

EasterSprit Videos - English and Maltese

Series Z: Presence

Sensiela Z: Preżenza

*The five videos are linked
to the Gospel reading for the
five Sundays of Lent of 2012 (Year B)
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EasterSpirit videos for Lent 2012

Series Z:

Presence

***Upbeat Christian inspiration
for deeper folks...***

**5 brief spiritual Videos
In English or Maltese**

One for each of the Sundays of
Lent 2012

26 Feb, 4 Mar, 11 Mar, 18 Mar, 25 Mar 2012

View them here:

www.EasterSpirit.com

or: <http://www.easterspirit.com/VideosAllSeries.htm>

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from *EasterSpirit*

In consultation with Balzan parish priest, Malta

ENGLISH SCRIPTS

Lent Year B 2012 EasterSpirit video script

Presence

An amazing Presence in ourselves and the world is the key to all our life and work, and to our present and future.

1. Alone, listen!

1st Sunday of Lent

Stop talking, start listening...

The gospel shows clearly that Jesus saw as his main mission this work: to help people see that the Kingdom of God is at hand, is near, available, accessible, present within reach.

The time has come; change your attitudes and your point of view, he used to tell people, "The kingdom of God has come near... believe the good news!" (cf. Mk 1:15). One day he went to "a lonely place" to prepare for his next journey, but the people found him and wanted to keep him there. He objected, "I must preach the good news of the kingdom of God to the other cities also; for I was sent for this purpose." (Luke 4.43)

But has Jesus, in his travels, reached as far as my heart? My job as a Christian is not exactly to work my projects in the fields of the Lord, but rather to surrender myself to become an instrument so that the Kingdom can establish itself in myself and others. For that, I have periodically to go to "a lonely place"

St. Augustine says, "He was within, and we mistakenly sought Him without. It isn't a matter of believing in the Inner Light, it is a

matter of yielding your lives to Him." (EP 105; cf. 19f., 22, 59, 101, 115).

Thomas Kelly clarifies this for us. He was an American Quaker educator at the beginning of the 20th century. In his book *A Testament of Devotion*, he says, "There is an experience of the Eternal breaking into time, which transforms all life into a miracle of faith and action. Unspeakable, profound, and full of glory as an inward experience, it is the root of concern for all creation, the true ground of social endeavour. "

2. Surrender, and Be Transformed into Him

2nd Sunday of Lent

An awesome blossoming...

Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. (Mark 9:2-4) His face and clothes shone with a brilliant white light.

Where did that glorious light come from? It came from the deep Mystery within.

St Paul writes to Timothy, who was the leader of the church in the city of Ephesus, telling him, "Beyond all question, the mystery from which true godliness springs is great." (1 Timothy 3:16)

"The Word became flesh and made his dwelling among us." says the Gospel of John, "We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth." (John 1:14)

Almost equally awesome is the fact that we are partaking of this glory, and the light is shining through us as well!

Commenting on the Transfiguration, Pope John Paul II wrote, "In contemplating Christ's face we become open to receiving the mystery of Trinitarian life, experiencing ever anew the love of the Father and delighting in the joy of the Holy Spirit. Saint Paul's words can then be applied to us: 'Beholding the glory of the Lord, we are being changed into his likeness, from one degree of glory to another; for this comes from the Lord who is the Spirit.'" (2Cor 3:18)

http://www.newadvent.org/library/docs_jp02rd.htm

Let us surrender to the Mystery, then, and open ourselves to it.

3. Holiness Here?

3rd Sunday of Lent

The wonderful temple...

The people wanted a sign of Jesus' authority for clearing the Temple of market activities. "Destroy this temple, and in three days I will raise it up." he replied according to the Gospel of John. The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" "But, says the Gospel, "he spoke of the temple of his body." (John 2:19-21)

If Jesus' body is a temple, a temple of God, what does this have to do with us? St Paul has the answer:

"Do you not know," he says, to the Corinthians, "that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own." (1Corinthians 6:19)

Society does badly need to be transformed. But Saint Francis of Assisi says, "Sanctify yourself and you will sanctify society."

