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SOUTHERN AFRICA'S NATIONAL CATHOLIC WEEKLY SINCE 1920

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Pope Pius XII wanted to speak out against Nazi atrocities, but was advised not to for fear of worsening the wartime situation, an article by a Jesuit close to the pope said. —Page 5

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WYD 2011 site launched

BY JOEUN LEE

ORGANISERS of the 2011 World Youth Day celebration in Spain have launched an English-language webpage offering registration information, schedules and social networks to help spread word about the event.

The website (www.madridwyd2011.com) counts down to the August 16-21, 2011, World Youth Day international gathering in Madrid.

It introduces multimedia resources including videos, audio, and social networking tools that allow young people from all over the world to stay connected and updated via Facebook, YouTube and Twitter. Members and fans are encouraged to post pictures, video clips and comments, and to share experiences from past World Youth Day celebrations.

The site also offers a detailed schedule of the 2011 World Youth Day week including events with Pope Benedict, religious activities, catechesis sessions and cultural programmes.

Six possible registration plans are offered to young pilgrims, with different options for housing and meals.

However, Southern African pilgrims are urged to contact their diocesan youth office for advice before making private bookings.



Catholic pupils in Indiana watch as palms are burned in preparation for Ash Wednesday. Lent, the season that calls Christians to prayer, fasting, repentance and charity, begins on Ash Wednesday, this year on February 17.

PHOTO: TIM HUNT, NORTHWEST INDIANA CATHOLIC VIA CNS

Bishops discuss African synod

BY MICHAEL RASSOOL

THE bishops of Southern Africa have agreed that reconciliation—personal, family, communal and sacramental—would form a good basis for the Inter-diocesan Consultation planned for 2012.

Meeting in their first plenary session in 2010 at St John Vianney National Seminary, Pretoria, the Southern African Bishops' Conference (SACBC) reviewed last October's Synod of Bishops for Africa, held in the Vatican.

Using the synod as a basis for discussion at the plenary, the bishops agreed that organising the Inter-diocesan Consultation would best be done by looking at the synodal message and propositions presented to Pope Benedict. The bishops decided that a simplified version of the synodal documents should be produced.

A SACBC statement said various synod fathers had explained how the personal testimony of those active in reconciliation—especially on a turbulent continent such as Africa—had the most powerful effect on deliberations.

The plenary, attended by about 30 bishops from the conference territory (South Africa, Botswana and Swaziland) focused on the Synod for Africa's practical implementation and its pastoral vision—"The Church as the Family of God", a family on a mission which also underpinned discussions on the preparation for an Inter-diocesan Consultation planned for 2012.

Members of the Southern African delegation to the synod reported back about their experience. Cardinal Wilfrid Napier, archbishop of Durban and co-president of the Synod for Africa, traced its history and gave a personal account of how the process worked.

Among the January plenary's highlights was a presentation by the Turquoise Harmony Institute, a foundation of Muslims from Turkey. It focuses on interfaith understanding and common action, based on the teach-



Opening Mass of the SACBC's first plenary session of the year at St John Vianney seminary.

ing of Turkish Islamic scholar F Güllen, which is to promote understanding and common action on societal issues.

The bishops' Department for Ecumenism presented the Holy See's Apostolic Constitution *Anglicanorum Coetibus* on the reception of former members of the Anglican Communion, discussing its implementation in the Southern African context.

A commission of three bishops will be established to continue this deliberation on how structures can be created and assisted, the plenary statement said.

Toni Rowland of the SACBC's Family Life Desk led the bishops in a discussion on the future role and work of the desk in the conference, which they re-affirmed both at conference and diocesan level. Later on in the plenary, the bishops were also given a presentation and discussion on "Christian family, sexuality and formation".

In a homily, Archbishop Lawrence Henry, retiring Archbishop of Cape Town, spoke of a need for the Church to be more active and prominent in society. He pointed out how the Holy Spirit chose and used a "motley crew" and that the leadership of the Church was not an option but an obligation, the SACBC website (www.sacbc.org.za) reported.

New missal set to be completed

BY CINDY WOODEN

THE Congregation for Divine Worship and the Sacraments is pulling together the final version of the English translation of the complete Roman Missal, the book of prayers used at Mass.

The Vox Clara Committee, an international group of bishops established to advise the congregation about the translation of the Roman Missal into English, released a statement saying that members "reviewed various reports on the steps being taken for editing, coordination of manuscripts and reviews for internal consistency of the English-language translation" of the Roman Missal.

Marist Father Anthony Ward, an official of the congregation for worship, said that because bishops' conferences approved the Roman Missal in sections over a period of years, a final review and minor edits were needed to ensure consistency. For instance, he said, the same Latin prayer may be used in two different Masses and may have been translated slightly differently during the bishops' approval process.

The Vox Clara statement said committee members reviewed the last two sections of the Roman Missal translation to be approved by bishops' conferences in English-speaking countries: The proper of saints, a collection of specific prayers related to each saint in the universal liturgical calendar; and the common of saints, general prayers for celebrating saints listed in the "Roman Martyrology", but not in the universal calendar.

Cardinal Antonio Cañizares Llovera, prefect of the congregation, met with the committee and "expressed his hope that the coming confirmation of the Roman Missal would prove to be of great pastoral advantage to the Church in the English-speaking world", the Vox Clara statement said.

Most English-speaking bishops' conferences are preparing materials to introduce and explain the new translation with the hope people will begin using it in parishes at the beginning of Advent 2011. The Church in Southern Africa introduced the first phase of the new missal in November 2008.

Fr Ward said the congregation would finish its work long before Advent 2011, although he could not give a precise date for when the Vatican will approve the entire Roman Missal in English. Individual bishops' conferences would then make arrangements for printing, binding and distributing the missal and setting a date for its introduction.

"Expressing their enthusiasm for the extraordinary pastoral opportunity provided by the publication of a translation characterised by high literary quality, theological precision and pastoral utility, the members emphasised the importance of providing pastors and people with the greatest possible support in the effective pastoral reception of this new translation," the Vox Clara statement said.

Speaking to reporters in Rome, Archbishop Vincent Nichols of Westminster, president of the Bishops' Conference of England and Wales, said people cannot judge the new translations simply by reading them because the texts are meant "for public proclamation in the solemnity of the liturgy".

"I believe we are content that even though they clearly introduce a quite different style of liturgical language and formulations of words and phrases that will not come immediately and easily," he said, the bishops of England and Wales "appreciate that these texts contain and express the richness of the Catholic liturgical tradition and prayer in a way that the texts we have been using so far fail to do."—CNS

'Needs outweigh resources in Kokstad'

BY MICHAEL RASSOOL

A SACRED Heart Sister in the diocese of Kokstad, Eastern Cape, says that the number of Aids orphans, many with HIV themselves, caregivers as well as needy children and elderly exceeds available services in the province.

Sr Gertrude Makatise, local superior of the order, told *The Southern Cross* of large numbers of young children in the missions of the rural area being cared for by grandmothers, many of whom have no resources whatsoever, not even access to pensions, child support

grants, food, running water, nor are anti-retroviral (ARV) drugs being properly administered.

One volunteer, Anne Larkin, a former Cape Town Catholic now living in England, worked in one of the missions. She related the story of one young girl and her grandmother. In addition to no grant and a pension that does not go far, the grandmother can hardly walk and has to rely on the odd passerby to bring water in a bucket from a source quite far from her *rondavel*.

She told of how the household had almost no food or water and the child was crying with hunger.

Another little girl, Mrs Larkin continued, needed to be given vital medication twice daily and was being looked after by a half-blind grandmother, was also hungry and not receiving her medication as the grandmother could not see to administer it. So through semi-starvation and not having her medication this child's health was also deteriorating.

Sr Makatise said it is true that these scenarios are common, which prompted the Sacred Heart Sisters to step in. She said children are brought to the mission schools run by the Sacred Heart Sisters, such as

the Maria Telgte school, where for nutrition they are put on the school feeding scheme and ARVs are administered.

Sr Makatise said material support of various kinds from a loosely organised group of Irish donors, who call themselves "Friends in Ireland", have helped the sisters in their quest to make a difference in these Eastern Cape communities.

She said the diocese often engages volunteers who distribute food parcels and blankets in Flagstaff and other parishes, and who occasionally are involved in

building projects when they occur.

She said the Sacred Heart Sisters of Kokstad teach, look after the poor (which involves liaising with social workers) and teach catechism. One Sacred Heart Sister, Sr Anastasia Mgitywa, is part of a small group of caregivers who serve more than 20 households in Matatiele parish, and are thus stretched beyond their capacity.

She however bemoaned the slow pace of development in Kokstad and urged the government to send more people to assist in the area. She also invited more volunteers to come and help.

Community remembers late Bishop Hallet

BY DERMOT ROACHE SMA

THE Catholic community of Sesobe village and their neighbours in Rustenburg diocese marked the 20th anniversary of the death of Bishop Paxton Hallett of Rustenburg. He headed the diocese for two years.

As a priest, Bishop Hallett spent his life serving the needs of his people. He lived in a simple *rondavel* hut built on church grounds, in which he continued to live after his consecration as the first bishop of Rustenburg. He is remembered for his humility and great love for his people.

For the occasion Sesobe parish celebrated a Mass, followed by the blessing of his *rondavel*, recently renovated into a museum as a memorial of his life. The outdoor Mass was concelebrated in the new parish grotto by Bishop Kevin



Bishop Kevin Dowling, successor of Bishop Hallett (inset), greets parishioners.

Dowling, Bishop Hallett's successor, with Bishop Emeritus Boniface Setlalekgosi from Gaborone, Botswana, and a number of priests. Among the 1000 people present were Bishop Hallett's family members from Pietermaritzberg.

