Local faith-based tourism and volunteers within related entities: A Maltese perspective

Oliver Cassar
olivercassar2015@gmail.com

Follow this and additional works at: https://arrow.tudublin.ie/ijrtp

Part of the Tourism and Travel Commons

Recommended Citation
Local faith-based tourism and volunteers within related entities: A Maltese perspective

Olivier Cassar
NGO volunteer organisation
olivercassar2015@gmail.com

In 2017 a research study was carried out by the Cultural Commission of the Pinto Philharmonic Society (Soćjetà Filarmonika Pinto Banda San Sebastjan) of Qormi, Malta. This study aimed to evaluate the perceptions of volunteers that are active in different non-governmental organisations within different Christian parishes around Malta and Gozo. Within the research confraternities in different parish, local band clubs and chivalric orders had been identified as particular entities having good potential to enhance the niche market formation for faith-based tourism. Although volunteers recognise the positive inputs from tourism, the research also discusses local traditions. Further discussed is the apparent lack of communication between different stakeholders of faith-based tourism, and the authorities, which may result in misconceptions and misunderstandings. It could also be concluded that NGO’s also may not have the necessary empowerment to implement and develop new ideas within this market. The lack of stakeholder participation in the planning and policy-making process is also highlighted.

Key Words: Malta, band clubs, confraternities, chivalry, faith-based tourism

Introduction

Faith-based tourism in Malta is rarely or never explored to learn the views of NGOs. This lacuna encouraged members from a marching band club, part of the Cultural Commission of the Pinto Philharmonic Society (Soćjetà Filarmonika Pinto Banda San Sebastjan) of Qormi, Malta, to carry out a study in 2017. The primary aim was to discover how the perspectives of faith-based tourism are viewed by volunteers of NGOs and whether this topic can be explored further.

The method utilised for the study and its outcomes.

In order to explore views about faith and faith-based tourism, a small number of persons engaged in voluntary work within local Christian NGOs in parishes in Malta and Gozo were directly selected. The composition of the sample is thus made up of persons who work, or had worked, hands-on in this field. An interview schedule was devised and administered to the sample.

In total, twenty surveys were distributed and finally, thirteen replies were received. Persons who responded had different backgrounds, have been involved in nine different localities and had an average age between 50 and 55 years. These persons included local councillors; ex Secretary-Generals from band clubs in different localities; members of NGOs which take care of sick persons travelling to Lourdes, other types of helpers within parish administrations, a musical director of a Parish Church Choir and an artistic director of a drama group. It is also to be noted that four of the respondents...
are also active within two different chivalric orders namely the Sovereign Military Order of Malta (SMOM) and the Military and Hospitaller Order of Saint Lazarus of Jerusalem (OSLJ).

The participants were asked questions regarding their views on the potential of faith-based tourism, factors that could hinder or promote its development locally. They were invited to give their own take on faith-based tourism and a description of their involvement that can be regarded as part of the niche sector of faith-based tourism.

Although in some cases, a lack of conformity in defining faith-based tourism can be an issue, it was a common understanding that spirituality played an important role. Within the questionnaire, the respondents indicated that they were quite aware of different forms of faith-based tourism, not necessarily linked to Christianity. Nevertheless, all feedback had to be considered within a context that all the respondents had direct or indirect involvement in NGOs linked to the Roman Catholic Church in Malta.

Respondents indicated that faith-based tourism experiences could be in groups or performed individually both locally and abroad. Respondents had different views on what makes faith-based tourism. These ranged from undertaking missionary work in a faraway foreign country, visiting a popular foreign shrine such as in Medjugorje (Bosnia and Herzegovina) or by walking ‘The Way of St. James’ (Camino di Santiago) in Spain. Respondents also made reference to various other activities like participating in a concert of Sacred Music, a drama activity during Lent or visiting an exhibition on Maundy Thursday.