Holiness, sanctification, in a person means a special presence of the divine in him or her. But it's not exactly that *a person achieves* the presence of God, it is rather that *God manages to incarnate* in a person, something God always seems to be trying to do. We have to keep ourselves clean, fresh, and ready for this to happen.

Saint Clare of Assisi says encouragingly, "Go forth in peace, for you have followed the good road. Go forth without fear, for he who created you has made you holy, has always protected you, and loves you as a mother. Blessed be you, my God, for having created me."

St. Augustine does not beat about the bush, and gives us a message full of wonder. "Let us applaud and give thanks that we have become not only Christians but Christ himself. Do you understand, my brothers, the grace that God our head has given us? Be filled with wonder and joy—we have become veritable Christs!

4. Coming into the Light

4th Sunday of Lent

The radiant transformation...

"This is the verdict:," laments the Gospel of John, "Light has come into the world, but people loved darkness instead of light ...But whoever lives by the truth comes into the light..." (John 3:19-21)

The Prophet Micah worked in the Jerusalem countryside around the time of Isaiah; his name means "Who is like unto the Lord?" He was lamenting his own sins, but he knows that

God, as he says, "will bring me out into the light; I will see his righteousness." (Micah 7:9)

St. Augustine has a profound teaching, "He was within, and we mistakenly sought Him without. It isn't a matter of believing in the Inner Light, it is a matter of yielding your lives to Him." (EP 105; cf. 19f., 22, 59, 101, 115).

St. Symeon (called "the New Theologian") was a Byzantine monk and poet of the 10th century. He was made a saint by the Orthodox Church. He taught that people should and could experience God. Listen to his encouragements: "Do not say that it is impossible to receive the Spirit of God. Do not say that it is possible to be made whole without Him. ... Do not say that men cannot perceive the divine light, or that it is impossible in this age! Never is it found to be impossible, my friends. On the contrary, it is entirely possible when one desires it" (Hymn 27, 125-132)

<http://www.christianmystics.com/mysticalquotes.html>

In the Gospel of John, Jesus tells his audience: "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." (John 8:12)

But now, listen to this, from Matthew's Gospel. Jesus says "You are the light of the world". (Matt . 5:14)

Jesus is the light of the world, and *we* are the light of the world! Coming into the light means becoming the light!

Wow!

5. Humility is the gateway

5th Sunday of Lent

Die before you die...

When Jesus says, in all the four Gospels "Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life." (John 12:25; cf Mat:16:25, Luke 9:35, Mark 8:24) he seems to be saying that there is a problem with my ordinary self, that which I always think is what I am. So we really cannot leave it in charge, as the captain of our journey towards God.

Great things are ready for us in the Lord even in this life. But all paths in this journey go through a radical humility, a kind of dying to our ordinary self.

St Paul quickly dispels any notion that our ordinary self is ultimately in charge "You are not your own," he says. 1 Corinthians 6:19

As St Vincent de Paule says, "humility is nothing but truth, and pride is nothing but lying."

"Do you wish to rise?" asks Saint Augustine. "Begin by descending. You plan a tower that will pierce the clouds? Lay first the foundation of humility." "No one reaches the kingdom of Heaven except by humility"

For the Catechism of the Catholic Church (Art 526): "to become a child in relation to God is the condition for entering the kingdom. (Cf. Mt 18:3-4.) For this, we must humble ourselves and become little. Even more: to become 'children of God' we must be 'born from above' or 'born of God'. (Jn 3 7; 1:13; 1:12; cf. Mt 23:12) ...We have been made sharers in the divinity of Christ."

http://www.vatican.va/archive/ENG0015/_P1L.HTM#ZG

The great mystic and teacher St John of the Cross assures us that, "To be taken with love for a soul, God does not look on its greatness, but the greatness of its humility."

However, a mature spiritual humility does not mean a fight full of despair about myself. It is calmness and strength. As St Theresa of Avila explains, "Humility does not disturb or disquiet or agitate, however great it may be; it comes with peace, delight, and calm. "

SCRIPTS BIL-MALTI

Randan Sena B 2012 Script għal videos ta' EasterSpirit

Preżenza

Preżenza tal-għageb fina u fid-dinja hija l-qofol ta' ħajjitna u tal-ħidma tagħna, u tal-preżent u l-gejjieni.

