

Sensiela **EasterSpirit** Series:

(X) – Journey

(X) – Vjagġ

Scripts: 5 videos suitable for the 5 Sundays of Lent 2011 (Year A)

Skripts – 5 videos tajbin għall-5 Hdud tar-Randan 2011 (Sena A)

Feedback or more information: imagine@maltanet.net

Videos can be viewed online, or downloaded: www.EasterSpirit.com

Or: <http://www.easterspirit.com/Series X Journey.htm>

Kummenti jew aktar informazzjoni: imagine@maltanet.net

Il-videos tista' tarahom online jew tnizzilhom: www.EasterSpirit.com

Jew: <http://www.easterspirit.com/Series X Journey.htm>

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The EasterSpirit videos

Upbeat Christian inspiration for deeper folks...
Ispirazzjoni Nisranija ta' kuragġ għal min iħares fil-fond...

The EasterSpirit website:

The best place to view these videos is the EasterSpirit website, www.EasterSpirit.com , or directly at <http://www.easterspirit.com/VideosAllSeries.htm>

However, they are also available on YouTube:

The YouTube channel:

<http://www.youtube.com/user/TonyImagine>

This channel offers various other series of 4 or 5 videos each. Each series is intended to inspire the Christian to transcend the ordinary self and thus become "vulnerable to God" at a deeper level. These Christian inspiration videos are gentle and contemplative-friendly and full of light. So far each series has been linked to the weeks before Christmas or the weeks before Easter, but they may be enjoyed any other time, too.

New Series | Sensiela Ġdida

(X) - JOURNEY

(X) – VJAĠĠ

Events in Scripture are often pictures of our own spiritual journey.
This Series of 5 videos explores 5 such examples.

for Lent 2011 or any other time / għar-Randan 2011 jew kull zmien ieħor

English: http://www.youtube.com/my_playlists?p=F9745B6C0C342290

Maltese: http://www.youtube.com/my_playlists?p=4B49B5861B689BAD

The annotated transcripts of the videos of this series, in two languages, are provided in the following pages.

Video 1 (13th March 2011)

You taught me wisdom in that secret place (Ps 51:6)¹

You may experience dryness, but don't turn back

The Gospels are always trying to point out how close the divine reality is to us. That is the main message: the Kingdom is at hand, is here, is ready and waiting for you to turn towards it. This is why we are here. This is why the Scriptures were written.

Many events that happen in the Gospel and other Scripture are also events that take place inside us, that is, in human history and especially *in me as an individual person*. When the Book of Genesis says this...

Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. [Gen ...]

...Then the message is clear: the breath of God is my essence as a living being. Turning towards that breath of God in our deepest consciousness is the whole point, and how often do we forget it!

But even when we remember it, what happens when we try to turn towards it? We are “tempted in the wilderness.” Like Jesus in the desert we try to “fast”, from the lower aspects of our human nature, by keeping away from them, and we face the dryness of the desert, the temptation to give up. But no work is more important! It is the breath of God that is calling me from within. Listen to how St Paul puts it:

"...continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act in order to fulfill his good purpose." (Philippians 2: 12–13)

Għallimtni l-għerf, hemm fill-post mistur.

Forsi tħoss in-nixfa, iżda terġax lura

Ilⁱⁱ-Vangelu dejjem jipprova jurina kemm il-ħajja divina hija tassew qrib tagħna. Dak huwa l-messaġġ il-kbir: ir-Renju viċin, qiegħed hawn, lest u jistenniek iddur lejh. Għalhekk qegħdin hawn. Għalhekk inkitbet l-Iskrittura.

Hafna grajjiet li jintwerew fil-Vangelu u fil-bqija tal-Iskrittura huma wkoll grajjiet li jiġru fina, kemm fl-istorja tal-umanità hija w tiżviluppa, u speċjalment fija, jew fik, *bħala persuna individwali*. Meta l-ktieb tal-Ġenesi jgħid dan li ġej:

il-Mulej Alla sawwar il-bniedem mit-trab ta' l-art u nefaħlu fi mnifsejħ nifs il-ħajja, u l-bniedem sar ħlejqa ħajja. -(Gen:2:7)

... allura l-messaġġ huwa ċar: in-nifs ta' Alla huwa is-sugu jew l-essenza tiegħi, jew tiegħek. Li induru lejn dak in-nifs ta' Alla f'dak il-post fil-fond fl-għarfien jew menti jew *consciousness* tagħna - dan huwa il-qofol ta' kollox – u kemm ninsewħ, kemm il-darba ninsewħ!

