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# The Southern Cross

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SOUTHERN AFRICA'S NATIONAL CATHOLIC WEEKLY SINCE 1920

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### **This week's editorial:** **Why remain a Catholic?**

## Communists wanted to blackmail JP2

BY JONATHAN LUXMOORE

**P**OLAND'S National Remembrance Institute has published a book of documents detailing how the communist secret police kept the future Pope John Paul II under surveillance and sought material for blackmailing him.

"As a priest, lecturer and pastor, and later as a bishop and metropolitan of Krakow, Karol Wojtyla (pictured) was seen by the government as an especially dangerous ideological opponent," the book's editor, Marek Lasota, said in an introduction. "This was proved by the use of a full range of operational methods and technical means against him, from telephone bugs and the opening of correspondence to direct observation through an agent network used for disintegration and disinformation activities."

The 687-page *Toward Truth and Freedom: The Communist Secret Police and Karol Wojtyla*, opens with a police document from May 1946, when the future pontiff was a seminarian, investigating his links with a patriotic student group in Krakow.

The final document, a cryptogram to the Interior Ministry in Warsaw, dated May 24, 1978, cites a demand by then-Cardinal Wojtyla to be allowed to stage a Corpus Christi procession, and explains the reasons for official refusal.

Among dozens of questions recommended for informants, the secret police asked about Bishop Wojtyla's clothing and shaving habits, as well as about his radio and typewriter and who helped him maintain them.

About 10% of Catholic clergy are believed to have acted as informants in communist-ruled Poland, although higher recruitment rates were recorded in some dioceses in the 1980s.—CNS



**START SPREADING THE NEWS:** Manfred Blankenstein of Good Shepherd parish in Hartebeespoort, North West, is one of the many people around the country who actively encourage fellow parishioners to buy *The Southern Cross* every week as they exit from Mass. These promoters of the only national Catholic weekly perform this important function voluntarily and for no financial reward. "We usually don't know who they are," said *Southern Cross* editor Günther Simmermacher, "but we are aware of the great work they are doing in getting Catholic media into Catholic homes. Without them, the newspaper would not be the same, or perhaps even exist. So we at *The Southern Cross*, and all our readers, owe them a huge vote of thanks for their contribution to the social communications apostolate, which is at the heart of our obligation to evangelise."

PHOTO FROM LOZ HAYDEN

## International honour for SA journalist

**T**HE editor of the South Africa's quarterly Catholic magazine *Trefoil* has been awarded a prestigious prize for an article she wrote in a US-based magazine.

Else Strivens' 3 500-word feature article "Africa in the spotlight" appeared in the *St Anthony Messenger*, a Catholic magazine published throughout the United States. The article previewed the Bishop's Synod for Africa, held in the Vatican last October.

The magazine submitted Mrs Strivens' article to a contest sponsored by the Society for the Propagation of the Faith. The article won the Archbishop Edward T O'Meara Award, which honours the best work that has a worldwide missionary theme. It won first place in the magazines category.

The award will be presented at the Catholic Media Convention on June 3, 2010, in New Orleans.

Johannesburg-based Mrs Strivens is the president of the International Union of the Catholic Press.



Else Strivens

# Zuma's 'difficult' first year as president

BY MICHAEL RASSOOL

**F**EW things have changed since Jacob Zuma assumed the South African presidency on May 9 last year, according to a Jesuit political commentator.

Assessing President Zuma's first year in office, Fr Anthony Egan SJ of the Johannesburg-based Jesuit Institute South Africa said although most of ex-President Thabo Mbeki's cabinet members are no longer in government, and despite a superficial "leftward" shift among the new policy-makers, things have essentially remained the same.

Fr Egan said that while former finance minister Trevor Manuel's removal from the portfolio could be seen as a "nod" to the "left-populist coalition" that brought Mr Zuma the presidency of the African National Congress (ANC) at Polokwane in 2007—the South African Communist Party, Congress of South African Trade Unions (Cosatu), ANC Youth League groups in particular—present finance minister Pravin Gordhan has retained most of his predecessor's policies.

While US secretary of state Hilary Clinton recently praised South Africa's economic policies, "the Left has been highly critical of Zuma's perceived failure to move the country more in their direction," Fr Egan said.

"We have seen this in repeated protest and strike action, and in recent calls by Cosatu to its members to get more deeply into ANC branch structures, so as to mobilise the ANC once again, as they did in the run-up to Polokwane in 2007."

Fr Egan also mentioned protest action from taxi associations over new rapid transit services developed in major cities for the



President Jacob Zuma has had a rough first year as South Africa's president, according to a Jesuit political analyst.

2010 World Cup. "Once again, the sense is that Zuma the populist has backed away from his grassroots supporters and aligned himself with big business interests at home and abroad, leaving the 'little man' high and dry," he said.

He said it highlights a tension between populism and the left. "When the political chips are down, Mr Zuma tends to go with the latter," Fr Egan said, referring also to radical economist Patrick Bond, who described it as a case of "talk left, walk right".

In light of tensions within the ANC-led alliance, his tendency has the potential to backfire, Fr Egan said, adding that this may already be seen in the difficulty with which Mr Zuma and the ANC are handling ANC Youth League president Julius Malema.

He said that although it is easy to see Mr Malema as "an inarticulate, uncouth buffoon, the ugly face of the ANC", he has a significant following.

One of the greatest political problem fac-

ing Mr Zuma now is his own party, Fr Egan said, adding that because the ANC has a strong parliamentary majority, its problems are the nation's problems, regardless of party affiliation.

Referring to Mr Zuma's widely publicised private life, Fr Egan said that while the president's polygamy is inconsistent with some Christian traditions, it is a recognised South African cultural practice.

However, the fathering illegitimate children is contrary to the norms of a culture the president fully espouses. This explains the anger by a "groundswell of South Africans", even among Mr Zuma's supporters.

"He apologised to the public for his behaviour, but damage has been done," Fr Egan said. "Speculation has already begun as to whether his will be a one-term presidency."

Fr Egan also referred to the international repercussions of Mr Zuma's image as traditional chief illustrated by his "rough ride" with the British press during his visit to the country.

"The 100% Zulu Boy who sings and dances well and is comfortable as a polygamist may play well in Nkandla, but the spectacle makes City investors nervous and delights *Daily Mail* journalists," Fr Egan said, referring to the right-wing English daily tabloid.

He said one theme that has emerged from what has been a difficult year is a call for a new national moral debate. "Clearly the Church could have an important role in such an important national conversation about the wide spectrum of moral challenges that we face," the Jesuit said.

# AGM highlights the 'secular' in society

BY LARRY KAUFMANN CSSR

If the world were as "secular" as we surmise, with hardly any sense of morality in it, would it have reacted so vehemently to the sex abuse scandals in the Church?

These were the words of papal nuncio, Archbishop James Green, concluded his homily at the opening of the annual general meeting of the Leadership Conference of Consecrated Life for Southern Africa (LCCL-SA).

The theme of the AGM was proclaiming Christ in a secular age. Yet, as Archbishop Green said, not all that is secular is evil or bad.

Discernment is needed in the Church's response to the world, and, by the same token, the response of religious life.

Also present at the meeting was Australian Trappist monk and author, Fr Michael Casey OCSO.

Fr Casey warned delegates that he would not be serving up a delicious banquet on silver trays but that he would invite all into the kitchen to help choose the ingredients, select the recipes, and help with the preparations.

Emerging was a pie, which drew on an understanding of the ingredients of the various "ages" we have been living through, and flavoured and leavened by the salt of the Gospel and the yeast of consecrated life.

With humour, knowledge and insight, Father Casey traced the characteristics of recent historical periods: the "silent generation" (1925-42); the "baby-boomers" (1943-60); "generation X" (1961-82); and "generation Y" (1980 onwards).

He put these in the following order: Question nothing; question everything; question questions; and ending in 2010, enough questions.

Fr Casey's historical analysis was profound, examining many of the features of secularisation where the lives of fewer people in the Western world are influenced



Australian Trappist monk and author Fr Michael Casey OCSO.

by religious beliefs.

Quoting Templeton prize-winning Catholic philosopher, Charles Taylor: "The scope and influence of religious institutions is now less than in the past," Fr Casey said, "Nevertheless, secularism is to be engaged, not rejected."

Fr Casey saw the role of religious life and what he termed its "evangelical distinctiveness", which does not imply a flight from the world but a continuing and positive embrace of Gospel beliefs and values.

These beliefs and values, he said, take a more specific shape and form of religious or consecrated life, which aim to heal the wounds of modernity while enhancing its potential for good.

More importantly, he said, was for a religious life that concentrated on the dynamic witness of Gospel living rather than on frenetic attempts to find new forms

of the apostolate.

He referred to a US survey, which indicated that 85% of potential candidates for religious life are attracted by existing members' joy, down-to-earth nature and commitment.

These challenges were taken up during discussions at the AGM. At various intervals this was interspersed with reports from the SACBC (Southern Africa Catholics Bishops' Conference) Justice and Peace Department, and from representatives of the Lesotho and Zimbabwe conferences of religious superiors, the South African Council of Priests, and the marriage and family life desk of the SACBC headed by Toni Rowland.

Of particular concern and commitment by the LCCL-SA is a response to human trafficking, an area of current collaboration with the Bishops' Conference.

# Durban bishop laments breakdown of family life

BY MUNYARADZI MAKONI

SIXTEEN years after the democracy in South Africa the breakdown of family life and economic injustice is huge.

The Auxiliary Bishop of Durban, Barry Wood says the new South Africa, is a relief to the majority of the people who now have human rights, but the nation has to face up to the violence, HIV/Aids, and poverty that it is still plagued with.