1. Waħdek, Isma' !

1 Hadd tar-Randan

Iskot u isma' ...

Mill-Vanġelu huwa ċar li Ġesù, il-missjoni tiegħu raha hekk: li jgħin lin-nies jaraw li ir-Renju t'Alla huwa hawn, fil-qrib, aċċessibli, jista' jintlaħaq.

Iż-żmien wasal; ibdel l-attitudnijiet u l-punt di vista jew perspettiva tiegħek, kien jgħidilhom, "... s-Saltna ta' Alla waslet; indmu u emmnu" [fil-bxara t-tajba]. Darba waħda, mar "f'post imwarrab" sabiex jithejja għall-vjaġġ li kien imiss, iżda ħafna nies sabuh u ma rieduhx jitleq. Hu ma qabilx magħhom, "Jeħtiegli nxandar l-Evanġelju tas-Saltna ta' Alla lill-ibliet l-oħra wkoll, għax għalhekk kont mibgħut." (Lq 4.43)

Imma Ġesù, fil-vjaġġi tiegħu, wasal sa qalbi? Bħala nistrani, forsi nifhem li xogħoli huwa li naħdem fil-għalqa tal-Mulej, iżda mhux eżatt hekk. Propjament, xogħoli huwa li nċedi lili nnifsi sabiex insir strument, sabiex is-Saltna tista' tinbena fija u f'oħrajn. Biex isir dan fija, jeħtieġ li regolarment immur "f'post imwarrab".

Santu Wistin jgħid, "Kien għewwa fina, u fittixnieħ barra. Mhix kwistjoni jekk nemminx

fid-Dawl Ġewwieni, għax li jenħtieġ huwa li nċedulu ħajjitna."¹

Thomas Kelly jiċċarahlina din. Kien Quaker Amerikan fil-bidu tas-seklu għoxrin. Fil-ktieb tiegħu "A Testament of Devotion" jgħid, "Hemm esperjenza tal-Etern li jfegġ fl-istorja, fiż-żmien, u dan jitransforma l-ħajja kollha f'miraklu ta' fidi u ħidma. Ħaġa li ma taqbadhiex bil-kliem, profonda, u mimlija glorja bħala esperjenza għewwinija, din il-pedament ta' mogħdrija u mpenn lejn il-ħolqien kollu. Din l-esperjenza hija l-baži għenwina ta' kull sforz ta' ħidma soċjali."²

2. Ċedi, u tkun Ittrasformat Fih

2 Hadd tar-Randan

Meta tinfetaħ il-warda...

"Ġesù ħa miegħu lil Pietru u lil Ġakbu u lil Ġwanni, tellagħhom weħidhom fuq muntanja għolja, u tbiddel quddiemhom." (Mk 9:2) wiċċu u lbiesu kienu jiddu b'dawl brillanti.

Minn fejn kien għej, dak id-dawl glorjuż? Kien għej mill-Misteru, fond, għewwieni.

Meta San Pawl kiteb lil Timotju, li kien il-kap tal-knisja fil-belt ta' Efesu, qallu li kbir tassew huwa il-misteru li jqajjem fina qima. (Ara: 1 Tim 3:16)

¹ - St. Augustine says, "He was within, and we mistakenly sought Him without. It isn't a matter of believing in the Inner Light, it is a matter of yielding your lives to Him." (EP 105; cf. 19f., 22, 59, 101, 115).

² - "There is an experience of the Eternal breaking into time, which transforms all life into a miracle of faith and action. Unspeakable, profound, and full of glory as an inward experience, it is the root of concern for all creation, the true ground of social endeavour. "

"U l-Verb sar bniedem u għammar fostna," jgħid il-Vanġelu skont San Ġwann, "u aħna rajna l-glorja tiegħu, il-glorja li għandu mill-Missier bħala Ibnu l-waħdieni, mimli bil-grazzja u l-verità." (Ġw 1:14)

Ħaġ'oħra tal-għaġeb hija li aħna stess nieħdu sehem f'din il-glorja, u d-dawl jiddi anki minn ġo fina stess!

