

## Il-Ktieb tan-Numri

### 1. Espozizzjoni u Kant

#### To be in Your presence

to sit at Your feet  
Where Your love surrounds me  
and makes me complete

#### *Chorus*

*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.

#### *Chorus*

### 2. Introduzzjoni miċ-Ċelebrant

#### 3. Kant

#### Majesty, worship His Majesty

Unto Jesus be all glory, honour and praise!  
Majesty, Kingdom Authority,  
Flow from His throne, unto His own  
His anthem raise!

So exalt, lift up on high the Name of Jesus!  
Magnify, come glorify,  
Christ Jesus the King.  
Majesty, worship His Majesty;  
Jesus who died, now glorified,  
King of all kings!

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Jesus who died, now glorified,  
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#### 4. Talb fis-skiet

#### 5. Iċ-Ċelebrant jintroduċi l-Ktieb tan-Numri

#### 6. Lectio Divina

## Numri 14, 1 – 38

[1] U l-ġemgħa kollha ta' Izrael refgħet lehinha u

nfexxet tgħajjat; u l-poplu għadda dak il-lejl jibki. [2] L-Izraelin kollha gemgmu kontra Mosè u Aron, u l-miġemgħa kollha qaltihom: "M'hux li mitna fl-art ta' l-Eġittu! Jew f'dan id-deżert! [3] Għalfejn se jdaħħalna l-Mulej f'dan il-pajjiż, biex ninqerdu bix-xabla? In-nisa tagħna u wliedna se jeħduhomlna bi priża. Ma jkunx aħjar għalina li nerġgħu lura lejn l-Eġittu?" [4] U qalu lil xulxin: "Nagħzlu mexxej, u nerġgħu lura lejn l-Eġittu!"

[5] Mbagħad Mosè u Aron intefgħu wiċċhom fl-art quddiem il-miġemgħa kollha ta' wlied Izrael. [6] U Gozwè bin Nun, u Kaleb bin Ġefunni, li kienu fost dawk li marru jtkixxfu l-pajjiż, ċarrtu ħwejjigħom, [7] u kellmu lill-miġemgħa kollha ta' wlied Izraelu qalulhom: [8] "Il-pajjiż, li aħna morna nitkixxfuh, hu art tajba bil-bosta. Jekk jiffavorina l-Mulej żgur li jdaħħalna f'din l-art, u jagħtihielna: hi art li tnixxi ħalib u għasel. [9] Biss la teħduhiex kontra l-Mulej, u la tibżgħux mill-poplu tal-pajjiż, għax bħall-ħobż nikluhom, ħilithom tħallihom. Il-Mulej magħna, la tibżgħux minnhom."

[10] Imma l-ġemgħa kollha wiegħbet billi riedet tħaġġarhom. Izda l-glorja tal-Mulej dehret fuq it-tinda tal-laqqgħa quddiem ulied Izrael kollha. [11] U l-Mulej qal lil Mosè: "Kem se jdum jeħodha kontra tiegħi dan il-poplu! Kem se jdumu ma jafdawx f'ija, minkejja s-sinjali li għamilt f'nofshom? [12] Nidrobhom bil-pesta; nohroġhom mill-wirt, u nagħmel minnek ġens kbir u b'saħħtu aktar minnhom."

[13] U Mosè qal lill-Mulej: "Jekk jisimgħu b'dan l-Eġizzjani, xi jgħidu wara li int tħriġ lil dan il-poplu bil-qawwa tiegħek minn go nofshom? [14] U nies ukoll, li jgħammru f'din l-art, semgħu li inti qiegħed f'nofs dan il-poplu, li jarak wiċċ imbwiċċ u li s-sħaba tiegħek qiegħda fuqu, u li inti timxi quddiemu f'kolonna ta' sħab binhar u f'kolonna tan-nar billejl. [15] Jekk int toqtolhom f'daqqa bħal bniedem wieħed, il-ġnus li semgħu b'aħbarek jgħidu: [16] 'Il-Mulej ma għandux ħila jwassal lil dan il-poplu fl-art li wegħedhom, u għalhekk qeridhom fid-deżert.' [17] U issa, Sidi, ħa jidher il-kobor tal-qawwa tiegħek bħalma tkellimt u għedt: [18] 'Il-Mulej tqil biex jinkorla, u kbir fit-tjieba; jaħfer il-ħażen u d-dnub, għalkemm



ma jhallix bla kastig, u jikkastiga dnuv il-missirijiet fuliedhom sat-tielet u r-raba' generazzjoni.' [19] Ahfer, mela, nitlobok, il-ħażen ta' dan il-poplu, skond il-kobor tat-tjieba tiegħek, bħalma ssaportejtu mill-Egittu sa hawn."

