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Monaco wedding's SA priest: Princess Charlène is 'full of grace'

BY CLAIRE MATHIESON

A PRIEST born near Kakamas in the Northern Cape led Princess Charlène of Monaco on her way to the Catholic faith before she married the principality's Prince Albert.

Monaco-based Father Carlo Adams OSFS was among the concelebrants at the nuptial Mass of Charlene Wittstock and Prince Albert II of Monaco in Monte Carlo.

Television viewers worldwide heard Fr Adams speak Afrikaans during the Mass, at which Archbishop Bernard Barsi of Monaco presided.

Fr Adams, originally from Marchand near Kakamas, has been based at the parish of St Charles in Monaco since his ordination seven years ago.

"Since 1950, my order, the Oblates of St Francis de Sales, have been the religious congregation in charge of the parish. When I was still in the seminary in 2003, the parish requested a new priest, and my provincial at the time sent me," he told *The Southern Cross* in a telephone interview from Monaco.

At the time, Fr Adams said, he was little aware of the European principality in the southern corner of France, but he thought "why not?", and moved to Monaco.

"It never crossed my mind that I might be sent overseas and I never expected to be sent to Monaco and be involved in a royal wedding!" he said.

Ordinarily Fr Adams celebrates the English Mass at St Charles, one of five Catholic churches in the principality. He was asked last year to help prepare the then Ms Wittstock to be received into the Church.

"I met her in 2007," said Fr Adams, but it was not until the former South African swimmer became engaged to Prince Albert that "I got to know her".

Born in Zimbabwe and raised in Benoni, Princess Charlène met the prince at the Mare Nostrum swimming meeting



Fr Carlo Adams OSFS on the day of Monaco's royal wedding, at which he concelebrated and spoke in Afrikaans. The priest from the Northern Cape prepared Princess Charlène of Monaco, former South African Olympic swimmer Charlene Wittstock, for her reception into the Catholic Church. (Photo courtesy of Fr Carlo Adams)

in Monaco in 2000. That was the same year she represented South Africa at the Summer Olympics in Sydney where she was a member of the women's 4x100m medley team which placed fifth.

After becoming engaged in June 2010, Princess Charlène converted to Catholicism, even though she was not obliged to by the Catholic state's constitution.

Fr Adams was an integral part of the process and worked with the princess for a

year in preparing her to join the faith. A palace statement at the time said she was "admitted by free and personal choice into full communion with the Catholic Church".

Fr Adams said the South African connection made their interaction more comfortable while preparing for her reception. Fr Adams was also part of the ceremony in which she was received into the Church.

The royal family of Monaco, the

Grimaldis, traditionally have strong ties to the Catholic Church. Prince Albert's late mother, Princess Grace, was said to have a particularly strong attachment to her faith.

The former film star Grace Kelly died in a car accident in 1982.

"Princess Charlène didn't have to convert, but she embraced the faith with joy," Fr Adams said. "The princess has been really excited to learn and understand the way we celebrate the liturgy and has been an eager convert to the faith."

Princess Charlène also learned to speak French and the Monégasque dialect, and to become acquainted with European court protocol.

But the highlight of the priest's interaction with the princess was being a part of her religious wedding ceremony. "The ceremony was emotional and beautiful and it was an extraordinary thing to be a part of it," he said.

"It was the prince's idea to have Afrikaans spoken during the wedding," Fr Adams said. "Prince Albert asked me to participate because I am from South Africa and it would be a way to welcome the South African guests, and would be special a thing for the princess." Fr Adams added that it was a very special moment for him, too.

And it was a special moment for the local Monégasques who have "fully embraced the new princess", said Fr Adams.

"I spoke to some parishioners after the ceremony and when they saw her their hearts went out to her. They love her!" Fr Adams said the locals describe Princess Charlène as having grace, "which is amazing".

While her swimming days are behind her, the princess has said she will concentrate on her new life and the various charities she has adopted. On her marriage, she became Princess Consort of Monaco and gained the title and style of Her Serene Highness the Princess of Monaco.

Priest 'bailed' for Spain

STAFF REPORTER

THE Catholic Women's League (CWL) of St Anne's parish in Sydenham, Durban, jailed their local priest with a view to getting him out of the country.

Fr Siyabonga Dube was put behind bars as part of a "jail-and-bail" fundraising effort to support the priest's pilgrimage to World Youth Day in Madrid in August.

Led by Wendy Daniels and Brenda Tomlinson, St Anne's CWL placed the initially handcuffed Fr Dube in a cage outside the church.

"Posters were placed on pillars showing Father asking to be 'bailed' out," said Nita Julius of the CWL. The priest was dressed in a bright orange shirt, resembling typical prison uniforms, with the target amount of R35 000 written on a sign around his neck, representing his prisoner's number.

"As parishioners arrived, they were asked to pledge an amount to get Father out of jail. We started at 18:30 until 20:00 on Saturday evening, and again started at

7:00 Sunday morning until noon," Mrs Julius said.

This covered all weekend Masses. The relieved priest was allowed to spend the night out of his jail cell, having been temporarily released at 9:45, after the Saturday evening Mass.

Parishioners enjoyed the event, but, said Mrs Julius, "the biggest shock of all was when Father was handcuffed".

The "jail-and-bail" event raised R32 000 for the priest, whose orange t-shirt sported the logo of the Association of Catholic Tertiary Students.

"I think that it was worth having Fr Dube 'jailed'," Mrs Julius said, noting that the event needed no outlay of money.

St Anne's CWL is already planning the parish's next event: a fundraiser on August 9—Women's Day—for the Mater Dei Home in Sydenham.

"The day is intended to make women speak out if they are being abused by their husbands," Mrs Julius said.



Fr Siyabonga Dube was placed behind bars by his Durban parish's Catholic Women's League in a jail-and-bail fundraising event staged to help finance his pilgrimage to World Youth Day in Madrid next month. (Photo: Nita Julius)

State of South African education 'shocking'

BY CLAIRE MATHIESON

THE Annual National Assessment results released by Minister of Basic Education Angie Motshekga in late June have been described as "shocking" by Catholic education role players.

Catholic Institute of Education director Mark Potterton said the results were "not at all great" and showed the serious shortcomings in the country's education system.

The average percentage score in literacy in Grade 3 was 35% and the numeracy score was 28%. Grade 6 learners nationally achieved an average of 28% in language and 30% in mathematics.

However, the findings did not surprise experts. Kenny Pasensie, researcher for the Catholic Parliamentary Liaison Office, said the results are consistent with what

South Africa scored in international tests as well as the 2008 Annual National Results (which the education department did not publish). "In fact a comparison between the 2008 Grade 3 learners and this year's Grade 6 learners [who are the same group of learners] suggest that the scores have actually declined in some areas," Mr Pasensie said.

Mr Potterton added that, as many other tests have shown, "our primary school pupils do not perform well in external tests".

Mr Pasensie agreed with the department's findings that there is a direct correlation between poverty levels and poor performance. "However, this is definitely not the only contributing factor," he said.

"There is also a direct correlation between the utterly dysfunc-

tional Early Childhood Development and Adult Basic Education and Training systems of the department and the poor performance. Many children enter school without ever having encountered reading materials because their parents themselves may be functionally literate and the 'joys of reading' are never encouraged."

Mr Pasensie said the way forward involves improving these systems, the promotion of mother-tongue teaching, providing educational infrastructure such as school libraries, basic amenities such as adequate lighting, electricity and toilets to ensure that the school environment is conducive to learning, as well as greater support for poorer schools.

But the department is not doing

enough, Mr Pasensie said, adding that while interventions by the department were welcomed, the success rate has been low.

He referred to former education minister Naledi Pandor who in 2008 launched a campaign to increase the performance in literacy/language and numeracy/mathematics to no less than 50%. Three years later this campaign has not reached its target. "Until the system is comprehensively overhauled the interventions will come to zero," Mr Pasensie said.

Mr Potterton said the challenges of numeracy and literacy confront many Catholic schools, but "we have made inroads in some schools to improve literacy and numeracy teaching. There are some basic lessons we have learnt: use the full school day; create a

caring environment; use a systematic programme; mark the pupil's work regularly and give consistent feedback. Most importantly, pupils need to be solving maths problems and be writing in literacy."

Mr Potterton said there were obviously serious shortcomings in the majority of South African schools. "As South Africans we need to stand together to develop better educational opportunities for all children. Fixing things is going to take time, but we owe it to pupils to make sure they get a good education," he said.

He added that it would take more than a minister to educate the country's children. "In fact, it takes a country to educate a child! Together we need to find new ways of working and improving teacher skills."



Bishop Francisco de Gouveia of Oudtshoorn recently spent time visiting the parishes of Queen of the Holy Rosary church in Khayaletu, St Teresa's church in Hornlee, St Anthony's church in Sedgefield and St Boniface church in Knysna where he spoke about evangelisation and how to influence the youth to serve God. (From left) Pola de Grandis, Jenny Daly, Daphne Hennessey, Bishop de Gouveia, Margaret Tavendale and Deacon Mike Tavendale.

Graduates encouraged to bring about change

BY CLAIRE MATHIESON

ADDRESSING the graduation ceremony at St Augustine College in Johannesburg, Bishop Kevin Dowling of Rustenberg told the graduates to stand up for justice and human rights in their lives.