Bishop Dowling said his predecessor had lived his priesthood aware that the Spirit of the Lord

had sent him to the Batswana people in North West Province.

At the end of Mass, Campbell Blamey, Bishop Hallett's nephew, paid tribute to his late uncle. "Pax was a man full of kindness and fun."

The celebration concluded with a solemn blessing of the Bishop Paxton Hallett Museum by Bishop Dowling, followed by lunch.

Centre overwhelmed by Zim asylum-seekers

BY STAN DONGO

ZIMBABWEAN asylum-seekers continue to flock to the Johannesburg offices of the Catholic refugee ministry for welfare assistance as the situation in Harare has not eased to create employment, said Mariannah Missionary Father Danisa Khumalo, the archdiocesan vicar for pastoral care of refugees.

In an interview, Fr Khumalo said his office, which caters exclusively for Zimbabwean refugees, is inundated by scores of new arrivals needing food, clothing and accommodation. Some require medical treatment while others come to the city in response to invitations by their relatives whom they fail to trace once they arrive in Johannesburg, leaving them stranded.

Most of the people qualifying for accommodation assistance are women with children, the sick and the elderly. They are allowed to stay at the centre for only three months.

Under the ministry's repatriation programme, many have opted to return to Zimbabwe following the

establishment of a unity government, which has seen a slow down in the economic decline of that country. The Church pays for their transport to Harare, Bulawayo and other centres, but Fr Khumalo ruled out any incentives for the people as part of the deal.

"We only assist with busfare, paid directly to the bus companies. We never give cash to the individuals. We have had some people who returned from Zimbabwe after a short time, but we do not help such people again because that is abusing the assistance," Fr Khumalo said.

The priest said that his office does not publicise its work. "If we advertised we would have problems especially in identifying genuine repatriates from those just taking a chance for a free ride. So our service targets a selected group and we don't give incentives. We treat each case on its merits."

Among the people Fr Khumalo helps are those with HIV/Aids. They come to South Africa for better medication but soon discover that South Africa has its fair burden of HIV/Aids.

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BIG DAY: Archbishop Buti Tlhagale of Johannesburg (right) joins hands with Bishop Joseph Sandri the new bishop of Witbank. He was ordained at Maria Trost Pastoral Centre in Lydenburg, Mpumalanga. Bishop Sandri began his priestly ministry in Acornhoek, was parish priest in Waterval from 1972-78, in Lydenburg from 1981-86 and director of Maria Trost Pastoral Centre, in Witbank from 1986-1992. From 1993-98 he served as provincial of the Comboni Missionaries in South Africa and from 1999-2007 as secretary general of his Congregation in Rome. Bishop Sandri is fluent in English, Sotho, Sepedi, Tsonga, Italian and French.

Catholic's new tools for the soul

BY MICHAEL RASSOOL

MARIANNHILL Catholic Judy Figland's new book, *Tools for the Soul*, aims to be a ray of hope especially for women who feel themselves defeated by life's stresses and strains.

The director of the Francis Pfanner Centre in her KwaZulu-Natal diocese said her extensive experience in counselling people with domestic problems, when she ran the diocesan Home and Family Life desk, has given her much insight into the frailties of the human experience.

But she believes implicitly in the principle of transcendence based on the idea that life is a gift which must be lived. In her book and in the programmes she runs at the centre, which is also based on her own experiences, she makes it clear that the domestic issues people face are common. It is how they deal with them that matters.

Mrs Figland (pictured) said the key question to ask is how possible it is to remain a truly loving person in the face of such experiences and how one can detach oneself constructively from it. She related how at her Mariannridge parish she used to see women looking utterly miserable, merely existing from day to day.

For herself, she said she read much and attended group meetings on self-help and coping, in this way acquiring many useful skills. Because she has found a constructive way out of a bad situation, she would like others to experience the same joy, seeing challenges as part of life and going through them from a positive perspective.

Mrs Figland said her book deals with several themes that anyone can relate to, each based on her personal experiences. There are relevant scriptural reflections and suggested questions for discussion, also providing space for writing down



one's thoughts. These include "Letting Go", "Drinking deeply from Life", "Forgiveness", "Love", "Trust", "Connecting with Life", "Touch" and "What goes on in our heads persecutes us". She said they form the basis of workshops of the same title as her book that she runs at the Pfanner centre.

Mrs Figland said a sense of hope and joy would be fostered if people, especially women, started talking and sharing, leading to positive reinforcement. In the process, she said, they will see just how universal such problems as alcoholism and emotional and physical abuse are, even across the social divide.

The former teacher and training consultant said all are welcome to attend her workshops.

■ Contact her on 031 700 6066.

Bishop with a clean slate

BY MICHAEL RASSOOL

BISHOP-ELECT João Noé Rodrigues of Tzaneen (pictured) will be taking up his new responsibilities in March with "a clean slate".

He told *The Southern Cross* he knew little yet about the diocese and the first two years of his episcopate there will be about listening and learning. He will not arrive there with any agenda of his own.

A Zulu speaker, he will have to learn the indigenous languages of Tzaneen—Northern Sotho and Venda. He said he is fortunate that his predecessor, Bishop Hugh Slattery, will remain active in the diocese and will be a perennial source of guidance and support.

Already the retired bishop has been filling him in on various aspects of pastoral life in Tzaneen diocese, the Cape Town-born 54-year-old said.

The one aspect that Bishop Slattery drew much attention to is the high incidence of HIV/Aids in the area and the constructive response of the Church to it, whether through



home-based care for the dying, care for orphans and vulnerable children and child-headed households, or organising the administration of anti-retroviral drugs.

Bishop-elect Rodrigues, however, doesn't believe the dynamics would be too different from those of his current situation in Ackerville in the diocese of Witbank, Mpumalanga, a rural province that part of Tzaneen

diocese also falls in, and where he has spent most of his priestly life.

He said he was a diocesan priest with a missionary zeal, which involved basic issues, such as where to find water, or how to sustain community members who remain behind when many of their number migrate to the cities for work, something that will not change fundamentally in his new situation.

Bishop-elect Rodrigues has no illusions about the material situation of his new flock, mentioning that Limpopo province, where much of his new diocese is located, is one of South Africa's poorest.

He has observed a similar situation with regard to vocations between Tzaneen and Witbank diocese is located, that they are gradual and need a certain amount of attention.

The bishop-elect emphasises the importance of the parish as being the centre of all real pastoral responses, where the Church's real challenges lie and where its work is.

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Justice & Peace, SACC call for more tolerance towards foreigners

BY MICHAEL RASSOOL

THE Catholic Commission for Justice and Peace of Cape Town (J&P) and the Western Cape branch of the South African Council of Churches (SACC) conveyed their solidarity with Zimbabweans displaced last November by clashes with South African residents of De Doorns in the Hex River Valley, outside Cape Town.

In a joint statement, the two church groups said they were saddened by the manner in which fellow Africans are being treated by local community members, especially of Stofland and Ekuphumleni townships. This militated against the spirit of *ubuntu* and all the traditional African human heartedness, generosity and compassion that entails, they said.

J&P commissioner Billy Maseti said an inter-faith reconciliation service organised by his commission, the SACC and the South African Human Rights Commission succeeded partly in trying to bring all affected parties together.

He said the Western Cape provincial government and the Cape Town Metropolitan Municipality were operating a

refugee camp on a rugby field in De Doorns for the affected Zimbabweans.

Their reintegration into the community was still "the big issue"; residents of Stofland and Ekuphumleni had told the press they did not want the displaced back. The J&P and the SACC were monitoring the situation, Mr Maseti said.

In their statement, J&P and the SACC also distanced themselves from recent press comments on the refugees by a local pastor, Frans Henke, who told the press: "We will braai them and turn them into [Kentucky Fried Chicken] if they come back. There's no place for them here."

The groups said such comments serve only to fuel violence in an already tense situation, and they do not represent the sentiments or views of the SACC and its partners.

They said: "The churches of all denominations follow the teaching and example of Jesus Christ, who said 'love your neighbour as yourself', or in Matthew's gospel where it is said those who do Jesus' will are those who visit the sick, heal the blind, those who welcome a stranger into their midst."

Their statement suggested that competition for jobs (for which refugees are prepared to be paid starvation wages) and services, a situation that affects mainly the poor, as being the cause of such tensions.

"We also call on our government to make sure that the processes of community service delivery are consistently and clearly communicated to our citizens," J&P and the SACC said. "We continue to observe a lack of service towards people in clinics, municipal offices, schools and so forth."

"The local government tier is the closest contact that ordinary South Africans have with government...Labour brokerage policies need to be explained in simple terms to people, and those who break the law must face the might of it. The labour brokers who might have propelled the situation need to account."

The church groups pointed out that most South Africans, like most people in Africa, are magnanimous, kind and very welcoming, and the actions of a few who attack innocent people just because they are foreigners must be condemned in the strongest terms.



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Clamp down on dissent, pope tells English bishops

BY CAROL GLATZ

CATHOLIC teaching and the truths of the Gospel have a right to be heard in public debate, especially in a country where so many people claim to be Christian, Pope Benedict told the bishops of England and Wales on their *ad limina* visit to Rome.

However, the Church must recognise dissent within its own ranks and not accept it as being part of a balanced discussion, he said in an address to the bishops.

The meeting with the bishops took place as Pope Benedict prepares to visit Britain in September.

Referring to the Equality Bill under debate in Britain's parliament, the pope said some legislation designed to guarantee equal opportunity for all people actually

would impose "unjust limitations on the freedom of religious communities to act in accordance with their beliefs".

Catholic bishops have said the bill means churches could be sued by anyone who was turned away as a candidate for the priesthood on grounds of gender or sexual lifestyle. A recent vote in Britain's House of Lords, however, supported an amendment that protected the existing rights of churches to insist that clergy and high-profile lay employees live in a manner consistent with Christian moral teaching.