Huwa w jikkummenta dwar it-trasfigurazzjoni, il-papa Ġwanni Pawlu II qal³, meta nimmeditaw fuq il-wiċċ ta' Kristu ninfetħu sabiex nircievu il-misterju tal-ħajja tat-Trinità, ingeddu l-esperjenza tal-imħabba tal-Missier, u nitgħaxxqu f'hena tal-Ispirtu s-Santu. Kliem San Pawl allura jibdeu jgħoddu għalina, meta jgħid: Aħna lkoll, li b'wiċċna mikxuf nerriflettu bħal f'mera l-glorja tal-Mulej, qegħdin ninbidlu fl-istess xbieha minn gloriya għal gloriya skond ma jagħtina l-Mulej, li hu Spirtu.' " (2Kor 3:18)

http://www.newadvent.org/library/docs_jp02rd.htm

Ejjew allura inċedu lilna nfuṣna għall-Misteru, u ninfetħu għalih.

3. Qdusija Hawn?

3 *Ħadd tar-Randan*

It-tempju tal-għaġeb...

Il-nies riedet sinjal m'għand Ġesù tal-awtorita' li kellu sabiex iwarrab is-suq kummerċjali mit-tempju. Ġesù wegħibhom skont il-Vanġelu ta' San Ġwann: 'Hottu dan it-tempju, u fi tlitt ijiem nerga' ntellgħu.' Għalhekk il-Lhud qalulu:

³ - "In contemplating Christ's face we become open to receiving the mystery of Trinitarian life, experiencing ever anew the love of the Father and delighting in the joy of the Holy Spirit. Saint Paul's words can then be applied to us: 'Beholding the glory of the Lord, we are being changed into his likeness, from one degree of glory to another; for this comes from the Lord who is the Spirit.' " (2Cor 3:18) http://www.newadvent.org/library/docs_jp02rd.htm

'Dan it-tempju ħa sitta u erbgħin sena biex inbena, u int se ttellgħu fi tlitt ijiem?' Izda," jkompli jgħid il-Vanġelu, "hu tkellem fuq it-tempju tal-ġisem tiegħu." (Ġw 2.19-21)

Jekk ġisem Ġesù huwa tempju, tempju t'Alla, dan x'għandu x'jaqsam magħna? It-twegħiba insibuha f'San Pawl: "Jew ma tafux," jgħid lill-Korintin, "li ġisimkom hu tempju ta' l-Ispirtu s-Santu, li jinsab jgħammar fikom, li għandkom minn Alla? Ma tafux li intom m'intomx tagħkom infuskom?" (1Kor 6:19)

Huwa veru li hemm bżonn kbir li s-soċjetà tiġi t-trasformata. Izda San Franġisk t'Assisi jgħidilna⁴, "Jekk titqaddes inti, tqaddes lis-soċjetà."

Il-qdusija f'xi persuna tfisser preżenza speċjali ta' Alla fiha. Izda l-fatt ma huwiex eżattament li persuna jirnexxilha tilħaq lil Alla, izda li Alla jirnexxilu jagħmel inkarnazzjoni tiegħu fil-persuna. Din donnha xi ħaġa li Alla dejjem qed jipprova jagħmel. Sabiex ikun jista' jiġri dan, jeħtieġilna nżommu ruħna ndaf, friski, u lesti, ippreparati.

Santa Klara t'Assisi tkegġeg hekk⁵, "Morru fisliem, għax imxejtu mat-triq it-tajba. Morru mingħajr biża', għax hu li ħalaqkom tagħkom il-qdusija, dejjem iproteġikom, u jħobbkom bħal omm. Imbierek Int, Alla tiegħi, talli ħlaqtni."

Santu Wistin ma joqgħodx idur mall-lewża, u jagħtina messagg tal-għaġeb⁶. "Ejjew inċapċpu u niċcelebraw li sirna mhux biss

⁴ - "Sanctify yourself and you will sanctify society."