Bishop Dowling congratulated the graduates of South Africa's only Catholic university, but said there was a greater significance in what should be celebrated.

"Your graduation comes at a time of crisis in our world and of challenge in our own country even after 17 years of freedom—the crisis of endemic poverty. But this presents us, I believe, with an opportunity to help transform that crisis/challenge in the varied ways it is experienced by people, especially the little ones, the vulnerable groups in our society," the bishop said.

In his address, Bishop Dowling

referred to the increasing issue of extreme poverty around the world. He said the United Nations responded with the creation of the Millennium Development Goals which sought to achieve eight goals for humanity by 2015, but the bishop warned that far more needs to be done if those goals are to be reached.

In light of the five years remaining in the development goal target, Bishop Dowling said today there are more than 1 billion hungry people, up by 25% in the last five years; every day 17 000 children die of hunger; and more than 25 million people in sub-Saharan Africa have HIV. Questions are being asked internationally on the role of the Church regarding these statistics.

"If big business and transnational corporations are being invited, indeed challenged, to think out of the box and recognise their potential to help transform global poverty and inequality through committing to strategies and collaborative programmes to protect and enhance the common good, what should be the role and mission of the Church? After all, we are the privileged custodians of that core group of values and principles which have been grouped under the title of 'Catholic social teaching'."

He said the crucial starting point for any contribution by the Church to the debate, especially around models of economic development, is the "concrete reality of the poor and suffering of the world, in so many varied contexts—and it is with these poor and suffering that the Church must be seen to stand in terms of a preferential option".

He said the mission as Church is to "enable, through solidarity and collaborative participation, the poor of the world in whatever context they find themselves to become agents of their own transformation".

Bishop Dowling said a sense of outrage will be needed to move people to a response which should reflect a vision for humankind everywhere—a commitment to the common good and to the dignity of individuals.

He added that in order for change to take place, the movement would need well informed people—such as the St Augustine graduates—people able to critique and analyse policies and practice, leaders, who are able to understand the systemic causes behind the crises which threaten our country and our world today, and the kind of Church we should be, the kind of Church Jesus would want us to be today's reality.




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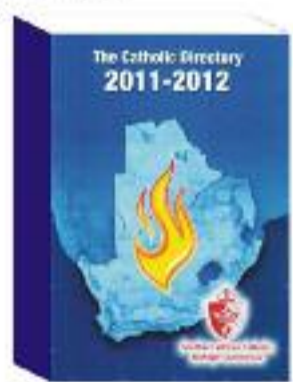
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Fears that Zimbabwean priests could be targeted

BY BRONWEN DACHS

THE national director of Zimbabwe's Catholic Commission for Justice and Peace said he fears that priests could be victimised after a recent commission statement urged political leaders to intervene to stop politically motivated skirmishes in the capital Harare.

Bishops and priests were targeted after the country's bishops spoke out against political intolerance early this year "and the same could easily happen now", Alouis Chaumba said.

A surge in violence in Harare's Mbare township has forced some men to visit their families secretly at night to "avoid being caught by politically dogmatic groups" opposed to democratic rights, the commission said in a statement.

"In extreme cases, some Mbare families have lost their houses to people who belong to other political parties," it said.

Most perpetrators of the violence are "shipped" into Mbare, traditionally a stronghold of Prime Minister Morgan Tsvangirai's Movement for Democratic Change (MDC), the statement said.

It is "very disturbing for priests" when they are threatened, as "sometimes hap-

pens when people demand to see a priest after Mass and accuse him of preaching in a party-political way", Mr Chaumba said.

The commission will try to document cases of intimidation, he said.

Jesuit Father Oskar Wermter of St Peter's church in Mbare said he and other priests in the area "are always aware that what we say is being noted" by President Robert Mugabe's loyalists.

"This is nothing new," he said, noting that "they have been listening in to our telephone conversations for at least ten years".

Human rights groups in Zimbabwe report an increase in mob attacks, threats, assaults and questionable arrests by police in 2011, and say that militants and security forces loyal to Mr Mugabe have previously led political violence.

Mbare market stalls have been seized, household goods and personal belongings confiscated and streets around a medical clinic have become "so unapproachable and inhospitable" that the clinic has become a no-go zone, the Justice and Peace Commission said.

Assault victims and patients in need of HIV treatment are afraid to seek care

or collect their medication at the clinic, it said.

Noting that the Mbare violence "is imported" and that "most people behind the violence are not permanent residents in the area", the commission quoted victims as saying that they were being punished for "participating in political associations of their choice".

It urged political leaders to realise that votes are won by maintaining justice and human rights.

"How, for example, can a person who dislocated his jaw in political violence vote for the political party responsible for dislocating it?" the commission asked.

Zanu-PF, which blames the MDC for starting the violence, is campaigning for as-yet-unscheduled elections.

Regional mediators have cautioned against early polls and propose a longer-term "roadmap" that would include electoral changes and revisions of the voters' lists.

Research has shown that as many as 27% of Zimbabwe's 5,5 million listed voters have died and many others are under voting age or are registered in more than one voting district—CNS

Nuncio celebrates Marist Feast

STAFF REPORTER

ALONG with the communities of the four other Marist schools in South Africa and Marist schools in 73 other countries worldwide, pupils, staff and guests at St Henry's Marist Brothers' College in Durban celebrated the feast day of St Marcellin champagne, the Founder of the Little Brothers of Mary or Marist Brothers.



Archbishop James Green (pictured), apostolic nuncio to South Africa, Namibia, Lesotho and Swaziland and apostolic delegate to Botswana, was the main celebrant.

Concelebrating the Mass with him were Cardinal Wilfrid Napier of Durban, Auxiliary Bishop of Durban Barry Wood, and priests from around the archdiocese.

After the Mass with a congregation of about 1 000, Archbishop Green planted an indigenous tree overlooking the vista of Durban harbour to commemorate his visit.

Durban pair receives papal medals

BY CLAIRE MATHIESON

TWO Durban men have been awarded Papal medals. Lawrence Surgeson, of the Our Lady of Lourdes parish in Westville, and Lionel Samuel, a Catholic educator were awarded Bene Merenti papal medals in two separate ceremonies celebrated by Cardinal Wilfrid Napier of Durban.

The Bene Merenti medal is conferred on Catholics who have exhibited long and exceptional service to the Catholic Church, their family and community.

According to Catholic publicist Illa Thompson, the leaders of Our Lady of Lourdes parish sent a motivational letter to the Vatican recommending that Mr Surgeson be considered as a candidate to receive the papal medal as an acknowledgement of his "phenomenal commitment to his Church and community".

Mr Samuel was awarded the medal for his "exceptional services to education". Mark Potterton, Director of the Catholic Institute of Education, noted that *bene merenti* means "to a well deserving person", adding: "Lionel Samuel is such a person."

Having worked with Mr Samuel for 15 years, Mr Potterton said he had witnessed Mr Samuel's commitment to teacher education in KwaZulu-Natal.

"Many teachers have upgraded their qualifications and have achieved masters degrees through his efforts and encouragement."

The letter motivating Mr Surgeson for the medal described him as a man of great faith and extra-ordinary service in the community: "He is blessed with an out-going personality coupled with strong personal integrity and a natural joyfulness which has enabled him to work consistently and effectively with many different priests and in many difficult situations," the letter from the Westville parish pastoral council said.

"Whenever requested, Mr Surgeson has willingly and capably stepped forward and accepted responsibility with open hands, bringing his intelligence, experience, faith and common sense to bear in each situation. His services are conducted with grace, reverence and relevance. He has an abiding interest in good liturgy and in the efficacy of good teaching of Scripture," said Andrea Piper of Westville parish.

Mr Surgeson's service to the Church has encompassed spirituality, Christian education and formation with children and adults, administration and the practical maintenance of the fabric of the parish.



Lawrence Surgeson (left) and Lionel Samuel were awarded the Bene Merenti papal medal.

The pontifical decoration was initiated by Pope Gregory XVI in 1852 and conferred in recognition of distinguished service in military or civil affairs. In 1925, the concept of awarding this medal as a mark of recognition to persons in service of the Church—civil and military, lay and clergy—became standard practice.

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Pope: Demanding proof from God abuses reason

BY CAROL GLATZ

WHILE empirical science has done much to further progress, subjecting God and his truth to scientific scrutiny represents an incorrect and despotic use of human reason, Pope Benedict has said.

How reason, truth and faith interconnect has always sparked debate throughout history, the pope said during an award ceremony in the fresco-covered Clementine Hall in the Vatican's Apostolic Palace.

The pope gave three European theologians the Ratzinger Prize for their excellence in theological studies.

In his address, the pope noted the important contributions theology has made, but warned that theology must not only be concerned with the past as that would "leave the faith today in darkness".

Nor must theologians only look at psychological or sociological studies leaving faith on the wayside as that would strip theology of meaning and a solid foundation.

Though studying the past and understanding human and social sciences are important in theology, the pope said the real question at stake is: "Is what we believe in true or not? In theology the question of truth is at play: truth is its ultimate and essential foundation."

Christ is the truth, and people can and must know him

through reason, he said.

"From here one understands that Christian faith, by its very nature, must call forth theology, it had to ask itself about the reasonableness of faith."

So while reason is fundamental to faith, there is an incorrect use of reason—a "despotism of reason which becomes the supreme and final judge of everything", he said.