Imma anki meta niftakru li dan huwa il-qofol, x'jiġri meta nipprovaw induru lejh, dan in-nifs ta' Alla fil-fond tagħna nfusna? Forsi jkollna it-tentazzjoni fid-deżert". Bħal Ġesù fid-deżert nipprovaw "insumu" minn dawl l-aspetti l-aktar baxxi tan-natura tagħna bħala bnedmin, billi nitbegħdu minnhom, u niffaċċjaw in-nixfa tad-deżert, it-tentazzjoni li naqtgħu qalbna. Iżda m'hemm ebda ħidma aktar importanti minn din! Huwa in-nifs ta' Alla stess li jsejjaħli minn ġġewwa. Nisimgħu kif qalielna din San Pawl:

"ħabirku għas-salvazzjoni tagħkom bil-biża' u t-tregħid. Alla hu li jaħdem fikom u jġegħelkom tridu u tħabirku biex tagħmlu dak li jogħġob lilu" Filippini 2:12-13

Video 2 (20th March 2011)

His face shone like the sun (Mat 17:2)

Can we have a transfiguration?

The transfiguration of Jesus is the summit of Jesus' public lifeⁱⁱⁱ. But many events in Scripture are also internal events for each one of us on the spiritual path towards God and our true self^{iv}. So does the Transfiguration point to anything in my life?

Transfiguration is a state where the breath of God and the body of Christ in us^v is no longer a treasure hidden in a field of dry soil. Transfiguration is where the treasure is uncovered, and sparkles with a great light, a light far stronger than the light of my mind or my ordinary self. Have you reached anywhere close to this point in your spiritual journey? Have I?

Jesus kept telling people that on the spiritual journey, faith is the gateway to great things. Faith is not thinking or ideas. Faith is an opening - a trustful opening up, deep inside, solidly in the present moment, to Jesus, to God, to Ultimate Reality. *You are here, you love me; take me!*

Benedictine monk Thomas Merton said: "Faith is a light of such supreme brilliance that it dazzles the mind and darkens all its visions of other realities, but in the end when we become used to the new light, we gain a new view of all reality transfigured and elevated in the light itself."

The Scriptures keep inviting us and reminding us make ourselves ready. But is this journey even on my agenda? Have I even bought a ticket?^{vi} "The biggest human temptation," says Thomas Merton, "is to settle for too little."

Wiċċu sar jiddi bħax-xemx (Mat 17:2)

Aħna, jista' jkollna trasfigurazzjoni?

It-trasfigurazzjoni ta' Ġesù fuq il-Muntanja Tabor kienet il-quċċata tal-ħajja pubblika ta' Ġesù^{vii}.

Iżda ħafna ġrajjet fl-Iskrittura huma wkoll ġrajjet ġewwinija fil-passagg tagħna lejn Alla u lejn il-“jien” ġenwin u fil-fond u spiritwali tiegħi. Allura it-Transfigurazzjoni ta' Ġesù qed turina xi ħaġa dwar il-ħajja tagħna?

It-Transfigurazzjoni hija stat fejn in-nifs ta' Alla u il-ġisem ta' Kristu fina^{viii} ma jibqax teżor moħbi ġo ħamrija niexfa. It-Transfigurazzjoni hija meta it-teżor jinkixef, u jlellex b'dawl kbir, dawl ħafn' ikbar mid-dawl ta' moħħi jew tal-“jien” tiegħi tas-soltu. Inti wasalt ximkien qrib ta' dan il-post fil-vjaġġ tiegħek spiritwali? Jien, wasalt?