"The majority of our people are learning what self-esteem means, which was crushed out of them in the previous regime and slowly but surely, they are growing spiritually and materially," said Bishop Wood.

South Africa boasts an estimated 3,3million Catholics, a tiny fraction against the population of 48 million.

Bishop Wood told Aid to the Church in Need that the culture of broken families started during apartheid when men moved to the city in search of employment and women stayed in the rural areas. He said breaking the trend has been hard.

"This way of life became part of the system of South Africa. And, unfortunately, that has perpetuated post-1994, plus the government at this moment has given a financial grant to young girls who happen to fall pregnant, and so many are falling pregnant in order to be able to get the grant and that is causing havoc among our young people," said Bishop Barry.

In a wide-ranging interview for the Where God Weeps, a weekly television and radio show produced by Catholic Radio and Television Network in conjunction with the international Catholic Charity, Aid to the Church in Need, Bishop Wood said South Africa was a young democracy still looking for its identity.

"We make many mistakes, just as teenagers make mistakes when they

are looking for maturity, and I believe this is happening with us. We make mistakes, but we get up and we carry on and we try to learn through our mistakes," said Bishop Wood.

Bishop Wood dismissed the general talk that the Catholic Church, particularly in South Africa, has been affiliated with the colonial period, and a new movement seeking to sever ties with institutions like the church that were vocal during that era was nothing to worry about.

"The Catholic Church in South Africa is used to persecution. Right from the moment we arrived in South Africa, we have not been welcomed, first of all by the Dutch, then by the British, and then by the Afrikaner regime that did everything in

their power to resist us, and even called us, 'The Roman Danger'.

"So we are used to persecution, we are used to being put down by the regime, and therefore, this latest problem that arises, we feel our faith and our people are strong enough in the faith, and we have acculturated our faith to a certain extent to resist any sort of onslaught by this sort of attitude."

The Church has endeared itself to the generality of the people over the years through provision of health and education without any discrimination, he said.

South Africa has one of the highest Aids infections in the world with about 5.2 million people living with HIV and Aids.

Bishop Wood said the greatest need in South Africa was jobs. He said problems like crime, women and child abuse were happening because people are frustrated, angry and are not employed.

He said the Church's greatest challenge was trying to address the problem of the breakdown of family life and "to put all resources into trying to rebuild a sense of family life again".



Bishop Barry Wood

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# Change for Retrouvaille

BY MICHAEL RASSOOL

A FIRST gathering for Retrouvaille teams from around Africa was held at the Mater Dei Pastoral Centre, near Makopane in Polokwane diocese.

Couples from Kenya, Zimbabwe and South Africa participated in the gathering.

Retrouvaille is designed to offer married couples hope in a world where divorce, single-parenting and step-parenting issues have become common-place, said Fr Peter Lafferty CSSp, who forms part of the Durban Church-based peer ministry for marriages experiencing difficulty and Retrouvaille Liaison Team for Africa.

Retrouvaille is active in Durban and Johannesburg, both presenting six programmes annually. The Cape Town chapter, however, has been struggling.

Each three-month programme is well-received by people who find they are not alone in experiencing marital difficulties, learning also that stresses are part of marriage, said outgoing co-coordinator of the Retrouvaille Liaison Team for Africa, Mike Melly.

Examined closely are issues including communication, emotions, uniqueness of the individual spouse, childhood experiences of family life, different personality styles and modern-day pressures.

Couples leading the programme have learnt to resolve problems, emerging stronger than before, and are able to empathise with those participating, said Mr Melly.



The team that travelled to Makopane for the Retrouvaille gathering.

"We firmly believe that we all have an obligation to our sacrament," he said. "We cannot stand by and watch it disintegrate."

Mr Melly said: "It offers a sanctuary from a judgmental environment, a place where couples can rediscover each other with the help of team couples who understand their difficulties, and care enough to help them overcome these."

Stuart and Michele Allan and Fr Francois Dufour SDB, the current coordinators of Retrouvaille Johannesburg, will replace Mr Melly, his wife and co-coordinator, Caryl and Fr Lafferty. Fr Lafferty and the Melly's will take up the position of international deputy coordinators of Retrouvaille.

For more information on Retrouvaille, contact Mike and Caryl Melly at 031 202 7748 or mikeandcaryl@melly.za.net

# New edition of 'Via Lucis' out in English and Sotho

BY MICHAEL RASSOOL

THE Salesians of Don Bosco have published the third edition of their illustrated devotional booklet *Via Lucis: The Way of Light Beyond the Cross*, in two languages—English and Sotho. Similar to *The Way of the Cross (Via Crucis)*, it takes the reader through 14 stations of prayer, this time in celebration of Easter.

Salesian provincial Fr Francois Dufour said praying the "Via Lucis—the Way Of Light" is the ideal companion for the prayerful individual over the Easter season, which ends on Pentecost, this year on May 23. He said the Stations of the Cross, a long-established form of prayer in the Church, provides reflections on the last 12 hours of Christ's life. *The Way of Light* captures the moments of Christ's life beyond the tomb, Fr Dufour said.

The stations cover events from the day of the Resurrection to the descent of the Holy Spirit at Pentecost.

Some years ago, he said, a confrère in Italy, Fr Sabino Palumbieri, was inspired to compose a continuation of the Lenten devotion into an Eastertide devotion, substituting the moments of Christ's passion and death with the Resurrection and events following it.

"The Way of Light is intended to heighten

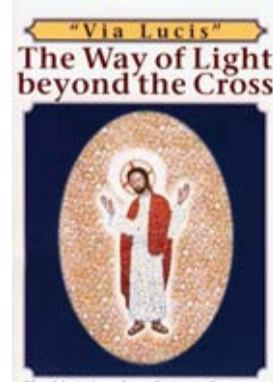
the reality of the life and joy of the Risen Saviour in the consciousness of the faithful. Like the Way of the Cross, the Way of Light is the journey heavenward, nourishing the pilgrim's faith, hope and love.

"If the journey of Christian life cannot avoid the cross, the Way of Light reminds us that its destiny is the joy of Easter," Fr Dufour said.

Each station is accompanied by an illustration by Fr Pierre de la Croix, a French Missionary of Africa and stained glass and mosaic artist who has decorated many churches.

Fr Dufour said each illustration, mosaic artwork or station is displayed at the grounds of the Bosco Youth Centre in Walkerville in 2008. While much literature exists to assist in meditating on *The Way of the Cross*, and very little on *The Way of Light*, both can be prayed in many different styles and developed into various forms. "Two noteworthy features of this South African Via Lucis is the fact that the apostles are purposely depicted with youthful looks, apart from St Peter, and reflect the multi-racial composition of our South African society," he said.

For information and details about *Via Lucis: The Way of Light beyond the Cross*, and how to buy the book, contact Fr Dufour on 011 680 1235, 083 951 6522 or sdbprov@iafrica.com



The front cover of the new Salesians of Don Bosco booklet.

# Port Elizabeth youths raise funds<sup>o</sup> to build sustainable youth centres

BY TARRYN SAM & MICHAEL DE VOS

THE youth of the Port Elizabeth deanery are making waves with the launch their latest fundraising project, Talent Showdown.

The youth are from 16 of the deanery parishes and have joined forces to raise funds for two youth centres will be built in an effort to keep children off the streets, "and to show them that they can have good clean fun in a safe and secure environment".

The centres will be built in Port Elizabeth and East London.

There are 16 parishes embarking on the project.

With a target of R45 000, this money will be the youth's first contribution towards the

project.

The Deanery's youth will play an active part in the fundraising and, where possible, be part of the construction of the centre. This is to take ownership and responsibility for their own building.

The youth hope their initiative is supported by the adults.

Because it is a value-based, nation-building exercise, the youth centre will be open to all young people, regardless of their denomination. The Talent Showdown will also be open to everyone.

There are three age categories: 5-12-years-old, 13-18-year-old and 19.

Individuals and groups

can enter but members of the group fall into the same age category.

Various parish youth groups will run auditions until June. The semi-finals, which will be held at Deanery level, will take place during July and August. Parish finalists, one from each category, will compete for a place in the finals.

There will be 15 semi-finalists per category. Qualifying contestants will advance to

the grand finale, where a R1 000 cash prize in each category is up for grabs.

The entrance fee is R30 per individual or group.

If all goes according to plan, organisers hope to make the Talent Showdown an annual event.

For more information contact Michael on 082 452 0980 for more information.

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**CHRIST VANDALISED:** An aerial view shows the famous Christ the Redeemer statue in Rio de Janeiro, Brazil. The statue, which is undergoing restoration, was spray-painted with graffiti by vandals, marring the world-famous monument in an act which Rio mayor Eduardo Paes called a "crime against the nation". A group of businessmen have offered a reward of R42 000 for information leading to the arrest of the vandals. The vandals, who spraypainted signatures and messages on the monument, gained access by climbing the unsupervised scaffolding. The messages were not related to the Christian faith.

PHOTO: GENILSON ARAUJO-AG O GLOBO VIA REUTERS/CNS

## Mexican priests under drug-gang threat

BY DAVID AGREN

**T**HE Mexican bishops' conference has acknowledged that priests have suffered threats of violence, kidnapping and extortion from Mexico's narcotics-trafficking cartels.

The conference also confirmed that a growing number of priests—mostly serving in remote and mountainous areas rife with illegal drug trade activities—have been transferred to other parishes, assigned other types of work or even moved to other parts of the country because of threats. Other priests, meanwhile, have been forced to raise up to R46 000 to make weekly extortion payments.

"We have personally felt the variety of problems that affect our homeland, such as the overflowing wave of violence and insecurity that has been ongoing for years and have claimed numerous victims—many of them innocent," the bishops said in a statement.

"Many priests live their ministries in a heroic way, amid the fear of threats, poverty, violence, extortion and aggressions."