The pope said this use of reason, which is "incompatible with the nature of faith", can be seen in Psalm 95, which recalls Meribah as the place where the early Israelites tested God and "tried me though they had seen my works."

Putting God to some sort of a test is even more pronounced in today's world, where natural science and its empirical method have achieved so much, the pope said.

But there is a limit to how reason is used: "God is not an object of human experimentation. He is a subject and he manifests himself only in a person-to-person relationship."

The correct use of reason in matters of faith then is when it is used on a personal level and is driven by love.

The pope said: "Love wants to know better the person who loves. Love—true love—doesn't make us blind", but it makes people see.

Love will satisfy a person's thirst to really know the other, and that is why those who seek

the truth are on the path to seeking God, he said.

"This is why authentic theology is so important. Solid faith leads reason to open itself up to the divine, so that reason, guided by love for the truth, may know God even more from up close," he said.

Therefore, theology must be made up of two elements: "humility, which lets us be 'touched' by God, and discipline, which is tied to the order of reason, [which] keeps love from blindness and helps develop its power to see," he said.

The Ratzinger Prize, which includes an award of R580 000, will be presented each year in sacred Scripture, patristics and fundamental theology.

This was the first time the prizes were awarded since the establishment last year of the Joseph Ratzinger (Benedict XVI) Vatican Foundation, which promotes theological studies on the pope's writings and to reward promising scholars.

This year's awardees were: Manlio Simonetti, an 85-year-old Italian professor and expert in ancient Christian studies and patristic biblical interpretation; Fr Olegario Gonzalez de Cardedal, a 76-year-old Spanish priest and professor of dogmatic and fundamental theology; and Cistercian Father Maximilian Heim, a 50-year-old German theologian and abbot of the Heiligenkreuz monastery in Austria.—CNS



Pope Benedict reads a copy of *L'Osservatore Romano*, the Vatican daily, at his summer residence in Castel Gandolfo last year. The pope has marked the newspaper's 150th anniversary this year with a message in which he said that *L'Osservatore* stands as a "paper of ideas, an organ of formation and not only of information". (Photo: *L'Osservatore Romano*)

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Berlin unification cardinal dies at 75

BY CAROL GLATZ

BERLIN'S first archbishop, Cardinal Georg Sterzinsky (pictured), died on June 30 at the age of 75. The cardinal, who had been seriously ill, had retired in February.

Pope Benedict said in a telegram of condolences that the German cardinal had "guided a diocese that was once politically divided and, with the fall of the Berlin Wall and the unification of Germany, he united the diocese as a bishop for all people."

His death leaves the College of Cardinals with 197 members, 114 of whom are under the age of 80 and therefore eligible to vote in a conclave.

Born in 1936, in what was East Prussia, his family was forced to flee their home in Warmia, in what is now Poland, and eventually found refuge in Thüringen, East Germany, in 1946.

Cardinal Sterzinsky was ordained to the priesthood in 1960 and worked in parishes



and at the seminary in Erfurt, East Germany, until being named vicar-general of administration of Erfurt-Meiningen in 1981.

He was named to the diocese of Berlin in May 1989—six months before the fall of the Berlin Wall.

He lived in East Berlin and was allowed to visit the western part of the city—where the

majority of his diocese's Catholics lived—only ten days each month.

Before the wall fell, hundreds of East Germans were fleeing west by way of Hungary, and then-Bishop Sterzinsky implored them to consider whether their decision to leave was motivated by what God wanted or by their desire for comfort.

During the process of German reunification that followed in 1990, he called publicly for reconciliation and warned against the development of a narrow nationalism, which he said was reminiscent of the nationalism that led to rise of the Nazis.

He was named to the College of Cardinals in 1991 and was named the city's first archbishop in 1994 after Pope John Paul II elevated Berlin to an archdiocese.

While Auxiliary Bishop Matthias Heinrich has been the diocesan administrator since the cardinal's retirement in February, the Vatican has not yet named a successor.—CNS

Lefebvrist ordinations 'illegitimate', says Vatican

BY CINDY WOODEN

THE ordinations of 20 new priests for the traditionalist Society of St Pius X (SSPX) are "illegitimate, period", Vatican spokesman Fr Federico Lombardi SJ has said.

Although Pope Benedict XVI lifted the excommunication of the society's four bishops in 2009, Fr Lombardi said, he made it clear that until the society had reconciled fully with the Vatican—particularly regarding its position on doctrinal questions—its members have no official standing in the Church.

The group ordained the 20 priests in separate ceremonies between mid-June and July in the United States, Germany and

at its headquarters in Écône, Switzerland.

Responding to reporters' questions, Fr Lombardi quoted from the letter Pope Benedict wrote in 2009 explaining the status of the society: "As long as the society does not have a canonical status in the Church, its ministers do not exercise legitimate ministries in the Church."


"In order to make this clear once again: Until the doctrinal questions are clarified, the society has no canonical status in the Church, and its ministers... do not legitimately exercise any ministry in the Church."

Fr Lombardi added: "The ordinations are, therefore, to be considered illegitimate."

The Vatican spokesman declined to comment on the discussions that the society's leaders began with the Vatican after the pope lifted the excommunications.

In February, Bishop Bernard Fellay, the SSPX's superior-general, said reconciliation talks with the Vatican would soon be coming to an end, but with little change in the views of either side.

Meanwhile, SSPX Bishop Richard Williamson—the lifting of whose excommunication set off a wave of criticism of the Vatican because he has denied the extent of the Holocaust—is appealing a German conviction on charges of denying the Holocaust.—CNS



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South African pilgrims are among those who cheer Pope Benedict's arrival at a general audience in the Vatican's Paul VI Hall. (Photo: Paul Haring, CNS)

Priest killed in Mexican gang stand-off crossfire

BY DAVID AGREN

A CATHOLIC priest died from his injuries after being caught in the crossfire of a shootout between drug cartel gunmen and the military in Matamoros, Mexico.

Fr Marco Antonio Duran Romero, 48, pastor of the St Robert Bellarmine parish and host of a local television programme, was shot in the chest after encountering the shootout while driving, said Fr Alan Camargo, spokesman for the diocese of Matamoros.

Fr Duran, who had just left a prayer meeting in his parish, died after emergency surgery.

"He was very dynamic, creative, very charismatic and had a way being very open and direct with young people," Fr Camargo said.

A funeral Mass was celebrated on July 4.

The death was the latest difficulty for the Catholic Church as it serves regions of Mexico rife with violence from drug cartels and organised crime.

One priest in the diocese of Matamoros fled a violent region of Tamaulipas state earlier this year due to threats from drug cartels, which are disputing a region coveted for its smuggling routes to the United States.

Fr Camargo said priests in Tamaulipas have been stopped and searched at checkpoints manned by cartel toughs and impeded from leaving the towns they serve due to local sieges by the warring criminal groups, but generally have not been targets.—CNS

Bishop's ordination slammed

BY JOHN THAVIS

THE Vatican has condemned the latest ordination of a Chinese bishop without papal approval, saying the prelate has no right to govern the diocese.

The statement also warned that the penalty of excommunication may apply not only to the ordained bishop but also to the consecrating bishops who were involved.

Fr Paul Lei Shiyin was ordained without a papal mandate as bishop of Leshan, in the presence of about 1 000 guests and government officials at Our Lady of the Rosary church in Emeishan.

Bishop Johan Fang Xingyao of Linyi, president of the government-sanctioned Chinese Catholic Patriotic Association, was the main celebrant. The six other bishops who laid hands on Bishop Lei had all been ordained with Vatican approval.

Vatican spokesman Fr Federico Lombardi SJ said the language of the Vatican communique left little doubt that Bishop Lei had incurred excommunication, as foreseen by canon law. The Vatican has said consecrating bishops face the same penalty, but that extenuating circumstances may apply—for example, if the bishops are coerced to participate.—CNS

Peace-building is the Church's 'best-kept secret'

BY JOHN THAVIS

WHEN Sudanese Bishop Paride Taban of Torit wanted to help stop traditional cattle raiding by rival groups of young men, he turned to the Catholic peace-building organisation IKV Pax Christi from the Netherlands.

The cattle raiding had become extremely dangerous and violent, and Pax Christi helped develop a programme that would bring together the youth warriors from different rural communities to discuss the problem and come up with alternative ways of relating.

After two conferences, participants were able to launch a peace and sports programme called Playing for Peace. It engages the young people in a platform for debate and involves them in building a sports infrastructure.

The programme in Sudan was described by Marie Dennis, co-president of Pax Christi International, at a conference in Rome on Catholic peace-building. It brought together leading Catholic academics, Vatican officials and diplomats to examine the Church's role in preventing and resolving con-

flicts and reconciling societies.

Gerard Powers of the Kroc Institute for International Peace Studies at the US University of Notre Dame, said Catholic peace-building may be the "best kept secret" of the Church's social teaching.

"From South Sudan and Central America to Congo and Colombia, the Catholic Church is a powerful force for peace, freedom, justice and reconciliation. But that impressive and courageous peace-building work of the Catholic community is often unknown, unheralded and underanalysed," Mr Powers said.

He cited an off-the-record session sponsored in Colombia a few years ago by the Catholic Peace-building Network, when 20 Colombian bishops told remarkable stories of successfully mediating among narco-traffickers, Marxist guerrillas and right-wing paramilitaries—and caring for the victims of all three groups.

