

Mis-Santwarju: Ix-Xmara

Mill-1 ta' Settembru sal-4 ta' Ottubru, il-knisja tagħna – flimkien ma' hafna Nsara oħra minn tradizzjonijiet differenti – tidhol fl-**Istaġun Ekumeniku tal-Ħolqien**: żmien biex nitolbu *f'għaqda mal-ħolqien*, nistagħġbu quddiemu bi gratitudni, ingeddu l-impenn tagħna li nieħdu ħsieb id-Dinja, u nagħmlu l-wisa' f'moħħna u f'qalbna għall-Għajn ta' kollox. It-tema ta' din is-sena hija "Ilma Ħaj".

Eżekjel jagħtina xbieha mdawla ta' dak l-ilma:

"Fuq iż-żewġt ixtut tax-xmara jikbru siġar ta' kull ġens ta' frott; il-weraq tagħhom ma jidbielx, il-frott tagħhom ma jonqosx. Kull xahar jagħmlu frott ġdid, għax l-ilma tagħhom ħiereġ mit-tempju, u l-frott tagħhom ikun ikel, u l-weraq duwa." (Eżekjel 47:12)

L-ilma joħroġ mis-santwarju. U forsi s-santwarju jinsab eqreb milli naħsbu.

L-ilma ħaj li Eżekjel ra fil-viżjoni profetika tiegħu diġà jiċċirkola – fix-xita u fix-xmara, fin-nixxieġha u fil-baħar; fl-għeruq li jinżlu fil-fond tal-art mudlama u paċenzjuża; fil-linfa u fid-demmi, fil-werqa u fiċ-ċellola ħajja. F'dan id-dawl, il-ħolqien isir misteru wieħed kbir li

dejjem għaddej: don milqugh, u don mgħoddi bil-kwiet.

Xmara fil-ħolqien. Xmara fina. Ġesù qal li għal min iqiegħed il-fiduċja kollha tiegħu fih, "xmajjar ta' ilma ħaj joħorġu mill-qalb." L-Ispirtu jimxi fil-postijiet l-aktar fondi ta' dak li aħna, ifittex minn fejn jgħaddi, bil-ħlewwa u bla ma jieqaf – lejn il-ħniena, lejn il-fejqan, lejn ir-reverenza, lejn il-ħajja.

Dawn żewġ xmajjar, jew waħda? Forsi l-mistoqsija nnifisha hija għamla ta' talba. F'dan l-istaġun, ejjew niċċelebraw il-fluss bla qies tal-ħajja divina li ssaqqi d-Dinja – u ejjew insiru aktar attenti: b'għożża għall-ilmijiet ħajjin u fejjieda li jgħaddu mill-ħolqien, u b'għaġeb u qima quddiem l-ilmijiet ħajjin u fejjieda li jitlegħu bil-kwiet mis-santwarju l-aktar ġewwieni tagħna.