Pope Benedict urged the bishops to continue defending Church teaching in the public realm, adding that they have a right "to participate in national debate through respectful dialogue with

other elements in society".

By being vocal participants in public discussion, the bishops are maintaining Britain's long-standing tradition of freedom of expression and are giving voice to the similar beliefs held by many people who are unable to express them, he said.

"When so many of the population claim to be Christian, how could anyone dispute the Gospel's right to be heard?" the pope asked.

"Fidelity to the Gospel in no way restricts the freedom of others—on the contrary, it serves their freedom by offering them the truth."

To bring a coherent, convincing message to the people, the Church must ensure the Catholic community speaks with one voice, he added.

In a culture that encourages the expression of a wide variety of opinions, the pope said, "it is important to recognise dissent for what it is, and not to mistake it for a mature contribution to a balanced and wide-ranging debate."

The bishops must prepare the laity to convey Church teaching accurately and comprehensively, he said.

Pope Benedict also asked the bishops "to be generous in implementing the provisions" of his recent apostolic constitution, which established a special structure for Anglicans who want to be in full communion with the Catholic Church while preserving aspects of their Anglican spiritual and liturgical heritage.

He asked the bishops to assist such groups in their desire for full

communion, saying that if they were warmly and openly welcomed, they "would be a blessing for the entire Church".

The pope also said his upcoming visit to Britain would be an opportunity to witness firsthand the "many signs of living faith and devotion" among Catholics and to help them strengthen and confirm their faith.

The Vatican has not officially announced the dates or cities the pope will visit in Britain in September, but the pope is expected to preside over the beatification of the influential 19th-century theologian and former Anglican, Cardinal John Henry Newman.

In an interview with the Vatican newspaper *L'Osservatore Romano*, Archbishop Vincent Nichols of Westminster, president of the Catholic Bishops' Conference of England and Wales, said the pope's "brief, but effective" trip to Britain would concentrate on the role of faith in a secular, democratic society.

He said the pope had confirmed he was going to Scotland as part of the trip.

The archbishop also said that the pope will be meeting with Anglican Archbishop Rowan Williams of Canterbury, and that the meeting would play "a prominent part of the [papal] visit".

However, he said, it was not yet decided if the meeting would take place in Canterbury or elsewhere.

Concerning the apostolic constitution, the archbishop told the Vatican newspaper that it was still not clear how many Anglican communities around the world were going to take advantage of the new provision.—CNS



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Pope Benedict and a child look on as one of two doves they released returns to his apartment at the end of an Angelus prayer at the Vatican. The release of the doves coincided with worldwide prayers for peace in the Holy Land. PHOTO: L'OSSERVATORE ROMANO

Priest takes part in 15th Olympic Games

BY MALIN JORDAN

WHEN Fr Bernhard Maier was ordained, he had no idea that his parish would one day cover all of Austria, serving some of the country's top athletes.

The Salesian priest is the headmaster at Don Bosco Catholic School in a small town outside of Vienna, but for 28 years, he's also been a pastor to Austria's elite athletes. At the 2010 Winter Olympics in Vancouver, Canada, from February 12-28, he is taking part in his 15th Olympics.

"I'll be working at the multi-faith centre, but I won't just be there for the Austrian team. I'll also be available for international teams," he told *The BC Catholic*, newspaper of the archdiocese of Vancouver.

Fr Maier, 59, said he never intended to be a sports chaplain.

"My superiors asked me to be a gym teacher and I was obedient to their call. I studied sports science and physical education at university, and I then taught sports at school."

Then in 1982, the sports chaplain for the archdiocese of Vienna died. "They looked for a new chaplain in the archdiocese and they asked me," Fr Maier said. "I had not planned for this, but it was a very big surprise."

He said he has a special love for the athletes in his country-wide parish.

"They are summer Olympians, winter Olympians, professional football players...and other elite athletes. They are my parish, my community. They love and esteem me, and I love them."

He noted the founder of the Salesians was also a sporting man.

"Don Bosco of Turin was a



Fr Bernhard Maier, who is taking part in his 15th Olympics as a chaplain at the Winter Games in Vancouver this month.

PHOTO: THE BC CATHOLIC

very big athlete," Fr Maier explained, describing his affinity with sport. "It's my life."

Pope: Desire for sacraments is not enough to grant annulments

BY CINDY WOODEN

TRUE pastoral charity and concern can never lead the Church to grant an annulment to a Catholic whose marriage is valid according to Church law, Pope Benedict has said.

"One must shun pseudo-pastoral claims" that look only at the desire of divorced Catholics to return to the sacraments, the pope said in his annual speech to officials of the Roman Rota, a tribunal that mainly deals with appeals filed in marriage annulment cases.

The pope said helping Catholics to be able to go to confession and receive the Eucharist is important, but it cannot be done without taking into account the truth about their Church marriage. The Church cannot act charitably towards its faithful without upholding justice and truth, he said.

Charity without justice is "only a forgery because charity requires that objectivity that is typical of justice and which must not be confused with inhumane coldness", the pope said.

For the Catholic Church, he said, a marriage celebrated with the full consent of the couple and following the correct form is always presumed to be valid, and a valid marriage is indissoluble.

Pastors and those who work in Church tribunals must beware of "the widespread and deeply rooted tendency" to see justice and charity as totally competing values, the pope said.

Within the Church, the idea leads some to think that "pastoral charity could justify any step" taken to grant an annulment for a couple that wants to return to the sacraments.

Defending the permanent

bond of a valid marriage is a matter of both justice and love, the pope said, because it is designed to protect the human and spiritual good of the couple and "the public good of the Church", which teaches that marriage is forever and does not use annulments as a sort of Church-sanctioned divorce.

"It would be a fictitious good, and a serious lack of justice, to nevertheless smooth the way towards their reception of the sacraments," the pope said.

Pope Benedict told members of the Roman Rota that those who work on Church marriage tribunals must cultivate the virtues of prudence and justice, but especially the virtue of fortitude, especially "when the unjust way appears easier to follow because it means condescending to the desires and hopes of the couple".—CNS



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Pope honours religious

BY CINDY WOODEN

CATHOLICS enter religious orders or consecrate themselves as virgins because the love of God is so great that it is worth giving everything for, Pope Benedict has said.

Adoring the Eucharist and celebrating evening prayer with religious on the feast of the Presentation of the Lord in the Temple, the pope told them that they are witnesses for others of the realness of God's love and mercy.

The pope told the religious that each one of them had drawn near to Christ "as the source of pure and faithful love, a love so great and beautiful that it deserves everything or, rather, more than our all, because an entire life would not be enough to repay that which Christ is and has done for us".

Beyond the thousand things religious do in the Church and in the world, he said, "consecrated life is important precisely as a sign of selflessness and love".

Pope Benedict offered special encouragement to religious who feel the weight of never being thanked, those who are aged or

infirm and those experiencing difficulties.

Cardinal Franc Rode, prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, told Vatican Radio that his office was working on two documents: a joint document with the Congregation for Divine Worship and the Sacraments on the importance of prayer in the life of religious; and a document highlighting the importance of religious brothers in the Church.

"Some people say that today religious men and women pray too little. I don't know if it is true, but I certainly hope not," the cardinal said. "Maybe prayer today is more difficult than in the past, in a time when the rhythm of life was a bit more human and there was not so much stress, not so much noise."

Writing a joint document on prayer was the idea of Cardinal Antonio Cañizares Llovera, prefect of the worship congregation, and Cardinal Rode said he agreed to the project because "on one side there is a certain ignorance, a certain lack of liturgical knowledge and formation in young religious; on the other side, there also are liturgi-

cal inventions that are not always in good taste and that do not correspond to the desire and will of the Church and to the spirit of the liturgy itself".

As for the document on brothers, Cardinal Rode said the numbers speak clearly "and something must be done".

While the numbers of religious in every category have dropped in the last 50 years, the number of religious brothers has decreased most drastically, he said, citing the example of the Christian Brothers who had 16,000 members in 1965 and have fewer than 5,000 today.

"We think one of the reasons for the decline in these vocations is due to a certain lack of attention on the part of the Church" to brothers, who are mentioned only in passing in the documents of the Second Vatican Council and Vatican documents published later.

"A lay brother is not—as one often thinks and most people believe—someone who was not able to, did not want to or could not, for some reason, become a priest. It is a vocation that has its own reasons and a particular mission in the Church," the cardinal said.—CNS



Professor Paul Wilson checks focus and exposure on a 21-megapixel digital camera while photographing a 360° virtual reality tour of St Peter's basilica. The camera operates on an electronically guided rig that tilts it up and down in 180-degree arcs and rotates it 360° to capture hundreds of images that will be stitched together.

PHOTO: PAUL HARING

View of St Peter's in 360°

BY CAROL GLATZ

IN the enormous interior of Christianity's largest church, a tiny black camera perched on a tall tripod was quietly whirring, mapping bit by bit almost every detail inside St Peter's Basilica.

While thousands of tourists streamed through the basilica, a special team was cordoned off from the crowds, wrapping up the last day of shooting images for one of several virtual tour projects they have been producing for the Vatican.

"As the camera goes around it's taking at each angle setting 30 pictures, then it'll tilt down and take another 30 pictures," explained Robert Beck, chairman of the department of computer sciences and one of many staff

members and students from the Catholic Villanova university involved in the virtual tour project.

A battery-powered rig gently guides the camera, tilting it up and down in 180° arcs and then rotating it 360°. In this way the camera captures a series of images that will later be stitched together into a complete dome-like image.

Over two days of shooting, the rig was positioned in about 12 different parts of the basilica and photographed the papal altar, the apse, both transepts, the nave and several of the chapels, Dr Beck told Catholic News Service.