[20] Il-Mulej wiegħbu: "Jien nahfer skond kliemk. [21] Imma daqs kemm hu minnu li jien ħaj u l-art timtela bil-glorja tal-Mulej, [22] daqshekk ieħor in-nies kollha li raw il-glorja tiegħi u s-sinjali li għamilt fl-Egittu u d-deżert, u li għaxar darbiet ġarrbuni u ma semgħux kliemi, [23] ħadd minn dawk kollha li ħaduha kontra tiegħi ma jara l-art li jien wegħedt lil missirijiethom; [24] imma l-qaddej tiegħi Kaleb, li kellu spirtu ieħor fih minn dak tal-poplu tiegħu, u mexa għalkollox warajja, nwasslu fl-art li mar fiha u jiritha n-nisel tiegħu. [25] Falli jibqgħu jgħammru fil-wied l-Għamalekin u l-Kangħanin; imma għada intom dawwru wiċċkom u erġgħu lura lejn id-deżert mit-triq tal-Baħar tal-Qasab."

[26] U l-Mulej kellem lil Mosè u lil Aron u qalilhom: [27] "Kemm se ddum din il-ġemgħa ħażina tgemgem kontrija? Jien smajt it-tgemgim ta' wlied Izrael kontra tiegħi. [28] Għidilhom: "Daqs kemm jien ħaj - l-oraklu tal-Mulej - nagħmlilkom kif għedtuli f'widnejja. [29] F'dan id-deżert jaqgħu l-katavri tagħkom, intom ilkoll li kontu magħdudin minn għoxrin sena 'l fuq, li gemgimtu kontra tiegħi. [30] Ma tidhlux fl-art li jien erfajt idi u ħlift li nserrahkom fiha, ħlief Kaleb bin Ġefunni u Gożwè bin Nun. [31] U t-tfal iż-żgħar tagħkom, li intom ħsibtu li se jehodhomlkom ħaddieħor bi priża, ndaħħalhom fl-art li intom stmellejtuh, u jgawduha huma. [32] U l-iġsma tagħkom jaqgħu mejta f'dan id-deżert. [33] U wliedkom jibqgħu jigg'errew fid-deżert għal erbghin sena, u jħallsu l-ħtija ta' l-infedeltà tagħkom sakemm jintemmu l-katavri tagħkom fid-deżert. [34] Igg'orru fuq spallejkom il-kastig ta' ħtija tagħkom għal erbghin sena, sena għal kull jum li domtu titkixxfu l-art. Hekk tkunu tafu li stmellejtkom. [35] Jiena, il-Mulej, tkellimt: hekk nagħmel lil din iċ-ċorma nies ħżiena li ftiehm kontra tiegħi. Jintemmu fid-deżert, u hemm imutu."

[36] U l-irġiel li Mosè kien bagħat jitkixxfu l-art, u

meta reggħu lura xewwxu l-ġemgħa kollha kontrih billi xerdu xniegħa kontra din l-art, [37] dawn l-irġiel li ħarġu x-xniegħa ħażina fuq l-art, mietu midruba quddiem il-Mulej. [38] Minn fost in-nies li marru jitkixxfu l-art baqgħu ħajjin biss Gożwè bin Nun u Kaleb bin Ġefunni.

## 7. Kant:

Holy, Holy, Holy! Lord God Almighty  
Early in the morning  
Our song shall rise to Thee  
Holy, Holy, Holy!  
Merciful and mighty  
God in three persons Blessed Trinity!

Holy, Holy, Holy!  
Though the darkness hide thee  
Though the eye made blind by sin  
Thy glory may not see Only Thou art holy  
There is none beside Thee  
Perfect in power, in love and purity.

Holy, Holy, Holy! Lord God Almighty  
All Thy works shall praise Thy name  
In earth and sky and sea  
Holy, Holy, Holy! Merciful and mighty  
God in three persons Blessed Trinity

## 8. Meditazzjoni fis-Skiet

### 9. Barka Sagramentali

#### Tantum ergo Sacramentum

veneremur cernui  
Et antiquum documentum  
novo cedat ritui  
Praestet fides supplementum  
sensum defectui

Genitori, Genitoque  
laus et jubilatio  
Salus, honor, virtus quoque  
sit et benedictio  
Procedenti ab utroque  
compar sit laudatio. A-men

## 10. Kant wara l-Barka

### O Sacrament most holy

O Sacrament Divine  
All praise and all thanksgiving  
Be every moment Thine



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

During the animated Eucharistic Adoration on the First Saturday of February 2025, we reflected on the Book of Numbers, specifically Chapter 14.

