Find innovative ways to create dignified jobs for young people.** We need to be creative with young people. If they have no opportunities they will get into drugs and be more vulnerable to suicide, he said.

It's not enough to give them food, he said. Dignity is given to you when you can bring food home from one's own labour.

**7 Respect and take care of nature.** Environmental degradation is one of the biggest challenges we have, he said. I think a question that we're not asking ourselves is: 'Isn't humanity committing suicide with this indiscriminate and tyrannical use of nature?'

**8 Stop being negative.** Needing to talk badly about others indicates low self-esteem. That means, 'I feel so low that instead of picking myself up I have to cut others down,'" the Pope said. Letting go of negative things quickly is healthy.

**9 Don't proselytize; respect others' beliefs.** We can inspire others through witness so that one grows together in communicating. But



“

**HAPPINESS IS NOT A GOAL... IT'S A BY-PRODUCT OF A LIFE WELL LIVED.**

*Eleanor Roosevelt*

the worst thing of all is religious proselytism, which paralyzes: 'I am talking with you in order to persuade you,' No. Each person dialogues, starting with his and her own identity. The Church grows by attraction, not proselytizing, the Pope said.

**10 Work for peace.** We are living in a time of many wars, he said, and the call for peace must be shouted. Peace sometimes gives the impression of being quiet, but it is never quiet, peace is always proactive and dynamic.

Riflessjonijiet f' Waqthom

# Miss jien inħobbok daqs dawl ghajnejja ghax ġibtni f'posti!



minn Jeanine Balzan Engerer B. Psy (Hons), PGCE

**Naħseb xbajna naqraw artikli fuq kemm għandna bżonn nieqfu u niehdu l-hajja aktar bil-mod.**

Milux waqt li kont qiegħdha break supervision, studenta partikolari qaltli "Miss jien inħobbok daqs dawl ghajnejja ghax ġibtni f'posti!".

Dan il-kumment bellahni mhux biss ghax huwa kumment mill-isbaħ però huwa kumment li qlajtu wara sena perseveranza ma' din l-istudenta! Is-sena l-oħra din l-istudenta ma riditx taf bis-suġġet tiegħi, ippruvajt minn kollox u kien hemm mumentu fejn nistqarr magħkom qtajt qalbi! Madankollu xorta bqajt nagħtiha konsegwenzi meta ma ġabix xogħolha u mbagħad kont nispjegalha r-raġuni wara kull azzjoni. Dan qed ngħidu biex nifhmu li dixxiplina b'mod ħanin hija xorta bżonnjuża ħafna! Regoli li jagħmlu sens jgħibu stabbiltà li hija bżonn bażiku għal kull persuna!

Meta qtajt qalbi li din l-istudenta ser tibda tqiegħed rasha hemm fuq is-suġġett, għidt ha

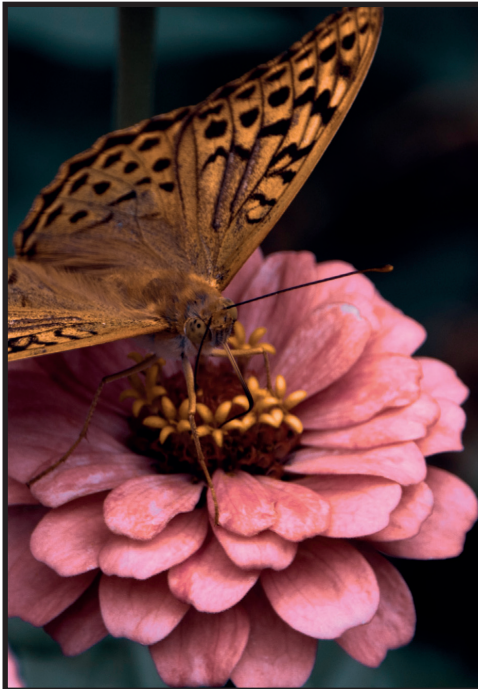
mmur lura għal dik il-ħaġa bażika, u mort lura għall-uman. Bdejt nara kif nibda nsir nafha aħjar, propju użajt il-metodu ta' Don Bosco meta ltaqa' ma'Bertu Garelli, fejn meta nduna li għadu ma jafx ħafna affarġiet, staqsih x'jaf jagħmel u beda minn hemm.

Bdejt inqatta' ħin informali mal-istudenta, mumentu żgħar bħal fil-kuritur, fil-karozza waqt xi outing jew qabel ma tibda lezzjoni. Minn ġewwa bqajt inħobbha għalkemm ma kienx dejjem faċli u naħseb li dak huwa s-sigriet ta' kollox! Li tibqa' thobb lill-persuna anke jekk ma tirċievi xejn lura. Kif dejjem jgħid Fr. Fabio Attard, 'Aħna l-edukaturi nizirgħu fid-dlam' imbagħad tafda li l-ħsad ikun tajjeb!

Hekk ġara wara sena nħossni fid-dlam ma' din it-tifla, kont qed inkun dawl għaliha bla ma naf! U dan mhux mertu tiegħi imma t'Alla, li dejjem juża lilna biex inkunu dawl għal haddiehor! Jien ma

nħossnix xi hadd speċjali imma ndunajt kemm Alla jinqeda b'kulhadd, kemm-il darba nħalluh!





## Testmenti

**Tista' tghinna** fix-xogħol li aħna nagħmlu mat-tfal u maż-żgħażaġh foqra billi tiftakar fina fit-testment tiegħek jew tibgħat donazzjoni.

Huwa **bil-ghajnuna ta' nies bħalek** li x-xogħlijiet li għandna madwar id-dinja jibqgħu jagħtu l-frott.

Il-kontribuzzjonijiet kollha, kemm żgħar u kemm kbar, huma dejjem apprezzati.

*Ibgħat il-kontribuzzjonijiet tiegħek lil:  
Fr. Eric Cachia SDB - Amministratur tal-Provinċja  
St. Patrick's Salesian School, St. John Bosco Street,  
Sliema, SLM 1925 • Tel: 2133 0238*



## Borża ta' Studju

### X'INHĠI BORŻA TA' STUDJU?

Hija somma ta' flus li tghinna biex inhallsu parti mill-formazzjoni ta' żagħżuġh li qed ihejji ruhu biex isir saċerdot Salesjan.

### KEMM TRID TAGHTI BIEX TWAQQAF BORŻA TA' STUDJU?

Kapital ta' €600

### JEHTIEĠ LI BILFORS TAGHTI S-SOMMA F'DAQQA?

Le. Wiehed jista' jagħtiha biċċa biċċa, tant fix-xahar jew tant fis-sena.

### JEHTIEĠ LI BILFORS IS-SOMMA TKUN MOGHTIJA MINN WIEHED BISS?

Le. Jistgħu jiffetmu flimkien iktar minn persuna waħda u kulhadd jagħti sehmu. Iżda min jorogħ waħdu s-somma kollha, ikun fundatur ta' dik il-Borża.

### JISTÀ WIEHED IHALLI L-BORŻA BHALA LEGAT WARA MEWTU?

Jistà. U min jagħmel hekk, jistà jikteb fit-testment: "Inhalli bħala legat lis-Salesjani ta' Don Bosco, is-somma ta' [redacted] għall-formazzjoni ta' żagħżuġh Malti fl-istess Soċjetà."