"To take the pictures is reasonably quick," said Frank Klassner, Villanova professor of computing

Continued on page 11

Pius XII was told not to speak out

BY CAROL GLATZ

POPE Pius XII wanted to speak out against Nazi atrocities, but was advised not to for fear of worsening the wartime situation, according to the Vatican newspaper *L'Osservatore Romano*.

"If the pope was silent, it was not out of fright or self-interest, but concern for worsening the situation of those oppressed" by the Nazi regime, it said.

With continuing criticism of Pope Pius' wartime activities, especially given the advancement of his sainthood cause, the newspaper republished an article that had first appeared in a special June 28, 1964, edition of the Vatican's weekly periodical, *L'Osservatore della Domenica*.

The article, written by the late Jesuit Cardinal Paolo Dezza, gave a first-hand account of the cardinal's conversations with Pope Pius during the war. Cardinal Dezza, who

was rector of the Pontifical Gregorian University in Rome at the time, conducted spiritual exercises for Popes Pius XII and John Paul I.

During a lengthy audience with Pope Pius in December 1942, the cardinal said the pontiff was pained by the Nazi atrocities unfolding in Germany and was distressed by criticisms that he was not speaking out publicly against them.

The pope had recently sent letters to three bishops in Poland in which he deplored the Nazi's criminal acts, but the bishops had written back, first thanking the pope for his concern, but adding that they would not make the letters public "because it would worsen the situation", according to the late cardinal.

"If I speak out, I will do them harm," the pope said, according to Cardinal Dezza.

The cardinal said the pope told

him: "People lament that the pope doesn't speak out. But the pope can't speak out. If he did it would be worse."

When the Germans occupied Rome in 1943, Cardinal Dezza wrote, Pope Pius encouraged him to use the pontifical university as a refuge for "civilians, Jews and the persecuted".—CNS



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Bishops' Lenten Appeal 2010

Seeds of Hope

Message from the Bishops Lent 2010

ONCE again we your bishops send you our greetings as together we begin our celebration of the forty days of Lent. This is a time when as individuals and as a community of believers we listen again to the call of God, "Be holy because I am holy" (Leviticus 11.44). It is a time when we listen to Jesus saying to us your bishops and to you, our brothers and sisters, "Come to me, all you who labour and are burdened and I will give you rest" (Matt. 11.28). While He always gives us rest and comfort, He also asks us to follow him in bad times as well as good, to take up our cross daily and to walk with Him (cf. Luke 9.22-26).

The Cross we are asked to carry often seems to be the one we don't want or can't manage. We your bishops readily admit we have our own crosses: crosses of loneliness, of disappointment, of lack of priests and sisters, of shortage of money and other resources to run the dioceses. Like you, we too are very human with very human struggles.

You who listen to this message at the beginning of this Lent have your crosses, your own individual struggles. Some of you are old and experience the loneliness of old age. Your children have left you and maybe you feel alone and neglected. Some of you are young and are struggling with studies, struggling with unemployment, struggling with broken friendships, struggling with the very meaning of life. Some of you are fathers and mothers and you are worried about your children, where they are, what they are doing, refusing to follow the advice you have given them. Some of you parents may have had to bury your children, something no parent ever wants to do. Some are struggling with ill health, with sickness that won't go away, with a disease that has no cure, with constant pain. Some are divorced and left to rear your children alone.

In spite of all the difficulties we have to face and the crosses that we don't want in our lives, we, the followers of Christ, are people of hope. We have faith in our God who "loved the world so much that He gave His only begotten Son" (John 3.16). We have faith in Jesus who loves us so much that He was willing to die for us. He himself said "Greater love than this no man has than a man gives his life for his friend. You are my friends" (John 15.13). This friend of ours, Jesus the Son of God, is our Brother. He carried His own cross and died a very painful death. But He rose from the dead, He is alive. We are people who believe in the resurrection, in the resurrection of Jesus and our own resurrection. We believe that one day all our pain and suffering will come to an end. As we wait in joyful hope for that day, we know that He is with us as He promised: "I am with you always, yes to the end of time." (Matt. 28.20). We take Him at His word, we believe He was not trying to deceive us when He said "Come to me all you who labour and are burdened and I will give you rest" (Matt. 11.18). We believe that He is with us and that with him everything is possible (see Matt. 19.26). We know He will never desert us (see Hebrews 13.5). Our hope is in Him, in His everlasting love, in His constant presence and His power. We are in good hands.

As our Risen Saviour, Jesus himself is always with us, especially when our cross is heaviest. But He is also with us in the friends he sends to us, the members of our families, the members of our sodalities and of our parish, He is present in them and He helps us through them. In the same way he uses us to help and comfort others, to be his messengers of encouragement to those who are carrying a heavy load. We your bishops hope each of us will find someone during this Lent who will be like Simon of Cyrene who on Good Friday met Jesus on the way and helped to carry that heavy Cross up the hill of Calvary. We can all be that Simon for somebody. We ourselves need a Simon in our lives, one who will help us on the way and give us courage and hope and the strength to continue.

During these forty days of prayer you will be asked to contribute whatever you can to our Lenten collection. In this way you can be like Simon of Cyrene, giving a helping hand to Jesus through the Church that He founded and of which He is the Head. You will reach out like Simon to Jesus who now suffers in the poor, the sick, the homeless, the hungry. We remember his words in the Gospel of Matthew: "As long as you did it to one of the least of my brethren, you did it to me" (Matt. 25.40)

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Parish of the Month **CHRIST THE KING, WENTWORTH, DURBAN**



During Christ the King parish's 45th anniversary celebrations, a massive 2 300 people came for Mass.

A parish serious about evangelisation

There has been an active lay participation in activities of Christ the King parish in Wentworth, Durban, which has injected a powerful spirit of belonging. CLUTTON PATSIKA spoke to parish priest Fr Wayne Weldschidt.

AT Christ the King parish in Wentworth, Durban, there has been a major emphasis on evangelisation. "We have spent the last few years working very hard on evangelisation as it forms the core of the Durban Archdiocesan Synod's resolution from 2007. *The Southern Cross* has been an important communication tool in this endeavour," said Oblate Father Wayne Weldschidt. "I suppose the good response and increase in orders of the newspaper of late has to do with the articles being written and their relevance to the domestic Church," he said. Fr Weldschidt said the newspaper must continue to cover issues relevant to the local Church and bring to the fore some contentious issues that affect the modern Church, such as the many people leaving the Catholic Church for other Christian communities. "The craving among the faithful for a regular slot of just good solid information—from which

one could learn the deeper mysteries of the faith—that coincide with the Liturgical Year would be a real hit," Fr Weldschidt suggested. He bemoaned too little information on youth, but hoped some vicars in his area would take up the challenge to contribute stories to *The Southern Cross*. "There are many very capable vicars for youth who could give excellent input in this area, such as Fr Thembelani Ngcobo from Durban and Fr Paul Beukes OMI from Johannesburg," he said. He also commended his archbishop, Cardinal Wilfrid Napier, who is a frequent contributor of articles to *The Southern Cross*. "We hope to see articles by him, just sharing his pastoral message with the readers, highlighting certain key areas for reflection. Since it is the Year for Priests, perhaps a weekly slot on the life of various priests, living or deceased who have made a memorable contribution to the Church in South Africa, would stimulate a journeying together with the priests during this year," Fr Weldschidt suggested. Being passionate about the newspaper goes beyond making suggestions for features in the newspaper; Fr Weldschidt also actively markets the newspaper. "I market *The Southern Cross* from the pulpit, highlighting the very good and especially the relevant articles that affect our lives.

We also sell the newspaper from our repository or at the doors of the church." He said reading about other parishes has also opened avenues to improve sales of the newspaper. Like Matroosfontein parish in Cape Town, a previous Parish of the Month, whose motto is "One family, one *Southern Cross*", Fr Weldschidt has also appealed to parishioners to have a copy of the newspaper in each home. "At the beginning of 2010, I asked them to consider subscribing to allow a constant flow of knowledge of the Catholic world into their homes. I have also encouraged them to subscribe to the weekly e-mail newsletter. "This I have done to offset the large scale attack on the Church our people still suffer and the general ignorance about Catholic teaching. Knowledge is power! But more importantly, this kind of knowledge of the faith will undoubtedly engender a love for God and the Church. And, in effect, that is the real aim of evangelisation," he said. Wentworth parish celebrated its 45th anniversary recently an event, which brought the community together. "Almost 2 300 people celebrated a Mass with Cardinal Wilfrid Napier and Bishop Barry Wood, the auxiliary bishop, on a local sports field," Fr Weldschidt said. He explained that there is

much vibrancy in the parish, with the laity taking active roles in the Church. "The main programmes that we run in the parish are the Couples for Christ family life ministry and the ACTS Retreats—the lay-run retreats of life-transforming discernment—for men and women. These have injected a powerful spirit of belonging to the Church and ignited a desire to be involved in the activities of the Holy Spirit in our community. "We also have a very consistent Christian Men's Movement that has engendered in the hearts of our men a place and a way to belong to the Catholic community. They are very active in a variety of social upliftment and spiritual projects in the community," he said. He also praised the youth of his parish. "Our youth are actively serving in the Church. I insist that they take up a ministry from early on in their lives. This gives them an opportunity to meet and get to know other Catholic youth in the community. It also cultivates in them a knowledge of the faith and a love for the Church...because eventually they will come to own their parish community by their commitment and involvement in the life of the parish."

