

**Kliem tal-videos ta' EasterSpirit:**  
**Sensiela: Trasformazzjoni**  
 - bħalma d-dudu sar farfett...

*Bill-qari mill-Vangelu*

**Werrej**

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## Video 1: It-tentazzjoni mill-“jien”

*Liturgical Context: Year C, Lent, 1<sup>st</sup> Sunday*

### Mill-Vangelu: Luke 4:1-13

**[Lq:4:1]** Ġesù, mimli bl-Ispirtu s-Santu, raġa' lura mill-Ġordan u l-Ispirtu ħadu fid-deżert.**[Lq:4:2]** Hemm għal erbgħin jum Ġesù kien imġarrab mix-Xitan. Matul dawk il-jiem ma kiel xejn; u mbaġħad, meta għaddew dawk il-jiem, ħadu l-ġuħ.**[Lq:4:3]** U x-Xitan qallu: "Jekk inti Bin Alla, għid lil din il-ġebbla ssir ħobż."**[Lq:4:4]** Wieġbu Ġesù: "Hemm miktub li 'l-bniedem mhux bil-hobż biss jgħix.'<sup>[a]</sup>**[Lq:4:5]** Mbaġħad ix-Xitan ħadu fl-għoli u wrieh is-saltniet tad-dinja kollha f'daqqa.**[Lq:4:6]** Qallu x-Xitan: "Nagħtik is-setgħa fuq dawn kollha, bil-glorja tagħhom ukoll għax hija ngħatat lili, u jiena nagħtiha lil min irrid.**[Lq:4:7]** Jekk tinxtehet quddiemni tagħtini qima, kollha tiegħek tkun."**[Lq:4:8]** Ġesù wieġbu u qallu: "Hemm miktub, 'Worship the Lord your God and serve him only.'<sup>[b]</sup> **[Lq:4:9]** Mbaġħad ix-Xitan ħadu Ġerusalem, qiegħdu fuq il-quċċata tat-tempju, u qallu: "Jekk inti Bin Alla, inxtehet minn hawn għal isfel.**[Lq:4:10]** Għax hemm miktub li " 'He will command his angels concerning you to guard you carefully; **[Lq:4:11]** u li they will lift you up in their hands, so that you will not strike your foot against a stone."<sup>[c]</sup> **[Lq:4:12]** Wieġeb Ġesù u qallu: "Jingħad, 'Iggarrabx lill-Mulej Alla tiegħek.'<sup>[d]</sup>**[Lq:4:13]** Mbaġħad ix-Xitan meta temm dan it-tigrib kollu, telaq minn hdejh sa ma wasal il-waqt.

#### The Temptation of Jesus

<sup>1</sup>Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, 2where for forty days he was tempted by the devil.

He ate nothing during those days, and at the end of them he was hungry.

<sup>3</sup>The devil said to him, "If you are the Son of God, tell this stone to become bread."

<sup>4</sup>Jesus answered, "It is written: 'Man does not live on bread alone.'"

<sup>5</sup>The devil led him up to a high place and showed him in an instant all the kingdoms of the world. <sup>6</sup>And he said to him, "I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to. <sup>7</sup>So if you worship me, it will all be yours."

<sup>8</sup>Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'"

<sup>9</sup>The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here. <sup>10</sup>For it is written:

" 'He will command his angels concerning you to guard you carefully;

<sup>11</sup>they will lift you up in their hands, so that you will not strike your foot against a stone.'"

<sup>12</sup>Jesus answered, "It says: 'Do not put the Lord your God to the test.'"

<sup>13</sup>When the devil had finished all this tempting, he left him until an opportune time.

Noti:

[Luke 4:4](#) Deut. 8:3

[Luke 4:8](#) Deut. 6:13

[Luke 4:11](#) Psalm 91:11,12

[Luke 4:12](#) Deut. 6:16

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## Script of the Video

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### IT-TENTAZZJONI MILL-“JIEN”

*Il-jien tas-soltu ma jkunx irid iċedi.*

Bħala bniedem, Ġesù kellu il-“jien” tas-soltu tiegħu, bħal m’għandna aħna lkoll. Fid-deżert kellu t-tentazzjoni li jgħib lil Alla jaqdi x-xewqat ta’ dak il-“jien” tas-soltu. Izda ma waqagħx għat-tentazzjoni. It-twegħiba tiegħu kienet li jgħib il-“jien” tas-soltu jaqdi r-rieda t’Alla, u mhux bil-kontra. Il-“jien” tas-soltu tiegħi ukoll jeħtieġ li jċedi u jżur min-nofs, ħalli Alla jista jaħdem permezza tiegħi.

Kos, għaliex sikwit jiġri li, anki jekk nipprova nilħaq lil Alla permezz tat-talb, jew inservi lil Alla permezz ta’ xogħoli u r-relazzjonijiet tiegħi, il-“jien” tas-soltu tiegħi xorta jibqa’ jrid ikun il-protagonist, l-artist prinċipali fil-film?

