

## Adorazzjoni Bibblika

Kull l-Ewwel Sibt tax-Xahar

Marzu 2025 - Parroċċa Ghasri

### Id-Dewteronomju

1. **Espozizzjoni ta' Ġesù Ewkaristija u Kant:**

#### To be in Your Presence

To sit at Your feet  
Where Your love surrounds me  
And makes me complete

This is my desire, O Lord  
This is my desire  
This is my desire, O Lord  
This is my desire

To rest in Your presence  
Not rushing away  
To cherish each moment  
Here I would stay

This is my desire, O Lord  
This is my desire  
This is my desire, O Lord  
This is my desire

2. **Fr. Ghirlando jagħmel talba spontanja lil Ġesù.**

### 3. Kant:

We have come into His house  
And gathered in His name  
To worship Him  
(REPEAT)

We have come into His house  
And gathered in His name  
To worship Christ the Lord  
Worship Him Christ the Lord

So forget about yourself  
And concentrate on Him  
And worship Him  
(REPEAT)

So forget about yourself  
And concentrate on Him  
And worship Christ the Lord  
Worship Him Christ the Lord

Let us lift up holy hands  
And magnify His name  
And worship Him  
(REPEAT)

Let us lift up holy hands  
And magnify His name  
And worship Christ the Lord  
Worship Him Christ the Lord

4. Talb u riflessjoni fis-skiet.

5. Kant:

**Bless the Lord my soul**

And bless God's Holy Name

Bless the Lord my soul

Who leads me into life

(REPEAT)

6. Introduzzjoni għall-Ktieb tad-Dewteronomju.

7. Lectio Divina: Dewt 6, 1 – 25

**L-imħabba ta' Alla**

[1] "U din hi l-ordni, il-ligijiet u d-digriet  
li l-Mulej, Alla tagħkom, ordnali  
nghallimkom biex tharsuhom fl-art li se  
tidhlu fiha biex teħduha f'idejkom: [2]  
ibza' mill-Mulej, Alla tiegħek, billi int,  
ibnek u bin ibnek, tharsu dejjem il-ligijiet  
u l-kmandamenti kollha tiegħu, li jien  
qiegħed nagħtik, biex ikollok għomor twil.  
[3] Isma', o Izrael, u hu ħsieb aghmilhom,  
biex ikollok il-gid u toktor ħafna, bħalma  
wiegħed il-Mulej, Alla ta' missirijietek, li  
jagħtik art tnixxi ħalib u għasel.

[4] "Isma', o Izrael: Alla tagħna l-Mulej, il-  
Mulej waħdu. [5] Hobb, mela, lill-Mulej,  
Alla tiegħek, b'qalbek kollha, b'ruħek  
kollha u b'saħħtek kollha. [6] Żomm  
f'qalbek dan il-kliem u dawn il-  
kmandamenti li qiegħed nagħtik illum. [7]

Tennih  
meta tk  
triq, u  
torboth  
bejn għ  
tal-bibi

[10] "T  
art li ha  
Iżakk,  
kbar u  
mimlij  
imħafi  
żebbu

tixba'.  
ħargel  
Tibza  
u taħ

ohra,  
[15] Ġ  
għajju  
qilla  
minn

[16]  
tagħk  
Hars  
tagħk  
tak.

f'għa  
tidho  
ħalet  
'l  
qudo

Tennihom lil uliedek, u tkellem fuqhom  
meta tkun fdarek, u meta tkun miexi fit-  
triq, u meta tintedd, u meta tqum; [8]  
torbothom b'sinjal ma' idek u ddendilhom  
bejn ghajnejk. [9] U tiktibhom mal-gnub  
tal-bibien u fuq il-bwieb tieghek.

[10] "Il-Mulej, Alla tieghek, idahhlek fl-  
art li halef lil missirijietek, lil Abraham, lil  
Izakk, u lil Gakobb, li jaghtiha lilek, bliet  
kbar u sbieħ li int ma bnejtx; [11] u djar  
mimlija b'kull gid li ma ħzintx int; bjar  
imħaffrin, li ma ħaffirthomx int; dwieli u  
żebbuġ li ma ħawwilthomx int; u tiekol u  
tixba'. [12] Qis li ma tinsiex lill-Mulej, li  
ħarġek mill-Egittu, minn dar il-jasar. [13]  
Tibża' mill-Mulej, Alla tieghek, lilu sservi  
u taħlef b'ismu. [14] Tmurx wara allat  
oħra, l-allat tal-gnub l-oħra ta' madwarek.  
[15] Għax il-Mulej, Alla tieghek, hu Alla  
għajjur f'nofsok, li ma tixgħelx għalik il-  
qilla tal-Mulej, Alla tieghek, u jeqirdek  
minn wiċċ l-art.