The violence overflowing parts

of Mexico has claimed at least 22 700 lives—a figure recently revised upward by the federal government—since President Felipe Calderon took office in December 2006 and sent the army and federal police to crack down on the cartels.

"In spite of the grand efforts of various government agencies, fear exists and the insecurity destroying the life of so many communities isolates them and exposes them to new expressions of violence," Bishop René Rodríguez, auxiliary in Texcoco, told reporters.

The statement marked the first time the bishops acknowledged that the violence attributed to the crackdown on the country's warring cartels has directly affected the Church.

The bishops released a pastoral letter on violence in February, but the issue has confounded the Church as it has attempted to minister in seemingly lawless regions of Mexico without provoking the government or the cartels.

Equally confounding has been how the Church should respond to threats against priests.

Mexico's evangelical community went public on April 2 when the Mexico City newspaper *Reforma* published a report on how cartels and their affiliates have threatened to kidnap evangelical pastors and extorted churches and charity projects through protection rackets. The newspaper sought the opinion of the bishops' spokesman, Fr Manuel Corral, who said: "There has not been any information at this time of threats against priests—much less a bishop."

Stories of aggression against priests and the Church subsequently surfaced, however.

A parish in the Chihuahua town of El Porvenir was burned down by unidentified assailants on Good Friday. Parish priest Fr Salvador Salgado denied that he had been threatened, but told Catholic News Service that other priests in the diocese of Ciudad Juárez had been.

Fr Salgado expressed a sense of powerlessness in confronting the violence: "This is something we can't meddle in because there have been threats against us and because there will be reprisals against us priests."—CNS

## Cardinal: Church must side with abuse victims

BY CAROL GLATZ & JOHN THAVIS

**T**he Catholic Church is determined not to hide or minimise the "horrible" crime of the sexual abuse of minors by priests, the head of the Vatican Congregation for Clergy has said.

Cardinal Cláudio Hummes said members of Church "are on the side of the victims and want to support their recovery and their offended rights".

The cardinal's comments came in a letter preparing for the conclusion of the Year for Priests, which ends on June 11.

Even though a proportionately small number of Catholic priests are guilty of abuse, these "horrible and most serious crimes" must be condemned and admonished "in an absolute and uncompromising manner", wrote Cardinal Hummes.

"Those individuals must answer for their actions before God and before tribunals, including the civil courts," he wrote.

Yet people should also pray that those guilty of abuse "achieve spiritual conversion and

receive pardon from God", the letter said.

"The Church, for her part, is determined neither to hide nor to minimise such crimes," it said.

However, Cardinal Hummes criticised attempts to "use the crimes of the few in order to sully the entire ecclesial body of priests", adding that those who did so were committing "a profound injustice".

The Year for Priests, which Pope Benedict established last year, has been a valuable occasion to give special attention and recognition to "the great, hard-working and irreplaceable presbyterium, and to each individual priest of the Church", the cardinal wrote.

Speaking to priests around the world, the cardinal said: "The Church loves you, admires you and respects you". He reminded them that they have the support of the Catholic faithful, "especially in these times of suffering".

Cardinal Hummes called on the world's priests to converge on St Peter's Square for the concluding ceremonies of the Year for Priests so as to "show themselves

ready and un-intimidated" to serve humanity.

A large visible presence of priests "will be a proclamation before the modern world of their being sent not to condemn the world, but to save it".

Priests should also attend the concluding ceremonies from June 9-11 to show Pope Benedict their solidarity and support, he wrote.

The cardinal said that the pope has been unjustly attacked for his handling of clerics involved in the sexual abuse of minors because no one has done as much as Pope Benedict "to condemn and combat properly such crimes".

"The large presence of priests in the square with him will be a determined rejection of the unjust attacks of which he is a victim," the cardinal wrote.

Meanwhile, Cardinal Hummes' predecessor as prefect of the Congregation for Clergy has said that the late Pope John Paul II had approved his congratulatory letter to a French bishop who refused to report a sexually abusive priest to police.

Spanish newspapers reported that Colombian Cardinal Darío Castrillón Hoyos told an audience at a Catholic university in Murcia, Spain, that he consulted with Pope John Paul and showed him the letter. He said the pope had authorised him to send the letter to bishops worldwide.

Cardinal Castrillon's letter resurfaced recently in the coverage of recent disclosures of sexual abuse by priests. He wrote it in 2001, when he was head of the Congregation for Clergy.

"I congratulate you for not denouncing a priest to the civil administration," Cardinal Castrillon wrote to Bishop Pierre Pican of Bayeux-Lisieux. "You have acted well and I am happy to have a colleague in the episcopate who, in the eyes of history and of all other bishops in the world, preferred prison to denouncing his son, a priest."


The priest was later sentenced to 18 years in prison for multiple counts of sexual assault. The bishop was given a three-month suspended sentence for not reporting the abuse in violation of French law.

The Vatican spokesman, Jesuit Father Federico Lombardi, said in mid-April that Cardinal Castrillon's letter "is a confirmation of how opportune it was to centralise the handling of cases of sex abuse of minors by clergy under the competence of the Congregation for the Doctrine of the Faith, in order to assure their rigorous and coherent management".

Cardinal Castrillon retired from his Vatican position in 2006. His replacement, Cardinal Hummes, has said that instances of priestly sexual abuse need to be brought to the attention of the civil justice system and not just to Church authorities.

The Vatican has recently emphasised that under a policy put in place in 2001-2002, bishops are expected to comply with all civil laws that mandate reporting of sex abuse allegations and to cooperate in civil investigations.

Where laws do not mandate reporting to police, bishops are expected to encourage victims to exercise their rights to report the crimes, Vatican officials said.—CNS



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# Catholic and atheist Catholic's bitter-sweet honour in public debate

BY ANN CAREY

INTEREST in a debate between atheist author and columnist Christopher Hitchens and Catholic apologist and author Dinesh D'Souza was so high on the University of Notre Dame campus in the US state of Indiana that the event sold out 90 minutes after tickets became available.

The mostly student audience of 900 was enthusiastic but polite as Messrs Hitchens and D'Souza conducted a lively discussion of the question "Is religion the problem?"

Mr Hitchens is considered to be a leader of the New Atheist movement, along with Richard Dawkins, Sam Harris and Daniel Dennett. The title of Mr Hitchens' 2009 book sums up his attitude towards God and religion: *God Is Not Great: How Religion Poisons Everything*.

Mr D'Souza is a leading authority on international issues and was a White House policy analyst under US President Ronald Reagan. Recently he has focused on responding to the arguments of the New Atheist movement. His 2008 book—*What's So Great About Christianity?*—is a response to several recent books touting atheism. His book, *Life after Death: The Evidence*, came out in 2009.

The evening brought out no new arguments from either of the men, who have debated each other on the topic frequently, but their quick wit kept the audience engaged.

Mr Hitchens presented his case first, urging the audience to discard "the faith position" and adopt "the only respectable intel-

lectual position", which he said is one of "doubt".

"Religion is a problem principally because it's man-made," Mr Hitchens claimed, saying that religion was humanity's first attempt to make sense of our universe, a "crude, most deluded, worst attempt" that is riddled with superstition.

Mr Hitchens blamed much of the past and present violence and evil in the world on religion, citing the Palestinian-Jewish conflict and the jihadist movement, as well as the Inquisition. He also took a quick verbal swing at the Catholic Church over the sex abuse scandal.

Mr D'Souza said his remarks would meet Mr Hitchens on his own ground and be built on reason rather than revelation, Scripture or authority. When Mr Hitchens speaks about evolution, Mr D'Souza said, he doesn't explain the presence of matter, merely its transition.

"Evolution requires a cell: So how did we get it?" Mr D'Souza asked, saying it was "preposterous" to claim that life evolved out of random molecules in a warm pond. Nor does evolution explain the fact that humans have a moral conscience, unlike animals, whose instinct is self-preservation.

The "God explanation" is much better, Mr D'Souza said, because the cell reflects intelligent design, and the universe shows rationality. And if religion is the primitive thing Mr Hitchens claims it to be, Mr D'Souza asked, why hasn't it disappeared instead of enjoying the revival it is having in the 21st century?—CNS

# Catholic's bitter-sweet honour

BY JUDITH SUDILOVSKY

YOSSEF MTANES said it was not an easy decision to agree to be one of the symbolic torch lighters at the April 19 opening of Israel's 62nd Independence Day celebrations.

An 82-year-old Maronite Catholic, Mr Mtanes was born in the northern village of Biram, which was destroyed during Israel's 1948 war of independence.

But Israel wanted to honour Mr Mtanes for his actions as a 19-year-old, when he worked in the offices in the then-British-run refinery. When a riot broke out in November 1947, Mr Mtanes hid his six Jewish co-workers, protecting them from injury and possible death.

Since then, he also has worked to ensure ethnic Jews and Arabs live peacefully together.

"I want to emphasise that it was not an easy decision to take, it was not comfortable," said Mr Mtanes, who today lives in Haifa, where he worked for more than 40 years and raised his six children. "It is not easy for me and the people of Biram. But I know it is a private honour for me personally and out of respect for me, for something I did before the establishment of the state."

Mr Mtanes said his deep religious faith has directed his actions throughout his life.

"I believe in God and I believe that it is forbidden to kill an inno-



Israeli Arab Yossef Mtanes, 82, observes a lit torch during a rehearsal for Israel's 62nd Independence Day ceremony in Jerusalem.

PHOTO: DEBBIE HILL/CNS

cent man," he said. "What else could I have done? These were innocent people who had nothing to do with the violence going on outside. I am very proud that they have remembered me after 63 years and want to [show their respect] for me."