Spiritan Father William Headley, dean of the Joan B Kroc School of Peace Studies at the University of San Diego, said the Catholic Church has a number of natural strengths in peace-building, beginning with the large body of Catholic social teaching and its

capillary presence in local communities. Reconciliation efforts often involve international Catholic organisations working closely with local church leaders.

In Burundi last year, for example, Church officials from several countries in Africa's Great Lakes region met with representatives of Catholic aid agencies and the US bishops' conference to map out a strategic plan for regional peace and reconciliation.

Elsewhere, Catholic organisations such as the Community of Sant'Egidio and Caritas have been on the front lines of peacemaking initiatives for many years, in some cases, such as in Mozambique, helping to broker peace agreements.

Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, said that for the Church, the core of peace-building is changing individuals.

"Violence manifests itself through people," he said. "So peace-building starts with changing the heart. We have the tools and systems to develop peace on the ground. As Christians, we have faith and grace to change hearts."—CNS

Vatican budget surplus, but giving is down

BY JOHN THAVIS

THE Vatican has reported a budget surplus for the first time in four years in 2010, but said contributions from Catholics and dioceses around the world had gone down.

The budget of the Holy See, which includes offices of the Roman curia and related agencies, ended 2010 with a surplus of

about \$13,1 million.

The separate budget of Vatican City State, which includes the Vatican Museums, ended 2010 with a surplus of about \$28 million. A major factor in the surplus was a boom in visitors to the Vatican Museums, despite a general crisis in the tourism industry.

The statement cautioned that the global financial picture still presented "elements of uncertainty

and instability".

Worldwide giving to the pope decreased in 2010, the statement said. Peter's Pence collected \$67,7 million, compared to \$82,5 million in 2009. In addition, the contributions of dioceses amounted to about \$27,4 million, compared to \$31,5 million the previous year.

The Holy See depends largely on investments for its annual income.—CNS

St Paul fresco 'a sensational find'

BY JOHN THAVIS

THE Vatican has announced what it called the "sensational discovery" of an early image of St Paul on the frescoed wall of a catacomb in Naples.

The fresco, dated to the early 6th century, is one of the most "intense and priestly" images of St Paul from the period, with an unusually expressive face and the facial features of a philosopher, Cardinal Gianfranco Ravasi wrote

in the Vatican newspaper *L'Osservatore Romano*.

Cardinal Ravasi, president of the Pontifical Council for Culture, said the image shows St Paul turned in acclamation towards a dead woman. It was found in the catacombs of St Januarius, the most extensive series of underground burial chambers in southern Italy.

According to tradition, St Paul preached in Naples during his last missionary voyage. Cardinal

Ravasi said the city was at that time a multiethnic crossroads of the Jewish, Roman and Greek cultures, making it the ideal place for St Paul to conduct his style of evangelisation. St Paul is believed to have been martyred in Rome in 68 AD.

In 2009, just as the Year of St Paul was ending, Vatican archaeologists discovered the oldest existing image of St Paul in a Rome catacomb during restoration work.—CNS



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The Southern Cross

Editor: Günther Simmermacher

Galvanising the local Church

IN international terms, the Catholic Church in Southern Africa is something of a backwater.

With few exceptions—notably the struggle against apartheid and the contributions of the late Archbishop Denis Hurley—the local Church has rarely stood in the international spotlight.

We have never hosted a global Catholic event, and none of the many holy men and women who have served the faith in South Africa have been beatified, never mind canonised. The closest we have to a local saint is the French missionary Blessed Joseph Gérard, whose mission field was mainly in Lesotho.

One can understand if Catholics in the southern tip of Africa sometimes feel marginalised in the big family of God that is the universal Church.

At present two South African dioceses are pursuing the beatification causes of two Servants of God: Abbot Franz Pfanner, founder of the Congregation of Mariannhill Missionaries and the Missionary Sisters of the Precious Blood, and Benedict Daswa of Tzaneen, who was martyred for his faith on February 2, 1990.

One day, Sr Reinolda May, the visionary of Ngome in KwaZulu-Natal, whose centenary of birth the local Church will observe in October, might join them among the 2000 or so cases before the Vatican's Congregation for Sainthood Causes.

A missionary territory like Southern Africa is a fertile breeding ground for holiness. Surely there have been many extraordinarily holy people serving the Church in this region. How wonderful it would be if we were to identify more of them, make known their heroic witness, and perhaps even obtain funding for the rigorous advancement of their causes.

In this we must be mindful that a beatification must be preceded by a miracle (except in the case of a martyr, so none is required for the beatification of Benedict Daswa).

The prohibitive cost of a canonisation process, of course,

is a fundamental obstacle in having holy people from poorer regions formally elevated to the College of Saints. Another is the comparative absence of an entrenched and cohesive Catholic culture in South Africa's society which might create a popular groundswell.

Nevertheless, a beatification would galvanise our Catholic community, and a beatification ceremony would present rich evangelical opportunities. With that in mind, the Congregation for Sainthood Causes might do well to explore further how the financial burden of a cause initiated by a poor diocese might be eased.

The local Church should also strive to host global Catholic events such as World Youth Day, for which the local Church has bid in the past, and international Eucharistic congresses. South Africa, as we saw in 2010, is eminently capable of staging big events.

Of course, such plans would have to be subject to contributions from public funding, but surely a strong case can be made that an event such as World Youth Day can produce economic benefits.

As we reported last week, the World Youth Day in Madrid next month is expected to generate revenue of almost R1 billion for Spain, against a total cost of R610 million. In Spain, none of the expenditure has come from public funds, though the state has provided logistic support and tax breaks for companies that work on the organisation of the event.

It is uncertain whether the Church in Southern Africa would be able to secure the required financing without assistance from the public sector. At the same time, the benefits to the country of a World Youth Day should suffice to secure some public funding and moderate secular concerns.

For the local Church, and the Church in Africa in general, hosting the world's faithful in South Africa would have an electrifying and unifying effect that would do much to animate the faith, especially among the young.

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.

Rediscover the joy of reading

TODAY, most people have lost the value of reading. We are in an era when books continue gathering dust on shelves while internet business is booming.

Reading has become an activity that one now embarks when one is preparing for an exam. To make matters worse, students seldom read their course books. They either rely on handouts they get from their teachers or notes they jot down in classrooms.

Why should we read? A reader can not only communicate, but communicate sensibly. Whenever people have a conversation about a particular issue, it is easy to identify good readers by the way they argue.

Reading should be part and par-

cel of one's life. A nation, a society that doesn't read is poor.

Modern technology is to blame for the dying culture of reading. In the Internet age, where internet services are available in most institutions, we have a quick access to any information we need with no struggle. One needs just to google a word, and ready-baked information comes within no time.

We live in a time when we want everything instantly and faster. It takes discipline and patience to read.

We need to make libraries in our homes. It need not be an expensive exercise. Simple articles from newspapers could be collected. We could photocopy some information. Why

should parents not reward their children with books, and even buy them good books on their birthdays?

Parents ought to set an example to their children. Before making their children good readers, they need to read.

We love to take our children for picnics and tours but we never take them to the libraries. Libraries are everywhere in South Africa. We have good libraries, and it is free to join them. If we want to create a reading nation we have to befriend our libraries.

We should consider time wasted if a day passes without turning pages of a book. If we begin reading now it will become a habit that will be hard to drop.

Anthony Gathambiri IMC,
Merrivale, KZN

Church traditions explained

IREFER to Ron Hancock's letter of June 15. He is protesting what the Church has stood for, for hundreds of years. Firstly, the Church was ahead of its time using Latin as its official language. In the extraordinary rite a person could and still can follow the Mass anywhere in the world.

Secondly, as to the priest facing away from the congregation, he is respectfully facing our Lord in the tabernacle and more often than not is facing east as churches were built to facilitate this.

Thirdly, if you understand transubstantiation, then you would know that in the Tridentine Mass the communicant does not touch the Body of Christ with his fingers. And the altar rails are necessary to divide the role of the priest from the role of the congregation and further, to assist the communicants kneeling whilst they receive the Blessed Sacrament.

As to the question of females acting as altar servers and carrying out other functions within the sanctuary, these duties are restricted to males in the extraordinary rite as it is beneficial to the fostering of vocations to the priesthood.

And, lastly, not eating meat on Fridays is a sacrifice. Friday was the day on which Our Lord was crucified so it is a special day in remembrance of our Lord's sacrificial death. As we have been told, prayer and penance are required for our spiritual growth. Therefore abstaining from eating meat on Fridays is a penance the Church in England and Wales has recommended.

In 1965 the Jesuits had 3 559 seminarians under formation, but in 2000 only 389. Why? "By the fruits you will know them". Hancock's comment that so many other

matters are crying out for attention ("that the Church is taking a backward step in encouraging the faithful to abstain from eating meat on Fridays") would pale into oblivion if everyone came back to the spirituality, respect and reverence the Church represents.

Hazel MacDonald,
Johannesburg

Principles of abstinence

HAS Ron Hancock ("Meatless Fridays; what next?", (June 15) done any research into the Catholic Church's principles on abstinence?

The Catechism of the Catholic Church states: "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice" (1438), and later: "You shall observe the days of fasting and abstinence established by the Church" (2043)

Abstinence then, honours our Lord in his Passion, obligatory during the Lenten feasts and dependent on the local bishops' conference (see canon 1251).