U għaliex sikwit jiġri li, anki meta Alla joffri li jurini u jwassalni sa l-art imwegħda ta’ hena u abbondanza, xorta waħda ninsisti li insuq jien – u ħafna drabi nsib ruhi qed insuq fuq xi triq sejra ximkien ieħor?

X’jista’ jsir dwar dan? L-ewwelnett, importanti li nkunu aware, li nindunaw, bil-jien tas-soltu<sup>1</sup> u nkunu kapaċi nagħrfuh u nosservawh.

It-tieninett, jeħtieġ nipprattikaw il-għabra. Dwar din, Romano Giardini, monsinjur kattolku ewropew, kiteb hekk<sup>2</sup>:

Tqanqil u nuqqas ta’ mistrieħ ġewwieni jkeċċina lil hinn mill-post fejn għandna nkunu ... il-post fejn Alla ħaj isejjaħ lill-“jien”, il-post tal-ubbidjenza. F’din il-ħemda esiġenti, il-bniedem jibda jħossu mhux komdu, u jipprova jitaq jiġri l-hinn. Dejjem jaħrab minn dan il-post “hawn!” fejn is-sejħa tasallu ... u jibqa’ fi stat fejn il-ħsieb jitharrek minn fuq haġa għal oħra ...

Il-ġabra tisser li il-persuna li titlob tiġbor lilha nnifisha f’haġa waħda, tiġbed l-attenzjoni tagħha fuq dak li qed tagħmel, tiġbed il-ġewwa kull ħsieb – biċċa xogħol li teħtieġ reqqa kbira – sabiex il-persuna tingħata għat-talb bħala persuna sħiħa (nhux mifruda biċċa ‘l hawn u biċċa ‘l hemm.) Dan huwa l-istat fejn, meta is-sejħa tasallu, jista’ jwieġeb fi kliem Mosè: “Hawn jien.”

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this exacting stillness man begins to feel uncomfortable and tries to run away. Always he flees from the holy here where the call reaches him, and where everything is ‘in its right place.’ It would appear that man, the more firmly he is rooted in the world, the more adrift he becomes from the place which really matters.

“If he wants to pray, he must recall himself from everything and everywhere and become and remain present. . . . This becomes evident in our attempts to pray. Spiritual teachers speak of ‘distraction’ as that state in which man lacks poise and unity, that state in which thoughts flit from object to object, in which feelings are vague and unfocused and the will ineffective. Man in this state is not really a person who speaks or who can be spoken to, but merely an uncoordinated bundle of thoughts, feelings and sensations. Collectedness means that he who prays gathers himself together, directs his attention on to what he is doing, draws in all thought-a painstaking task – so as to dedicate himself to prayer as a unified whole. This is the state in which he may, when the call comes to him, answer in the words of Moses, ‘Here am I.’ . . .

“Therefore anyone able to collect himself to be still and present, overcomes the inner brooding and heaviness. He lifts himself up and makes himself light, free and clear. He awakens the inner attention so that it may focus itself on its object. He clears the inner eye so that it may see true. He calls upon the inner preparedness so that contact becomes possible.” – Quoted in Christian Teachings on the Practice of Prayer – from the early church to the present. Lorraine Kisly, ed New Seeds, Boston & London 2002; p 141

<sup>1</sup> Li *tinduna* u *tosserva* hawn ma jfissirx li *tahseb*. Malli jiġi l-ħsieb, x’aktarx ikun ġie ukoll il-jien tas-soltu u għalhekk dan jerġa jkun dak li qed iħares, mhux dak li jiġi osservat.

<sup>2</sup> ROMANO GUARDINI (1885-1968) Italian-born German Roman Catholic monsignor and professor of Christian philosophy wrote: “Inner unrest drives us away from the place where we should be . . . the place where things really matter, where one must hold one’s ground; the place where the Living God calls to the self – the place of obedience. In

## Video 2: My Own Transformation?

*Liturgical Context: Year C, Lent, 2<sup>nd</sup> Sunday*

### Mill-Vangelu: Luke 9:28-36

#### The Transfiguration

<sup>28</sup>About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. <sup>29</sup>As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. <sup>30</sup>Two men, Moses and Elijah, <sup>31</sup>appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfilment at Jerusalem. <sup>32</sup>Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. <sup>33</sup>As the men were leaving Jesus, Peter said to him, "Master, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah." (He did not know what he was saying.)

<sup>34</sup>While he was speaking, a cloud appeared and enveloped them, and they were afraid as they entered the cloud. <sup>35</sup>A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him." <sup>36</sup>When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves, and told no one at that time what they had seen.