⁵ - "Go forth in peace, for you have followed the good road. Go forth without fear, for he who created you has made you holy, has always protected you, and loves you as a mother. Blessed be you, my God, for having created me."

⁶ - "Let us applaud and give thanks that we have become not only Christians but Christ himself. Do you understand, my brothers, the grace that God our head has given us? Be filled with wonder and joy—we have become veritable Christs!"

Insara iżda sirna Kristu nnifsu. Tifhmu, ħuti, il-grazzja li tagħna Alla, li huwa rasna? Imtlew bil-għageb u bil-hena — sirna tassew Kristujiet!"

4. Ejja Għad-Dawl

4 *Ħadd tar-Randan*

Il-bidla fid-dija...

"U l-ġudizzju huwa dan," jilmenta il-Vanġelu ta' San Ġwann, "li d-dawl ġie fid-dinja, imma l-bnedmin ħabbew id-dlam aktar mid-dawl, ... Imma min jagħmel is-sewwa jersaq lejn id-dawl..." (Ġw 3:19-21)

Il-profeta Mikea kien jaħdem fil-kampanja ta' biswit Ġerusalem fi żmien il-profeta Isaia; ismu jfisser "Min huwa bħall-Mulej?" Kien qed jisogħbih minn dnuvietu, imma jaf li Alla, kif jgħidilna⁷ "joħroġni għad-dawl ħa nara l-għemejjel sewwa tiegħu." (Mik 7:9)

Santu Wistin għandu tagħlima profunda. Jgħidilna⁸, "Huwa kien ġewwa, u bi żball fittixnieh barra. Mhix kwistjoni ta jekk temminx fid-Dawn Ġewwieni; li jenħtieġ huwa li ncedu ħajjitna lilU."

San Symeon (imsejjah "Symeon the New Theologian") kien patri tas-seklu għaxra, u kien iddikjarat qaddis mill-Knisja Ortodossa. Kien jgħallim li l-bnedmin kapaċi, u għandom, ikollhom esperjenza ta' Alla. Isimgħu kif iħegġigna⁹: "Tgħidux li mhux possibbli li

⁷ - "Because I have sinned against him, I will bear the LORD's wrath, until he pleads my case and upholds my cause. He will bring me out into the light; I will see his righteousness." (Micah 7:9)

⁸ - "He was within, and we mistakenly sought Him without. It isn't a matter of believing in the Inner Light, it is a matter of yielding your lives to Him." (EP 105; cf. 19f., 22, 59, 101, 115).

⁹ - "Do not say that it is impossible to receive the Spirit of God. Do not say that it is possible to be made whole without Him. ... Do not say that men

wieħed jirċievi l-Ispirtu t'Alla . Tgħidux li huwa possibbli li wieħed isir bniedem shih mingħajrU. ... Tgħidux li l-bnedmin ma jistgħux jaraw id-dawl divin, jew li dan mhuwiex possibbli fi żminijietna! Qatt ma huwa impossibbli, ħbieb. Għall-kuntrarju, dan kollu huwa tassew possibbli meta wieħed jixtiequ."

Fil-Vanġelu skond San Ġwann, Ġesù jgħid lis-semmieha tiegħu, "Jiena d-dawl tad-dinja. Min jiġi warajja ma jimxix fid-dlam, iżda jkollu d-dawl tal-ħajja." (Ġw 8:12)

Iżd'issa isma' din, mill Vanġelu skond San Matthew! Ġesù jgħid ukoll, "Intom id-dawl tad-dinja. ". (Matt . 5:14)

Ġesù huwa d-dawl tad-dinja, u *aħna* d-dawl tad-dinja ! Li tiġi għad-Dawl tifisser illi *issir* id-Dawl!

X'ħaġa tassew tal-għageb!

5. Il-Bieb tal-Umltà

5 *Ħadd tar-Randan*

Mut qabel ma tmut...