Of concern, however, is the effect of the global economic crisis, which has taken a toll in his community, the priest said. "The global financial crisis has really hit our community which comprises predominantly the middle to lower income sector of society. Unemployment has escalated with devastating effects on education for secondary tertiary students, and basic survival. Our three-days a week feeding scheme has had to deal with a marked increase in the number of people coming for food." HIV/Aids rates are also a problem. They are high in the community, "and often the only voice of hope and love is the Church. We are truly a welcoming community and I think this is what sustains us," Fr Weldschidt said. Returning to the subject of *The Southern Cross*, he hoped that the newspaper's readership would become "even more diverse". "We are being bombarded with anti-Catholic literature at every turn and a general lukewarm spirit among the faithful. Surely this newspaper is the perfect vehicle to turn this around. "Let us be dynamic and creative in our efforts to proclaim the truths of our faith," Fr Weldschidt said.

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The Southern Cross

Editor: Günther Simmermacher

Zuma and marriage

PRESIDENT Jacob Zuma has of late returned the discussion of marriage into the public domain, first by marrying his third concurrent wife, then by allegedly having fathered a child out of wedlock last year.

Of course, neither revelation should surprise the South African public. Mr Zuma has always been open about his polygamy, and it was publicly known from his rape trial (in which he was acquitted) that his ethics on nuptial fidelity do not exclude the option of extra-marital affairs.

Knowing all this, the South African electorate nevertheless voted in favour of a Zuma presidency. While the public may have misgivings about Mr Zuma's adulterous conduct and even his polygamy, most voters saw this as no impediment to his assuming the presidency.

The Catholic Church forbids polygamy as being in discord with moral law. The Catechism states: "The unity of marriage, distinctly recognised by our Lord, is made clear in the equal personal dignity which must be accorded to man and wife in mutual and unreserved affection. Polygamy is contrary to conjugal love which is undivided and exclusive" (1645).

While the Church rules out multiple marriage—saying that matrimony consists of one man and one woman—it does not describe polygamy as intrinsically evil. Still, Pope Benedict ranked polygamy as a threat to African family life, placing it in a 2007 address to Kenyan bishops alongside promiscuity and the transmission of sexual diseases.

In short, Mr Zuma provides a model of marriage which Catholics cannot follow. However, he is not a Catholic, and therefore is not bound by the teachings of the Church. He is answerable to the laws of the country, which permit polygamy where it is culturally entrenched. Mr Zuma's nuptial situation satisfies the law.

Should Catholics, or others, believe that Mr Zuma's polygamy disqualifies him

morally from the presidency, then it is their democratic right to voice such reservations, preferably respectfully, with a view to motivating for a revision of legislation, and to assert their objection at the ballot box.

While Mr Zuma—an honorary pastor of a charismatic church—is not bound by Catholic teaching in regard to his multiple marriages, his adulterous relationships are of public concern and interest. The president and his supporters cannot claim that his personal conduct is entirely a private matter. Mr Zuma will have been aware when he chose to campaign for the presidency that all areas of his life would be subject to public scrutiny—not for reasons of prurience, but because our president must exhibit personal integrity.

South Africans are entitled to expect from their president a certain level of probity, especially if a lack of judgment in his personal conduct diminishes the country's reputation, much as the scandals surrounding Italy's President Silvio Berlusconi are an international embarrassment to his country.

It is particularly disturbing that the president of a country where the frequency of multiple current partners is a core reason for high HIV-infection rates should open himself to allegations of having engaged in such reckless sexual behaviour.

Mr Zuma cannot speak from a position of moral authority on the greatest crisis South Africa has ever faced. No matter what personal responsibility he has taken for fathering a child—and he deserves some respect for publicly acknowledging his fatherhood—his example serves to promote the kind of sexually licentious behaviour that is killing our nation.

While it is unlikely (and politically undesirable) that he resigns his office, as some critics have demanded, he does owe the nation not feeble self-justification, but at least a sincere apology.

LETTERS TO THE EDITOR

The Editor reserves the right to shorten or edit published letters. Letters below 300 words receive preference. Pseudonyms are acceptable only under special circumstances and at the Editor's discretion. Name and address of the writer must be supplied. No anonymous letter will be considered.

Mary Magdalene: forgotten saint

MARY Magdalene has become the forgotten saint in the modern era, yet she epitomises all that the ultimate Christian stands for: love, loyalty and courage.

All four versions of the gospel of Christ record Mary Magdalene as one of the handful of people to witness the last three stages of Jesus' life: the crucifixion, the laying of Jesus in the tomb, and she was the first of Jesus' followers to arrive at the empty tomb. She is always the first to be mentioned.

Though conjecture, it is quite

plausible that Mary Magdalene loved Jesus with a love greater than that of any of his contemporaries.

She was no family of Jesus, so her love can be attributed to that which God ordained as being the love which binds men and women together in lifelong partnerships.

May we deduce that the love Jesus purportedly had for us was really the love he had for a woman? This possibility gives credence to the Creator's plan for humankind. In Jesus' own words: "from the beginning of Creation

God made them male and female" (Mark 10:6).

In displaying God's forgiveness for mankind, Jesus plays out a human drama in loving a woman who has repeatedly been portrayed as having lived in sinful ways, thus breaking through the bond of stigma which through the centuries, even until today, is a constant yoke around society's neck.

The Christmas story of Mary giving birth to her baby in a manger is a lovely prelude to the life of Jesus, but the origin of Christianity sprang from treachery and tragedy, with love as its central theme.

Pat Dacey, Johannesburg

Moerdyk does a great column

I WAS surprised to read WQ Benson's letter (January 27-February 2) expressing disappointment with Chris Moerdyk's column.

I have been a regular reader of your newspaper for many years, so am able to compare Mr Moerdyk's efforts with those of our much-loved Owen Williams. But the two are completely different and should not be compared.

When Mr Moerdyk has to resort to business matters, he can hardly be blamed for writing a less than fascinating column. There can be few things as daunting as having to come up with something fresh and interesting every week. Mr Moerdyk is doing a sterling job.

However, if Mr Benson submits some interesting articles to you, or perhaps some subjects to be covered, I am sure you would consider publishing them. Mr Moerdyk may even enjoy a brief break.

Henk Rubidge, Cape Town

Viva, Chris!

I REFER to WQ Benson's scathing criticism of Chris Moerdyk's regular back-page column.

Why does he not also castigate cartoonist Conrad, Church Chuckles, and the Crossword?

Mr Moerdyk's articles are sometimes serious, thought-provoking, and well aimed; sometimes light-hearted and humorous. I am sure many readers—I am one—who always find his articles well worth reading, delightful and sound.

My first three reads are always Günther Simmermacher's editorial, Chris Moerdyk's article, and letters to the editor—such as Mr Benson's. Other excellent material abounds.

Opinions expressed frankly, constructively and kindly are the life blood of debate.

Bernard Straughan, Cape Town

Keep it coming

CHRIS Moerdyk's column was recently criticised, and your writer asked: "What do other readers think?"

If you analyse Mr Moerdyk's columns, there is no set theme, and he has no favourite topics, so readers have at the outset no idea which direction he will take. Will it be serious? Tongue-in-cheek? Humorous? Thought-provoking? I enjoy the mix.

Some, of course, are better than others, but can't one can say that of sermons and editorials?

Keep it coming, Chris! Apart from being a daunting task to write a column every week, it's impossible to please everyone every time.

Also, thank you for publishing the letter criticising one of your regular columns. It reaffirms again that *The Southern Cross* is open-minded, always ready to present both sides of a story.

To you the editor, I say: Keep it up! The newspaper makes interesting, balanced and thought-provoking reading.

Michael Wright, Anerley, KZN

Dress properly

I MAKE a heartfelt appeal to our bishops and priests, as the teachers of our Church, to address the importance of modesty in dress, especially when attending Mass.

I also appeal to catechists, parents, and all leaders, to instil the values of modesty in our youth. It is so important.

The world measures by appearances. If we act as the world does, they will not listen to our message of faith. Christianity is not only about spirituality, but about religion; we are called not only to believe but to show it in our lives so that those in the world may come to conversion, and consequently believe and show Christ to others.

Modesty in dress is a team effort; it is an act of respect and love for oneself, and for others. It helps safeguard purity and family life. If modesty is not practised, it will be neither valued nor known.

Some of us are concerned about it but are afraid to speak up for fear of chasing others away or being rejected. We need to pray about it. And prayer needs to lead to decisive action.

I exhort our bishops and priests to speak up with faith and courage about the importance of this value, and set boundaries in their parishes to what constitutes decent and appropriate dress.

It is a spiritual work of mercy, to teach those who may not know the importance of modesty, or who have forgotten its value. We cannot say we love others if we allow them to continue in ignorance.

Educate others about modesty so they can make the right decision and act responsibly.

Dolores S Steenhuis, Cape Town

'Racially biased'

IF one's first acquaintance with *The Southern Cross* occurred when reading the issue of January 27 to February 2, one could be forgiven for perceiving our national Catholic newspaper as a political tabloid, radically biased, and predominantly anti-white. Perpetuating racial hatred seems to be the aim.

WE Muller, Centurion

■ *Commending the death of apartheid is not representative of an "anti-white" bias.*—Editor.

Opinions expressed in *The Southern Cross*, especially in Letters to the Editor, do not necessarily reflect the views of the Editor or staff of the newspaper, or of the Catholic hierarchy. The letters page in particular is a forum in which readers may exchange opinions on matters of debate. Letters must not be understood to necessarily reflect the teachings, disciplines or policies of the Church accurately.



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Emmanuel Ngara

Leadership in the Church



For Lent, a lesson in leadership

DURING the season of Lent we are encouraged to deny ourselves some of the pleasures of this world. On Ash Wednesday we are reminded that we are dust and that we return to dust when we die. Denying ourselves the pleasures and nice things of this world can take other forms than fasting and abstaining from meat.