This was not done away with by Vatican II, as is evidenced by Catechism and the Church Canon.

The English and Welsh bishops specified that they were instructing their flocks to resume Friday abstinence "as a clear and a distinctive mark of their own Catholic identity", adding that the "best habits are those which are acquired as part of a common resolve and common

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.

witness".

Mr Hancock's derisive and misleading comments regarding "traditionalists", as if they were some other breed apart, deserve little comment. Whether the priest speaks facing Christ on the Cross on behalf of the faithful or he speaks to the faithful as an emissary of Christ, with his back to the crucified Lord, both are beautiful and equally efficacious.

Anthony J Sturges,
Johannesburg

Michelle Obama no role model

ISTRUGGLE to understand how the Catholic Church in South Africa, particularly the archdiocese of Johannesburg could allow US first lady Michelle Obama, who openly and aggressively promotes partial birth abortion to address our Catholic people, as she did at Regina Mundi church in Soweto (as you reported, June 29).

I know that the archdiocese of Johannesburg under the guidance of Archbishop Thagale is doing much to combat abortion. The decision to place Mrs Obama on a pedestal and look to her as a role model for Catholics sends out a very confusing message.

How ironic that the sign behind Mrs Obama in photo on the front page says "Choose Life". For Catholics that means life at every stage of development from conception to death.

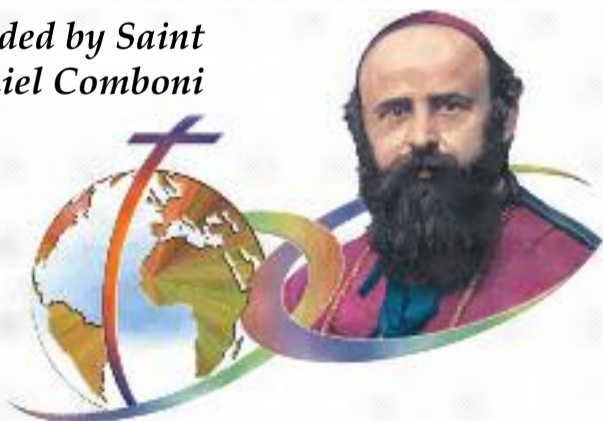
Caring for the poor, the sick, the youth and women is noble and worthy, but we cannot forget life at its most vulnerable, namely, in the womb.

Mrs Obama may be an inspiration to those who fought in the war against apartheid, but the administration she represents contributes nothing to the war against abortion.

Natasha Couto, Durban

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Xenophobia: It's a life issue

IN April and May 2008 South Africa was the scene of violent attacks on foreign nationals. These attacks were eventually condemned by a wide section of society, both local and international, civil as well as religious, as evil and against the dignity and rights of human beings.

Sadly, these were not to be the last of such brutal attacks. The country has since experienced several sporadic explosions of violence directed at foreign nationals, mainly from other African countries.

Christians together with the rest of the nation need to seriously reflect on the source of such inhuman behaviour and respond appropriately. Are foreigners as evil as they are made out to be? Who really is a foreigner? How come the majority of attacks are directed at fellow Africans? Why is there a constant threat of such violent attacks erupting? How should Christians respond in a manner that is both credible to the Gospel and relevant to the situation?

Dawn M Nothwehr's book *That They May Be One: Catholic Social Teaching on Racism, Tribalism and Xenophobia* (Orbis, 2008) is a very useful tool in the attempt to formulate an appropriate Christian response to issues of racial justice. It can serve as starting point for reflection on the situation in South Africa.

The book carefully discusses the concept of race. Various constructions and definitions of race and racism are explored. Race is a complex concept which has been defined differently in different contexts. Basically, the book shows how race is a social construct that takes many forms. It is not an objective reality.

Apart from colour-coded racism, the book also examines definitions of xenophobia and tribalism (or ethnocentricity), two forms of segregation and discrimination that are closely related to racism.

While tribe and tribal belonging are

positive terms, tribalism is a negative term that refers to a "form of racialised relations between groups", Notwehr writes. It "is an attitude and practice of harbouring such a strong feeling of loyalty or bonds to one's tribe that excludes or even dehumanises those 'others' who do not belong to that group".

Xenophobia is the fear of strangers that has both "rational" and "non-rational" sources. Therefore, the attacks on foreigners experienced in South Africa may have both rational and non-rational sources.

As a social construct race and racism has been influenced by politics, biology, anthropology, and sadly has sometimes received religious justification. The Church's teaching on slavery is a good example of this. At best the Church's teaching has not been consistent; sometimes it has been ambiguous and at other times it has even been contradictory of the central message of the faith—to love all as God has loved us (Jn 13:34).

Biblical data on the question of slavery



A protester chants slogans during clashes linked to anti-foreigner violence in Reiger Park, Boksburg, in 2008. (Photo: Siphwe Sibeko, Reuters/CNS)

Raymond M Mwangala OMI

Point of Reflection



is also ambiguous. The real task for the Church, however, is not only to assist people in developing their intellectual capacity, character, and spirituality, but also to teach them the skills and strategies necessary to draw on "difference" as the occasion for empowerment of all and celebration of the presence of God's grace in all people, rather than as the basis for fearful exclusion or even violence, Notwehr argues.

Racism's fundamental error is its denial of the full humanity and equality of the "other" who is differently skinned or cultured, and of justifying oppressive limits placed on them. Basically, all forms of racism are a denial of the God-image in the other.

"Sadly, due to the Church's past complicity in racism and its continued status as part of the dominant culture in many contexts, its teaching concerning racism, tribalism and xenophobia is often suspect," Notwehr writes.

If anything, the violence in South Africa should serve as a sad reminder that the problem of racism is far from being resolved. It is a symptom of how sick society has become.

Ultimately, however, more than doctrines and statements, it is the actions of Christians that are the most influential factors in the fight against the evils of racism, tribalism and xenophobia.

Why do we promote life's sanctity if we do not defend the right of all people to live in dignity? This has been a constant call of the Church's social teaching throughout this past century. It is a call we cannot afford to ignore. It is at the heart of the Gospel.

■ Fr Raymond M Mwangala OMI teaches at St Joseph's Theological Institute in Cedara, KwaZulu-Natal

Michael Shackleton

Open Door



Was veneration of relic an act of idolatry?

I was shocked that pilgrims at the beatification ceremony of Pope John Paul II venerated the casket and a relic of the blood of the late pope. People knelt before these and prayed. Is this not breaking the first commandment in which the Lord instructs us not to have any other gods before him, not to make an idol in the form of anything in heaven or on earth and not to bow down to these or worship them? Is this not what Catholics are doing? I wonder if the late pope would have approved of this behaviour.

CATHOLICS well know the text from Deuteronomy repeated to Satan by Jesus when he was tempted in the wilderness: "You must worship the Lord your God and serve him alone" (Mt 4:10). They well know the difference between the strict worship due to our Creator and the honour we give to our fellow creatures.

When people, Catholics or others, sympathise with the bereaved, they may look at photographs, mementoes and personal items of their deceased loved ones, and even kiss these as a show of respect and affection. They most certainly do not intend to worship them. It is a matter of common sense that such relics of the loved one can arouse emotions of all kinds, ranging from polite touching to gushing tears, kissing and unrestrained weeping.

The Church has been accused of superstition when it permits the faithful to show reverence for relics, as if these contain magical powers. A drop of Pope John Paul's preserved blood cannot work magic. The faithful know that only God can work miracles. Honouring that blood is in the Catholic tradition of respect for what belonged to the person of a holy man, a temple of the Holy Spirit.

Praying before the pope's casket and blood is not an indication of false worship. Whatever prayer is said in this circumstance is an acknowledgment of the power of God's love which has shone through this man's holy life and so evoked human feelings of awe and wonder. It is an expression of honouring his memory.

Would Pope John Paul have approved of this public display of emotional love? Being human, he most probably would, just as the human Jesus accepted the devotion paid to him by the woman who wept at his feet, and kissed and anointed them with ointment (Lk 7:36-50).

■ Send your queries to Open Door, Box 2372, Cape Town, 8000; or e-mail: 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.



Will you be vinegar or fine wine?

I WAS out and about with my 18 year-old granddaughter recently and we, as women do, were attracted by a skin-care kiosk in the mall.

The young salesman took a look at the young lady and made some comment to her about her mom. "That's not my mom," she replied, "that's my gran." "But she looks so young!" came the response.

Now, do I take that as a sales pitch, down-right flattery or a genuine observation? We older people are concerned about how we look, how we come across to other younger people and do still enjoy a compliment. But how do we really feel about ourselves and the role we can or do play in society? Conversely how are we regarded by others including our grandchildren; useful, a burden, a shoulder to cry on?

I think that these "Beatitudes for Grandparents" that I penned some years ago for MARFAM still express my sentiments on this.

Blessed are the poor in spirit, as they will not see their grandparents as a mealticket to the future.

Blessed are the gentle, as they will recognise and be patient with the weaknesses of old age.

Blessed are they who mourn, and who comfort the bereaved and lonely in their loss.

Blessed are they who hunger and thirst for justice, that the old and weak will not be cast aside but be treated with dignity and respect.

Blessed are they who are merciful and who forgive the old for the faults and failings of yesteryear.