Five days before the opening ceremony, Mr Mtanes came to Jerusalem along with the other 13 torch lighters. They were honoured with a medal in a special lunch at Israel's parliament, the Knesset, and took part in the dress rehearsal of the official independence ceremony.

Biram, Mr Mtanes' village, was destroyed by fledgling Israeli forces after the residents left voluntarily when they were promised

they would be able to return within a short time.

Although the Israeli Supreme Court has ruled that the villagers were wrongfully removed from their village and many successive Israeli governments have supported the return of Biram's residents, no government has actually taken action to move the case forward.

In Haifa, Mr Mtanes has seen the fruits of his co-existence work in the shape of numerous projects. Yet he cannot be optimistic about the future of the country or region.

"In Haifa [co-existence] is working but not so much so in the rest of the country," he said. "From what I hear in the streets I am pessimistic. People are always talking about peace, but there is no peace. The way the situation is today I am afraid there will be a disaster in all of the Middle East. Now everybody has missiles and the borders are irrelevant."

"Who knows where we are headed. Only God knows. And I trust in him."

As he talked about the present and the future, Mr Mtanes remembered his past, and he mused that at least the church and cemetery in Biram were left intact and refugees were permitted to visit the church for weddings and religious ceremonies.

"I already know where I will be in the end. I will return [to Biram]; at least the dead are allowed to return," he said.—CNS

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Newly baptised and confirmed at Mater Dei parish, Port Elizabeth, during the Easter Vigil (front from left) Annelie Eksteen, Dawn Will, Chantelle Bothma, (back) Ryan O' Conner, Tamzin Nicholas, Fr Jerry Browne, Des Will and Joanna Dodd.



Left: St Joseph's church in Howick, Durban archdiocese, held a Good Friday procession through the streets of KwaMevana township.

Below: The Good Friday procession by parishioners of St Joseph's church in Howick, Durban archdiocese, was led by Fr Wandile Dingiswayo CSsR.



Johnny Pittorino and Nadine Bischof tied the knot at Corpus Christi Catholic church in Wynberg, Cape Town.



Deacon Anthony Venter of St Michael's parish in Fort Beaufort celebrated his 50th birthday, which also coincided with his 25th wedding anniversary. Pictured with him is his wife Desiree.

PHOTO: N REMBE



An Easter candle is lit before the congregation of St Joseph's church, Eersterust, moves in into the darkened church for Easter Vigil Mass.

PHOTO: ERIC BRUCE



**IN FOCUS** Edited by Nadine Christians

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# Pope walks in the footsteps of St Paul

BY CAROL GLATZ

ON his 27-hour visit to Malta, Pope Benedict met with sex abuse victims, encouraged Maltese Catholics to keep the faith, and walked in the footsteps of St Paul.

In the midst of a worldwide storm over how the church has handled clerical sex abuse, the pope met privately with local sex abuse victims, assuring them the Church was doing everything in its power to bring perpetrators to justice and to prevent further abuse of young people.

The victims said they were pleased with the encounter and one said he felt "freed of a great

weight" and was reconnected with his faith.

The shadow of sex abuse cases didn't dampen the local population's outpouring of enthusiasm nor did it obscure what the pope said was his main mission on the Mediterranean island: to reconfirm the faith of one of the most Catholic countries in the world and encourage the Maltese to fully live out their Christian identity and values.

Vans filled with youths waving giant Vatican flags coursed through the streets, humble stone homes hung banners and pictures of the pope from their balconies, and tens of thousands of faithful and the curious lined city streets and

squares to cheer and get a glimpse of the pope.

Celebrating the 1950th anniversary of St Paul's arrival in Malta, the pope was able to hold the apostle up as an example or inspiration in his talks to politicians, Catholics, young people and even journalists.

In remarks to the Vatican press corps aboard the papal flight from Rome to Malta, the pope said St Paul shows how life's tragedies can become an opportunity to do good.

Just as St Paul's shipwreck on the island became the seed that planted Christianity in Malta, so too "life's shipwrecks can be part of God's plan for us and they may also be useful for new beginnings in our lives", he said.



ran named "San Pawl". Navigating the choppy waters, his boat was flanked by every kind of sea craft imaginable from military ships and million-dollar yachts to traditional wooden boats and rubber dinghies.

On stage before the nearly 40 000 people stretched along the fortified waterfront, the pope used the example and teachings of St Paul to respond to young people who spoke of their experiences and questions about faith.

The pope said: "God rejects no one. And the Church rejects no one." God knows people intimately—all their strengths and weaknesses—and yet he loves his children so much that he challenges people to purify themselves of their sins and faults, he said.

"When he challenges us because something in our lives is displeasing to him, he is not rejecting us, but he is asking us to change and become more perfect."

One challenge facing Malta is the influx of illegal immigrants who end up on its shores on their way to other European countries. The country has been criticised by human rights advocates for its forced detention policies and the sometimes abysmal conditions of its detention centres.

The pope told young people that it is their duty as Christians to care for the vulnerable and "be attentive to the needs of immigrants and asylum seekers".

But in a number of talks, the pope said the problem could not be solved by Malta alone. In his

farewell speech at the Luqa airport, the pope told President George Abela and other government leaders to strive to continue to welcome the world's "strangers" as the ancient Maltese welcomed St Paul. With the help of other European states and international organisations, Malta will act to aid "those who arrive here and to ensure that their rights be respected".

The pope praised the way Malta has been able to build a nation founded on Christian values and praised the country's defence of the unborn and of the traditional family based on marriage between a man and a woman.

Abortion and divorce are illegal in Malta, and the pope asked President Abela in his welcoming address that the nation "continue to stand up for the indissolubility of marriage" and the "true nature of the family".

As part of his spiritual journey commemorating St Paul, Pope Benedict prayed in Rabat at the grotto where tradition holds the apostle lived for the three months he was stranded in Malta. The pope greeted some 250 Maltese missionaries in St Paul's church and called on his audience to "live out your faith ever more fully" at home, work and in society.

The world needs credible Christian witness especially given the many threats facing human life, traditional marriage and the "moral truths which remain the foundation of authentic freedom and genuine progress", he said.—CNS



Pope Benedict prays inside St Paul's Grotto in Rabat, outside Valletta. It is believed that St Paul lived at the grotto site during the three months he and his companions were shipwrecked on the island.

PHOTO: L'OSSERVATORE ROMANO/CATHOLIC PRESS PHOTO/CNS

# Tears in pope's eyes as he heard abuse stories

BY CAROL GLATZ

POPE Benedict met with eight victims of priestly sex abuse in Malta and was "deeply moved by their stories and expressed his shame and sorrow over what victims and their families have suffered", a Vatican statement said after the private encounter.

"He prayed with them and assured them that the Church is doing, and will continue to do, all in its power to investigate allegations, to bring to justice those responsible for abuse and to implement effective measures designed to safeguard young people in the future," the statement said.

"In the spirit of his recent letter to the Catholics of Ireland, he prayed that all the victims of abuse would experience healing and reconciliation, enabling them to move forward with renewed hope."

The meeting at the apostolic nunciature in Rabat came after a group of victims had asked to meet with the pope to tell him of their ordeal and ask for an apology. The encounter was not part of the pope's official itinerary and was announced publicly by the Vatican only after it had happened.

Participants said the victims cried as they told their stories, and that the pope had tears in his eyes as he listened.

"We now have peace in our hearts, even because the pope found time to meet us. We now look forward to the end of the court case, and closure of this chapter," one unidentified victim told the *Times of Malta*.

Vatican spokesman Fr Federico Lombardi SJ told journalists that the private meeting in the chapel of the nunciature lasted about 20 minutes. He said the pope, Archbishop Paul Cremona of Malta, Bishop Mario Grech of Gozo and eight male victims of abuse began the encounter kneeling in silent prayer.

The pope then stood by the altar and met with each victim one by one to hear his story and to speak with each privately. The victims were in their 30s and 40s, Fr Lombardi said.

At the end of the meeting, participants said a prayer together in Maltese and the pope blessed the victims. One victim said the pope gave each of them a rosary and promised them they would be in his prayers.

One of the victims, Lawrence Grech, told the Maltese newspaper that the two bishops with them shed tears during their meeting. Another said the pope had tears in his eyes.

"I admire the pope for his courage in meeting us. He was embarrassed by the failings of others," said Mr Grech.

Mr Grech, one of the victims who had asked for the papal meeting, has said he and others were abused as boys by four priests at the St Joseph Orphanage in Santa Venera.

Fr Lombardi had told journalists before the trip that any eventual meeting with abuse victims would not be announced in advance and would take place out of the media spotlight to guarantee "the real chance of listening and private conversation".

During his public events in Malta, the pope did not refer explicitly to the problem of the sexual abuse of minors by priests. He did make two subtle references to the problem when he spoke to journalists aboard the papal flight from Rome to Malta.

Speaking about the vitality of the Catholic faith in Malta, he said even when the body of the Church "is wounded by our sins, God loves this Church, and its Gospel is the true force that purifies and heals."

He then spoke of how St Paul

turned the tragedy of being shipwrecked on Malta into a positive opportunity when he decided to heal the sick and preach the power of Christ. Out of tragedy can come a new beginning and "life's shipwrecks can be part of God's plan for us and they may also be useful for new beginnings in our lives", the pope said.

Fr Lombardi told journalists aboard the plane that the pope's

comments were in reference to the sex abuse crisis facing the Church.

Archbishop Cremona had met April 13 with a group of victims, including Mr Grech, at their request. That meeting, which lasted two and a half hours, was "a great help" to the victims, Grech told reporters. He said Archbishop Cremona listened carefully to each victim.

Mr Grech said his only wish was

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# The Southern Cross

Editor: Günther Simmermacher

## Why remain a Catholic?

IT has not been easy to be a Catholic lately. The scandal of sexual abuse by Church personnel and the subsequent cover-up of criminal acts has been compounded by a series of embarrassing statements made in supposed defence of the Church.