The story of Numbers 14 is one of sorrow and lost blessings, a stark reminder of what happens when we turn away from the path God has laid before us. The Israelites, having been led by the mighty hand of God out of slavery, found themselves at the threshold of the Promised Land. Yet instead of embracing the future God had prepared, they allowed fear to take root in their hearts. They listened not to the voice of faith, but to the whispers of doubt, choosing to reject the very promise they had long awaited. In their rebellion, they lamented the past, longing for the false security of Egypt rather than trusting in the divine providence that had sustained them. They had seen the works of the Lord, yet when the time came to surrender in trust, they hardened their hearts.

How often do we do the same? How often do we resist the will of God because it does not align with our expectations? We pray for guidance, yet when the road ahead appears difficult, we hesitate, doubting whether God truly knows what is best for us. We grumble in frustration when life unfolds differently than we had envisioned, forgetting that the One who created us knows the depths of our souls and the path that will lead to our salvation. Like the Israelites, we sometimes prefer the comfort of what is familiar, even if it enslaves us, rather than stepping forward in faith toward the unknown. But the Lord calls us to something greater—He calls us to trust, to believe in His promises even when we cannot see the way.

Amidst the faithlessness of the people, two figures stand firm—Joshua and Caleb, men whose hearts remained steadfast in the Lord. Where others saw only giants and obstacles, they saw the fulfillment of God’s word. They knew that the God who had parted the Red Sea, who had fed them with manna from heaven, who had walked before them as a pillar of cloud by day and fire by night, would not abandon them now. Their faith was not blind, but rooted in the certainty that the Lord is always faithful. Yet the people refused to listen, and in their rebellion, they lost the very blessing that had been prepared for them. The Promised Land was not taken from them; they rejected it through their own lack of trust.

This passage is not merely an ancient story; it is a mirror into our own hearts. How often do we stand at the threshold of God’s blessings, only to turn away because we lack the faith to step forward? We long for certainty, but faith calls us to walk in trust. We seek signs, but God asks us to believe. We yearn for control, but holiness is found in surrender. The lesson of Numbers 14 is clear: when we resist God’s will, we close ourselves off from the gifts He desires to give us. But when we trust, when we surrender our fears and desires to His perfect wisdom, we receive far more than we ever could have imagined.

At the heart of this story is also a lesson in gratitude. The Israelites, despite all they had been given, could only see what they lacked. They had been rescued from slavery, led through the wilderness

with the very presence of God in their midst, yet they still grumbled. Their eyes were fixed on what was missing rather than on the abundance of grace that had been poured upon them. How often do we fall into the same temptation? We measure our lives by what we do not have, forgetting the countless blessings that fill our days. But gratitude is the path to peace. When we give thanks, even in suffering, our hearts are opened to the presence of God in every moment. True joy is not found in having everything we desire, but in recognising that we already have everything we need in Him.

God's will is not always easy, but it is always good. He does not lead us into the wilderness to abandon us, but to purify us, to strengthen us, to prepare us for the fullness of His promises. If we resist, we risk wandering aimlessly, missing the blessings He desires to pour upon us. But if we trust, if we walk forward in faith even when the path is unclear, we will find that His will is not a burden, but the very road to life itself. Let us not be like the Israelites who refused to enter the land prepared for them. Let us instead be like Joshua and Caleb, whose hearts remained faithful. May we say with all sincerity: Lord, I do not always understand Your ways, but I trust in Your love. I surrender my fears, my doubts, and my desires to You. Let Your will be done in my life, for I know that You are good.



### **Adorazzjoni Ewkaristika tal-Ewwel Sibb tax-Xahar fl-Għasri – Riflessjoni dwar il-ktieb tal-Numri**

Waqt l-Adorazzjoni Ewkaristika animata fl-Ewwel Sibb tax-Xahar ta' Frar 2025 irriflettejna mill-Ktieb tan-Numri, b'mod speċifiku Kapittlu 14.

L-istorja f'Numri Kapittlu 14 hija waħda ta' niket u ta' barkiet mitlufa, tfakkira qawwija ta' x'jiġri meta ndawru daharna għall-mixja li Alla qiegħed jagħmel magħna. L-Iżraelin, wara li ġew meħlusa bil-qawwa ta' Alla mill-jasar, sabu ruħhom quddiem l-Art Imwiegħda. Imma minflok ma aċċettaw bi gratitudni dak li Alla kien ippreparalhom, hallew il-biza' jixxettel f'qalbhom. Minflok ma raw b'għajnejhom tal-fidi, semgħu l-vuċi tad-dubju, u f'qalbhom bdew jithassru l-Egittu, dik l-art li kienet katnazz għalihom, minflok ma raw il-ħelsien li Alla kien diġà tahom. Minkejja dak kollu li raw u li esperjenzaw, huma bdew igergru u joġġezzjonaw għal dak li Alla ried jagħmel bihom.