One of these forms could be denying ourselves the trappings that go with whatever positions of influence we hold in the Church or in secular society and lowering ourselves to the level of servants who serve others by doing menial jobs such as washing dishes, shining people's shoes, or doing any humble job as Jesus did in washing his disciples' feet. This demonstrates the spirit of servant leadership that Jesus commanded his followers to practise.

This article is based on an anecdote relating to the life of a prominent political leader, but the particular incident and the names have been fictionalised in order to make the message clear. The story takes place in Tanzania in the 1970s or thereabouts.

A well known and successful man is driving his beautiful Mercedes-Benz along a gravel road. He is well known partly because not many in the country can afford that kind of car. He comes to a swampy spot and the car skids. Wearing a spotlessly white shirt and a black tie, he gets out of the car frustrated, puts both hands in his trouser pockets and looks at the beautiful car in utter misery. Just then a jeep pulls up driven by a man in a safari suit. The driver is wearing sunglasses and is accompanied by two other men.

"What's the matter, my friend?" asks the new arrival.

"I'm stuck here," answers the driver of the beautiful car, his hands in his pockets and his beautiful tie curling over his potbelly.

The safari suit man, with the help of his two colleagues, starts cutting down tree branches. They remove some mud from under the car, replacing the mud with branches and leaves. He then turns to the owner of the beautiful car and says: "If you get into the car now and start the engine, we will push you from the back." In no time the engine starts and roars and the car moves, splattering mud on to the safari suit man's suit, hair and sunglasses. The owner drives on to firmer ground, leaves the car idling and comes back to the safari suit man. He takes out a business card and a wad of money: "I am the principal of Morogoro College. Here is my card and a small token of gratitude for your kind service."

"Thank you for your card, sir," says the other man, wiping his spectacles with his handkerchief. "I will certainly contact you when I come to Morogoro; but my colleagues and I won't take the money. We only did what we had to do for a fellow Tanzanian and a fellow human being."

"But what's your name?" the principal asks. "My name is Julius Nyerere, and these are my colleagues, Zamani and Joseph."

It is only at this point that the principal of Morogoro realises that the man whose safari suit is now splattered with mud is the president of the Republic of Tanzania, the person who holds the highest office in the land.

The famous American businessman Robert Greenleaf says the servant leader is servant first and leader second.

Service of other people becomes more important than position or the exercise of power. The president in the story understood that his position did not make him a superior being to other human beings.

May the season of Lent remind those of us in positions of authority that these positions have been given to us not to be served, but to serve, just as the Son of Man came not to be served, but to serve.

Legislating blasphemy

BLASPHEMY: we know the definition—profaning the sacred—but there seems to be little consensus about when exactly the sacred is profaned.

Take the new Irish blasphemy law which came into effect on January 1. It defines blasphemy as the publication of matter that "is grossly abusive or insulting in relation to matters held sacred by any religion". Blasphemers can be fined up to 25 000 euros (R260 000).

The injunction to be respectful towards religious believers is commendable, of course, provided the same level of respect is applied to those of other beliefs and none. But what is "grossly abusive and insulting" to one believer may well provoke no more than a shrug of the shoulders from another.

The self-appointed protectors of the faith may well declare their blind outrage at an artwork of Jesus made of chocolate which might be eaten (imagine that, eating Jesus! Oh, wicked blasphemy). Other Catholics, no less concerned for their faith, would take no offence here, unless disrespect was actually intended, or even discern in it a meaning of theological benefit.

And sometimes the professional sentinels of the faith just can't help themselves. William Donohue, the president of the grandly monikered US Catholic League for Religious and Civil Rights, has voiced his indignity over so many matters of innocuous nature that it is virtually impossible to take his complaints seriously, even when they are pertinent, as sometimes they must be. The man has cried sacrilege too many times.

Last month, Dr Donohue's pietistic alarm was set off by the Givenchy collection for 2010/11, of all things.

The designer, Riccardo Tisci, had announced that he took inspiration for that season's men's wear collection from his Catholic roots and from other religions: priests' "stark black and white frocks", brown Franciscan robes, layered rabbinical suits and so on—"the most chic way, the most pure way of dressing", according to Mr Tisci.

Dr Donohue was on alert, and found something in the world of fashion that upset him: gold-coloured crown of thorns necklaces. "It was disturbing enough to see pictures of men wearing this item over a shirt, but to feature a bare-chested model donning it was contemptible," he said.

Far more contemptible things are happening in the world of high-fashion than an individual of uncertain state of dress wearing jewellery, of course. Still, Dr Donohue is not wrong when he says that "the Crown of Thorns that Jesus wore is a very serious statement in Christianity, and it is not fair game to trivialise its meaning".

Dr Donohue, however, does not

Günther Simmermacher

Point of Debate



know the mind of the designer or wearer. Perhaps the crown of thorns necklace has a particular significance, making a statement in keeping with the designer's stated faith. Unless Dr Donohue had ascertained that a religious symbol was being deliberately trivialised or otherwise misused with a view to offend—and clearly he didn't—he should have held his fire. His objection was rich in bias and impoverished in charity.

And in all things, he should not presume to speak in every Catholic's name. He certainly has no mandate to speak in mine.

Which brings us back to the Irish blasphemy law, against which a campaign was launched. The idea of the campaign was that its presumably atheist opponents would commit mass blasphemy. Say rude things about God, quote blasphemous passages... that kind of thing. Helpfully, an outfit called Atheist Ireland compiled a list of 25 such quotes. It comprises the usual suspects, such as Richard Dawkins and Christopher Hitchens. It also includes, with a somewhat loose application of context, Pope Benedict XVI and Cardinal Cormac Murphy-O'Connor.

With rich symbolism, Jesus tops the list. After all, Jesus was hauled before the Sanhedrin on charges of violating a blasphemy law.

Some of the 25 quotes are offensive to the believer, of course. We don't like to be mocked for our faith. But we don't win any arguments by silencing the hecklers. When we do that, we become mere bullies.

Religious believers, like anybody else, must be legally protected from hate speech and discrimination. But there is a difference between dismissive comments about transubstantiation and discriminatory polemic against religions.

The cruel irony is that the fact of Ireland's blasphemy law helps bolster the case for the draconian blasphemy law in Pakistan, which is being used to oppress the Christian minority there. And it might be invoked to justify attacks on churches in Malaysia because a Catholic newspaper there uses the word "Allah" for God, which some Muslims find offensive.

Blasphemy often is subjective. It requires no legislation. And I'm sure that God the Almighty manages to roll with the blasphemous punches, because if we thought he couldn't, our faith would rest on some very shaky ground indeed.

Lawrence Mduduzi Ndlovu

Point of Reflection



God still creates in us

THE Christian community has always upheld that God created all things. This notion is affirmed in the creation stories. All which God has created is good.

This can be understood to mean that we too, created by God, have an innate capacity for goodness, and it is for the purpose of doing good that we have been created.

The creation process did not end there. I dare to say that God is still creating, to this day. Creation did not end with one single event; what God did was to ignite one long process of creation.

Some might minimise this concept by suggesting that, indeed, God still creates because new babies are born all the time and sapling trees sprout and so on. Of course, that is true, yet limited, because God still creates even in those that already have been created. God is still creating in us.

In his last public lecture of 2009, Professor Thomas Jacobs alluded to the fact that even though scientifically it seems the human species has reached its maximum state of growth in terms of physical growth, in ability the human species is continuously outshining itself; that's why world records in athletics are constantly broken. Can we then suggest that God is still creating in us ways for us to be better people?

But if God is still creating in us, then our knowledge of God ought to be growing as well. Instead there is a growing tendency of ignorance of God and of the values and a moral code which epitomise God. Our knowledge of God must therefore grow; a life which is not an attestation to this is a downright contradiction.

If a divine being can create in us then it follows that the Creator is far greater than the created. The entire existence of the created depends on God the Creator. "In Him we live and move and have our being" (Acts, 17:28).

Our battle for morality has not been won. We are fighting a war of ideologies, a battle in the sky, because we have not yet started witnessing with our own lives. Ours therefore is a call for us to be living proof for the existence of God. May they indeed know we are Christians by our love.

This working of God in our lives should transcend the spiritual boundaries; it should be seen by those with whom we share our space and time. The agenda of God therefore, should be put into action by us, the organs and parts, of the single body of Christ.

From here onwards we should take up a new agenda for change. This era of our living should mark an end to the silence when our voices are most needed. No more complacency, we should be burning with a zeal for justice and peace.

Above all we should never allow ourselves as a people and a nation to succumb to poor or second-grade leadership, be it political or religious. God, who continues to make us better at what we do, does this to aid us in this ever changing cosmos.

Lawrence Mduduzi Ndlovu is a philosophy student at St John Vianney Seminary, Pretoria.

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Meet St Valentine, patron saint of love

Valentine's Day is a cultural and commercial event far removed from its roots. But who was St Valentine and why is he the patron of love?
SIMON CALDWELL explains.

THE man behind February 14, when lovers around the world exchange cards and gifts, has been largely forgotten on his own feast day.

Such little significance is attached to the memory of St Valentine that even in the Spanish capital of Madrid only a handful of people visit the church of St Anton, where what is believed to be his skeleton is kept on a side altar in a glass-fronted baroque case.

The giving of valentines originated in northern Europe soon after the arrival of Christianity. In England, St Valentine's Day customs were mentioned by St Bede, a Benedictine monk, as early as the 8th century. References later appear in the works of Geoffrey Chaucer and William Shakespeare.

In medieval France, the feast day was marked by jousting tournaments punctuated by recitals of amorous poetry. In much of Europe, North America, Australia and South Africa, St Valentine is very much the "patron saint of lovers".