Many Catholics will have been mocked for being a member of the Church, perhaps accompanied by the question: "How can you still be a Catholic?" And many Catholics will have wondered whether their inquisitors might have a point when remaining a Catholic means being identified as a member of an organisation which is regarded by many as morally corrupt.

Some people have left the Catholic Church. They presumably did so not because they had lost their faith, but because the dimension of the scandal was too much of a betrayal for them. Such people must not be blamed, though we may pray that one day they will find their way back to a purified Church.

Most Catholics, however, remain. Indeed, reports from many countries suggest that Catholic churches were full over Easter. This is encouraging.

Catholics, it seems, generally have not lost sight of the salvific mission of the Church, which is independent of the quality of those who preach it, and remain on the pilgrim journey with the Church, regardless of how they feel about those who lead it. Our faith resides in our Lord, not in our lordships.

For most Catholics, the Church is a home, with its own sacraments, theology, devotions, traditions and teachings from which they cannot be divorced. Even if they don't observe or even disagree with some of these, the Church gives them a spiritual, social and cultural identity.

Catholics believe in their Church's optimistic theology of grace—one that sets it apart from much of Calvinist Protestantism.

Catholics appreciate the Church's unbroken apostolic succession, which can be chronicled right back to the morning on the shores of the Sea of Galilee when the risen Christ entrusted his Church to St Peter.

Catholics also know what much of the media coverage overlooks: the great majority of our priests are selfless and dedicated in the service of the faithful, and not every bishop was engaged in the systematic cover-up of child abuse (though many made terrible mistakes which they have come to regret profoundly). More than that, the Church is now a much safer place for children than it was before, perhaps safer than any institution that deals with children.

The Vatican itself, under Pope Benedict's guidance, is aware that it needs to heal itself.

Pope Benedict's tears—reported by an abuse survivor in Malta who told the pontiff of his ordeal at the hands of a priest—must be allowed to speak much louder than the arrogant self-justifications of the likes of Cardinal Darío Castrillón Hoyos, who as prefect of the Congregation of Clergy congratulated a bishop for breaking the law to shield an abuser priest from criminal proceedings (and now says that Pope John Paul II approved of such a thing).

Fr Timothy Radcliffe, former master of the Dominican order, in the April 10, 2010 edition of the British Catholic journal *The Tablet*, explained why he is still a Catholic:

"From the beginning and throughout history, Peter has often been a wobbly rock, a source of scandal, corrupt, and yet this is the one—and his successors—whose task is to hold us together so that we may witness to Christ's defeat...of sin's power to divide.

"And so the Church is stuck with me whatever happens. We may be embarrassed to admit that we are Catholics, but Jesus kept shameful company from the beginning."

## 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.

### Wear a ribbon of repentance

AS Archbishop Buti Tlhagale of Johannesburg has said, the Church's credibility is in ruins because of the sexual abuse scandal.

Here is a small idea: let all of us—pope, bishops, clergy, religious, laity—wear a strip of sim-

ple purple ribbon pinned on us, similar to the Aids ribbon of solidarity. We can all repent on behalf of the Church for allowing this to happen.

Victims of the abuse have been left, as adults, emotionally dysfunctional for decades on end.

People may ask: "What's this ribbon?" Then the wearer can explain that we as Church are in repentance for this scandalous wrong.

Better than hanging our heads in shame and remaining silent, or being defensive by way of being "loyal" to the Church.

Dorothea Russell,  
Cape Town

### Scandal not funny

CONRAD'S cartoon in your April 14-21 edition refers.

I am perturbed at the subject of the clerical abuse scandal being treated with amusement. Had this appeared in a secular newspaper I might have found it just distasteful, but in a Catholic newspaper it is downright insensitive.

Consider the harm done to the Church, to innocent clergy, and to the faith of many, including non-Catholics who respect the Catholic Church.

The topic calls for discussion but not for humorous treatment.

Maureen Swanepoel,  
Cape Town

### A scandal of old

OUR beloved Church is currently being exposed for sexual scandals that are shocking the world, and Pope Benedict is being questioned about the position of the Church in correcting such scandals.

Our human failures and lustful behaviour were identified by St Paul when he said: "It is reported that there is sexual immorality among you, and of a kind that does not occur among pagans. A man has his father's wife" (1 Corinthians 5:1).

We are called to take action now against that which is placing our Catholic faith in jeopardy.

The whole Church needs to unite behind our Holy Father in prayer in fighting these human failures, through the sacraments of reconciliation and the Holy Eucharist.

On another topic, when Jesus was sentenced to death, it was the ordinary people of that time who decided to free a killer and have Jesus sentenced to be crucified.

In modern times, followers of Christ still ignore Jesus. When lawmakers legalised abortion by passing the Choice on Termination of Pregnancy Act in November 1996, how many Christians took a stand against it? We should ascertain whether a political party is for or against abortion before deciding whether to support that party.

Allan Sauls, Johannesburg

### Also abused by a woman teacher

LIKE Eunice Rothman ("Girls at Risk", letters April 14-20), I too was abused by a lay female teacher. She remained in the profession long after retirement age.

The only help offered to me was by a lay principal at a convent school, someone I did not even know.

What followed were denials, threats, downright lies. I was asked why I had not sought legal counsel. At the time of the incident I was barely in my teens. I sought not compensation or revenge, only an explanation; a simple "I am sorry".

I was young, trusting, and so innocent. The cover-up of the matter has destroyed my entire adult life, yet the perpetrator has the image of a dedicated, good Catholic teacher.

Tina Robinson, Johannesburg

### Catholics, look at the essentials

SOMEONE asked me why fundamentalist evangelicals and others are eager to share the Good News with others, as against the average Catholic's seeming lack of interest.

Evangelicals understand the heart of the Gospel message: that we are saved by grace, with personal appreciation for what Jesus has done for them.

Despite all the years of Catholic education and catechesis, there seem to be some astounding gaps. Essentials have been smothered by centuries of "tradition".

Many of us think we are saved by good intentions, by doing enough good deeds. Such deeds are necessary, but they are fruits of grace, love in action. They do not earn us salvation; they show our faith is genuine.

Fifth-century Pope St Leo the Great wrote: "If anyone does not have faith in Jesus Christ and has not accepted him as his/her personal Saviour, the salvation that is offered to all is of no avail at all."

Once we're genuinely evangelised, we'll know what things are really important instead of arguing over trifles.

John Lee, Johannesburg

### Counter-challenge

THE letter of Aideen Gonlag "Challenge to all Catholics" (April 7-13) refers.

My counter-challenge is that we should not behave as predators. Get off the pope's back; refer to him, the vicar of Christ, with a modicum of respect, not "Herr Professor Doktor", as Ms Gonlag did in a previous letter.

Both within the Church and without, those who know what they are talking about can sift the genuine from the spurious, and bring about a just closure.

The Church was founded by Christ, who gave us the assurance that "the gates of hell"—and the pages of *The Southern Cross*—"shall not prevail against it."

WE Muller, Centurion

### Questionable

THE letter of Collette O'Sullivan "Using the pill is always wrong" (March 3-9) makes the sweeping claim that "Catholics believe the Church/pope's authority as regards doctrine and morals is incapable of error".

In *Lumen Gentium* (Vatican II) we find: "... this infallibility with which the Divine Redeemer willed his Church to be endowed in defining doctrine of faith and morals, extends as far as the deposit of Revelation extends."

I think the magisterium has yet to provide a convincing, reasoned argument to display that it is part of Christ's revealed deposit of faith that contraception is always and everywhere evil.

*Humanae vitae* permits natural contraception in natural family planning. Perhaps the time will come when some of the current magisterial pronouncements on human sexuality will be seen to be deficient, and be rectified.

Dr Vincent Couling,  
Pietermaritzburg

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



Look at what unites Christians

I OPENED my eyes and heard a voice saying: "Son of woman, will you take my message to the princes of the Church? Will you go for me?"

And I heard myself responding: "But Lord, my tongue has not tasted the sweetness of the sacred scroll. My hands are unclean for they have not been anointed. You have not called me to the ministry of Word and sacrament. So, how can I go?"

"There you go again" said the voice, "playing the coward like Moses and Jeremiah! Was Paul one of the twelve disciples I had trained and ordained when I called him to lay the foundations of Christian theology? And was Peter not a mere fisherman when I called him to head the Church? Have you not read the scripture passage which says it will not be you speaking, but I speaking through you?"

I bowed down my head and said: "Speak, Lord, your servant is listening."

The voice continued: "The vision you saw before was about what might have been. But what might have been will come to pass if the princes of the Church listen to my messengers."

Then I saw an amazing sight: it was Christian Unity Sunday, and all the leaders of the various churches from Pentecostals and Evangelicals to Catholics, Old Catholics and High Church Anglicans were there in their clerical robes.

A Dutch Reformed minister climbed the pulpit and said: "Sisters and Brothers in Christ, our proceedings today will be in three parts. First, we will split into our designated groups and go to visit hospitals, orphanages, prisons and old-age homes to minister to the inmates. From mid-morning to the early afternoon we will conduct our normal services in our respective churches. The services have been staggered so as to make it possible for ministers to conduct their own services and then be guest worshippers in other denominations. At 6pm we will gather together here for communal worship."

At six o'clock I was astounded to see pastors, priests, bishops, patriarchs and cardinals taking seats in the pews with ordinary worshippers. In the pulpit was a young Assemblies of God lay preacher whom they called Dina Daymond the Singer. Dina spoke: "It is so wonderful for a lay Christian to be given the opportunity to preach the Word. But I am not going to preach to you tonight. Our ministers are so used to preaching that they never get to hear the wisdom of the congregation. This evening we shall hear testimonies from the floor. You visited each other's churches during the day; or you may have attended a ceremony in the past in a church that is not yours. Tell us what you learnt from these experiences."