[16] "La gġarrbux lill-Mulej, Alla  
tagħkom, bħalma garrabtuh f'Massa. [17]  
Ħarsu sewwa l-ligijiet tal-Mulej, Alla  
tagħkom, u l-preċetti u l-kmandamenti li  
tak. [18] Int tagħmel is-sewwa u t-tajjeb  
f'għajnejn il-Mulej, biex ikollok ir-riżq, u  
tidhol u tieħu f'idejk l-art tajba li l-Mulej  
ħalef lil missirijietek. [19] Mbagħad tkeċċi  
'l barra l-għedewwa tieghek minn  
quddiemek bħalma tkellem il-Mulej.

[20] "Meta ibnek ghada pitghada jistaqsik, u jghidlek: 'X'inhuma dawn il-preċetti, il-kmandamenti u d-digrieti li takom il-Mulej, Alla tagħna?" [21] int twieġeb lil ibnek: 'Konna lsiera tal-Fargħun fl-Eġittu, u hariġna l-Mulej mill-Eġittu bil-qawwa ta' jdejh. [22] U l-Mulej għamel quddiem għajnejna sinjali u għegubijiet kbar bi ħsara għall-Eġittu, għall-Fargħun u daru kollha. [23] Lilna hariġna minn hemm biex iġibna fl-art, u jagħtihelna kif ħalef lil missirijietna. [24] Il-Mulej ordnalna li nħarsu dawn il-kmandamenti kollha u li nibzġhu mill-Mulej, Alla tagħna, biex ikollna r-riżq il-jiem kollha ta' ħajjitna bħalma aħna llum. [25] U dan ikun is-sewwa tagħna: li nqisu li naghmlu din il-ligi kollha quddiem il-Mulej, Alla tagħna, bħalma ordnalna hu.'

Il-Kelma tal-Mulej  
**Irroddu hajr lil Alla**

## 8. Meditazzjoni fis-skiet

## 9. Kant

### Tantum ergo Sacramentum

Veneremur cernui:

Et antiquum documentum

Novo cedat ritui:

Præstet fides supplementum

Sensuum defectui.

Genit  
Laus  
Salu  
Sit et  
Proc  
Com  
Am

## 10. Barka

O Sac

O Sa

All p

be e

Il-Laq

Ktieb

**Sibt,**

fis-Sa

**L-Ad**

tax-x

**April**

Genitori, Genitoque  
Laus et iubilatio,  
Salus, honor, virtus quoque  
Sit et benedictio:  
Procedenti ab utroque  
Compar sit laudatio.  
Amen.

## 10. Barka Sagramentali

### O Sacrament most Holy,

O Sacrament Divine

All praise and all thanksgiving

be every moment Thine

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Il-**Laqgħa ta' diskussjoni** dwar il-  
Ktieb tad-**Dewteronomju** ssir is-  
**Sibt, 29 ta' Marzu, fis-7.00 pm**  
fis-Sala taç-centru.

**L-Adorazzjoni tal-Ewwel Sibt**  
**tax-xahar li jmiss tkun fil-5 ta'**  
**April, 2025 fis-7.30 pm.**

**Adora**

**Kull l-Ey**

**Marzu 20**

**Id-D**

1. **Espozizzj**  
**Kant:**

**To be in**

To sit at

Where Y

And mal

This is n

This is n

This is n

This is n

To rest

Not rus

To cher

Here I

This is

This is

This is

This is

2. **Fr.**

**spont**



## Eucharistic Adoration on the First Saturday of the Month in Ghasri – Reflection on the Book of Deuteronomy

During the animated Eucharistic Adoration on the First Saturday of March 2025, we reflected on the Book of Deuteronomy , specifically Chapter 6 verses 1-25.

Deuteronomy 6:1-25 is a passage that speaks to the very essence of our relationship with God. As Moses prepares the people of Israel to enter the Promised Land, he reminds them of the commandments given by the Lord, urging them to remain faithful. This is not just an instruction for the Israelites; it is a call that echoes across generations, reaching us today.