Ġesù darba wara l-oħra kien jgħid lin-nies li waqt fil-vjaġġ spiritwali, il-fidi hija x-xatba li tiftaħlek għal ħwejjeg kbar. Il-fidi m'hijiex ħsieb jew ideat. Il-fidi hija *ftuħ*. Il-fidi hija meta *nifetaħ bil-ftuħ ta' wieħed li jafda*. ...meta nifetaħ fil-fond ġewwieni tiegħi, b'saqajja fl-art fil-mument ta' issa, ninfetaħ lejn Ġesù, lejn Alla, lejn ir-Realtà Aħharija. *Inti hawn, tħobbni... ħudni!*

Patri Trappist Benedittin, Thomas Merton, qal, “Il-fidi hija dawl ta' splendor tant qawwi li jgħammex il-moħħ u jdallam il-ħars li bih il-moħħ iħares lejn kwalunkwe realtà oħra. Iżda fl-aħħar meta nidraw id-dawl il-ġdid, niksbu mod ġdid li bih naraw, u naraw ir-realtà kollha trasfigurata u merfugħa fid-dawl innifsu.

L-Iskrittura tibqa' tistedinna u tfakkarna sabiex inlestu lilna nfusna. Imma qiegħed fil-pjan tiegħi, dan il-vjaġġ? Jew l-anqas m'għadni xtrajt biljett?^{ix} “Għall-bnedmin,” jgħid Thomas Merton, “l-akbar tentazzjoni hija li nikkuntentaw ruħna billi ma nimmirawx fil-għoli, nimmiraw fil-baxx wisq.”

Video 3 (27th March 2011)

If you knew the gift of God... (Jn 4:10)

The deep encounter is a gift for those who are thirsty

When Jesus met the woman at the well, did the encounter show us something that happened only then, or is it also something that happens in our own spiritual journey? Jesus told the woman:

“If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.”^x (John 4:10)

I may be sure that if my spiritual journey is sincere then I know, or will know, the gift of God – the seed of universal glory and love inside me and everywhere. And I will ask for a drink: humbly, trustingly, lovingly, ask for a drink. Streams of living water will be ready at my innermost being.^{xi}

And the Spirit of God, who has been seeking me, before I even started on my journey, is revealed as the ocean for my wave, a wave that can no longer think she is by herself. Then, I pray not from separateness, but “in the Spirit” , from unity. For true prayer^{xii} is a movement of the Spirit, of the great ocean itself.

That is when these words of Jesus to the woman at the well will be seen as a prediction for my own spiritual journey:

Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.^{xiii}

So, in my journey, these words will come true. And the Father will find Himself in me.

Kieku kont taf id-don ta' Alla... (Jn 4:10)

Min jiltaqa' fil-fond jaqta' l-għatx

Meta Ġesù iltaqa' mal-mara ħdejn il-bir, din il-laqgħa turina xi ħaġa li grat biss dak iż-żmien, jew hija wkoll xi ħaġa li tigris fil-ħajja spiritwali tagħna? Ġesù lill-mara qalilha :

"Kieku kont taf id-don ta' Alla u min hu dak li qiegħed jgħidlek, 'Agħtini nixrob,' kieku int kont titolbu, u hu kien jagħtik ilma ħaj." ^{xiv} (Ġw 4:10)

Nista' nibqa' moħħi mistrieħ li jekk il-vjaġġ spiritwali tiegħi huwa sincier, allura naf, jew għad insir naf, id-don t'Alla – iż-żerriegħa tà glorja universali un mħabba bla qies fija u f'kollox. U għad nitlob sabiex naqta' l-għatx: waqt li nafda, b'umiltà, b'imħabba, nitlob li ninagħta x'nixrob. Nixxieġhat ta' ilma ħaj ikunu lesti fil fond ġewwieni tiegħi. ^{xv xvi}

U l-Ispirtu t'Alla, li kien qed ifittixni anke qabel ma bdejt il-vjaġġ spiritwali tiegħi, jintagħraf bħala l-oċean, u jien bħala il-mewġa fih, mewġa li m'għadiex tista' taħseb li qegħda weħedha. U mbagħad nitlob mhux minn post ta' qtugħ u separazzjoni iżda nitlob "fl-Ispirtu", mill-post tal-għaqda, tat-twaħhid. Għax il-veru talb huwa moviment tal-Ispirtu, tal-oċean innifsu. ^{xvii}

U hemmhekk jibda' jintagħraf kif kliem Ġesù lill-mara tà ħdejn il-bir kienu tbassira għall-vjaġġ spiritwali tiegħi:

Imma tiġi siegħa, anzi issa hi, meta dawk li tassew jaduraw jibdew jaduraw lill-Missier fl-ispirtu u l-verità. Għax il-Missier ukoll, nies bħal dawn ifittex li jadurawh. (Ġw. 4:23)

U hekk, fil-vjaġġ tiegħi, dawn il-kliem ikunu seħħu. U l-Missier isib lilu nnifsu fija.