A pastor walked up to the pulpit and spoke: "I am a born-again Christian. Up to now I had never thought that Catholics read the Bible. So this morning I went to St Peter's and was amazed at my ignorance. Three scripture passages were read: from the Old Testament, from the epistles and from the gospels. What is more, I was inspired by the preacher's ability to blend the messages from the three readings. I had always thought that Catholics are heathens steeped in heathen worship. The Lord opened my eyes today."

The second speaker was a Catholic bishop who gave this testimony: "I recently attended a Methodist reflection course called 'The Emmaus Walk'. During these three days and three nights of intensive talks, reflection, prayer, worship and fun, I saw myself walking the road to Emmaus with Christ. The leaders were mostly lay people, but here was I, a Catholic prelate, seeing the scriptures in a way I had never thought of before, and feeling spiritually more enriched and closer to Jesus than ever before."

More inspiring testimonies were given before Dina ended the "homily" with a simple message: "We Christians tend to see only what divides us and not what unites us. Because we know so little about each other, we tend to exaggerate our differences. I hope that the events of today have shown that by working together and praying together we can strengthen the bonds of unity in our diversity."

She then led with the song "We are One in the Spirit".

How the Southern African Church deals with abuse

WHENEVER the Church responds to media reports on the abuse crisis, it is often seen immediately as defensive of institution and assets, as if reputation matters more than truth and justice—and way more than victims.

The truth is that we must accept the body blows due to us for the Church's colossal failure of victims and failure of management or oversight.

My deepest concern is that in all this noise, the survivors of abuse—any abuse, be it by clergy or anyone else—will be silenced. Those who have the courage to enter the fray of anger might be heard, but I think that the majority of victims will be cowed into more stifling silence.

If there is one thing we, as the Southern African Catholic Church, have learned in this recent outbreak of horror and condemnation, it is the fact that our process of dealing with victims might well be too juridical, too legal.

Establishing fact, veracity, plausibility is one thing. That is very necessary, especially given the experience of the Church in countries such as the United States, where establishing legal liability is part of a litigious culture. However, abuse survivors might be victimised by legalistic probing and prompting in what is a very sensitive and often very painful experience or memory.

The Protocol process that we have in Southern Africa is by no means perfect. It is deliberately under constant review so that best practice for all involved is included. The Protocol is in its third revision in 15 years. As new facts and processes become accessible, we try to include them. Where we can, the annual meetings of the English-speaking churches dealing with abuse provide us with insight into international practice.

Taking victims or complainants seriously is the first aim of the Protocol. On reception of a complaint, a contact person is immediately informed and appointed. Ideally, the contact person should see the complainant within 24 hours of registering the complaint. However, in our process, the initial approach involves secrecy to protect so many interests and quickly moves into checking facts, times, names.

It is at this point that it becomes less victim-centred. A more victim-centred process may need a re-examination in our next protocol revision. We must examine ourselves: maybe we're too scared about financial liability to see hurt and anger. Maybe we are not hearing the voices that are often just calling for a listening ear, an open hearing, and an institutional response that is human.

A victim-centred process must also take into account that the issue is not about who will pay for the treatment of an abuse survivor, but that it is about an integral approach to healing of persons—and persons healed and healing the Church.

A notable feature of the Southern African process is that so few of our historical cases have come to court. This might be an indicator that peo-

Fr Chris Townsend Point of Debate



ple often don't want any further damage to the Church, no further trauma to themselves—or that they are too intimidated by the process. I think it is because those who approach the Church do so to see and hear and experience compassion and honesty.

Don't get me wrong, I think we're doing it. I think that the proactive response of the Southern African Church over the last 15 years has been ground-breaking. Until two years ago, the SACBC was the only English-speaking region in Africa to have such a clearly defined process. The response of our schools, our religious communities and many parishes has been wonderful. I think we're in a safer space now than we were 15 years ago, thanks to courageous voices and action.

We still have much to do when it comes to ensuring safety. We need particular attention to dealing with children, teenagers and other vulnerable groups.

What about the commitment not to see children alone? Several precautions are elementary. The sacrament of reconciliation for children should never be celebrated outside of public times and should be done discreetly but publicly (for example in church pews). If not, it should be in a safe room. Pastors should have open doors—glass-fronted, preferably—with children. No touching below the shoulders. Private areas in presbyteries must be clearly separate from public areas. Never take groups out without other adult supervision. Be suspicious of any unsolicited offers to assist with youth, especially if the person is single. Presbyteries, particularly in townships, often team with young people.

In short, caution must be the hallmark of priests' engagement with young people.

Our students for the priesthood are psychologically screened before and during their training. This is no guarantee of never having problems—people grow, change and are notoriously good at hiding things, even from themselves. Seminarians have extensive exposure to the norms of behaviour expected of clergy, particularly as many of them come from areas where they wouldn't see a priest daily. Most of them will not have experience as a curate or assistant to help them integrate the role expectations and their own lives.

The abuse scandal will not go away. It shouldn't. We need to be constantly reminded of our duty to the whole person, long before the duty to the protection of the Church. The Church will survive, but victims are always in peril and often in deep pain.

As long as there is one victim, the whole Church is victim.

Fr Townsend is the information officer of the SACBC and media liaison for

Michael Shackleton answers your question

Open Door



Mixed marriages and confirmation

A Catholic marries a Christian or Jew or Muslim or unbeliever. Canon 1065, requiring an unconfirmed Catholic to be confirmed before marriage, cannot apply to both parties. What is the value of insistence on confirmation for one and not the other, when they are both wanting to enter a single union?

KJ West

CANON law applies only to baptised Catholics. When a Catholic wants to marry a non-Catholic, he or she must abide by the terms of that law, regardless of the intended spouse's religion or irreligion.

A Catholic who has received the sacrament of confirmation has, by the nature of the sacrament, been strengthened in the Holy Spirit to be more firmly united with Christ so as fearlessly to practise the faith with conviction. The Catholic and the spouse, as you indicate, want to enter a single union, but that cannot smudge the division that exists when they do not share a single faith and a single acknowledgment of the teaching authority of the Catholic Church. This does not imply that they are incapable of enjoying a happy and fulfilling married life.

It is up to the non-Catholic party to ascertain whether he or she is also required to be confirmed in their own church before they undertake the obligations of marriage. Anglicans and some others often insist that the marriage candidate must have been confirmed beforehand.

Non-Christians, such as Muslims and Jews, do not have such a ritual discipline as confirmation, so it would be up to the couple, at the time of the preparation for marriage course, to identify what needs to be done to clear away any impediment to the free giving and taking of each other in the marriage bond.

Confirmed Catholics have received the gift of the Holy Spirit who fills their lives with the power of his love and his support. But this is not a magic formula for a successful marriage. The individual has freedom of will so that if he or she is attentive to the demands of the faith, the Holy Spirit will support that freedom. It is when a spouse neglects to observe such duties as prayer, receiving the sacraments and attending Mass regularly, that the Holy Spirit's influence will be less active, particularly if the marriage has a rocky ride or conflicts arise.

The deliberate intention to serve Christ loyally and lovingly in his Church enhances the spiritual effect of each sacrament we receive.

Send your queries to Open Door, Box 2372, Cape Town, 8000; or e-mail: [opendoor@scross.co.za](mailto:opendoor@scross.co.za); or fax (021) 465 3850. Anonymity can be preserved by arrangement, but questions must be signed, and may be edited for clarity. Only published questions will be answered.

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# Mass cards for Catholics all over the world

A retreat centre in the United States is among the world's few outlets that make Mass cards available on-line. DOMINIC LORUSSO reports.

THE largest parish-based retreat centre in the United States, Holy Family Retreat Center in West Hartford, Connecticut, may look much as it did when it was founded by the Passionist Fathers in 1951—but it has entered the hi-tech age in its production of...Mass cards.

The centre has always used its revenue from the offerings from their Mass cards, but in the age of the Internet it has expanded its offering of Mass cards. Since making them available online in 2001, Holy Family has attracted customers from nearly all US 50 states and from all corners of the globe such as England, Ireland, Italy, South Africa, Japan, Trinidad and Tobago, Australia and Latin America.

The expanded volume from the on-line Mass cards has been staggering; now 40% of the centre's Mass card offerings come via the internet.

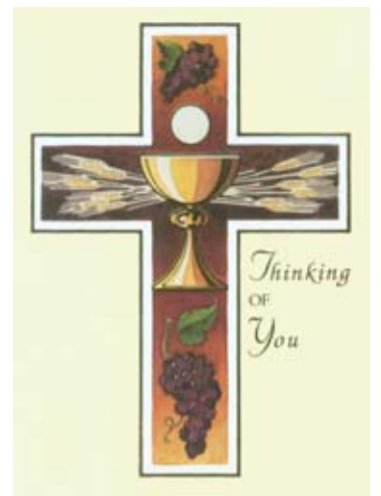
The Holy Family Mass card office now has two full-time lay employees, a director and an assistant, in addition to Passionist Brother William Drotar. On top of that, there are two once-a-week volunteers as well as three once-a-week volunteers in the mailroom to help with the busy office.

Holy Family has been pleasantly surprised by the results of the



Two of the Mass cards marketed by the Passionist-run Holy Family Retreat Center in Connecticut.

Left: Holy Family Mass card director Mary-Allen Mosher, who oversaw the transition to making Mass cards available on-line in 2001.



decision nine years ago to go online. Proceeds from Mass card offerings help to fund the retreat centre, which can hold up to 220 retreatants in addition to more than 30 community members.