Historians have speculated that St Valentine came to be given this title because his feast day fell around the time of Lupercalia, a pagan Roman festival of carnal love that later took on a more Christian character as well as the saint's name. For this to happen—if it is true—St Valentine must have been highly regarded by the early



The Roman Martyrology lists two early martyrs named Valentine on February 14. One was a priest, likely of Rome, who is said to have died under the persecution of Claudius. The other Valentine, depicted here in a mosaic from Dormition abbey in Jerusalem, is said to have been bishop of Terni, Italy. The late medieval custom of exchanging love notes on St Valentine's Day has little to do with the saint.

PHOTO: CROSIERS

Roman Christians.

At least one St Valentine existed, as evident from third-century Roman cults. The *Roman Martyrology* mentions two St Valentines, one a priest and one a bishop. Both were put to death on the Flaminian Way on a February 14 between 269 and 273, although some scholars have argued that the cults point to the saints being the same person.

The relics in Madrid are said to be those of the bishop of Terni, Italy, who was just 20 years old when he was consecrated by St

Felician of Foligno, Italy, in 197 on the orders of Pope Victor I. For 73 years, this St Valentine built up his diocese in the face of persecution: preaching, tending to the sick and visiting Christians jailed for refusing to renounce their faith.

In 270, under Emperor Claudius II or Claudius the Goth, St Valentine was incarcerated. While in prison, he was said to have healed the daughter of a prison official, resulting in the conversion of the official and his family. St Valentine was beaten and finally beheaded, at the age of 93, on the orders of Furius Placidus, prefect of Rome.

The saint is described as a brave, righteous and wise man and a kind and conscientious friend to those in need.

According to tradition, St Valentine also cared deeply for the young: he taught lovers to read and write letters to one another, presented flowers to newlyweds and helped married couples in difficulties.

How much of this is truth or legend, or a mixture of both, is impossible to say. A popular story of St Valentine, for instance, tells of how he celebrated the wedding of Serapia, a Christian, to Sabino, her pagan lover. Serapia died and her grieving husband, who had become a Christian, asked God to let him join her in the grave, a wish generously granted through the intercession of the saint.

What is known to be true is that shortly after St Valentine's death, Pope Julius I ordered a church built in his honour on the site of his execution; the church was enlarged to a basilica with three naves and a crypt, where the saint's body was kept. The basilica was destroyed in the Dark Ages, but by then the relics had been transferred to the safety of the catacombs of St Valentine, north of Rome. There they



A pair of black swans form a heart in a zoo in Wuhan in the Hubei province of China.

PHOTO: REUTERS/CNS

stayed until the 18th century, when they were discovered along with the remains of hundreds of other Roman saints and martyrs.

The findings presented the Vatican with the problem of what to do with the relics because there was not enough room in the Roman churches to venerate all of them. Vatican officials decided that some would be sent as gifts to the Catholic monarchs of Europe. St Valentine and St Pantaleon went to Spain.

The bones of St Valentine, along

with a papal certificate of authenticity, were placed in the care of the Royal College of San Anton and kept in the sacristy of the adjacent church. In 1936 they were hidden away once again, this time from communists. They were rediscovered half a century later and in 1986 were put on public display.

Today, they are there for all to see—the remains of a man whose name is synonymous with romance but who died consumed by a fiery love of a different kind.—CNS

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Digital tour of St Peter's

continued from page 5

sciences, who provided technical assistance in the development of the virtual tours.

"To stitch them together, to put them on the Web takes much longer," he said.

It takes from one to two weeks to process, colour-correct and adjust distortions from the lens in the hundreds of photo images that are shot in one location, "so everything has crisp, clear lines, so you can zoom in to high-quality" photographic images of the basilica's interior, Prof Klassner said.

The virtual tour of St Peter's basilica is expected to be completed for Vatican review and approval by mid-year.

Two virtual tours are already

on the Vatican's website (www.vatican.va): the basilicas of St John Lateran, and St Paul Outside the Walls.

Viewers can choose a specific location and be transported inside one of the basilicas, turn in any direction, and zoom in close—so close that the digital view is clearer and steadier than the one a tourist on the spot would get using high-powered binoculars.

The project grew out of the ideas and proposals of a number of people, specifically Prof Klassner, who showed a copy of a virtual tour DVD he produced for his parish church in Pennsylvania to Fr Fernando Vergez, director of the Vatican's telecommunications office.

Professor Paul Wilson, who has more than 40 years of experience in photography, is a key partner in the project.

The team from Villanova, based in Pennsylvania, includes students interning at the Vatican's Internet office and the Pontifical Council for Social Communications.

It has already photographed the Sistine Chapel, the basilica of St Mary Major, and the Vatican's Necropolis of St Rosa for the virtual tour project.

Prof Klassner said the project was designed to bring the visual impact of the sites to a wider audience, and to kindle their interest in the architecture, art and history of the sacred places.—CNS

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PRAYERS

HOLY St Jude, apostle and martyr, great in virtue and rich in miracles, kinsman of Jesus Christ, faithful intercessor of all who invoke you, special patron in time of need. To you I have recourse from the depth of my heart and humbly beg you to come to my assistance. Help me now in my urgent need and grant my petitions. In return I promise to make your name known and publish this prayer. Amen. GS

HOLY St Jude, apostle and martyr, great in virtue and rich in miracles, kinsman of Jesus Christ, faithful intercessor of all who invoke you, special patron in time of need. To you I have recourse from the depth of my heart and humbly beg you to come to my assistance. Help me now in my urgent need and grant my petitions. In return I promise to make your name known and publish this prayer. Amen. JJH.

O GLORIOUS St Thérèse whom almighty God has raised up to aid and inspire the human family, I implore your miraculous intercession. You are so powerful in obtaining every need of body and spirit from the Heart of God. Holy Mother Church proclaims you "Prodigy of miracles...greatest saint of modern times". I fervently beseech you to answer my petition (*mention here*) and to carry out your promises of spending heaven doing good on earth....of letting fall from heaven a shower of roses. Little flower, give me your childlike faith, to see the face of God in the people and experiences of my life, and to love God with full confidence. St Thérèse, my Carmelite Sister, I will fulfil your plea "to be made known everywhere" and I will continue to lead others to Jesus through you. Amen. "I will let fall from heaven...a shower of roses" (St Thérèse). Jacqueline.

O MOST beautiful flower of Mount Carmel, fruitful vine, splendour of Heaven, blessed Mother of the Son of God, Immaculate Virgin, assist me in my necessity. O Star of the Sea, help me and show me where you are, Mother of God. Queen of heaven and earth I

humbly beseech you from the bottom of my heart to succour me in my necessity. There is none who can withstand your power, O Mary conceived without sin, pray for us who have recourse to thee. Holy Mary, I place this cause in your hands." *Say this prayer for 3 consecutive days, then publish.* Melanie and Gino.

THANKS

IN SINCERE and humble gratitude to Jesus of Divine Mercy and Ss Thérèse of Lisieux, Martin, Jude, Anthony, Joseph, Our Lady, and the Sacred Heart of Jesus. Grateful sinner. Louise.

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Sundays year B, weekdays cycle 1

Sun February 14, 6th Sunday of the year:

Jer 17:5-8; Ps 1:1-4.6; 1 Cor 15:12.16-20; Lk 6:17.20-26

Mon February 15, feria:

Jas 1:1-11; Ps 119:67-68.71-72.75-76; M 8:11-13

Tue February 16, feria:

Jas 1:12-18; Ps 94:12-15.18-19; Mk 8:14-21

Wed February 17, ASH WEDNESDAY:

Joel 2:12-18; Ps 51:3-6.12-14.17; 2 Cor 5:20--6:2; Mk 6:1-6.16-18

Thur February 18, feria:

Dt 30:15-20; Ps 1:1-4.6; Lk 9:22-25

Fri February 19, feria:

Is 58:1-9; Ps 51:3-6.18-19; Mt 9:14-15

Sat February 20, feria:

Is 58:9-14; Ps 86:1-6; Lk 5:27-32

Sun February 21, 1st Sunday of Lent:

Dt 26:4-10; Ps 91:1-2.10-15; Rom 10:8-13; Lk 4:1-13



Thoughts for the Week on the Family

FAMILY CALENDAR:

2010 FAMILY THEME:

"Families Play the Game."

FEBRUARY: Match Play

February 14, 6th Sunday of Year C. Valentine's Day. World Marriage Day. Our Trust in the Lord. This is a special occasion during this month and this year to focus on marriage. Luke's version of the Beatitudes has a very strong focus on the poor, the needy and it strongly condemns materialism.

From the perspective of marriage, couples could consider how materialism and wanting to acquire more possessions can stop them from focusing on the most valuable thing of all, their love relationship. KISS (Keep It Simple) but still enjoy your Valentine's Day.

February 16, Shrove Tuesday (aka Pancake Day): Not an official feastday, but time spent today enjoying something nice to eat before the start of Lent can help us to take the season before Easter seriously. A side-effect of the Lenten fast is that money you save on food can be given to needy people.

February 17, Ash Wednesday: A day of fast and abstinence; one of only two days left for this in the Church calendar. Make a special sacrifice to observe this.

COMMUNITY CALENDAR

CAPE TOWN:

- ☐ Opening Mass of Charismatic Renewal movement at Holy Trinity parish church, Matroosfontein, at 14:30 on Sunday Feb 14.
- ☐ St Pio Holy Hour 15:30, Feb 21, Holy Redeemer church, Bergvliet.

Entries in the community calendar, which is published as space allows, are free of charge. To place your event, call Gene Donnelly, 021 465 5007, or email gened@scross.co.za

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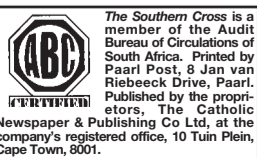
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The Southern Cross

February 10 to February 16, 2010

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1st Sunday in Lent (February 21)
Readings: Deuteronomy 26:4-10; Psalm 91:1-2; Romans 10:8-13; Luke 4:1-13

NEXT Wednesday is Ash Wednesday, and so almost before we've had time to look round after Christmas, we are once more in the season of Lent.