From the answers given it transpired that Rome, Lourdes, and Fatima are the most popular sites abroad for Maltese faith-based tourists, while the National Shrine of the Blessed Virgin of Ta’ Pinu (Għarb - Gozo), the National Shrine of the Our Lady of Mellieha and St. Paul’s Grotto (Rabat - Malta) are the favourite local Maltese pilgrimage sites.

Here it is pertinent to describe the local pilgrimage sites. First, the Basilica of the Blessed Virgin of Ta' Pinu (Figure 2) is associated with ‘a voice’ from the painting of the Blessed Virgin kept in what used to be a small chapel built in 1611 by Pinu Gauci. In 1883, Karmini Grima and her acquaintance Frangisk Portelli declared that Our Lady invoked them to pray. The second site relates to an old tradition which attributes to St. Luke the Evangelist, the painting of Our Lady on the bare rock face of a natural cave in Mellieha, during his stay in Malta following St. Paul’s Shipwreck in 60 AD. This third one is a subterranean grotto in Rabat.
Within the questionnaire, it is to be noted that no one from the respondents referred to the Sanctuary of Our Lady of the Grotto within the Dominican Priory in Rabat Malta. It is said that sometime before the year 1450, the Virgin Mary appeared to a bird hunter. Years later, in 1999, a marble bass relief of Our Lady venerated at the grotto is reported to have 'shed tears of blood'. Although the website of the Dominican Priory in Malta officially refers to this mysterious event with 'tears of blood', the absence in this research may be because the case was never clearly defined by the Church authorities as a 'divine act of God'.

From the feedback within this research, everyone seemed to agree that the Maltese Islands have a good potential to develop faith-based tourism. This is more so considering that Malta’s connection to Christianity goes back to the apostolic period that includes the above-mentioned shipwreck of St. Paul, highlighted by St. Luke in Acts of the Apostles (XXVIII). The Norman conquest and re-Christianisation in the eleventh century and the arrival of the Knights of St John in 1530, further enhanced the Christian identity of Malta.
The Maltese Islands also have a rich Christian folklore that includes not only village feasts but also a variety of activities in local parishes during Advent and Lent. The most prominent examples of these activities are the Christmas Eve procession in most of the Maltese villages, started in 1920 by the Maltese St. Gorg Preca (1880–1962); the crib-making tradition during Advent; the devotional processions of Our Lady of Sorrows and Good Friday in Lent and; the Easter festivities.

The potential of the Maltese Islands also comes through the infrastructure of different Parish Churches predominantly expressed in Baroque architecture and also over 590 places of worship that includes beautiful wayside chapels. Some of these chapels have interesting legends. One of the respondents referred to the Church of Our Lady in Gharghur known as Tazz-Zellieqa. This wayside chapel overlooks the Madliena Valley and is related to an apparition of the Virgin Mary to a young woman in 1560, after which the woman was healed of her sickness. Few in Malta are aware of the local perspective of the legendary journey by St. Mary Magdalene, from Palestine to Provence after the Resurrection of Christ (Vincenti, 2011). The connection of this legend to the chapel dedicated to St. Mary Magdalene and situated on Dingli Cliffs, is not only generally unknown but not even mentioned in the information board near this chapel.

Since Marian devotion is so significant within the Maltese Islands, it sometimes bypasses the cult of other saints. Several Parish Churches dedicated to Holy Mary are examples of such. Of similar importance is the vigil on 15th August outside Gozo Cathedral at the Ħittadella (Gozo) and Marian traditions on the opening of the fishing season at Marsaxlokk. However, more historical research is required to identify the influence Malta had from Monophysite Christians (Oriental Orthodoxy) in the 11th century to a shift in cults of the Trinitarian (Latin) Christians. As mentioned by Mercieca (2017) around the year 1000 when (Arab) Malta was under the Ummayyad, Monophysite Christians were escaping to the West from Syria and were received with open arms by the Sassanid rivals. This passage in history can still be noticed within the Maltese Islands by a popular cult in some villages for oriental saints such as St. George (in the case of Qormi and Rabat in Gozo) and St. Catherine of Alexandria (in the case of Żurrieq and Żejtun).