Mary-Allen Mosher has been the director of Holy Family's Mass card office for 15 years. She has overseen the expansion of what was once mainly Mass card offerings for the deceased to offerings for many occasions, with several different Mass card designs for each of these.

Ms Mosher said that the most popular ones, other than the sympathy enrolments, are the "get well", healing, and birthday cards. Other Mass cards categories include new birth, baptism, First Communion, graduation, mar-

riage, wedding anniversary, confirmation, thank you, or just plain "thinking of you". Gone are the days of Mass cards solely for sympathy offerings.

Lisa Bureau, a Hartford area resident who bought Mass cards in the past at the monastery, is convinced the best Mass card offered by Holy Family is that for a new baby which has a picture of a beautiful new baby in a knit cap.

"Many times it is expensive to ship a baby gift long distance," Mrs Bureau said. "I find that this Mass card is always the best gift, and not because the price is considerably lower than [for] a regular baby gift. I have always been told by new parents that it was the most touching gift they received,

and that their baby being kept in the prayers of the monastery meant so much to them. It is also likely that no one else sends parents a Mass card, so it is remembered more, too."

Ms Mosher confirmed that this particular Mass card is a favourite. "I think the picture is just so appealing and the text that says 'Angel Song, Gift of God' bringing you to a comforting place where a child is such a gift, that this gift is the song of angels."

All of the Masses and prayers for these cards are said by the many Passionist communities, as well as on the premises of Holy Family. A requester will enroll a person either into the Altare Dei Society, which is a one-year enrolment, or the Benefactors' Society (perpetual lifetime enrolment). Both of these groups are prayed for by the Passionist priests, according to the type of enrolment chosen.

Perpetual enrolments are remembered daily and one-year enrolments are remembered 100 times during a 12 month period.

For 50 years before 2001, the Mass card business was local, serving mostly northern Connecticut, with most patrons coming to the monastery and the rest calling on the phone, or doing the process by mail.

Ms Mosher has had some interesting communication over the years. The most memorable Mass card request was from a woman whose daughter was killed in the 9/11 terrorist attacks in New York. Ms Mosher recalled how it was difficult to keep her composure as the woman told her over the phone how a few days before the daughter had bought her wedding dress and had plans to marry very soon.

"I could hear the suffering in her voice and had a hard time trying to speak to her without crying myself."

The woman's appreciation for

the Mass card reaffirmed to Ms Mosher that Mass card offerings is a ministry as well. With the Mass card office online for almost ten years now, Ms Mosher said that she has heard countless tragic stories, but heartwarming ones as well.

It is always a great pleasure for the staff of the Holy Family Mass card office when a recipient of a card or folder calls to say how much it meant to them and their family. There have even been international calls. "We do get to reap the benefits of [our] ministry when I hear how our Mass cards and folders affect a grieving family in need of prayer and comfort," Ms Mosher said.

With Holy Family and other Mass card organisations in the US going online, the practice of the international offering in Mass cards works both ways as is evident "across the pond" at the shrine of Our Lady of Knock in County Mayo, Ireland.


The Knock shrine receives many Mass card requests from people of Irish descent in Britain and the US, but patrons of the Mass cards from the internationally recognised Marian shrine are worldwide. Its website is translated into six languages.

Lisa Bureau, who has supported the Holy Family centre for years through Mass cards, said: "We constantly hear about the evils that come with the Internet. It makes me feel good to know that such an important ministry like retreats is being fuelled by the offering off Mass cards over the Internet."

She pointed out that the word "Catholic" means "universal", saying that Holy Family's Mass cards are now "catholic in another sense of the word".

She added: "I am heartened that people in other countries have the same access to the Mass cards as I do."

For further information visit [www.holyfamilyretreat.org](http://www.holyfamilyretreat.org)



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The College reserves the right not to proceed with filling the post. The appointment of a candidate is at the sole discretion of the Trustees of La Salle College. An application will not in itself entitle the applicant to an interview or appointment and failure to meet the minimum requirements of the advertised post will result in applicants automatically disqualifying themselves from consideration. Only short listed candidates will be contacted. If you have not heard from La Salle College within 2 weeks of the closing date, please assume that you have been unsuccessful in your application.



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## Thoughts for the Week on the Family

### FAMILY CALENDAR:

**2010 FAMILY THEME: "Families Play the Game."**

**May THEME: The Parenting Game**

#### INTRODUCTION

Becoming parents is a joy but also no joke. The years of being a young parent are probably the years when most games are played in the home, from the peek-a-boo games with a baby, to cricket and soccer games on the lawn, board games on cold nights, and TV games too. We know the saying: "The family that prays together, stays together", but it is vital that parents and children throughout their lifespans should play together too; should have fun and enjoy their unique relationship. They are God's gifts to one another. Difficulties can be addressed or put aside with the good will that comes from constructive play.

Discuss how you understand the Parenting Game. How good is your family at playing games? Can you do more?

**May 1 St Joseph the Worker. Workers' Day.** This feast was added to the Church calendar to Christianise the socialist celebration of May Day or Workers' Day. We don't know much about St Joseph except that he was a carpenter (or builder) who was very concerned about doing what was right and who worked hard to support the Holy Family. It would have been him whom Jesus called "Daddy".

**May 2, 5th Sunday of Easter.** The New Creation. This new creation is built on Jesus' command: "Love one another, just as I have loved you." Then, through being his disciples we can change the world. This begins at home with parents loving one another and loving their children. That is being truly life-giving.

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## COMMUNITY CALENDAR

### BETHLEHEM:

☐ Shrine of Our Lady of Bethlehem at Tsheseng, Maluti mountains; Thursdays 09:30, Mass, then exposition of the Blessed Sacrament. ☎ 058 721 0532

### JOHANNESBURG:

☐ First Saturday of each month rosary prayed 10:30-12:00 outside Marie Stopes abortion clinic, Peter Place, Bryanston. ☎ Joan Beyrooti, 782 4331

### PRETORIA:

☐ First Saturday: Devotion to Divine Mercy. St Martin de Porres, Sunnyside, 16:30. ☎ Shirley-Anne 361 4545.

### CAPE TOWN:

☐ Adoration Chapel, Corpus Christi church, Wynberg: Mon-Thur 6am to 12pm; Fri-Sun 6am to 8pm. Adorers welcome. ☎ 021-761 3337

☐ Holy Hour to pray for priests of the diocese, 2nd Saturday monthly at Villa Maria shrine Kloof Nek Rd 16:00-17:00.

☐ Blessed Sacrament exposed daily Monday to Friday 09:00-22:00 in Holy Redeemer church, Bergvliet Rd, Bergvliet. Visitors welcome.

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

### Mass readings for the week

Sundays year C, weekdays cycle 2

Sun May 2, 5th Sunday of Easter:

Acts 14:21-27; Ps 145:88-13; Rv 21:1-5; Jn 13:31-35

Mon May 3, Ss Philip & James, apostles:

1 Cor 15:1-8; Ps 19:2-5; Jn 14:6-14

Tue May 4, feria:

Acts 14:19-28; Ps 145:10-13.21; Jn 14:27-31

Wed May 5, feria:

Acts 15:1-6; Ps 122:1-5; Jn 15:1-8

Thur May 6, feria:

Acts 15:7-21; Ps 96:1-3.10; Jn 15:9-11

Fri May 7, feria:

Acts 15:22-31; Ps 57:8-12; Jn 15:12-17

Sat May 8, feria:

Acts 16:1-10; Ps 100:1-3.5; Jn 15:18-21

Sun May 9, 6th Sunday of Easter:

Acts 15:1-2.22-29; Ps 67:2-3.5-6.8; Rv 21:10-14.22-23; Jn 14:23-29

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### IN MEMORIAM

**BECHUS—Julia.** In loving memory of our dearest mother and Situ, who passed away on April 19, 2002. Thank you for all the wonderful years you shared with our family. You were the light in our home. You taught us how to laugh, how to love, and especially how to pray, leaving us most of all with your faith. You were our inspiration and your values will remain in our hearts forever. Rest in peace in Jesus' arms with my darling Andrew. Dianne, Nicolas and Claire, Julia, John and Amy.

**BECHUS—Julia.** In loving memory of our dearest mother and Situ, who passed away on April 19, 2002. Your love and laughter will live in our hearts forever. Our deepest love from all your children, grandchildren and great-grandchildren. R.I.P.

**PEARSON—Edgar.** Belated gratitude for all the loyal concern and love given to Edgar during the five months of his illness, when he showed such courage and faith in his Lord. For the many phone calls, cards, flowers and incredible attendance at his funeral. In health Ed was a truly remarkable husband, father and South African, and he deserves the peace he now enjoys. Always remembered, by Olive, Justin and family in South Africa, Ireland and USA.

**SMITH—In loving memory of Brother Gert of Keimoes.** Passed away May 4th, 2009. Always remembered by family, friends, his godchild Mary da Silva and the Congregation of St Francis de Sales, Namaqualand. R.I.P.

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"HOLY SPIRIT, you make me see everything and show me the way to reach my ideals. You give me the divine gift to forgive and forget. In all instances of my life you are with me, protecting me and opening for me a way where there is no way. I thank you for everything, and confirm once more that I never want to be separated from you, no matter how great the material desires. I want

to be with you and my loved ones in your perpetual glory. Amen." Say this prayer for 3 consecutive days. Publication promised. LH & GD

### THANKS

GRATEFUL thanks to the Sacred Heart of Jesus, Our Mother Mary, Ss Joseph, Anthony, Jude and Martin de Porres for prayers answered. RCP

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# The Southern Cross

April 28 to May 4, 2010

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**Thank you!**

6th Sunday of Easter, Year C (May 9)

Readings: Acts 15:1-2, 22-29; Psalm 67:2-3, 5-6, 8; Revelation 21:10-14, 22-23; John 14:23-29

**H**OW are we to solve our problems? We've been long enough now in the Easter season (and, for that matter, it is long enough since the message of Resurrection was first preached to the world) to know that our faith in God's power over death does not mean that there are no longer any problems to keep us awake at night.