Blessed are the pure in heart, who see the old and young as they really are.

Blessed are the peace-makers and the agents for reconciliation between generations.

Blessed are they who accept with grace the wisdom of old age.

Blessed are they who can look back on a life of integrity and know they are loved.

Blessed are they who do not judge their young, so that they will not be judged.

Blessed are those who are persecuted because they do what is right, standing up with courage to defend what they have learned through the years.

Blessed are the old and the young, children, parents and grandparents who acknowledge with gratitude the great gift of life they have been given to share—for the Kingdom of God is theirs.

A project I embarked on some years ago too is a very informal "Movement of Prayer of Grandparents for their Grandchildren". We do often feel out of our depth in the world they inhabit but also feel seriously concerned. So at times pray-

Toni Rowland

Family Friendly



ing for them and their safety and well-being is the greatest gift we can offer them. Some information on this and other articles on ageing and the elderly can be downloaded from www.marfam.org.za/blog.

On the topic of maturing, I like the July family calendar theme, "Peace matures with age" and have done some homework around the idea of maturing. I discovered that maturity means coping well in whatever situation one finds oneself and a two-year old can be mature for his age, or an 18-year-old or a 35-year-old can be immature for their age.

But maturing also tends to be applied to ageing until it reaches prime condition, possibly like cheese or wine.

A quotation that really tickled my fancy was this: "People are like wine, some turn to vinegar, but the best improve with age." In our declining years I pray that we may strive to be like good wine, fruity or full-bodied, with a rich colour, a good nose and a delight on the tongue. May that be the way to hope and joy for young and old?

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Christ the King cathedral in Witbank, held Pentecost service celebrated by Bishop Giuseppe Sandri in collaboration with the Bible Society of South Africa. Bishop Sandri is seen here with representatives of the churches in Witbank and Middleburg and representatives of the Bible Society of South Africa. (Submitted by Hester Nel)

IN FOCUS



Edited by: Lara Moses

Send photographs, with sender's name and address on the back, and a SASE to: *The Southern Cross, Community Pics, Box 2372, Cape Town, 8000* or email them to: **pics@scross.co.za**



The Grade 11 students from St David's Marist College Inanda, Johannesburg, took part in a retreat at the Bosco Youth Centre. The focus of the retreat was the Our Father. Here are the boys with members of the youth ministry team. (Submitted by Clarence Watts)



Fr Daniel Sehlapelo with newly baptised Tyra Jane Isabella Jansen at the church of the Resurrection in Bryanston. She is pictured with her parents, Mary and Wilhelm Jansen, at whose wedding Fr Sehlapelo officiated a few years ago, and family and friends Willi Jansen (far left) and Irmingard Jansen and Marian Smith (right).



Sisters from the Dominican convent in Kimberley with Bishop Abel Gabuza. (From left) Sr Angela Sutton, Hildegunde Runne, Clarina Marquart, Clarissa Weber and Sizakele Zulu.



Fr David Evans blessed a frieze depicting the Last Supper at the Kia-Ora chapel of St Patrick's in Benoni. (Submitted by Gillian Tweehuysen)

The Oblates Friends of Lima parish in Bloemfontein with Fr Pappy Mothae OMI. (Submitted by Paulus Chabalala)



The Johannesburg Circle 305 Catenians welcome new brother Peter Stanford of Maryvale parish to their brotherhood. Pictured are (from left) Des Foley, Mike Cooney, Henry Alley and Jan Rielman.

†
J.M.J.

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PE bishop's 25 years

Bishop Michael Coleman of Port Elizabeth has celebrated his episcopal silver jubilee.

CLAIRE MATHIESON looks back at the bishop's 25 years as head of the Eastern Cape's biggest diocese.

HIS vision was to create a Church which welcomed the youth and offered people their rightful place in the community through education and leadership. For 25 years Bishop Michael Gower Coleman has been leading the Church in the diocese of Port Elizabeth to do just that.

Born in Mafikeng on April 19, 1939, the young Michael Coleman attended school at Kimberley's Christian Brothers College before moving to Lusaka, Zambia, where he worked in the office of the accountant-general. But it was not long before he decided that the religious life was his true calling and entered St John Vianney Major Seminary in Pretoria.

Bishop Coleman's first pastoral ministry was Grahamstown, where he was ordained a priest on June 30, 1963.

From there he worked with various disadvantaged communities around the Eastern Cape. He also worked with seminarians as a lecturer in the formation programme at St Peter's Seminary in Hamman-skraal, Pretoria, in the 1980s. Later he chaired the Seminaries' Commission at the Southern African Catholic Bishops' Conference. It was during these early years, the

bishop said, that he realised the importance of education in the community.

Bishop Coleman was ordained head of the Port Elizabeth diocese by Archbishop Stephen Naidoo of Cape Town on June 22, 1986, succeeding Bishop John Murphy.

"In June 1986 I was also encouraged to sit down and write some dreams that expressed what was needed for the future of our diocese. They covered two pages and I have been adding new ones ever since," the bishop said in his homily at a celebratory Mass.

On the occasion of his silver jubilee lay, religious and visiting friends were invited to join in the celebrations. A Mass was held for the laity in St Augustine's cathedral on July 3, followed by a Mass for bishops, priests, deacons and religious on the evening of July 4, which in turn was followed by dinner at St Luke's Pastoral Centre.

The month of July has been full of celebrations for the Coleman family: Bishop Coleman's sister celebrated her golden jubilee as a religious sister at the same time.

Sr Janine Coleman, a Missionary Sister of the Assumption, attended the ceremony which also paid tribute to their late mother, Hope, who recently died aged 99.

From increasing the number of religious ministering in the diocese to an emphasis on improving education, the bishop noted that over the years a number of his goals and expectations had come to fruition, "others are still unfolding today, and yet more are still waiting to become a reality".

But the silver jubilee was not just an opportunity to look back, he said, but also a time to look to the future of Port Elizabeth. "A

continuing goal is to become a self-sustaining diocese," he said.

He said the diocese was built on the backs of missionaries. After speaking to major superiors in Rome and Nigeria, India and locally, Port Elizabeth has been home to the "Capuchins who have increased their number of active priests in our diocese, the Carmelites of Mary Immaculate who left India to be missionaries among us, the St Philip Neri Oratory in Port Elizabeth, the Franciscans who established a house in Grahamstown and a number of individual priests from Africa," said the bishop, adding the value of their ministry has been felt continuously.

He praised the religious for their efforts to work in the fields of catechesis, health and education. More educational facilities and a deeper Catholic ethos in the diocese's schools are also attributed to the work of the religious.

Bishop Coleman said he had hoped the number of deacons would increase to help the diocese's priests and the many 'priestless' communities in Port Elizabeth.

The bishop said one of the highlights of his tenure was to encourage 30 men to take up well-developed training to become committed ordained members of the diaconate in the diocese. The last four were ordained in early 2011, an event he described as "very exciting for the diocese".

With the diocese covering such a large rural area and many townships in both Port Elizabeth and East London, it is a dream to be able to help the needy in a real way, the bishop said. He said that



Bishop Michael Coleman (centre) celebrates his silver jubilee at a special Mass with nuncio Archbishop James Green (left) and Archbishop Stephen Brislin of Cape Town.

while many priests, religious and lay people have voluntarily assisted in many ways, "this help still needs to grow substantially" and remains a goal for the diocese.

Furthering the theme of education in the diocese, Bishop Coleman said he envisaged an increase in lay education and formation.

"One of the first milestones was the Renew programme in the early 1990s, he said, adding that a number of the Small Christian Communities established at the time were still in existence when the diocese followed on with the Renew Africa process. This project is one of the dreams still unfolding today, the bishop said.

Bishop Coleman said one of the most encouraging acts he has been involved with over his 25 year tenure has been the dedicating of new churches and the renovation of old churches. He said it was exciting to see the birth of new communities, especially when the community has been living a disadvantaged life and can now proudly call its church its own.

Appropriately, 25 new churches have been built during the bishop's 25 years in the diocese.

Another great hope for the diocese was dedicated to the youth of the area. The bishop said the Church and its buildings should be a place they can call their own. He said the diocese of Port Elizabeth will continue to provide suitable sanctity for the youth.

While many of his dreams had not yet been achieved for the diocese, many had and these would be the inspiration for the future.

All going well, Bishop Coleman will head the diocese at least until his 75th birthday in 2014, when he will be required by canon law to offer his resignation to the pope, who may accept or decline it.

"It has been a special ministry to be the shepherd of Port Elizabeth over the past 25 years and to have received much support locally and from benefactors elsewhere during this time. May the diocese of Port Elizabeth continue to flourish."



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The great Catholic contribution to health care in Southern Africa

IN THE SERVICE OF HEALING: A History of Catholic Health Care in Southern Africa. Published by CATHCA, Johannesburg, 2011. 128pp

Reviewed by
Günther Simmermacher

HERE is a piece of useful Catholic trivia: Johannesburg's first (and for a few decades only) hospital was run by Catholic nuns.

The sick and injured of the mining camp of Johannesburg were treated in the local jailhouse until in 1888 the first hospital was built from public funds, with a Catholic businessman, W St John Carr, as chairman of its board.

Carr asked the Sisters of the Holy Family of Bordeaux, who already had teaching nuns in the area, to send some nursing staff. Soon after, Mother St Adele and three sisters arrived, and the mother superior took charge of the new Johannesburg General Hospital.