Video 4 (3rd April 2011)

He leads me beside quiet waters (Ps. 23)*The opening of faith helps us to see*

Often, scriptural events, besides happening as a historical fact, are also presented to us, if we are open enough to recognise them, as teachings about events that happen in our internal life. So when Jesus uses his own saliva and heals the man who had been born blind (John 9), does this give us any insight about ourselves? Could it be that our inner Christ can sometimes mobilise the divine nature inside us to wake us from the dark blindness and enable us to see? “Seeing” is a kind of waking up from the darkness of sleep, or like light overcoming the darkness when you open a window. Is this Gospel narrative telling me that God within, on God’s own initiative, can help me to break out of the darkness and blindness of my normal limited ego-bound perspective? Listen to how St Paul puts it:

‘Wake up, sleeper,
rise from the dead,
and Christ will shine on you.’ ” (Ephesians 5:8-14)

Let us suppose that this is the deeper meaning of Jesus’ healing of the blind man. What must I do for this to happen in me? Well, what did the blind man do? He didn’t actually do anything except humbly and fervently ask – but he did have *faith*. *Faith* means a kind of inner opening, a trustful opening to a light which does not come from my thoughts or from my ordinary self. My thoughts cannot bring about the change; only God can... some time after I surrender.

Then, when I have let the Lord be my shepherd, in the words of Psalm 23,

“I lack nothing.
...
he leads me beside quiet waters,
he refreshes my soul
my cup overflows.
... goodness and love will follow me
all the days of my life,
and I will dwell in the house of the LORD
forever

Hdejn l-ilma, fejn nistrieħ, jeħodni (Salmi. 23)

Il-ftuħ tal-fidi jgħinna naraw

Grajjet fil-Iskrittura, apparti milli jkunu fatti storiċi, jiġu ipprezentati lilna (jekk inkunu miftuħin biżżejjed biex nindunaw) bħala tagħlim dwar ggrajjet li jseħħu fil-ħajja ġewwinija tagħna. Allura meta Ġesù juża il-bżieq tiegħu stess u jfejjaq lir-ragel li kien għama mit-twelid (Ġw 9), din tgħatina xi tagħlim dwana nfusna?

Jista' jkun li il-Kristu ġewwieni kultant juża in-natura divina fina sabiex iċaqlaqna u jqajjimna mill-irquad mudlam tal-għama, ħalli nibdew naraw? Li "tara" huwa bħallikieku wieħed iqum mid-dlam tal-irquad, jew bħad-dawl li jaħkem id-dlam meta tiftaħ tieqa. Jaqaw, din il-ġrajja tal-Vanġelu qegħda tgħidli li Alla ġewwieni, fuq l-inizjattiva ta' Alla stess, jista' jgħinni naħkem id-dlam għami tal-mod li bih is-soltu nara, il-mod limitat li jara bih il-"jien" tas-soltu jew l-ego tiegħi?

Ismagħha din kif qalha San Pawl:

'għalhekk jingħad:

"Stenbaħ int, li int rieqed,
u qum mill-imwiet,
ħa jiddi fuqek Kristu. (Efesin 5:1)

Ejjew nissoponu li din hija tassew it-tifsira fil-fond tal-okkasjoni meta' Ġesù fejjaq ir-ragel li kien tweled għama. X'għandi bżonn nagħmel sabiex dan jiġri wkoll lili? Heqq, l-għama x'għamel? Fil-fatt ma għamel xejn ħlief li talab għad-dawl b'umilta' u b'hegga – iżda kellu il-fidi.

Il-fidi hija speci ta' ftuħ, il-ftuħ ta' wieħed li jafda, ftuħ lejn dawl li ma jiġix minn ħsibijiet jew mill-"jien" tiegħi tas-soltu. Ħsibijiet ma jistgħux jagħmluha din il-bidla; Alla biss jista'... xi żmien wara li nkun ċedejt.