Meta Ġesù jgħid, fl-4 Vanġeli kollha, "Għax min irid isalva ħajtu, jitlifha, imma min jitlef ħajtu għall-imħabba tiegħi, isibha" (John 12:25; ara: Matt:16:25, Luqa 9:35, Mark 8:24) jidher li qed jgħid li hemm problema bil-ħajja tas-soltu tiegħi, bil-jien tas-soltu tiegħi, dak li s-soltu naħseb li jien jien. Tassew, allura, li mhix ħaġa għaqlija li nħalluh jikkmanda hu,

cannot perceive the divine light, or that it is impossible in this age! Never is it found to be impossible, my friends. On the contrary, it is entirely possible when one desires it" St Symeon the New Theologian, 949–1022 AD. He was a Byzantine Christian monk and poet (Hymn 27, 125-132) <http://www.christianmystics.com/mysticalquotes.html>

dan il-jien tas-soltu, mhix haġa għaqlija li jkun huwa il-kaptan fil-vjaġġ tagħna lejn Alla.

Hejjeġ kbar lesti għalina fil-Mulej, anki f'din id-dinja. Izda f'dan il-vjaġġ. il-mogħdijiet kollha jgħaddu minn post ta' umiltà radikali, speċi ta' mewt tal-jien tas-soltu tiegħi.

San Pawl malajr itajjrilna qwalunkwe fantasija li l-jien tas-soltu tagħna huwa, fl-aħħar mill-aħħar, il-kaptan. Jgħidilna: "Ma tafux li intom m'intomx tagħkom infuskom?" (1 Kor 6:19)

Kif jgħid San Vincens de Paule¹⁰, "l-umiltà m'hijiex hlief il-verità, u l-kburija m'hijiex hlief gideb."

"Trid togħla?" jistaqsi Santu Wistin¹¹. "Ibda billi l-ewwel, tinzel. Għandek pjan għal torri li jinfed is-sħab? Poġġi l-ewwel il-pedament tal-umiltà." "Hadd ma jilhaq is-Saltna t'Alla hlief bl-umiltà."

Il-Katekismu tal-Knisja Kattolika¹² (Art 526) jgħallem hekk: " 'Issir bħat-tfal iż-żgħar' quddiem Alla – dan hu meħtieġ biex tidhol fis-Saltna (ara Mt 18,3-4); għal dan il-għan trid tiċċekken (ara Mt 23,12), issir żgħir; anzi, wisq aktar jeħtieġ 'titwieled mill-ġdid' (Ġw 3,7) 'titwieled minn Alla' (Ġw 1,13) ... sar bniedem bħalna biex jagħtina sehem fin-natura tiegħu ta' Alla."

¹⁰ - "Humility is nothing but truth, and pride is nothing but lying." St Vincent de Paule

¹¹ - "Begin by descending. You plan a tower that will pierce the clouds? Lay first the foundation of humility." "No one reaches the kingdom of Heaven except by humility" - Saint Augustine of Hippo

¹² - "to become a child in relation to God is the condition for entering the kingdom. (Cf. Mt 18:3-4.) For this, we must humble ourselves and become little. Even more: to become 'children of God' we must be 'born from above' or 'born of God'. (Jn 3 7; 1:13; 1:12; cf. Mt 23:12) ...We have been made sharers in the divinity of Christ. - Catechism of the Catholic Church, Art 526 . Il-Katekismu tal-Knisja Kattolika bil-Malti jinsab online: http://www.laikos.org/librerija_sorsi_KKK_contents.htm

San Ġwann tas-Salib, mistiku kbir u duttur tal-Knisja, jgħallimna¹³: "Biex jitgħaxxaq fl-imħabba għal xi ruħ, Alla ma jħarisx lejn il-kobor tagħha, iżda lejn il-kobor tal-umiltà tagħha."

Izda umiltà spiritwali matura ma tfissirx għieda iddisprata miegħi innifsi. Hija forma ta' kalma u qawwa. Kif tfisser Santa Tereza ta' Avila¹⁴, "L-umiltà ma' tiddisturbax, ma tinkwetax, ma tqanqalx; tiġi ma' sliem, għaxxaq, u kalma."

¹³ - "To be taken with love for a soul, God does not look on its greatness, but the greatness of its humility."

¹⁴ - "Humility does not disturb or disquiet or agitate, however great it may be; it comes with peace, delight, and calm. "