At the heart of this passage is the command in verse 5: “You shall love the Lord your God with all your heart, with all your soul, and with all your strength.” This love is not partial, not occasional, but total and all-encompassing. It is a love that must shape our thoughts, our choices, our very way of life. When Jesus was asked which commandment was the greatest, He pointed to this very verse, because to love God in this way is to place Him at the centre of everything. And when we do that, everything else falls into place. Our values, our priorities, our decisions—everything is ordered according to His will, and this brings peace. But when we fail to live this love, when we allow other things to take God’s place, life begins to unravel. We may not bow before golden idols as the Israelites once did, but we make idols of our careers, our possessions, our desires. And these things, instead of fulfilling us, leave us restless and searching.

The Jewish people understood that keeping God’s word close was essential for remaining faithful. In verse 9, they are commanded to write these words “on the doorposts of your house and on your gates.” Even today, observant Jews place a *mezuzah*, a small scroll with this passage from Deuteronomy, on their doorposts as a sign of their commitment to God’s covenant. Every time they enter or leave their home, they are reminded of His presence. This physical act is a powerful expression of what should also be written on the doorposts of our hearts. Faith is not just something for Sundays or special occasions—it must be part of our daily lives, guiding our decisions, shaping our families, and influencing the way we interact with the world. If God’s word is engraved in our hearts as firmly as it is placed on their doorposts, then we, too, will be kept faithful in times of temptation and distraction.

Verse 24 reminds us that the commandments of God are not meant to restrict us, but to bless us. “The Lord commanded us to observe all these statutes, to fear the Lord our God, for our good always, that He might preserve us in life.” Too often, people see faith as a set of rules, as though God is trying to control us. But the reality is the opposite: when we live according to His Word, we are the ones who find true freedom. God’s law is not a chain but a path—one that leads to life, to peace, to wholeness. When we reject His ways, we do not find liberation, but disorder. We see this in the world around us. When societies turn away from God, we do not see harmony—we see confusion, division, and emptiness. It is not God who punishes us, but our own rejection of Him that brings consequences.

Moses also gives a warning in verses 10-15. As the Israelites prepare to receive the blessings of the Promised Land, he tells them: “When the Lord your God brings you into the land... houses full of all

good things which you did not fill... then beware, lest you forget the Lord.” How easy it is to forget God when life is comfortable. When we are in difficulty, we call upon Him, we seek Him. But when things are going well, when we are successful, when we feel secure, we convince ourselves that we no longer need Him. We spoke of this in our reflection on Exodus, when God gave the first commandment: “You shall have no other gods before Me.” He gave His people a roadmap, the commandments, not to control them but to direct them towards life. Yet time and time again, they strayed, chasing after other gods, and every time, it led to suffering. Are we any different? How often do we allow money, status, or comfort to take precedence over our faith? But these things do not sustain us. The moment we build our lives on them instead of on God, we find ourselves lost.

Verse 24, when taken in the context of the whole book of Deuteronomy, teaches us a profound lesson: life is a choice between blessing and curse. Throughout this book, Moses repeatedly presents this choice to the Israelites—if they live according to the Word of God, they will receive His blessing, but if they turn away, they will experience chaos. This is not simply a lesson for ancient Israel; it is a reality we see in our own lives. When we live in obedience to God’s will, our lives, even in difficulty, are ordered, peaceful, and filled with purpose. But when we reject His Word, we invite spiritual and moral disorder. A life without God’s guidance does not lead to freedom—it leads to confusion, brokenness, and emptiness. The world tells us that we can define our own truth, but when we do, we see the result: societies in crisis, families fractured, and people lost in their search for meaning. God does not impose burdens; He offers us a path to peace. The choice is ours—blessing or curse, order or chaos.

This passage, then, is a call to choose the Lord every day. To love Him with all our heart, soul, and strength. To recognise that His commandments are a gift, a guide to true joy. To remember Him not only in times of struggle but in times of plenty. And to pass on this faith, as Moses urged, teaching it to our children, speaking of it in our homes, living it out in our actions. For when we do, we do not simply obey a rule—we enter into a relationship with the God who loves us. “It will be righteousness for us,” Moses says, “if we are careful to do all this commandment before the Lord our God.” Righteousness is not about perfection; it is about remaining close to Him.

Let us then renew our love for God, not in words alone but in the way we live. Let us trust in His ways, knowing that they lead to life and not restriction. And let us be witnesses, showing by our example that choosing God is choosing blessing, not chaos.