### Script of the Video

#### TRANSFORMAZZJONI TIEGHI STESS?

*(Bidla fid-Dawl tista' tibda' sseħħ f'din id-dinja.)*

Il-Vangelu ta' San Luqa jgħid hekk dwar it-Trasfigurazzjoni ta' Ġesù: (Lq:9:32) Pietru u sħabu kienu

mejtin bin-nghas, imma [meta saru]<sup>3</sup> mqajjmin sewwa, ... raw il-glorja tiegħu"

Jekk naħsbu li it-Trasfigurazzjoni ta' Ġesù ftit li xej' għandha x'taqsam magħna, jista' jkun li aħna wkoll għadna reqdin. Izda meta nqumu, meta nsiru għal kollox ħajjin f'Ġesù, xi parti mill-glorja tiegħu tifforma ġewwa fina. Ejja nisimgħu kif Fr. Bede Griffiths, patri Benedittin kontemplattiv – li miet fl-Indja fl-1993 – jispjega t-transformazzjoni tagħna fi Kristu.

"Il-ġisem tal-bniedem, b'kuntatt ma' dan il-ġisem ta' Kristu, li m'għadux limitat bl-ispazju u bill-ħin, għandu fih iż-zerriegħa tal-ħajja divina. Kif jgħid San Pawl, [Rum:8:23] u mhux hu biss, imma wkoll aħna li għandna l-ewwel frott ta' l-Ispirtu, aħna wkoll nitniehdu fina nfunna waqt li nistennew l-adozzjoni ta' wlied, il-fidwa ta' ġisimna.'

U dan it-'tnehid' huwa parti mill-isfurzar bi tbaġħtija tan-natura kollha qed tistenna sabiex tinħeles ' [Rum:8:21] bit-tama li l-ħlejjaq huma wkoll għad ikunu meħlusa mill-jasar tat-taħsir u jiksbu l-ħelsien [fil-glorja]<sup>4</sup> ta' wlied Alla.

<sup>3</sup> Baqgħu imqajjmin, jew qamu? Traduzzjoni waħda bil-Malti (<http://www.tarxienparish.org/il-bibbja.htm>) tgħid hekk: [Lq:9:32] Pietru u sħabu kienu mejtin bin-nghas, imma baqgħu mqajjmin sewwa, u raw il-glorja tiegħu u ż-żewġt irġiel li kienu miegħu. Izda f'bosta traduzzjonijiet bl-Ingliż, jidher li mhux "baqgħu mqajjmin" izda li qamu. Ara p. eż.: <http://bible.cc/luke/9-32.htm> Douay-Rheims Bible --- But Peter and they that were with him were heavy with sleep. And waking, they saw his glory, and the two men that stood with him. *New International Version* (©1984) --- Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. *New Living Translation* (©2007) --- Peter and the others had fallen asleep. When they woke up, they saw Jesus' glory and the two men standing with him.

<sup>4</sup> Bil-Malti minn <http://www.tarxienparish.org/il-bibbja.htm> - [Rum:8:21] bit-tama li l-ħlejjaq huma wkoll għad ikunu meħlusa mill-jasar tat-taħsir u jiksbu l-ħelsien tal-glorja ta' wlied Alla. Min-New International Version: Rom 8:21 [in hope] that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. Min-New American Standard Bible (©1995): that the creation itself also will be set free from its

“Din hija il-ġrajja drammatika kożmika, tal-univers kollu – din it-trasformazzjoni tan-natura, tal-materja u tal-ġisem, sabiex isiru il-forma ta’ barra tal-Ispirtu divin, il-ġisem tal-Mulej tagħna. U din it-trasformazzjoni qed isseħħ fil-ġisem tagħna stess. F’kull bniedem, il-materja qed tiġi mibdula kull jum u kull mument fi Spiritu [anki meta jinholqu ħsibijietna]

“Izda għalina - għall kważi kulhadd – dan il-proċess jibqa’ mhux komplut. Il-materja qatt ma’ tiġi assimilata, inkorporata, *kompletament* mill-Ispirtu, u mall-mewt dak li ma jkunx sar spirtu jintradd lura lejn id-dinja [materjali].

“Imma fil-ġisem ta’ Kristu nistgħu naraw it-trasformazzjoni tal-materja mill-Ispirtu qegħda sseħħ, li huwa d-destin tagħna lkoll fil-milja taż-żminijiet.”

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## Video 3 -- How Much Time Left?

*Liturgical Context: Year C, Lent, 3<sup>rd</sup> Sunday*

### Mill-Vangġelu: San Luqa 13:1-9

[Lq:13:1] Dak il-hin stess ġew xi wħud u qalulu b'dawk il-Galilin li Pilatu kien ħallat demmhom mad-demm tal-vittmi tas-sagrificċji tagħhom.[Lq:13:2] U Ġesù qabad u qalilhom: "Taħsbu intom li dawn il-Galilin kienu iżjed midinbin mill-Galilin l-oħra biex sofrew dan kollu?[Lq:13:3] Le, ngħidilkom; imma jekk ma tindmux, ilkoll tintilfu bħalhom.[Lq:13:4] Jew dawk it-tmintax-il ruħ li fuqhom waqa' t-torri ta' Silwam u qatilhomm, taħsbu intom li kienu iżjed ħatja min-nies l-oħra ta' Ġerusalem! [Lq:13:5] Le, ngħidilkom; imma jekk ma tindmux, ilkoll tintilfu xorta waħda."