In the **first reading** we encounter first Christians dealing with a problem that could have torn the Church apart in that first century, namely whether, in order to be a follower of Jesus, a male Christian had to be circumcised, as Jesus was, and presumably as were all his first disciples.

Such a matter would perhaps not be a major issue for us today, and you might like to contemplate what are the major issues that do face the Church today, those on which it might still be shipwrecked, and how we are to respond.

First, of all, clearly, we must not be afraid to have a debate; that first generation of Christians clearly had very lively

## How we are to face all our problems

**Fr Nicholas King SJ**  
**Scriptural  
Reflections**



debates, and through them came to discover what the Spirit was saying to them.

Saul and Barnabas had been spectacularly successful, but they had taken a line that many in the Church regarded as dangerously radical.

The solution reached is an interesting one: the Church in Jerusalem sends a letter and emissaries, indicating first that Saul and Barnabas really are Christian ("they have handed over their lives for the name of Our Lord Jesus Christ"); and that non-Jewish Christians do not have to be circumcised, but must observe certain minimal food restrictions.

Interestingly, the matter does not end there: Paul's churches clearly did not observe those restrictions, and some would argue that this is an interesting

example of the Church failing to realise how radical the Gospel is!

The **psalm** carries a reminder of what we have to do whenever there is a problem, namely go back to God's gracious generosity: "May [God's] face shine upon us", so that "among all the nations [or Gentiles] your salvation may be known".

Notice the number of times the psalm mentions "nations" or "peoples" or "earth", emphasising that God is the God of everybody and everything, not the private property of this or that religious group.

"May God bless us, and may all the ends of the earth revere him" is a song that we might make our own this week.

The **second reading** continues the wonderful vision of the City of God, which lives on "a high mountain", but "comes down out of heaven, from God, having the glory of God".

Then we hear a description of this city. It sounds very substantial, with twelve gates, three on each side.

Interestingly (and how radical is this?) there is no Temple: "...the Lord God

Almighty is its Temple, and the Lamb". For the same reason, it has no need of sun or moon to illuminate it. This is the vision that should enable us to face all the problems that beset the Church.

The **gospel reading**, uttered at Jesus' Last Supper to those who are about to lose him, offers a related solution to all the Church's problems.

The answer is to maintain the specified relationship with Jesus—"if anyone loves me, he (she) will keep my word", and with the Father—"...my Father will love them, and we shall come to them, and make our dwelling by them".

And the heart of that relationship is the being whom we call the Paraclete, sent by the Father in Jesus' name, who will "teach you everything, and remind you of everything that I have said to you".

Finally, Jesus comforts us: "I am leaving you peace...don't let your hearts be disturbed or fearful." That is how we are to cope with all the problems of the Church, with faith in the Spirit of the Risen Lord, whose coming we shall celebrate in a couple of weeks.

## Stirring times abroad

**P**LAYING golf on the famous Open courses of Scotland some years ago was for me in all honesty a sham.

I had hoped to get away with the real reason for my trip to Scotland, but no such luck. Month after month of being niggled by my conscience and slow, drip-treatment interrogation by my regular golfing fourball and I caved in, admitting that I was not in search of birdies, eagles or pars but rather hunting for something far more profound, even though it would make complete strangers point their fingers at me and snigger.

Porridge. That's the grail I was after. Perfect porridge.

My first port of call was the stately Gleanagles Hotel, sitting majestically in a forest, slap bang in the middle of Scotland and surrounded by three magnificent hill-side golf courses on which I managed, with a three wood into the wind on a short hole, to hit the ball straight over the flag only to have it come back on a brisk southerly bluster clean over my head. Greater Scotland learned three new, very ugly words that day.

I can't remember too much about those three courses, but I do recall that it is possible to drown one's sorrows utterly and completely in a single malt whisky from Islay.

Next morning, quite free of any hang-over and still not caring tuppence about my score of the day before, I dressed

**Chris Moerdyk**  
**The Last  
Word**



myself for the occasion in Harris tweeds and presented myself at breakfast.

Frankly, I don't think the chef at Gleanagles had been paying attention during Porridge 101 at whatever school of higher culinary learning he attended, because it was completely underwhelming.

And that's hardly surprising since the majority of true blue Scots cooks tend these days to speak only Spanish.

It was just oats cooked for about 15 minutes and then allowed to bubble in a brass pot between some self-service scrambled eggs and a particularly mournful haddock.

While many culinary cretins will wonder what on earth might be wrong with porridge if simply boiled for 15 minutes, I need to point out that while the Scots might not have a clue about cooking anything else on earth, they do take their porridge very seriously, as do I. And I'm inclined towards temper tantrums when it's not prepared properly.

Indeed, it involves simply oatmeal,

boiling water and salt, but you don't just chuck it all in and boil away. That's like suggesting that a triple bypass operation is just a question of chopping someone's heart out and making a plan with the frilly bits.

Once the water is boiling vigorously, the oatmeal is added in a thin stream with the left hand while stirring briskly with the right, using a wooden thingum-myjig called a spurtle.

It's absolutely vital that porridge is stirred clockwise and never the other way, because that not only makes it taste like something a shire horse has regurgitated, but there is also the risk of goblins coming out from under your bed at night and stuffing peat moss up your nostrils.

When it has returned to a brisk boil, heat is reduced slowly and uniformly and then the pot is covered and allowed to simmer gently for about 15 minutes. After that salt is added to taste and stirred in well.

Ideally, this should be done round about late afternoon so that it can simmer away quietly until morning.

Porridge should be eaten standing up because the early morning hunters of olden days did not want to risk being kicked to death as their horses went berserk at the smell of boiled oats.

It should also be eaten in wooden bowls and not in china plates or silver porringers which can cause third degree burns on the palms of one's hands. Simple Scots logic.

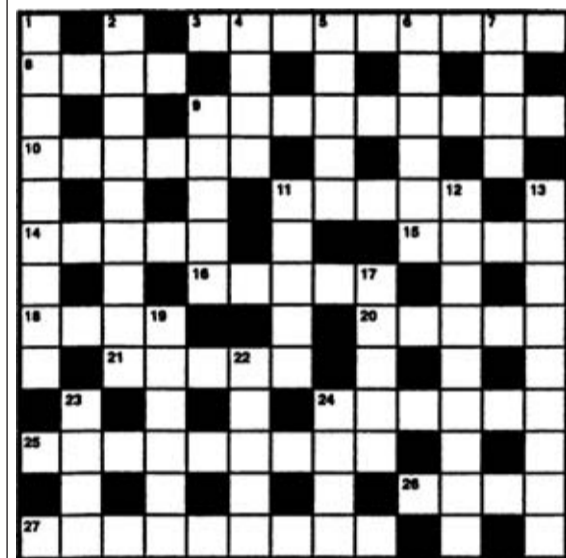
The uninitiated can of course sprinkle sugar on their porridge and while this doesn't really affect the taste too much, it is life threatening if eaten in the company of true Scots porridge aficionados, especially those wearing scowls, no underwear and broadswords.

Milk or cream can be used, but the idea is not to mix it all up as is the wont of philistines. Rather take a spoonful of porridge and then scoop up some cream or milk to cool it off.

The porridge at the Old Course Hotel, St Andrews, had indeed been stirred clockwise with a spurtle and had bubbled away all night. It was served with warmed local honey and thick Jersey cream.

I did not eat it standing up because the chef told me that the sight of a South African golfing git standing about slurping porridge and saying "Och, aye the noo" after every mouthful tended to put paying guests off their kedgere.

## Southern Crossword #388



### ACROSS

3. Stigma dot may indicate one with strong views (9)
8. Mode of biblical land (4)
9. Descriptive of one of the Magi? (4-5)
10. Lovers' meetings (6)
11. Take charge of committee meeting (5)
14. Domain of the monarch (5)
15. It's not the original (4)
16. Provide with water taps (5)
18. Bovine beasts (4)
20. Accurate (5)
21. Do it to voice in song (5)
24. He searches for hidden waters (6)
25. Beast too holy to criticise? (6,3)
26. Goddess of Destiny (4)
27. In bloom (9)

### DOWN

1. He led a hundred Romans (9)
2. It's fingered at the church door (4,5)
4. Goatskin holding cereals (4)
5. Be in step with Salvation Army? (5)
6. Greatly distressing (6)
7. Son of Noah (Gn 6) (4)
9. Postmark of approval? (5)
11. Reason for canonisation? (5)
12. It marks the king's assent (5,4)
13. Can they not be explained in the Rosary? (9)
17. Under (5)
19. Enter by this gate (Mt 7) (6)
22. Passover ritual (5)
23. Cry in grief (4)
24. In a lower position (4)

SOLUTIONS TO #387. ACROSS: 4 Requiem, 8 Orate, 9 Oracles, 10 Salved, 11 Plinth, 12 In future, 18 Benedict, 20 Suitor, 21 Greece, 22 Denials, 23 Gratis, 24 Funeral. DOWN: 1 Worship, 2 Call off, 3 Detect, 5 European, 6 Urchin, 7 Elects, 13 Umbrella, 14 Biretta, 15 Atheism, 16 Bureau, 17 Stride, 19 Errors.

## CHURCH CHUCKLE

**J**OSEPH of Aramathea offered his tomb to bury Jesus. His friends said: "You can't do that! What will you have when you die?" Joseph said: "Doesn't matter; it's only for the weekend."

Fr Noel Winston, Humewood

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

### CONRAD