## Adorazzjoni Ewkaristika tal-Ewwel Sibt tax-Xahar fl-Għasri – Riflessjoni dwar il-ktieb tad-Dewteronomju

Waqt l-Adorazzjoni Ewkaristika animata fl-Ewwel Sibt tax-Xahar ta'Marzu 2025 irriflettejna mill-Ktieb tan-Dewteronomju b'mod speċifiku Kapittlu 6 Versi 1-25

Dewteronomju 6:1-25 huwa siltiet li titkellem dwar l-essenza tar-relazzjoni tagħna ma' Alla. Hekk kif Mosè jipprepara lill-poplu ta' Izrael biex jidhol fl-Art Imwiegħda, ifakkarhom fil-kmandamenti mogħtija mill-Mulej, u jhegġiġhom biex jibqgħu fidili. Din mhix biss istruzzjoni għall-Izraeliti, imma sejha li tkompli tinstema' minn generazzjoni għal oħra, u tilhaq lilna wkoll illum.

Fiċ-ċentru ta' din is-silta hemm il-kmandament fil-vers 5: "Hobb lill-Mulej Alla tiegħek b'qalbek kollha, b'ruħek kollha u bil-qawwa kollha tiegħek." Dan l-imħabba mhix parzjali, mhix okkażjonali, imma sħiħa u tħaddan kollox. Hija mħabba li trid tiffirma l-ħsibijiet tagħna, l-għażliet tagħna u l-mod kif ngħixu. Meta Ġesù kien mistoqsi liema kien l-akbar kmandament, hu rrefera għal dan il-vers, għax li tħobb lil Alla b'dan il-mod ifisser li tqiegħdu fiċ-ċentru ta' kollox. U meta nagħmlu hekk, kollox jibda jieħu l-post tiegħu. Il-valuri tagħna, il-prijoritajiet tagħna, id-deċiżjonijiet tagħna—kollox isir skont ir-rieda tiegħu, u dan iġib il-paċi. Imma meta naqgħu milli ngħixu din l-imħabba, meta nħallu affarijiet oħra jieħdu post Alla f'ħajjitna, kollox jibda jiddeterjora. Nistgħu ma nkunux qed ninxteħtu quddiem idoli tad-deheb bħalma għamlu l-Izraeliti, imma ħafna drabi nagħmlu idoli mix-xogħol tagħna, mill-proprietajiet tagħna, mid-desiderji tagħna. U dawn l-affarijiet, flok jagħtuna l-milja, iħalluna vojta u bla kwiet.

Il-poplu Lhudi fehem li biex jibqgħu fidili, kellhom iżommu l-Kelma ta' Alla qrib tagħhom. Fil-vers 9, huma mitlubin jiktbu dawn il-kelmiet "fuq il-ġnub tal-bibien ta' darek u fuq il-bibien ta' beltik." Sa llum, Lhud devoti jqiegħdu *mezuzah*, pergamena żgħira b'dan il-kliem mid-Dewteronomju, fuq il-bibien tad-djar tagħhom bħala sinjal tal-patt tagħhom ma' Alla. Kull darba li jidhlu jew joħorgu minn darhom, huma mfakkra fil-preżenza tiegħu. Dan l-att fiżiku huwa espressjoni qawwija ta' dak li għandu jkun miktub fuq il-bibien ta' qalbna. Il-fidi mhix xi ħaġa għal nhar ta' Hadd biss jew għal okkażjonijiet speċjali—imma trid tkun parti mill-ħajja tagħna ta' kuljum, tmexxi d-deċiżjonijiet tagħna, tiffirma l-familji tagħna, u tinfluwenza kif nagħix fuq dinja. Jekk il-Kelma ta' Alla tkun miktuba f'qalbna daqs kemm tkun fuq il-bibien tagħhom, aħna wkoll nibqgħu fidili f'mumentu ta' tentazzjoni u distrazzjoni.