When speaking to the participants in this research project about Marian devotion within the Maltese Islands, they referred to the Sanctuary of Our Lady of Antioch (Tas-Samra) in Hamrun. According to Abela (1647), this church was built around the year 1631, on the site of an older church dedicated to St. Nicholas which most probably had been damaged during the Great Siege of Malta in 1565. It stood at the rear of a small military battery in a strategic area of what was then the outskirts of Qormi, facing Valletta, during the Maltese insurgency against the French Occupation between the years 1798 and 1800 (Spiteri, 2008). This church, at present within the boundaries of Hamrun, was something similar to what St. George's Chapel at Birżebbuġa still looks like today.

Also mentioned was the Sanctuary of Our Lady of ‘Tal-Htas’ (Childbirth) in the outskirts of Qormi on the border with Zebug, which is regarded by many locals as the Shrine that protects mothers in labour. This small church, as well as the church of Our Lady of Antioch in Hamrun, are mentioned in the Pilgrimage Travel Itinerary for Malta and Gozo by the Malta Tourism Authority. This pilgrimage trail is based on ‘L-Ghajsa tas-Seba’ Niċċċ’ written by George żammit (1908-1990), related to seven chapels in different localities within the Maltese Islands. However, very few Maltese seem to be informed that, as mentioned by Caroline Busuttil and Roderick Busuttil (2012), the first known reference of a built church in Malta is made in a portolan chart dated 1296, where a church dedicated to St. Mary on Comino (the chapel of the Return from Egypt) is identified.

The respondents also referred to confraternities in different Maltese and Gozitan Parish Churches, whose history may go back to the time of the Grand Masters of the Order of St. John and beyond. Nowadays, these same entities have established links or twinning arrangements with other fraternities abroad. Members of these same confraternities are also in most cases involved as members, or at least followers, of a band club or parochial feast. These band clubs have an important role within the social scenario at most parishes in the Maltese Islands and their involvement is quite noticeable within most local religious activities. Then there are a few chivalric orders that some may find quite synonymous with Maltese identity, and historical links, such as the Great Siege of 1565 and the eight-pointed Maltese Cross. This study identifies three major categories regarding volunteers, confraternities and related groups.
Religious confraternities

Most confraternities are still involved in charitable activities and obligations of a religious nature. According to Lorenzo Zahra, who is a member of the Vittoriosa Historical & Cultural Society at Cottonera, there is the old tradition that its forebear, the confraternity of St. Joseph at Birgu (Vittoriosa), existed in 1103. Nonetheless, this concept of Maltese confraternities which developed from medieval guilds in different villages, is merely described as a tradition and there is need for further research on this topic, to confirm or deny such traditional findings. According to Cassar (2017), it is mentioned that the first confraternity within the Maltese Islands was that of the Blessed Sacrament, founded in Senglea in 1539. Bonnici (1968) informs us that by 1681, the Dioceses of the Maltese Islands had 140 of such confraternities.

People are also involved in religious confraternities that represent a certain continuity of religious traditions within local scenarios, such as preparing and organising processions in connection with parish feast. However, in every village, there are several processions within the calendar of events, but respondents noted that the most prominent are the processions of Our Lady of Sorrows, organised simultaneously in many Maltese parishes on the Friday in the weekend before the Good Friday. This procession is deeply rooted within the fabric of Maltese society and thousands of Maltese and Gozitans take part, following statues carried through the streets, reciting prayers and reflecting on the Seven Sorrows of the Blessed Virgin Mary.