Is-siġra tat-tin bla frott

[Lq:13:6] U qalilhom din il-parabbola: "Wieħed kellu siġra tat-tin imħawwla fl-għalqa. Mar ifittex il-frott fiha, u ma sabx.[Lq:13:7] Għalhekk qal lil dak li kien jaħdimlu l-għalqa, 'Ara, ili tliet snin niġi nfittex il-frott f'din is-siġra tat-tin, u qatt ma sibtilha. Mela aqlagħha, għax għalfejn se tibqa' tkidd l-art?[Lq:13:8] Izda dak wieġbu, 'Inti ħalliha, sinjur, għal din is-sena, sa ma nagħżqilha madwarha u nagħtiha d-demel.[Lq:13:9] Id-dieħla għandha mnejn tagħmel il-frott; jekk le, aqlagħha.'?"

### Script of the Video

KEMM FADALLI HIN?

*Għandek vjaġġ sabiħ x'tagħmel. Thallihx tard wisq!*

Dawk li fuqhom waqa' it-torri ta' Sloam mietu għal għarrieda, u f'daqqa waħda ma kellhomx aktar ħin sabiex iħallu xi ħaġa sabiħa u produttiva tigri f'ħajjithom. Is-siġra tat-tin fil-parabbola ta' Ġesù għal fitt ma għarrieda l-istess, għax kienu sa jaqtgħuha. Izda il-gardinar ħanin taha sena oħra, "żmien fuq ir-riħ" (kif jgħid il-Malti) sabiex jgħinha timtela' bis-sugu tal-ħajja u tibda tagħti l-frott. In-nies li kienu ħdejn it-torri ma mietux minħabba dnu biethom, Ġesù qal, izda x'ħasra jekk ma kellhomx ħin jindmu!

L-indiema fil-Vangġelu hija l-kelma bil-grieg "meta-noia," li donnha tfisser li wieħed jaqleb (jew jikkonverti) mill-mod kif jaħseb il-moħħ tal-"jien" tas-soltu għal mod usa', menti usa', qalb usa' fejn id-dawl ta' Alla, ir-rieda t'Alla tidli minn go fija.

"Ikun dak li trid inti kif fis-sema hekk ukoll fl-art" – Santa Katerina ta' Ġenoa semgħet lil Alla jgħidilha biex tagħmel pawża twila mhux ħażin kull meta titlob b'dawn il-kliem – tkun qed titlob għat-twertiq l-aktar perfett possibbli tar-rieda tiegħU permezz ta' ħajitha u ta' ħaddieħor. San Franġisk de Sales<sup>5</sup> jissuggerixxi li aħna wkoll nagħmlu pawża bħal din.

Fl-indiema jew *meta-noia*, jien inċedi il-jien tas-soltu, li

<sup>5</sup> St Francis de Sales (1567 – 1622). Bishop of Geneva, Doctor of the Church. His advice is reproduced in Christian Teachings on the Practice of Prayer – from the early church to the present. Lorraine Kisly, ed New Seeds, Boston & London 2002; p 223

jiċkien u jsir trasparenti sabiex jgħaddi minnu, sabiex iħalli ir-rieda t'Alla tużah. B'dan il-mod, ħajti ssir tip ta' ħajja ġdida, produttiva bħal siġra tat-tin mimlija frott.

Bħall-ġardinar ħanin, Ġesù jgħin. Izda għandi biżżejjed ħin għal din it-trasformazzjoni, din il-bidla? In-nies ta' dak it-torri f'daqqa waħda ma baqagħlomx għajr f'it sekondi. Lis-siġra tat-tin tawha sena. Jien, kemm għad fadalli? Tgħid, għandi sena? Għandi xahar?

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## Video 4 -- Test zghir ghalija?

*Liturgical Context: Year C, Lent, 4<sup>th</sup> Sunday*

### Mill-Vangelu: San Luqa 15:1-3, 11b-32

Il-Parabbola tal-iben il-hali

[Lq:15:1] Il-pubblikani u l-midinbin kienu jersqu bi hgarhom biex jisimgħuh.[Lq:15:2] U kemm il-Farizej u kemm il-kittieba kienu jgemgmu u jghidu: "Nies midinba jilqa' għandu dan u jiekol magħhom?"[Lq:15:3] U Ġesù qabad u qalilhom din il-parabbola:

[Lq:15:11] Qalilhom ukoll: "Kien hemm raġel li kellu żewġ ulied.[Lq:15:12] Iż-żghir qal lil missieru, 'Missier, aġtini s-sehem li jmiss lili mill-ġid.' U dak qassmilhom il-ġid.[Lq:15:13] Ma kinux għaddew wisq granet, meta ż-żghir sarr kollox u telaq minn beltu lejn pajjiż imbiegħed, u hemmhekk berbaq ġidu kollu f'ħajja mtajjra.