By the time the last nuns left the hospital in 1916, they were praised for having established a world-class medical and training facility.

This is just one among several fascinating stories of Catholics pioneering health care in Southern Africa, sometimes under extreme circumstances, recounted by the writers of *In The Service of Healing*, published by the Catholic Health Care Association of South Africa (Cathca).

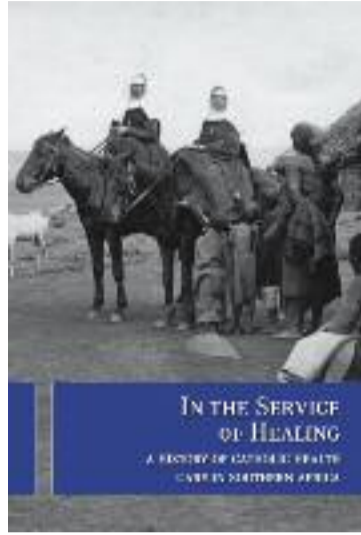
Clearly an immense amount of research went into this project. What emerges is an engaging witness of concrete service to the people of Southern Africa.

Often that service was heroic, because of the difficulties of the environments in which these missionaries served, or because they cared for people in the front lines of violent conflict. Many times they defied the racial discrimination that was a norm in the region long even before the policy of apartheid was imposed.

Typically, Catholic orders set up hospitals where successive white rulers did not bother to do so. By 1950, there were 73 Catholic hospitals in South Africa, South West Africa (now Namibia), Southern Rhodesia (now Zimbabwe), Swaziland and Basutoland (now Lesotho). They provided not only medical services, often at nominal fees, but also trained African nurses.

As a result, for much of the 20th century, the vast majority of South Africans received health care not from the government, but from Catholic mission hospitals—until the apartheid regime expropriated almost all of them in the 1970s. In many areas, the Catholic health mission continued with increasingly lay-run clinics.

As in education, the Catholic contribution to health care in South Africa (and in its neighbouring countries) has been enormous—and often not fully appre-



ciated. This book serves to correct that neglect.

In The Service of Healing is generously illustrated, thanks to the research work by Lungi Mbokazi. Some photos, such as those of the bewigged nurses in the operating theatre of Johannesburg General Hospital in 1890 or Mariannhill's Abbot Franz Pfanner in a simple horse-drawn carriage, are on their own worth the acquisition of this book.

Researcher Loek Goemans and editor Hilary Wilson have compiled a valuable overview of the history of Catholic health care in Southern Africa. The book offers kernels of many great stories which, hopefully, will be told one day in more extensive narratives.

Changing sex in the Bible

UNPROTECTED TEXTS: The Bible's Surprising Contradictions About Sex and Desire, by Jennifer Wright Knust. HarperOne, San Francisco, 2011. 343 pp.

Reviewed by Eugene J Fisher

UNPROTECTED TEXTS: *The Bible's Surprising Contradictions About Sex and Desire* is a book by a scholar who knows how to write for a general, educated readership, as Jennifer Wright Knust's witty title indicates.

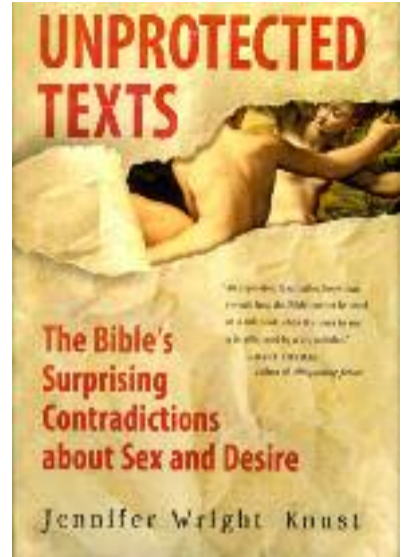
While footnoted with an extensive bibliography and index, the scholarly apparatus does not intrude on what is basically a good read for anyone interested in better understanding the Scriptures of Judaism and Christianity. I mention the former because Knust is adept at using rabbinic as well as ancient, medieval and modern Christian interpretations of the passages she interprets so well for the modern reader.

Knust is an American Baptist, so there are some places in which Catholic readers will take Catholic tradition into account in a way she does not. But she is a superb biblical scholar, so readers can rely on her interpretations, and at times multiple interpretations citing ancient and modern commentators, of biblical texts.

Knust argues, convincingly, that the Bible cannot be used as a simple guidebook for sexual conduct. Written over such a long period of time, it reflects the changing mores of vastly different generations and times.

The patriarchs of Israel, as depicted in Genesis, practised polygamy, as did the kings of Israel as depicted in later books. Mere fornication in the Hebrew Scriptures does not cause major disruptions in Israel's relationship with God, though adultery does. The crime of the people of Sodom was not "sodomy" in its modern understanding, but the violation of hospitality and the crime of rape, as is shown in a parallel story of the rape of the daughter of a Levite. Paul in his time, though, understands homosexual sex as a more serious sin.

Sex in the Bible is at once a divine command, a source of joy and a reflection of divine love between God and Israel and God and humanity, and a powerful



desire that, out of control, can disrupt and even break the covenantal relations between God and the people of God.

Knust notes that the Hebrew Scriptures and the New Testament charge non-Jews and non-Christians with sexual deviance, turning other religions into purveyors of cultic prostitution, when there is no evidence such practices existed. Prostitution in the Hebrew Scriptures and in the New Testament becomes a central metaphor for idolatry.

Knust describes the fascination with and abhorrence of the ancient biblical writers of both testaments with the possibility of sexual relations between angels, the "sons of God", and human women.

In her concluding chapter, she examines the changing theology of circumcision and the emissions of men and women—semen and the products of a woman's womb, both menstrual and at childbirth—and how these precluded people from going into the temple to offer sacrifice and, later, Jewish men and women from going to synagogue and Christian men and women from going into churches (the Christian replacement for the destroyed Jewish Temple).

This book will give Catholic readers a new perspective on the Scriptures. It is recommended not only for personal reading but for Catholic-Protestant and Catholic-Jewish dialogue groups.—CNS

A.M.D.G.



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Sr Lamberta Suter OP

THE Oakford Dominican Sister Lamberta Suter died on May 11 at Villa Siena in Pietermaritzburg.

Sr Lamberta was born in Germany on February 4, 1940. She entered the Oakford Dominicans and made her first profession in South Africa and a week after her 21st birthday.

Sr Lamberta trained as a nurse and served in Magaliesburg,

Ekukhanyeni and Oakford.

After a term as prioress of Oakford, she ministered to the order's elderly sisters in the infirmary, and then moved with the sisters to Villa Siena, a retirement home on the premises of Villa Assumpta in Pietermaritzburg.

For many years she cared for the order's sick and dying sisters in a wonderful, motherly way until she, herself stricken with cancer, died there.



Sr Lamberta will be remembered by her sisters, staff and friends as a practical, sensitive, caring and loving person, full of humour and deep joy.

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DEATH

GÜNTENSPERGER—Sr Anne Catherine. Holy Cross Sister, Sr Anne Catherine, aged 100, passed away at Holy Cross Convent, Fatima House Retirement Home, Aliwal North, on June 16, 2011. Lovingly remembered by her family circle in Switzerland and the Holy Cross Sisters. May she rest in peace.

with you and my loved ones in your perpetual glory. Amen. Say this prayer for 3 consecutive days. Publication promised. SRB.

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. GFR...

MEMORIAM

LETORD—In loving memory of Deacon Roger who passed away two years ago on July 19, 2009 aged 96. Will always be remembered by his family Helen, Stephen, Matthew, Thérèse and Kieran, Janet, Dean, Michael and Kyle, Anne, Basil, Sarah and Warren and Joan Swanson. May his soul rest in peace.

NASH—Michael. 14/12/1976 to 18/7/1989. Thank you Lord for the twelve years we had with our dear son Michael. Lovingly remembered by parents Bill and Cathy, brothers and sisters.

PERSONAL

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PRAYERS

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

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

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Liturgical Calendar Year A

Sunday, July 17, 16th Sunday
Wisdom 12:13, 16-19, Psalm 86:5-6, 9-10, 15-16, Romans 8:26-27, Matthew 13:24-43 or 13:24-30

Monday, July 18, feria
Exodus 14:5-18, Exodus 15:1-6, Matthew 12:38-42

Tuesday, July 19, feria
Exodus 14:21, 15:1, Exodus 15:8-10, 12, 17, Matthew 12:46-50

Wednesday, July 20, St Apollinaris
Exodus 16:1-5, 9-15, Psalm 78:18-19, 23-28, Matthew 13:1-9

Thursday, July 21, St. Lawrence of Brindisi
Wisdom 8:9-16 or 2 Corinthians 5:14-21, Psalm 67:2-5, 7-8, Luke 9:1-6

Friday, July 22, St Mary Magdalene
Exodus 20:1-17, Psalm 19:8-11, John 20:1-2, 11-18

Saturday, July 23, St Bridget
Exodus 24:3-8, Psalm 50:1-2, 5-6, 14-15, Matthew 13:24-30

Sunday, July 24, 2011, 17 Sunday in Ordinary Time
1 Kings 3:5, 7-12, Psalm 119:57, 72, 76-77, 127-130, Romans 8:28-30, Matthew 13:44-52 or Matthew 13:44-46

Word of the Week

Christian eschatology is the study of themes such as death and the afterlife, the return of Jesus, the resurrection of the dead, the rapture, the tribulation, the end of the world, the last judgment, the new heaven and earth, and the world to come. **Application:** Catholics state their eschatological beliefs when they say the Creed at Mass.