The oldest confraternity devoted to Our Lady of Sorrows is commonly known to be at Għaxaq, which was, according to tradition, founded in 1684. The most popular one is the Our Lady of Sorrows procession, leaving from the Ta’ Ġieżu Church in Valletta, which processes through the streets of the capital city, usually led by the Archbishop. Many people used to participate barefooted, as penitence. Simultaneously, on the same afternoon, in the town of Qormi and others, two separate processions are held from two parishes within the same locality. According to Grima (2012), the old parish of St. George, which already existed in 1436, organises its procession with the involvement of five different confraternities, and the parish of St. Sebastian, which was established in 1936, makes its procession with the involvement of the Sodalità San Sebastjan, an overarching body that represents all three confraternities within that parish.

In recent years, it is quite noticeable that local confraternities have established friendship or twinning arrangements with foreign confraternities and are actively participating in processions abroad. This occurs very frequently when both sides are devoted to the same saint. Such arrangements are mostly between Maltese and Italian religious organisations and in some cases with involvement from the Vatican. There are hardly any linguistic barriers between the participants of two countries, as everybody speaks Italian. In recent years, there were some occasions when different parishes in the Maltese Islands made arrangements to temporarily bring over (at their parish church and in some occasions by the parish priest visiting older persons at their homes) particular relics. One significant example was in 2014, when the relic of the blood of St Lawrence was brought from the small Italian village of Amaseno to San Lawrenz in Gozo, accompanied by some residents of Amaseno, including the parish priest.

One of the respondents is a member of the already mentioned Sodalità San Sebastjan of Qormi and he mentions instances in recent years when members of the entity officially visited Santa Venerina, Acireale and Mellilli in Sicily, in return, actively participated in the processions during the feasts celebrating St. Sebastian and also spent time in prayer with the Italian communities in Malta. The same respondent indicated that on other occasions, members of the entity and their families had also visited the Sicilian localities of Mistretta, Palazzolo Acreide and Avola, all of which celebrate St. Sebastian as their patron saint. The same respondent also mentioned that communications between the Maltese entity and the confraternity of St. Catherine at Siena had also taken place. The twinning arrangements when it concerns a mutual particular saint could, however, hold limitations for further development. It may be concluded that some form of empowerment is required, so that these entities can prove their full potential within the niche market of faith-based tourism.

Band clubs

There are about 83 band clubs in the Maltese islands, a number of which have been founded with the direct or indirect involvement of the clergy who recognised their social importance and need for such entities within local communities. It was also realised that it also would be another way to worship God, as in the Book of Exodus where it is mentioned that Moses’ sister Miriam and other women offered worship.
through instrumental music (Ex. 15:20-21). An example of such is the case of the Pinto Philharmonic at Qormi, founded in 1862 by students of the Augustinian friar Giuseppe Spiteri-Fremond O.S.A. (1804 - 1878), who was also a composer and director of Sacred Music, and the St. Joseph Band Club at Għajnsielem, founded in 1925 by the Servant of God, Mons. Joseph De Piro M.S.S.P. (1877 - 1933).

Nearly all of the 68 villages in the Maltese islands have their own band club, with the exception of Mdina (Città Notabile) and Swieqi in Malta and Fontana in Gozo. Some localities in Malta have two clubs while in Qormi (Città Pinto), Haż-Żebbuġ (Città Rohan), Sliema and Birkirkara there are three band clubs. On the other hand, on the sister island of Gozo, only Rabat (Victoria) has two band clubs while other smaller villages have only one band club each.

The marching band is the main focus of each club and according to the Malta Band Club Association, these clubs have over 23,000 members nationwide. Each marching band consists of about 50 to 60 musicians made up of ensembles of brass, wood and percussion instruments. Music lessons are given free of charge at band clubs. These bands are a vital part of each village feast as well as other musical programs, often linked with literary or spiritual readings, especially during Christmas and Lent. This is in line with the Catechism of the Catholic Church, which states that a combination of sacred music and words forms an integral part of the solemn liturgy.