[Lq:15:14] Meta hela kull ma kellu, fuq dak il-pajjiż waqa' guħ kbir, u beda jhoss ruħu fil-bżonn.[Lq:15:15] U mar daħal ma' wiehed minn dak il-pajjiż, li baġtu fir-raba' tiegħu jirgħa l-ħniezer.[Lq:15:16] Kien jixtieq kieku jimla żaqqu mqar bil-harrub li kienu jieklu l-ħniezer, imma hadd ma kien jagħtih.[Lq:15:17] Mbagħad daħal fih innifsu u qal, 'Kemmm lavranti ma' missieri għandhom ħobż bix-xaba', u jien qiegħed hawn immut bil-guħ![Lq:15:18] Ħa nqum u mmur għand missieri, u ngħidlu, 'Missier, dnibt kontra s-sema u kontra tiegħek;[Lq:15:19] ma jisthoqqlix iżjed nissejjah ibnek; zommni b'wiehed mil-lavranti tiegħek.'

[Lq:15:20] Qam, u telaq għal għand missieru. Izda kif kien għadu fil-bogħod missieru lemħu u thassru, u b'ġirja wahda mar inxtehet fuq għonqu u biesu.[Lq:15:21] 'Missier,' qallu ibnu, 'dnibt kontra

s-sema u kontra tiegħek; ma jisthoqqlix iżjed nissejjah ibnek.'[Lq:15:22] Izda l-missier qal lill-qaddejja tiegħu, 'Isaw! Ġibulu l-isbaħ libsa u xidduhielu, libbsulu ċ-ċurkett f'sebgħu u s-sandli friglejh![Lq:15:23] Ġibu l-għoġol l-imsemmen u oqtluh, ħa nieklu u nagħmlu festa,[Lq:15:24] għax dan ibni kien mejjet u raġa' qam, kien mitluf u nstab!' U għamlu festa.

[Lq:15:25] "Mela ibnu l-kbir kien fl-għalqa. Huwa u rieġa' lura, kif wasal qrib id-dar sama' daqq u zfin.[Lq:15:26] Sejjah wiehed mill-qaddejja u staqsieh dak x'kien.[Lq:15:27] 'Hawn ħuk,' qallu dak, 'u missierek qatillu l-għoġol l-imsemmen, għax raġa' kisbu qawwi u sħiħ.'

[Lq:15:28] Hu inkorla, u ma riedx jidhol ġewwa, iżda missieru ħareġ jitolbu jidhol.[Lq:15:29] 'Ara,' qal lil missieru, 'ili dawn is-snin kollha naqdik, kelmtek ma ksirthielek qatt, u kieku qatt tajtni gidi lili biex nagħmel ikla u nifrah ma' ħbiebi![Lq:15:30] Mbagħad jiġi dan ibnek, li belagħlek ġidek man-nisa żienja, u lilu toqtollu l-għoġol l-imsemmen!'[Lq:15:31] 'Ibni,' qallu missieru, 'inti dejjem miegħi, u kull ma hu tiegħi huwa tiegħek.[Lq:15:32] Imma kien meħtieġ li nagħmlu festa u nifirħu, għax dan ħuk kien mejjet u raġa' qam, kien mitluf u nstab.'?"

Nota:

Luke 15:21 Some early manuscripts son. Make me like one of your hired men.

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## Script of the Video

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### TEST ŻĠHIR GĦALIJA?

*Tgħid, l-iben il-kbir Ġesù poġġieh fl-istorja bħala test?*

Il-parabbola tal-iben il-ħali sikwit naħsbu li hija dwar l-iben iż-żgħir, li mar lura d-dar, intlaqa' b'imħabba, inħafer, u saħansitra għamlulu "party" kbir. Iżda f'din il-parabbola Ġesù donnu wkoll qed iħaddem speci ta' test għas-semmiegħa tiegħu, u forsi għalik u għalija wkoll. Is-semmiegħa kienu il-Fariżej u l-għalliema tal-Liġi li, b'mod mgħaddab, kienu kienu qed igemgmu dwar Ġesù: "*Nies midinba jilqa' għandu dan u jiekol magħhom?*" [Lq:15:2]

L-iben il-kbir fl-istorja, dak li baqa' d-dar jagħmel id-dover tiegħu, ħa' għalih u irrabja minħabba il-party kbir u lussuż li missieru kien tella' sabiex jiċcelebra il-miġġja lura ta' ħuh iż-żgħir, ħali u abbużiv. L-iben il-kbir inkorla u tgħaddab allavolja kien jaf li "kull ma kellu missieru kien tiegħu ukoll."