U mbagħad, meta nkun ħallejt lil-Mulej ikun ir-ragħaj tiegħi, fi kliem is-Salma 23,

"xejn ma jonqosni;
...
ħdejn l-ilma, fejn nistrieħ, jeħodni,
hemm hu jrejjaqni
...u l-kalċi tiegħi tfawwarli..
... Miegħi, iva, jimxu t-tjieba u l-ħniena
il-jiem kollha ta' ħajti,
and I will dwell in the house of the LORD
forever
U ngħammar f'dar il-Mulej sakemm indum ħaj!

Video 5 (10th April 2011)

I will put my Spirit in you and you will live Ezekiel 37:14*Who is making the effort?*

Lazarus found his original life in Christ – so does this mean anything for my own spiritual journey? It seems to be pointing to the need for our own transformation. Through Christ within, we can be resurrected, to find our original divine life, and live only with the breath of God inside us.

To Martha the sister of the Lazarus who died, Jesus said, “Your brother will rise again.” Martha answered, “I know he will rise again in the resurrection at the last day.” But Jesus told her he was not talking about heaven at the end of the world. So he said to her, the voice of the eternal Word, “*I am the resurrection and the life.*” (Jn 11:23, 24) Clement of Alexandria^{xviii}, one of the early Fathers of the Church pointed out “Let no one... think lightly of the Word, lest he be despising himself unawares.” Christ within, *Christ in our very nature*, is our access to life, divine life, *our* divine life. *Heaven*, our name for this state, is eternal, that is it is beyond time but includes time... and it starts now. Dominican priest Meister Eckhart says: “The soul is by nature made for heaven and God is her lawful heritage.”

Pointing to the same inner splendour, the Christian mystic Thomas Traherne^{xix} says, “*This glory and honour wherewith man is crowned ought to affect every person that is grateful, with celestial joy; and so much [more] because it is every man’s proper and sole inheritance*” (*Gloss on Psalm viii*)

The glory within you and I is so divine that Eckhart could say: “The plain truth is that of necessity God is bound to cherish us just as though his Godhood were at stake, as in fact it is.”

The Christian mystic Mechtilde of Magdeburg^{xx} tells us to open up fully towards the possibility of this resurrection in this life: “That prayer has great power which a person makes with all his might. It makes a sour heart sweet, a sad heart merry, a poor heart rich, a foolish heart wise, a timid heart brave, a sick heart well, a blind heart full of sight, a cold heart ardent, It draws down the great God into the little heart, it drives the hungry soul up into the fullness of God, it brings together two lovers, God and the soul in a wondrous place where they speak much of love.”

MALTI

U jiena nqiegħed ruhi fikom, u tergħu tieħdu l-ħajja. Ezekjel 37:14

Min qed jagħmel l-isforz?

Lazzru fi Kristu sab il-ħajja oriġinali tiegħu – allura din tfisser xi ħaġa dwar il-ħajja spiritwali tiegħi? Din il-ġrajja donnha qed tgħidilna bill-bżonn, u bil-wegħda, tat-trasformazzjoni jew bidla totali tagħna. Permezz ta' Kristu ġewwieni, nistgħu inqumu mil-mewt billi nsibu il-ħajja oriġinali tagħna, u ngħixu biss fin-nifs t'Alla fina.

Lil Marta, oħt Lazzru li miet, Ġesù qalilha: "Huk jerga' jqum!" Qaltlu Marta: "Jiena naf li jerga' jqum, fil-qawmien mill-imwiet fl-aħħar jum." (Ġw 11:23, 24) Izda Ġesù qalilha li ma kienx qed jirreferi għall-ġenna ta' l-aħħar zminijiet. Allura qalilha, bil-lehen tal Verb etern, Jien hu l-qawmien u l-ħajja. Klement tal-Ixandra, wieħed mill-missirijet bikrin tal-Knisja, kien jgħid, "*Araw li ħadd ma jwaqqa', fi ħsibijietu, il-Verb, li ma jmurx ikun qed jiddisprezza lulu nnifsu mingħajr ma jkun jaf.*" Kristu ġewwieni, Kristu fin-natura tagħna stess, huwa l-aċċess li għandna għall-ħajja divina, il-ħajja divina tagħna. *Il-Ġenna*, il-kelma li nużaw għall-dan l-istat, hija eterna, jgħidieri hija lil hinn miż-żmien izda tiġbor fiha iż-żmien... u tibda issa. Eckhart, qassis Dumnikan tas-seklu tlettax (c. 1260 – c. 1327), jgħid, "Ir-ruħ hija min-natura tagħha magħmula għall-ġenna, u Alla huwa il-wirt tagħha skond il-ligi."