Aħna ma nagħmlux l-istess drabi? Nitlobu lil Alla jmexxina, iżda meta t-triq tidher iebes, induru lura. Insibu ruħna mħawwda meta l-pjanijiet tagħna ma jaqblux ma' dawk ta' Alla. Iktar minn hekk, kultant, bħall-Iżraelin, nippreferu nibqgħu marbutin mal-passat tagħna, anke jekk kien joffrilna biss skjavitut spiritwali, minflok ma nidhlu fit-triq li twassalna għall-wegħda tiegħu. Imma Alla jrid minna aktar; jrid li nafdaw fih, anke meta ma nifhmux fejn qed imexxina, għax it-triq tiegħu dejjem twassal għall-ġid tagħna.

F'nofs din il-fidi dgħajfa tal-poplu, joħorgu żewġ figuri li baqgħu sodi—Gożwè u Kaleb. Meta kulhadd ħass ir-raġel, dawn tnejn baqgħu jemmnu li Alla ma kienx ser iqarraq bihom. Fejn l-oħrajn raw biss ostakli, dawn raw il-fedeltà ta' Alla. Kienu jafu li dak l-istess Alla li fetaħ il-baħar quddiemhom, li tahom il-manna mis-sema, li mexa magħhom bħala shaba binhar u nar billejl, kien sejjer jibqa'

magħna. Imma l-poplu rrifjuta li jemmen, u b'hekk, b'idejhom stess, ħadulhom il-barka li Alla kien ippreparalhom. Mhux Alla ħadilha mingħandhom, imma huma li għażlu li jiċċduha minħabba n-nuqqas ta' fidi tagħhom.

Din il-qari mhix sempliċi storja tal-imghoddi, imma hi mera ta' qalbna. Kemm-il darba nkunu quddiem il-barkiet li Alla jrid jagħtina, imma nindmu lura għax ma jkollniex il-kuraġġ nagħtu pass 'il quddiem? Kemm-il darba nittamaw f'ċertezzi, meta l-fidi fil-fatt tfisser li nimxu f'fiducja, anke meta ma narawx it-triq kollha? Kemm-il darba nfittxu s-sinjali, meta Alla qed jistedinna sempliċement nemmnu? Dan il-kapitlu ta' Numri 14 jurina ċar li meta nirribellaw kontra r-rieda t'Alla, inkunu aħna li nagħlqu qalbna għall-barkiet tiegħu. Imma meta nħallu f'idejh, meta nadattaw ir-rieda tagħna għal tiegħu, insibu li mhux qed nitilfu xejn, imma anzi niskopru l-vera ħajja.

Fl-istess waqt, dan il-kapitlu jgħallimna wkoll il-lezzjoni kbira tal-gratitudni. L-Iżraelin, minkejja dak kollu li kellhom, kienu qed jaraw biss dak li kien jonqoshom. Kienu meħlusa mill-jasar, kellhom Alla miexi magħhom, u xorta baqgħu jilmentaw. Qalbhom kienet mgħobbija bl-ilment, flok ma kienet mimlija b'radd il-ħajr. Imma l-istess jiġrilna aħna? Kemm-il darba nimlew moħħna b'dak li m'għandniex, u ninsew il-barkiet kollha li diġà għandna? Il-gratitudni hi t-triq għall-paċi. Meta nirringrazzjaw lil Alla, anke fit-tbatija, qalbna tiftaħ u tinfetaħ għall-preżenza tiegħu. L-hena veru mhux li jkollna kollox kif nixtiequh, imma li nagħrfu li għandna kollox f'idejh.

Ir-rieda ta' Alla mhix dejjem faċli, imma hija dejjem tajba. Hu ma jmexxiniex lejn id-deżert biex jinsa bina, imma biex ipurifikana, isaħħaħna, u jħejjina għall-milja tal-ħajja miegħu. Jekk nirreżistu, insibu ruħna neqirdu u nitilfu t-triq. Imma jekk nafdaw, jekk nimxu wara l-Mulej mingħajr biza', insibu li l-mixja tiegħu mhix piż, imma hi l-istess triq li twassalna għall-ħajja vera. M'għandniex inkunu bħall-Iżraelin li ċaħdu l-Art Imwiegħda minħabba n-nuqqas ta' fidi tagħhom. Imma rridu nkunu bħal Ġozwè u Kaleb, li qalbhom baqgħet fidila. Ejjew inħallu f'idejn Alla r-rieda tagħna u ngħidu bi fidi: Mulej, mhux kif irrid jien, imma kif trid Int. Naf li l-pjanijiet tiegħek huma aħjar minn tiegħi. Nafda fik, u nirringrazzjak għal dak kollu li tajtni.