Fl-aħħar, mar il-party? Ġesù ma jgħidilniex – min jaf, forsi apposta, bħala test ma qalinniex, sabiex kull wieħed u waħda mis-semmiegħa tiegħu jiddiciedu f'qalbhom x'kienu jagħmlu li kieku kienu l-iben il-kbir.

Inti kont tmur il-party u tiċcelebra u tiegħu gost? Jien, kieku kont immur? Forsi kont niegħu għalija u nirrabja sew. F'dak il-kaz, għadni skjav tal-jien tas-soltu u tat-tendenzi tas-soltu tiegħu; rabja, għira, viżjoni dejqa tad-dinja, u dejjem moħħni fl-interessi tiegħi.

F'dak il-kaz, it-test fallejtu, għax din l-istorja żgħira ta' Ġesù urietni li il-vjaġġ ta' bidla spiritwali tiegħi għadu imblokkat. Il-vjaġġ ta' bidla huwa dak li Ġesù dejjem jipprova jipperswadina biex nagħmluh: li ninduna u mbagħad inċedi il-"jien" tas-soltu bit-tendenzi u l-ħsieb u l-emozzjonijiet tiegħu, li nafda f'Alla, li nippermetti lil Alla li jgħix għewwa fija; li ma nkunx persuna li niġġudika ("Tiġġudikax u ma tkunx iġġudikat" – San Luqa 6:37), li ma niġġerrix 'l hawn u 'l hinn b'riga biex noqgħod nara kemm imiss lili u kemm imiss lill ħaddieħor; li niċcelebra l-abbondanza glorjuża tar-Renju t'Alla.

Din l-abbondanza kienet il-lezzjoni ta' parabbola oħra ta' Ġesù, dik dwar sid l-għelieqi li ta' l-istess ammont tajjeb ta' flus lil-ħaddiema li ġew, anki lil dawk li ħadmu zmien qasir ħafna. Jekk jien inkun għaddejtu t-test żgħir li qed jgħamlilna Ġesù, allura nkun digà naf li din l-abbondanza *hija tiegħi*, f'dak il-livell fil-fond fejn Alla digà miegħi u qed iħares minn go għajnejja. Jekk it-test infallih, allur mhux jien hu il-bniedem li jeħtiegli nintefa' f'riġlejn il Missier ħanin?

## Video 5 Option A -- Induna, Inheles

### Liturgical Context: Year C, Lent, 5<sup>th</sup> Sunday according to the Roman Catholic Lectionary

(see Video 5 Option B for the reading according to the Revised Common Lectionary, as used by Roman Catholics and other Christians in North America; this uses John 12:1-8 for this Sunday)

### Mill-Vangelu: John 8:1-11

<sup>1</sup>But Jesus went to the Mount of Olives. <sup>2</sup>At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. <sup>3</sup>The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group <sup>4</sup>and said to Jesus, "Teacher, this woman was caught in the act of adultery. <sup>5</sup>In the Law Moses commanded us to stone such women. Now what do you say?" <sup>6</sup>They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. <sup>7</sup>When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." <sup>8</sup>Again he stooped down and wrote on the ground.

<sup>9</sup>At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. <sup>10</sup>Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"

<sup>11</sup>"No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

### Script of the Video

#### INDUNA, INHELES

*Uħud mill-ġibdiet tal-jien tas-soltu u kif nista ninheles minnhom sabiex noqrob lejn l-Ispirtu.*

Il-ġrajja fil-Vangelu tal-mara li inqabdet fl-adulterju, x'għandha x'taqsam mar-Renju t'Alla?

Fil-jien tas-soltu tagħna, hemm xi elementi tajbin u sbieħ, u oħrajn m'humieħ. Iżda it-triq lejn ir-Renju twassal lilhinn mil-jien tas-soltu tagħna u tasal sal-Ispirtu t'Alla fina. Ejja nħarsu lejn uħud minn dawk it-tendenzi li hemm fil-jien tas-soltu tagħna li huma rilevanti għall-ġrajja tal-Vangelu:

- Mrar u hruxa;
- Stmerrija ta' ħaddieħor (speċjalment dawk li naħseb li ma jixbħunix)
- Xewqa għal rebħ trijumfali u vendikattiv
- Attitudni ostili;
- Xewqa li inpatti;
- Aggressjoni;
- Għira (p.ez. għall-pjaċiri ta' ħaddieħor, anki pjaċiri mhux tajbin)

Dawn il-fatturi koroh kollha fil-jien tas-soltu tagħna iwassluna biex nieħdu sodisfazzjon meta niġġudikaw jew nikkundannaw jew nikkastigaw lil xi ħadd. Aħa! Iżda fil-jien tas-soltu tagħna hemm ukoll it-tendenza tal-vanità jew kburija bija nnifsi, hemm ukoll il-bżonn li jien dejjem ikolli raġun. Allura, minħabba f'hekk, inkun irrid *naħbi* minni nnifsi it-tendenzi koroh ta' ġo fija billi ninsa' d-difetti tiegħi, u billi nuża' skuża li tidher tas-sewwa, anki xi skuża morali, biex niġġustifika l-attitudni tiegħi: "Irridu l-ġustizzja, hekk għandu jkun skond il-liġi... Ħaġġruha!"