Il-vers 24 ifakkarna li l-kmandamenti ta' Alla mħumiex hemm biex iżommuna lura, imma biex iħerku: "Il-Mulej ordnalna nħarsu dawn l-ordnijiet kollha, biex nibzġu mill-Mulej Alla tagħna, għall-ġid tagħna dejjem, biex iżommna ħajjin kif qiegħed jagħmel illum." Sikwit in-nies jaraw il-fidi bħala sett ta' regoli, bħallikieku Alla qed jipprova jikkontrollana. Imma r-realtà hija l-oppost: meta ngħixu skont il-Kelma tiegħu, insibu l-vera libertà. Il-liġi ta' Alla mhix katina imma triq—triq li twassal għall-ħajja, għall-paċi, għall-milja. Meta nirrifjutaw il-mod tiegħu, ma nsibux libertà imma diżordni. Naraw dan madwarna. Meta s-soċjetajiet jitbiegħdu minn Alla, ma nsibux armonija—insibu konfużjoni, diviżjoni, u vojta. Mhux Alla li jikkastigana, imma huma l-għażliet tagħna stess li jġibu l-konsegwenzi.

Mosè jagħti wkoll twissija fil-versi 10-15. Hekk kif l-Iżraeliti kienu se jirċievu l-barkiet tal-Art Imwiegħda, qalilhom: “Meta l-Mulej Alla tiegħek idaħħlek f’pajjiż li jkun mimli ġid li ma kontx ħdimt għalih... oqgħod attent li ma tinsa lil Alla.” Kemm hu faċli li ninsew lil Alla meta ħajjitna tkun komda. Meta nkunu f’diffikultà, nsejnhulu, infittxuh. Imma meta kollox ikun sejjer tajjeb, meta niksbu s-suċċess, meta nħossuna siguri, ninsew li għandna bżonnu. Fil-kmandamenti, Alla ta triq lill-poplu tiegħu mhux biex jikkontrollahom, imma biex imexxihom lejn il-ħajja. Madankollu, għal darba wara l-oħra, huma warrbu din it-triq u segwew allat oħra, u kull darba, dan wassal għat-tbatija. Aħna differenti? Kemm-il darba nħallu l-flus, l-istatus, jew il-kumdità jieħdu post Alla? Imma dawn l-affarijiet ma jzommux lil ruħna ħajja. Malli nibnu ħajjitna fuqhom u mhux fuq Alla, nintilfu.

Il-vers 24, meta nqisuh fil-kuntest tal-ktieb kollu tad-Dewteronomju, jagħtina lezzjoni qawwija: il-ħajja hija għażla bejn il-barka u s-saħta. F’dan il-ktieb, Mosè jirrepeti din l-għażla lill-Iżraeliti—jekk jgħixu skont il-Kelma ta’ Alla, jirċievu l-barka tiegħu, imma jekk jitbiegħdu, jesperjenzaw il-kaos. Din mhix biss lezzjoni għall-poplu ta’ dak iż-żmien; hija realtà li narawha f’ħajjitna stess. Meta ngħixu skont ir-rieda ta’ Alla, ħajjitna, anke fil-provi, tkun ordnata, mimlija paċi u skop. Iżda meta niċħdu l-Kelma tiegħu, nistiednu d-dizordni spiritwali u morali. Ħajja mingħajr it-tmexxija ta’ Alla ma twassalx għal-libertà—twassal għall-konfużjoni, għall-frammentazzjoni u għall-vojt. Id-dinja tgħidilna li kull wieħed minna jista’ jiddefinixxi l-verità tiegħu, imma meta nagħmlu hekk, naraw ir-riżultati: soċjetajiet f’kriżi, familji miksura, u nies mitlufa jfittxu t-tifsira tal-ħajja. Alla ma jimponix piżijiet; Hu joffrilna triq lejn il-paċi. L-għażla hija tagħna—barka jew saħta, ordni jew kaos.

Din is-silta hija sejha biex nagħzlu lil Alla kuljum. Li nħobbuh b’qalbna kollha, b’ruħna kollha, u bil-qawwa tagħna kollha. Li nirrikonoxxu li l-kmandamenti tiegħu huma don, gwida għall-vera ferħ. Li niftakru fih mhux biss fil-provi, imma wkoll meta nkunu fil-barkiet. Li ngħaddu din il-fidi lil uliedna, nitkellmu dwarha f’djarna, ngħixuha f’għemilna. Ghax meta nagħmlu hekk, ma nibqgħux sempliciment nobdu regola—imma nidhlu f’relazzjoni ma’ Alla li jħobbna.

Ħa ngeddu l-imħabba tagħna għal Alla, mhux bil-kliem biss, imma bil-ħajja tagħna. Ħa nafdaw fit-triq tiegħu, għax twassal għall-ħajja u mhux għall-irbit. U Ħa nkunu xhieda, billi nuru bl-eżempju tagħna li li nagħzlu lil Alla jfisser nagħzlu l-barka, mhux il-kaos.