Donnu qed juri b'subgħih l-istess meravija fin-natura tagħna, il-mistiku nisrani Thomas Traherne^{xxi} jgħid, "Din il-glorja u dan l-unur li bih il-bniedem huwa inkurunat għandu jaffettwa lil kull bniedem li jhossu grat, b'hena u ferħ tas-smewwiet; u dan aktar u aktar għaliex huwa il-wirt propju u ewlieni ta' kull bniedem. (Kumment dwar Psalm 8)^{xxii}

Il-glorja li hija fik, u fija, hija tant divina, li d-Dumnikan Eckhart seta' jgħid, "Il pura verità hija illi Alla ma jstax jagħmel ħlief li jgħożżna bħallikieku in-natura divina ta' Alla stess tiddependi minn dan, bħal ma fil-fatt huwa il-każ."

Il-mistika nisranija Mechtilde ta' Magdeburg^{xxiii} tgħidilna biex ninfetħu kompletament għall-possibilità tal-qawmien, rizurrezzjoni, f'din il-ħajja stess. Qalet, "Dik it-talba li wieħed jagħmel bil-qawwa tiegħu kollha hija effettiva ferm. Din tibdel il-qalb morra f'qalb ħelwa, qalb imnikkta f'qalb ferħana, qalb fqira ssir għanja, qalb bla għaqal timtela' għerf, qalb beżziegħa timtela' qawwa, qalb marida tfiq, qalb għamja ssir tara, qalb bierda timtela' hegga. Talba bħal din tiġbed lil Alla l-isfel għal go dil-qalb zgħira, timbotta l-qalb imġewwħa 'l fuq lejn il-milja t'Alla, iġġib flimkien żewġ maħbubin, Alla u r-ruħ, f'post tal-għageb fejn jithadtu bil-bosta dwar l-imħabba."^{xxiv}

ⁱ - Psalm 51:

...you desired faithfulness even in the womb;
you taught me wisdom in that secret place....
Restore to me the joy of your salvation
and grant me a willing spirit, to sustain me. ...
My sacrifice, O God, is[a] a broken spirit;
a broken and contrite heart
you, God, will not despise.

ⁱⁱ - Psalm 51: (Ma tinsabx fit-traduzzjoni bil-Malti tal-Bibbja)

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ⁱⁱⁱ - The Transfiguration of Christ is the culminating point of His public life, as His Baptism is its starting point, and His Ascension its end. Moreover, this glorious event has been related in detail by St. Matthew (17:1-6), St. Mark (9:1-8), and St. Luke (9:28-36), while St. Peter (2 Peter 1:16-18) and St. John (1:14), two of the privileged witnesses, make allusion to it.

About a week after His sojourn in Cæsarea Philippi, Jesus took with him Peter and James and John and led them to a high mountain apart, where He was transfigured before their ravished eyes. St. Matthew and St. Mark express this phenomenon by the word *metemorphothe*, which the Vulgate renders *transfiguratus est*. The Synoptics explain the true meaning of the word by adding "his face did shine as the sun: and his garments became white as snow," according to the Vulgate, or "as light," according to the Greek text.

B. (1912). Transfiguration. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 6, 2011

^{iv} - so that the body of Christ may be built up ¹³ until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Ephesians 5:13)

^v "I am in you and you are in me." John 14:15-20 reads as follows: 15 "If you love me, keep my commands. 16 And I will ask the Father, and he will give you another advocate to help you and be with you forever — 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be[a] in you. 18 I will not leave you as orphans; I will come to you. 19 Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. 20 On that day you will realize that I am in my Father, and you are in me, and I am in you.