Ipokrizija bħal din hija katnazz ieħor li jaqfilna ġewwa il-"jien" tagħna tas-soltu, maqtuġħ waħdu – dan għaliex l-

ipokrizija tagħmina biex aħna stess ma narawx x'qed jgħri għewwa dak il-“jien”.

Jekk nibqgħu għomja u ma nieħdux drawwa li nagħtu kaaż ta' dawn il-fatturi, kif qatt se' nkunu nistgħu nieħdu pass 'il barra mill-jien tas-soltu u nħarsu lejn b'għarfien ċar, b'mod li nkunu *aware*? Din probabbilment hija r-raġuni għaliex Ġesù jattakka l-ipokrizija – hija mostru ji jinblokk t-triq lejn ir-Renju t'Alla fina.

U jekk qatt ma noħorgu pass 'il barra mill-jien tas-soltu, u ma noħorgux go dik iz-zona ħiemda, sigrieta, divina fil-fond ta' qalbna, kif qatt se' nkunu nistgħu niftħu il-bieb ta' dak it-tabernaklu hemmekk, fejn jgħammar Alla? Għewwa l-ħabs ngħixu maqtugħin weħedna, iżda barra minn dak il-ħabs għandna l-wegħda ta' Ġesù: *“U ara, jiena magħkom dejjem, sa l-aħħar taz-żmien.”* [San Mattew 28:20]

Ġesù qalilna li jeħtieg inċedu il-jien tas-soltu, noħorgu 'l barra miċ-ċellola tal-ħabs mimlija skużi, kundanni ta' ħaddieħor, ipokriziji, u ħsieb kontinwu dwari nnifsi: *“Min isib lil ħajtu, jitlefha; u min jitlef lil ħajtu minħabba fija jsibha.”* (San Mattew 10:39)

Saħansitra qalilna kif nagħmlu biex naslu s'hemmekk: hawn huma l-istruzzjonijiet tiegħu, li jmorru lil hinn mill-ħsieb (qalilna wkoll biex ma noqogħdux inlabalbu b'ħafna kliem. (San Mattew 6:7))

Iżda int, meta titlob, idħol fil-kamra tiegħek ta' għewwa, agħlaq il-bieb warajk, u itlob lil Missierek li hu fil-moħbi; u Missierek, li jara dak li hu fil-moħbi, iroddlok hu. (San Mattew 6:6-7)<sup>6</sup>

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Keys: Ispirazzjoni nisranija, Gesu Ġesù Kristu Kattoliku  
Kattolika Vangelu tabernaklu “jien tas-soltu” gagga ħabs “kif nitlob” “kif titlob” “kamra tiegħek” “għalqa il-bieb” Mrar hruxa Stmerrija rebħ trijumfali vendikattiv Attitudni ostili Xewqa inpatti tpattija jpatti Aggressjoni aggressivita Ghira Randan

<sup>6</sup> Centering Prayer is based on this advice. For a leaflet about Centering Prayer in your language, links and resources, please go to [www.EasterSpirit.com](http://www.EasterSpirit.com)

## Video 5 Option B -- Surrender Life to God through Jesus

*Liturgical Context: Year C, Lent, 54<sup>th</sup> Sunday according to the Revised Common Lectionary (see Video 5 Option A for the reading according to the Roman Catholic Lectionary; this uses John 12:1-8 for this Sunday)*

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### Mill-Vangelu: John 12:1-8

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#### Jesus Anointed at Bethany

<sup>1</sup>Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead. <sup>2</sup>Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. <sup>3</sup>Then Mary took about a pint<sup>[a]</sup> of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

<sup>4</sup>But one of his disciples, Judas Iscariot, who was later to betray him, objected, <sup>5</sup>"Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages.<sup>[b]</sup>" <sup>6</sup>He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

<sup>7</sup>"Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. <sup>8</sup>You will always have the poor among you, but you will not always have me."

#### Noti:

[John 12:3](#) Greek a litra (probably about 0.5 liter)

[John 12:5](#) Greek three hundred denarii

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### Script of the Video

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SURRENDER LIFE TO GOD THROUGH JESUS

*A fragrant offering*

Mary of Bethany poured out her expensive fragrance onto Jesus, with her hair down and tears flowing from her eyes. Jesus had looked into her and healed her with his love and acceptance. She loved him. She gave her fragrance, her life, extravagantly to him. The devotion of a lover may lead to actions that, to the ordinary world, appear senseless or exaggerated.