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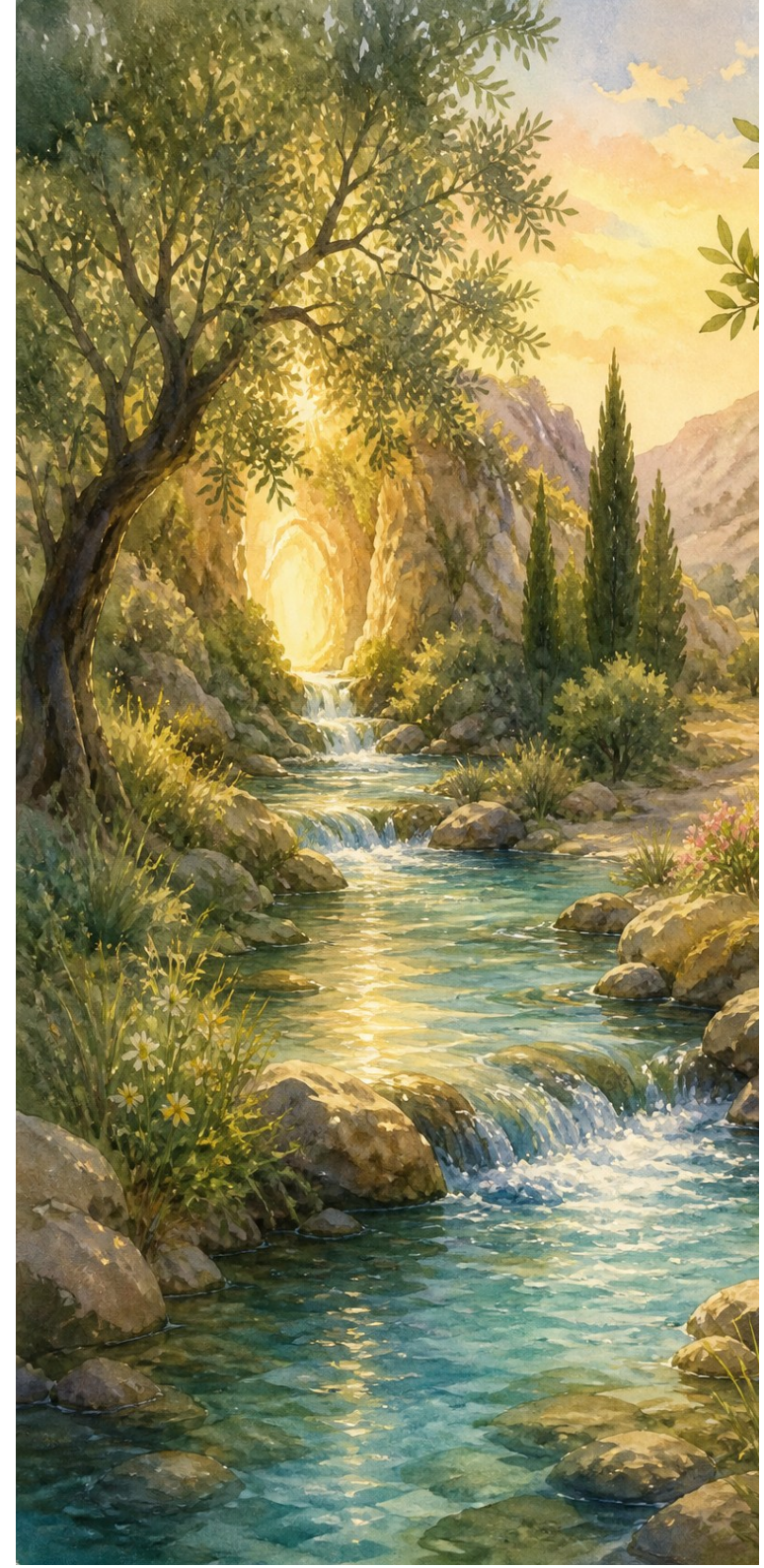
Nota

"... min jemmen f'ija, minnu joħorġu xmajjar ta' ilma ħaj." Ġwanni 7:38

Bil-Grieg hija hekk: ὁ πιστεύων εἰς ἐμέ (ho pisteuōn eis eme).

Litteralment, tfisser xi haġa bħal "dak li jemmen għal go f'ija". pisteuō jista' jfisser mhux biss li wieħed jaċċetta xi haġa bil-ħsieb, iżda wkoll fidi, li wieħed iserraħ fuq xi hadd, u li jafda lilu nnifsu f'idejh. Għalhekk it-tifsira tidher li hi:

tafda bis-sħiħ, tintelaq għal kollox fih.



From the Sanctuary: The River

From 1 September to 4 October, our church – together with many other Christians across many traditions – enters the ecumenical **Season of Creation**: a time to pray with creation, to wonder gratefully before it, to renew our care for the Earth, and to leave room in mind and heart for the Source. This year's theme is Living Water.

Ezekiel gives us a luminous image of that water:

"On the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing." (Ezekiel 47:12)

The water flows from the sanctuary. And perhaps the sanctuary is nearer than we think.

The living water that Ezekiel saw prophetically already moves – through rain and river, spring and sea; through roots reaching down into the dark, patient earth; through sap and blood, through leaf and living cell. Creation becomes, in this light, one great flowing mystery: gift received, and gift quietly passed on.

A river in creation. A river in us. Jesus said that for one who places their trust fully in him, "rivers of living water will flow from the heart." The Spirit moves through the deep places of our being, seeking passage, softly, insistently – toward compassion, toward healing, toward reverence, toward life.

Are these two rivers, or one? Perhaps the question itself is a kind of prayer. Let us celebrate, this season, the vast flow of divine life that waters the Earth – and let us grow more attentive: with care to the living, healing waters that move through creation, and with awe to the living, healing waters that rise, quietly, from our own innermost sanctuary.

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Note

"Rivers of living water will flow from his heart "
(John 7:38)

The original Greek has:

ὁ πιστεύων εἰς ἐμέ (ho pisteuōn eis eme).

Literally, something like:

"the one believing into me".

pisteuō, can carry not merely intellectual assent but faith, reliance and entrusting oneself. So the meaning appears to be: *trusting fully, abandoning self into.*

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