However, all these band clubs have sub-committees for organising various cultural events, exhibitions, festivals and fundraising events. These clubs are all furnished with a bar and in some cases, a restaurant, as for example the two band clubs in the capital city Valletta but also at small villages like Żebbuġ and Għarb in Gozo. This makes the clubs a meeting place for youths and pensioners, and at the same time a community day centre for older adults where certain crafts are practised. The environment at the club is predominantly a social one, although a colourful rivalry between some of the clubs cannot be ignored.

As indicated by a respondent in the study, it is a case that some of the members of these band clubs are not necessarily practising Catholics, nevertheless, each band club committee does its best to organise religious events from time to time and to present the club's patron saint as a religious role model for the members. Some members of the band clubs are also involved in confraternities and are active within various projects at their parish church. These band clubs and their volunteers also have a place within the niche market of faith-based tourism.

### Chivalric Orders

Malta enjoys a great heritage of Christian chivalric identity and particular aspects, such as history, history of medicine, fortification building and St. John's Co-Cathedral. The Maltese, in general, are quite familiar with the Sovereign Order of Malta (SMOM), a.k.a. the Order of Malta, due to the importance of the Order in the nation’s history, in particular, their governance of the Maltese Islands between 1530 and 1798. The diplomatic and humanitarian missions of the SMOM are also on occasion mentioned in local media. The Amalfitan eight-pointed cross, which symbolises the eight Beatitudes, was adopted by the Order as its insignia (white cross), and is nowadays known worldwide as the Maltese Cross. The same eight-pointed cross (green cross) is also used by the Military and Hospitaller Order of Saint Lazarus of Jerusalem, perhaps since both orders have Blessed Gerard (c. 1040–1120) as their founder, whose relic (his skull) is still venerated at the monastery of Saint Ursula in Valletta.

Nevertheless, few Maltese are as informed about the OSLJ as about the SMOM, and its humanitarian work. Some persons may think that a chivalric order is just about medal distribution during their investitures and perhaps few Maltese know that chivalric orders are still involved in philanthropic activities. Since 1973, the OSLJ have had the official headquarter of their Grand Master at Castello Lanzun, located at Mensija, San Gwann (Malta). Few may also be aware that in its International Hospitaller report for 2017, it was noted that the OSLJ donated a total of €1,969,644 for charitable activities worldwide. The sum was provided from different Grand Priories including that of the Maltese Islands. The Grand Priory of the Maltese Islands donated a total of €48,651 for different projects within Leprosy communities in different countries. From this total previously mentioned, €1,000 was also donated by the Grand Priory to two Maltese leprosy sufferers to assist with their medical and social expenses.

Within this study, it is noted that Malta seems to view Christian chivalric orders only as part of its past history and for re-enactment purposes, such as the In Guardia Parade at Fort St Elmo in Valletta. Nevertheless, the respondents noted that Malta does not make use of its Christian chivalric identity within a
The respondents for this paper also made reference to various other bodies, like numerous choirs in different parishes within the Maltese Islands, youth groups with links abroad or drama groups. Within the whole discussion, the Ramblers’ Association, a club of people dedicated to organising country walks, was completely ignored. Its members undertake walking tours and nature hikes and pass by many troglodytic chapels, which could be destinations within a walking tour or pilgrimage route. Since three of the respondents were Qormi residents, the Cultural Commission of the Pinto Philharmonic Society decided to organize a walk in Wied il-Kbir / Wied Hanzir (valleys between Qormi, Żebbuġ, and Siġġiewi) to establish an indirect awareness on the subject. In this valley, there is the Għar tas-Silageb (the Cave of the Crosses). It transpired that most of the residents of Qormi were unaware of the existence of this old cult site, which for the Christians during late Medieval period, may have been a symbol of the Holy Sepulchre and Christianity’s greatest mystery, i.e. the Resurrection of Christ.