Properly understood, Lent should not be an unpleasant time, but a time when we are reminded where we really belong, and what we are made for. We belong, you and I, to God; and when we forget that, our lives go horribly wrong.

In the **first reading** for next Sunday, we are asked to imagine what it was like to be the Israelites, about to cross the Jordan into the Promised Land; they are to start an annual ceremony of thanksgiving for God's generosity, by making an offering of the first-fruits, and uttering the ancient hymn of praise for what God has done, "A wandering Aramaean was my father, and he went down into Egypt...".

Then they are to recall the suffering they endured in Egypt, and how God "brought us out from Egypt, with a mighty hand and outstretched arm...and he brought us into this place, and gave us this land flowing with milk and honey". In response, the Israelites

Our Day of Ashes can enrich us all

Fr Nicholas King SJ
Scriptural Reflections



(us, that is to say), are simply invited to make a symbolic offering in return to God, and to "worship before the Lord your God".

The **psalm** expresses the same confidence in God's power to protect us, and is actually quoted ("he has commanded his angels concerning you...") in the gospel reading for next Sunday. "No evil shall happen to you", the poet sings, "...you shall tread upon the asp and the viper, trample on the young lion and the dragon". Everything goes back to God.

In the **second reading**, Paul is in the middle of a complex argument about the position of Israel in God's plan. He quotes Deuteronomy, to the effect that Jesus is indeed Lord, and that God raised Jesus from

the dead, and Isaiah ("the one who believes in me will not be put to shame").

Part of Paul's argument is that "there is no distinction between Jews and non-Jews". And the reason? Simply that "the same One is Lord of all...anyone who calls upon the name of the Lord is going to be saved". This is straight out of the pages of the Old Testament, with the important difference that Jesus is now included under the term "Lord", with the revolutionary implication that the old story of Israel belongs to Gentiles as well.

The **gospel reading** for the first Sunday of Lent is always the story of Jesus' temptation in the wilderness, and this year we have Luke's version. There are three temptations, and in each of them the risk is that Jesus will forget that God is really in charge. It is typical of Luke that he describes Jesus as "full of the Holy Spirit" (and so we know that all will be well) as he starts his 40-day period of testing and fasting.

Then we hear of the three temptations. The **first** is to do magic, turning stones into loaves, instead of trusting in God to feed

him. Jesus quotes Scripture to defeat the temptation. The **second temptation** is an invitation to worship the Devil instead of God. "I'll give you all this glory", the Tempter wheedles, "if you worship before me". Once again, Jesus effortlessly disposes of this suggestion with another citation of Deuteronomy: "You shall worship the Lord your God, and him alone are you to serve".

The **final temptation** Luke sets in Jerusalem's Temple (where his gospel begins and ends), and it is to "fling yourself down from here", with a Scripture quotation to match. But Jesus has another tag from Deuteronomy, "you are not to put the Lord your God to the test", and with this assertion that we belong only to God, he defeats the Devil, though only for a while: "Having completed every temptation, the Devil departed from him until the right moment."

That "right moment" will come, of course, at the end of our Lenten journey; and it is a useful reminder that the moment never comes when we are not being tempted to push God out of the centre of our vision.

St Thérèse of Lisieux could win Bafana the World Cup

I WAS delighted to read in a recent issue of *The Southern Cross* that the relics of St Thérèse of Lisieux will be coming to South Africa in June this year.

As I read on, I was even more delighted—perhaps even leaning slightly towards thrilled—at the reason for this visit being because "millions of Catholics from all over the world would be descending on the country" for the football World Cup finals.

My delight went straight through thrilled to full-blown overawed when I read that St Thérèse's relics would "be a heaven-sent opportunity for the Church to play a crucial spiritual role in the World Cup".

I had no idea St Thérèse of Lisieux was a football fan. I visited the many websites devoted to this young French saint, and nowhere on her extensive and impressive curriculum vitae was I able to find the fact that she might have been an ardent supporter of the Club de Lisieux Première Equipe football team.

It seems to me that she spent so much time in prayer and spiritual contemplation in her very short life that trying to fit in time to head off to the local Stade de Soccer would have been well-nigh impossible.

And of course, television and radio weren't around in 19th century Europe. Saints in those days worked many miracles, but getting a box with a window to show moving pictures of football players was not one of them.

Then I had a dream. I was attending a celestial seminar at which all the saints had gathered to workshop their projects for 2010.

I distinctly remem-

Chris Moerdyk
The Last Word



ber St Matthew, the patron saint of bankers, being told to stop messing about behind the scenes and to start appearing in person to wayward investment bankers to read them the riot act on the subject of greed and interest rates.

But the saint upon whom the most pressure was being put was St Jude. He had an awful lot heaped on his plate, and he complained long and loud about not being able to be in a thousand places at the same time. He muttered something about not particularly liking to work on politicians and slouched off mumbling about it being high time he was given another portfolio, such as wine merchants or chocolate makers.

During the lunch break, conversations turned to sport, and the fact that very few sporting codes had their own patron saints. This in turn developed into a discourse on the amount of money involved in staging the World Cup in South Africa, which in turn ended up with a debate on what chances the host nation would have of winning the cup.

St Jude immediately threw his hands up and said: "Look, leave me out of this—that's a desperate cause even I am not prepared to have a go at..."

St Thérèse, who was sitting quietly in a corner chatting to Mother Teresa of Cal-



St Thérèse, in charge of Bafana Bafana this year (and possibly the French handball team other years)

cutta, raised her head, looked at St Jude and whispered: "Oh thou of little faith..."

A phalanx of saints turned on her and exclaimed: "OK, bigmouth, you do it."

St Thérèse blanched and bit her lip, mentally kicking herself for speaking out at so inopportune a moment.

Now, though her self-styled sobriquet is "The Little Flower", there is nothing small about her courage.

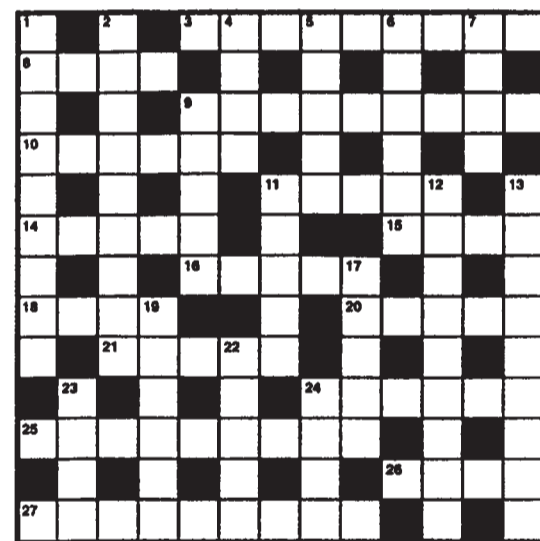
"Fine", she said, "but terms and conditions will apply."

The first and most important of these was that she would not travel to South Africa in person as a protest against the way in which all the airlines had increased their fares out of all proportion over the World Cup period. She even stamped her foot to emphasise the point. Mother Teresa gave her the thumbs-up and an encouraging wink.

So it was decided that just her relics would make the trip. St Peter mischievously whispered to Michael the Archangel something about Bafana Bafana not being much more than a relic of their former selves anyway.

Regrettably, I woke up before I could determine just which of St Thérèse's relics would be coming to South Africa. But I know for sure that if Bafana Bafana have enough faith in their abilities, The Little Flower could quite easily see them through to lifting the World Cup against absolutely all the odds—and then a few dozen more odds as well.

Southern Crossword #377



ACROSS

3. About cheap, sick meatless food for Lent (9)
8. Metal in the environment (4)
9. Settle the matter when rat bit Rae (9)
10. Pitch your tent (6)
11. Roman god (5)
14. Prone to be untruthful (5)
15. It's a long story (4)
16. Stone turns at the beginning (5)
18. What the cock did on board? (4)
20. ... With Me (hymn) (5)
21. God of the Philistines (Jg 16) (5)
24. Ring for the royal seal (6)
25. Able to foresee ten prices (9)
26. Blueprint (4)
27. Information, a gift of the Spirit (9)

DOWN

1. Is it in the living room? Like hell! (9)
2. Mary was, without sin (9)
4. Is it plucked by an angel? (4)
5. Ceramic ware for the tea (5)
6. Soup, or is it like skin? (6)
7. Doings in the New Testament (4)
9. French friend will leave and see a Spanish one (5)
11. Greek hero of the Golden Fleece (5)
12. Alley tins in a noticeable way (9)
13. Sainly sweetheart (9)
17. Implied (5)
19. Conflict beheld in Poland (6)
22. Girl who gives the oil (5)
23. Persia today (4)
24. Cosy among the guns (4)

SOLUTIONS TO #376. ACROSS: 4 Trebles, 8 Bought, 9 Effendi, 10 Lovely, 11 Rotary, 12 Seraphim, 18 Lordship, 20 Belial, 21 Jairus, 22 Flaming, 23 Befall, 24 Embrace. DOWN: 1 Abolish, 2 Subvert, 3 Philip, 5 Reformer, 6 Bleats, 7 Endure, 13 Hellenic, 14 Pharaoh, 15 Apostle, 16 Vellum, 17 Simmer, 19 Drawer.

CONRAD



CHURCH CHUCKLE

Biblical Bloopers by a Catholic schoolchild:

Adam and Eve were created from an apple tree; Noah's wife was Joan of Ark; Noah built an ark; and the animals came on in pears.

Leo Kritzingler

Send us your favourite Catholic joke, preferably clean and brief, to The Southern Cross, Church Chuckle, PO Box 2372, Cape Town, 8000.