^{vi} - "What can we gain by sailing to the moon if we are not able to cross the abyss that separates us from ourselves? This is the most important of all voyages of discovery, and without it, all the rest are not only useless, but disastrous..." (Thomas Merton)

^{vii} - The Transfiguration of Christ is the culminating point of His public life, as His Baptism is its starting point, and His Ascension its end. Moreover, this glorious event has been related in detail by St. Matthew (17:1-6), St. Mark (9:1-8), and St. Luke (9:28-36), while St. Peter (2 Peter 1:16-18) and St. John (1:14), two of the privileged witnesses, make allusion to it.

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^{viii} “intom fija u jiena fikom.” Ġw 14:15-20: [Ġw:14:15] "Jekk tħobbuni, ħarsu l-kmandamenti tiegħi. [Ġw:14:16] U jiena nitlob lill-Missier, u hu jagħtikom Difensur ieħor biex jibqa' magħkom għal dejjem, [Ġw:14:17] l-Ispirtu tal-verità, li d-dinja ma tistax tirċevih, għax hija la tarah u lanqas tagħrfu. Iżda intom tagħrfuh, għaliex jgħammar magħkom, u huwa fikom. [Ġw:14:18] Ma nħallikomx iltiema. Nerga' niġi għandkom. [Ġw:14:19] Ftit ieħor, u d-dinja ma taranix aktar. Iżda intom għad tarawni, għax jiena ngħix, u intom ukoll għad tgħixu. [Ġw:14:20] F'dak il-jum intom tagħrfu li jiena f'Missieri, u intom fija u jiena fikom.

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^x - The Gospel account of the encounter is in John 4:5-42

The Samaritan woman said to him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” (For Jews do not associate with Samaritans.[a])

Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.”

“Sir,” the woman said, “you have nothing to draw with and the well is deep. Where can you get this living water?”

^{xi} - On the last and greatest day of the festival, Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink. 38 Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.”[a] 39 By this he meant the Spirit, whom those who believed in him were later to receive.

"I will open rivers on the bare heights And springs in the midst of the valleys ; I will make the wilderness a pool of water And the dry land fountains of water. Isaiah 41:18. 'For I will pour out water on the thirsty land And streams on the dry ground ; I will pour out My Spirit on your offspring And My blessing on your descendants ; Isaiah 44:3. "And the LORD will continually guide you, And satisfy your desire in scorched places, And give strength to your bones ; And you will be like a watered garden, And like a spring of water whose waters do not fail. Isiah 58:11. I will pour out My Spirit on all mankind ; Joel 2:28

^{xii} - “the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. Rom 8:26

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^{xv} - Kif tgħid l-Iskrittura, min jemmen fija, minnu joħorġu xmajjar ta' ilma ħaj." (Ġw 7:38)

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^{xvii} - “the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. Rom 8:26

^{xviii} - Titus Flavius Clemens (c.150 - c. 215), known as Clement of Alexandria (to distinguish him from Clement of Rome), was a Christian theologian and the head of the noted Catechetical School of Alexandria. Clement is best remembered as the teacher of Origen. He united Greek philosophical traditions with Christian doctrine and valued gnosis that with communion for all people could be held by common Christians specially chosen by God.[citation needed] vide, e.g., Stromata, VI.106.4f. Though he constantly opposes the concept of gnosis as defined by the Gnostics, he used the term "gnostic" for Christians who had attained the deeper teaching of the Logos.[1] He developed a Christian Platonism.[2] He presented the goal of Christian life as deification, identified both as Platonism's assimilation into God and the biblical imitation of God.[1]

Like Origen, he arose from Alexandria's Catechetical School and was well versed in pagan literature.[2] Origen succeeded Clement as head of the school.[2] Alexandria had a major Christian community in early Christianity, noted for its scholarship and its high-quality copies of Scripture.