As already mentioned, the Maltese Islands have quite a number of churches, some of which, like St. Catherine’s chapel in Qormi and the chapel of the Immaculate Conception in Żebbuġ, are used just as a storage space for the parish feast decorations. On the other hand, other chapels like the Anunciation Chapel situated next to the Laferla Cross at Siġġiewi, deserve much more attention. The latter site is popular with pilgrims in particular on Maundy Thursday and Good Friday. However, the chapel needs urgent repair and despite various calls for its restoration, it seems that the chapel will, for the time being, be practically abandoned. According to Ferres (1866), the origins of this church was a form of thanksgiving by the locals after a Siege by Sunni Muslims (Hafsid) in 1429, which some consider to be a greater siege than Malta’s Great Siege of 1565 (Grima; 2015). This church, which has great potential within the niche of faith-based tourism, needs urgent restoration works to prevent the building from collapse. Perhaps the authorities may then follow the example of the Italian archdiocese of Palermo who entrusted a church to a chivalric order, on the condition that the church would be repaired and maintained.

Some may argue that for a small nation, Malta has too many chapels and too many places of worship which are in need for restoration, to be financially sustainable. What is needed is planning, prioritisation of needs, all encapsulated in a dynamic policy.

It also transpired that most of the residents of Qormi were completely unaware of the remains of a prehistoric village, known as Id-Debbieba, located very near the above-mentioned troglodytic chapel (Għar tas-Silageb). These prehistoric remains were in a quite good condition until they were destroyed in the construction of an extension of the runway of Luqa airport in the early 1970s (Evans, 1971). According to 1968 Survey Sheets, the location of these prehistoric remains was near the present Lufthansa Technik Malta (LTM) hangar complex. Id-Debbieba and Għar tas-Silageb are cases in point that when local authorities do not take care of the area’s heritage, even prehistoric sites can be completely forgotten by future generations if not properly documented.

One may suggest that a study related to the Għar tas-Silageb troglodytic chapel in connection with its safety and its archaeological features should be conducted. Then, necessary works or some form of rehabilitation (by cleaning the cave and its entry) should be carried out to improve accessibility. This could lead to the inclusion of the sites within the valleys of Qormi, Żebbuġ, and Siġġiewi to a pilgrimage trail.

All the participants agreed that there is room for improvement within the local faith-based tourism sector. Persons involved in voluntary work mentioned that pictures taken at village feasts or a Good Friday procession should be regularly inserted in different publications / websites / social media to promote Malta as a faith-based tourism destination.

Currently, a conservative approach prevails. Many people still link faith-based tourism to national shrines, museums or perhaps to the external activities forming part of the village festivities, not always including liturgical services inside the church. Nevertheless, they consider praying in their respective churches as something personal, ideally only for the local community, they do not like the idea of a shared space, where tourists are roaming about their church during
Holy Mass or during moments of prayer and reflection. It also seems that some Maltese still do not consider their local scenario as part of faith-based tourism, with perhaps the exception when Maltese go to Gozo for Christmas or Good Friday activities. Because of certain misconceptions, individual parishes do not promote their activities for foreigners. Very rarely one finds brief literature or an introduction within a write-up of religious activity in the English language, considering that both English and Maltese are official languages in Malta, let alone in other foreign tongues such as Italian and French.

Voluntary organizations seem to acknowledge that there is a lack of a holistic approach within the local sector in connection to the niche market of faith-based tourism in general. Authorities and stakeholders should consider ways to improve cooperation, planning and policymaking to improve the faith-based tourism product. However, it also has to be acknowledged that efforts are being made and, as an example, there was an international conference in October 2017, organized by Dr Dane Munro and Prof George Cassar, the University of Malta, Malta Tourism Authority, the Dublin Institute of Technology (Ireland) and the Leeds Beckett University (United Kingdom). This conference managed to convince the Tourism Minister to acknowledge the importance of faith-based tourism and develop a proper niche market.