Later, when Jesus was killed, and Mary wept and kept vigil at his tomb, she was upset and bewildered to see that his corpse was not present in the tomb. Her grief was so great and mind-numbing that she did not recognise the man who appeared to her then – she thought it was the gardener. Jesus calls her by name – “Mary”. “Rabboni!” she cries in Aramaic – my beloved Lord! Then she wanted to hug him but he stopped her, saying “Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, ‘I am returning to my Father and your Father, to my God and your God.’” (John 20:10-18)

With gentleness and love, Jesus, no longer limited by space and time, was easing her away from her attachment to the Jesus that she could see and touch. She had a large heart and great love – but he was helping her spiritual heart to become even more sensitive, so that she would recognise him in the secret, silent, divine zone in the depths of her heart, so that he then would be always with her.

It is the same for us. Like Mary, we also are called to pour out our life<sup>7</sup>, extravagantly, without counting the cost, and “waste” it on Jesus. A life offered in this way is fragrant, special. Like Mary, we also are gently guided by Jesus to come to recognise his spirit in the secret, silent, divine tabernacle in our spiritual heart. Then, as

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<sup>7</sup> See also: GOLL, JIM W. – Wasted on Jesus: Reaching for the Lover of Your Soul

he promised, "I will always be with you" Jesus even told us how to get there – his instruction was:

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"But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you. (San Matthew 6:6-7)<sup>8 9</sup>

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<sup>8</sup>See the website of Catholics United For the Faith, at [http://www.cuf.org/Faithfacts/details\\_view.asp?ffid=141](http://www.cuf.org/Faithfacts/details_view.asp?ffid=141). St. Mary Magdalene was a disciple, or follower, of Jesus during His public ministry. She is mentioned by name 12 times in the Gospels. We read that she was exorcized of seven demons, ministered to Christ and His disciples, stood at the foot of the Cross during Jesus' Crucifixion, went to anoint the body of Jesus before daybreak on Easter morning, and witnessed the Risen Lord. According to long-standing tradition, she is also the woman who anointed Christ's feet first as a repentant sinner (cf. Lk. 7:36-50), and later in anticipation of Jesus' Passion and burial (cf. Jn. 12:1-8). [...] According to Scripture, we know with certainty that Mary Magdalene followed Christ, ministered to the needs of His Apostles during His public ministry (cf. Lk. 8:3), witnessed Jesus' death and burial on Good Friday (cf. Mk. 15:40-41), and saw the resurrected Lord on Easter Sunday morning (cf. Jn. 20:1-18). However, Christians recognize that there is more to Mary's identity as Jesus' follower. The Catholic Church has traditionally taught that Mary Magdalene is the sinful woman who anoints Christ's feet with her tears in Luke 7:36-50, and also Mary of Bethany (the sister of Martha and Lazarus) [...]

In 591 A.D., St. Gregory the Great gave a homily in which he associated Mary Magdalene with Mary of Bethany and the repentant sinner (presumably a prostitute) who anointed Christ's feet with her tears and dried them with her hair (cf. Lk. 7:36-50). Some people claim that St. Gregory erroneously invented the connection. In the 200s, Tertullian held that the penitent woman was Mary of Bethany.[1] St. Jerome's writings in 393 A.D. allude to this as well.[2] St. Augustine concluded that Mary of Bethany and the repentant sinner were the same woman in 400 A.D.[3] The tradition associating Mary Magdalene and Mary of Bethany appears around 555 A.D. in a translation by Paschasius of Dumium (a monk in Spain)[4] of the Greek Fathers' earlier works. Even among scholars attempting to portray Mary Magdalene as the "archetype feminist," it is understood that these three characters from Scripture were believed by some to be the same woman long before St. Gregory's sermon.

There are also biblical reasons for the belief that associates the two anointings of Christ-by the anonymous sinner in Luke 7 and Mary of Bethany in John 12 (cf. Mt. 26:6-13; Mk. 14:3-9)-with Mary Magdalene. An examination of all four Gospels produces a fuller picture of Mary's identity. Each evangelist writes about a woman who anoints Christ's feet. St. Luke tells about a "sinner" who washes Jesus' feet with her tears, anoints them with ointment, and dries them with her hair. Christ says that her sins are forgiven and that her faith has saved her. This anointing happens around the time that Jesus begins His public ministry. The other three Gospels tell a different story; in Matthew, Mark, and John, a woman anoints Jesus with costly ointment just before He celebrates

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the Last Supper with the Apostles. John 12:3 tells us this woman is Mary of Bethany, who had sat at the Lord's feet listening to Him while her sister Martha served (Lk. 10:38-42). Lazarus was their brother. There are similarities and differences between this anointing story and the first one, as told by St. Luke. Jesus was clearly anointed on two separate occasions, and from the early centuries, both were thought to be done by the same woman: Mary of Bethany, also known as Mary Magdalene.

<sup>9</sup> Centering Prayer is based on this advice. For a leaflet about Centering Prayer in your language, links and resources, please go to [www.EasterSpirit.com](http://www.EasterSpirit.com)