Clement is counted as one of the early Church Fathers. He advocated a vegetarian diet and claimed that the apostles Peter, Matthew, and James the Just were vegetarians.[3][4][5] - *Clement of Alexandria*, Wikipedia 2/28/11

^{xix} - Thomas Traherne, MA (1636 or 1637 - ca. 27 September 1674) was an English poet and religious writer. Many consider him a writer of the [sublime](#), and in his writing, he tried to reclaim the lost appreciation for the natural world as well as paying tribute to what he knew of in nature that was more powerful than he was. In this sense, Traherne seems to have anticipated the Romantic movement over one-hundred and thirty years before it ever occurred.^[7] Traherne's work was personally influential on the thought of such notables as Thomas Merton, Dorothy Sayers, Elizabeth Jennings and C. S. Lewis, who called *Centuries of Meditations* "almost the most beautiful book in English." * The world is a mirror of Infinite Beauty, yet no man sees it. It is a Temple of Majesty, yet no man regards it. It is a region of Light and Peace, did not men disquiet it. It is the Paradise of God. It is more to man since he is fallen than it was before. It is the place of Angels and the Gate of Heaven. First Century, Meditation 31

* You are as prone to love, as the sun is to shine. Second Century, Meditation 65

* As nothing is more easy than to think, so nothing is more difficult than to think well. First Century, Meditation 8

* Souls are God's jewels. "First Century, Meditation 15"

* The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I though it had stood from everlasting to everlasting.... And so it was with much ado I was corrupted and made to learn the dirty devices of the world. "Third Century, Meditation 3" [*Thomas Traherne*, Wikipedia, 2.28.2011]

^{xx} - Mechthild (or Mechtild) of Magdeburg (c. 1207 – c. 1282/1294), a Beguine, was a medieval mystic, whose book *Das fließende Licht der Gottheit* (The Flowing Light of Divinity) described her visions of God.

Definite biographical information about Mechthild is scarce; what is known of her life comes largely from scattered hints in her work. She was probably born to a noble Saxon family, and claimed to have had her first vision of the Holy Spirit at the age of twelve.[1]

In 1230 she left her home to become a Beguine (Beguines were Roman Catholic lay religious communities active in the 13th and 14th centuries, living in a loose semi-monastic community but without formal vows.), and live a life of prayer and mortification under the guidance of Dominican friars. Her criticism of church dignitaries and claims to theological insight seem to have aroused some opposition, and around 1270, she joined the Cistercian nunnery at Helfta, who offered her protection and support in the final years of her life, and where she finished writing down the contents of the many divine revelations she claimed to have experienced. The nuns of Helfta were highly educated and important works of mysticism survive from Mechthild's younger contemporaries, St. Mechthild of Hackeborn and St. Gertrude the Great.

While her work was translated into Latin during her lifetime, Mechthild was never canonized by the Roman Catholic Church. Her work was largely forgotten by the 15th century, but was rediscovered in the late 19th century by Pater Gall Morel, who published the first edition. Her work has been increasingly studied, both for its academic interest and as a work of devotional literature. [*Mechthilde of Magdeburg* – Wikipedia, 2.28.2011]

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^{xxii} - Salma 8. Il-kobor ta' Alla u d-dinjità tal-bniedem

Għall-mexxej tal-kor. Fuq "Il-Gitti?". Salm ta' David.

Mulej, Sid tagħna, kemm hu kbir ismek fl-art kollha! Int qegħedt is-sebħ tiegħek 'il fuq mis-smewwiet.

Int, li s-sebħ tiegħek jgħannih fomm it-tfal u t-trabi tal-ħalib; int, li bnejt sur kontra l-għedewwa, biex iġġib fix-xejn l-għadu u 'l min iqum kontrik.

Nħares lejn is-smewwiet, għemil subgħajk, il-qamar u l-kwiekeb li int qegħedt fihom!

X'inhu l-bniedem biex tiftakar fih, bin il-bniedem, biex taħseb fih?

Ftit inqas mill-allat għamiltu, bis-sebħ u l-gmiel żejjintu,

qegħedtu fuq l-għemejjel kollha ta' idejk! Kollox taħt riglejħ qegħedtlu:

in-nagħaġ u l-baqar kollha, sa l-bhejjem tax-xagħri;

l-għasafar ta' l-ajru u l-ħut tal-baħar, dak kollu li jterraq

fil-baħar.

Mulej, Sid tagħna, kemm hu kbir ismek fl-art kollha!

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^{xxiv} - "That prayer has great power which a person makes with all his might. It makes a sour heart sweet, a sad heart merry, a poor heart rich, a foolish heart wise, a timid heart brave, a sick heart well, a blind heart full of

sight, a cold heart ardent, It draws down the great God into the little heart, it drives the hungry soul up into the fullness of God, it brings together two lovers, God and the soul in a wondrous place where they speak much of love.”