Voluntary organizations do recognize that faith-based tourism has an economic impact and creates the opportunity to help individuals to develop further their spirituality, for example through archaeological remains, artefacts, and relics. Through individual or group activities, one could continue to develop knowledge and appreciation on the various traditions and culture of the respective locations, while through exchanges one could go beyond, increasing friendships with other persons and their respective entities. It may boost the morale of voluntary organizations when their work and sacrifice are appreciated by others, e.g., work related to the village feasts. However, there seems to be a long way ahead for faith-based tourism and its identity to be developed in a local scenario in a specific role away from general cultural tourism. This seems to be felt more in Malta than in Gozo, since in Gozo there is a more holistic cooperation between parishes and local councils to promote activities and places of interest within the different localities.

A lack of involvement was also noted by local councils in Malta, who, in some cases have developed heritage trails related to historical places, including some chapels, but still do not introduce some form of pilgrimage trails within their respective regions. On the other hand, in Gozo there is a much more synergetic approach between the local councils and religious entities. A number of specific projects by NGO's in Gozo are good examples of a way forward, such as the Ta' Pinu Sanctuary with The Way of the Cross on Għammar Hill and the depiction of the Rosary Mysteries with original frescoes by the Italian artist Sergio Favotto. Following Malta's accession to the European Union, several sites, including chapels, were restored and regained their original splendour thanks to EU funds. However, there is still a lot more that can be done as we are not yet making use of some beautiful old chapels, allowing dilapidation and the loss of some of this patrimony in the very near future. We need to start thinking outside of the box, to explore new ways to protect the national heritage the Maltese islands have been blessed with.

**Conclusion**

I would say that in Malta there are diverse activities spread out during the calendar year that can be classified as part of the local faith-based tourism scenario. Volunteers in many local entities make these activities lively and attractive, however, they tend to be rather traditional in their approach as they lack empowerment tools which would help them to diversify their activities. In this way, there is a great potential to develop much further the niche of faith-based tourism. Respondents clearly show that there is not enough synergy among the different entities, both on national and local levels, which often result in misconceptions on the relationships among the different stakeholders. This entails the need for these stakeholders to come together to discuss, analyse further and implement new strategies and approaches. This would be of benefit to both local and national entities.
Bibliography


Boncini A. (1968) History of the Church in Malta Vol II Period III 1530 – 1800; Empire Press - Catholic Institute; Floriana - Malta


Cassar E. (2017) Who was Saint Lazarus? Grand Priory of the Maltese Islands, Military and Hospitaller Order of Saint Lazarus of Jerusalem; San Gwann - Malta.

Cassar M.G. (2015) Managing and interpreting living religious heritage: Challenges and solutions; Dep. Of Conservation and Building Heritage, Faculty for the Building Environment (Dissertation); University of Malta; Msida – Malta.


Ferres A. (1866) Descrizione storica Delle Chiese Di Malta E Gozo, Malta

Freller T. (2010); Malta: The Order of St John, Midsea Books Ltd.; Sta Venera - Malta

Grima J. F. (2012) Il-Vari tal-Gimgħa Mqaddsa fil-Gżejjer Malta (The Holy Week Statues in the Maltese Islands); Kullana Kultura – PIN (Publikazzjoni Indipendenza), Pieta – Malta


Spiteri, M. (2014) The artistic patronage of the religious confraternities at the parish church of St Paul Shipwreck in Valletta : an art-historical analysis; Faculty of Arts (Dissertation).University of Malta; Msida – Malta.


Zahra L. (2012) Confraternities in Malta; L-Imnara Malta Folklore Society; San Giljan - Malta

Documents


Web Links


Dominican Province; Rabat – Malta As retrieved on 23rd Dec. 2017 from http://www.opmalta.org/content.aspx?id=187638


The Shrine of the Blessed Virgin Mary of Ta’ Pinu; Gharb - Gozo, Malta As retrieved on 28th Dec. 2017 from www.worldpriest.com/shrine/blessed-virgin-mary-ta-pinus-malta/