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Family Reflections

July 17 16th Sunday. The Lord our Merciful Judge. God does not only judge fairly but he also judges with mercy and a willingness to forgive. In our bigger families and between the generations there are fights and conflicts.

Sometimes we want to make peace but find it difficult. St Paul tells us that the Spirit helps us to pray. Invite the Spirit then to pray in each one that we may all be willing and able to forgive one another and be at peace.

Community Calendar

To place your event, call **Claire Allen** at 021 465 5007 or e-mail c.allen@scross.co.za, (publication subject to space)

BETHLEHEM: Shrine of Our Lady of Bethlehem at Tsheseng, Maluti mountains; Thursdays 09:30, Mass, then exposition of the Blessed Sacrament. 058 7210532.

CAPE TOWN: Good Shepherd, Bothasig. Perpetual Eucharistic Adoration in our chapel. All hours. All welcome.

Day of Prayer held at Springfield Convent starting at 10:00 ending 15:30 last Saturday of every month—all welcome. For more information contact Jane Hullely 021 790 1668 or 082 783 0331.

DURBAN: St Anthony's, Durban Central: Tuesday 09:00 Mass with novena to St Anthony. First Friday 17:30 Mass—

Divine Mercy novena prayers. Tel: 031 309 3496.

JOHANNESBURG:

Exposition of the Blessed Sacrament: first Friday of the month at 09:20 followed by Holy Mass at 10:30. Holy Hour: first Saturday of each month at 15:00. At Our Lady of the Angels, Little Eden, Edenvale. Tel: 011 609 7246.

"Nite Fever" '70s disco to raise funds for St Francis' Care Centre, Boksburg. July 27 at The Barnyard, Boksburg. Tickets R100pp. To book contact: Cynthia 082 9036914 or development@stfranciscarecentre.co.za

PRETORIA: First Saturday: Devotion to Divine Mercy. St Martin de Porres, Sunnyside, 16:30. Tel Shirley-Anne 012 361 4545.

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SOLUTIONS TO #453. ACROSS: 4 Pontiff, 8 Evoked, 9 Reclaim, 10 Elixir, 11 Innate, 12 Inhumane, 18 Peter Pan, 20 Agatha, 21 Office, 22 Matched, 23 Agreed, 24 Falsity.

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17th Sunday: July 24
 Readings: 1 Kings 3:5, 7-12
 Psalm 119:57, 72, 76-77, 127-130
 Romans 8:28-30, Matthew 13:44-52

God gives gifts that we need, not want

THE most precious gift that we can have is the gift that God longs to give us; and that gift is nothing else than the gift of God himself. Sometimes, however, we find ourselves complaining that God has not given us this or that gift that he really ought to have showered upon us by now. Next Sunday's readings invite us to consider what we should really be asking for, or, better perhaps, to be grateful for what we already have.

In the *first reading*, we are given the well-known story of Solomon's dream at Gibeon, when God asks him what gifts he would like. Here Solomon has the good sense to locate his request in the context of God's fidelity to his father David, and to recognise that "I am a little boy, not knowing how to go out or come in". So he contrasts that fact with the sheer size of God's chosen people; to cope with this asymmetry, Solomon therefore asks for "a listening heart to judge your people, to see the difference between good and evil". God is (not surprisingly) pleased with this request, rather than "wealth or the life of your enemies", and grants him "a wise and perceptive heart, like no one before you; and no one shall rise up like you after you". We might ask God for such a gift, this week.

The *psalm* for next Sunday is taken from

Nicholas King SJ
 Sunday Reflections



the longest hymn in the psalter, the alphabetical psalm 119: "I have decided to keep your words", the poet sings, ecstatic at the joy of having received God's commands; this gift is "better than thousands of silver and gold coins". His prayer is that God's "faithful love [may] comfort me", because "I love your commands more than gold and fine gold...your decrees are wonderful, therefore my soul observes them". There is profound wisdom here, and we shall do well to imitate it.

Paul, of course, was brought up on this view of God, and now we find it matched in his own experience of what God has done in Jesus; in the *second reading*. In some ways we can only just follow what he is saying, lifted up by the profundity of his joy: "We know that for those who love God, everything works for good". That means that whatever they throw at us (and Paul had by this stage in his life had practically everything thrown at him that you care to name),

all will be well. He describes us as "called...foreknown...marked out as conformed to the likeness of his Son...justified...glorified". The point is that God is longing to give us all of these things, and indeed (because what God wants, God does) has already done so. We have, therefore, no need to ask God—it is there already, and you just have to look around you.

The *gospel*, the end of the "parable discourse" that we have been following for about three weeks now, has three parables that more or less make this point, and then a reflection on what Jesus (or Matthew) is doing. The first parable is the comparison of the "Kingdom of Heaven" (in other words, what God is doing in Jesus) with the treasure buried in the field. Once you have discovered it, you go and lavish all your resources on buying the field; one can imagine the Galilean peasants who doubtless made up Jesus' audience nodding their heads wisely—they would have done just the same.

The second parable is to do with a pearl-merchant, something a bit more exotic, perhaps, than they might have been used to; but the point is the same: it is the one thing that really matters, for which you will cheerfully give up everything that you have.

The third parable addresses a puzzle that

people often encounter when they look around, and see the mixture of good and evil in our world and in our Church. Here the image is one calculated to appeal to the fishermen of Lake Galilee whom Jesus seems first to have called as his disciples: "a net, flung into the sea, and collecting fish of all kinds". Then it is brought to shore, and the good fish are put into "containers", while the rotten fish are "thrown out" (though if they were put back into the sea, I suppose they might be quite pleased at that).

The point is, however, that it is a story about the presence of the wicked among the virtuous, and that we are not to be puzzled about it, or feel that somehow we (or God) must have made a mistake.

Then comes an important moment; like schoolboys, the disciples are asked if they understand, and, like schoolboys down the ages, they say "Yes", and Jesus explains to them that he (or Matthew) is like a "scribe disciplined in the Kingdom of Heaven", who brings out "new things and old".

The story that Jesus tells, and the story that Matthew tells, is the old story of God and the people of God; and nothing has changed.

We are still being invited uncomplainingly to accept the gift that is on offer, because it is that of which we most stand in need.

It's reigning dogs and cats

EVERY now and then the editor generously allows me to give my mind a rest from trying to dream up something to write about and to head off into the wonders of cyberspace to capture and bring home to these pages something of interest that I really wish I had thought of in the first place.

Now, apart from St Francis of Assisi we don't get to hear too much about religion and pets, so I found this particular story to be a wonderful example of mankind's penchant for apathy and the psychology of the animal mind.

It is the story of Adam and Eve's pets.

Adam and Eve said: "Lord, when we were in the garden, you walked with us every day. Now we do not see you any longer. We are lonesome here, and it is difficult for us to remember how much you love us."

And God said: "I will create a companion for you that will be with you and who will be a reflection of my love for you, so that you will love me even when you cannot see me. Regardless of how selfish or childish or unlovable you may be, this new companion will accept you as you are and will love you as I do, in spite of yourselves."

And God created a new animal to be a companion for Adam and Eve. And it was a good animal. And God was pleased. And the new animal was pleased to be with Adam and Eve and he wagged his tail.

And Adam said: "Lord, I have already named all the animals in the Kingdom and

Chris Moerdyk
 The Last Word



I cannot think of a name for this new animal."

And God said: "I have created this new animal to be a reflection of my love for you, his name will be a mirror image of my own name, and you will call him DOG."

And Dog lived with Adam and Eve and was a companion to them and loved them. And they were comforted. And God was pleased. And Dog was content and wagged his tail.

After a while it came to pass that an angel came to the Lord and said: "Lord, Adam and Eve have become filled with pride. They strut and preen like peacocks and they believe they are worthy of adoration. Dog has indeed taught them that they are loved, but perhaps too well."

And God said: "I will create for them a companion who will be with them and who will see them as they are. The companion will remind them of their limitations, so they will know that they are not always worthy of adoration."

And God created CAT to be a companion to Adam and Eve. And Cat would not obey them. And when Adam and Eve gazed into Cat's eyes, they were reminded that they were not the supreme beings.



And Adam and Eve learned humility. And they were greatly improved. And God was pleased. And Dog was happy and wagged his tail. And Cat didn't care one way or the other...

Still on the subject of pets and church, here's another interesting story from the National Geographic website.

At St Francis Episcopal (Anglican) church in Stamford, Connecticut, the pews are filled with some unlikely worshippers.

Barks and purrs—or "prayer noises", as the church calls them—can be heard during the afternoon celebration of the eucharist, in which people receive communion and pets a special blessing.

The half-hour service focuses on the special relationships people have with their animals, says Rev Mark Lingle.

"At our church there are a number of people who are single or who have lost a loved one, and their pet is one of their primary relationships," he said.

The church's special service is part of a growing movement among places of worship, says National Geographic, some of which not only recognise the human-animal bond but offer pet owners support and services almost unheard of a decade ago.

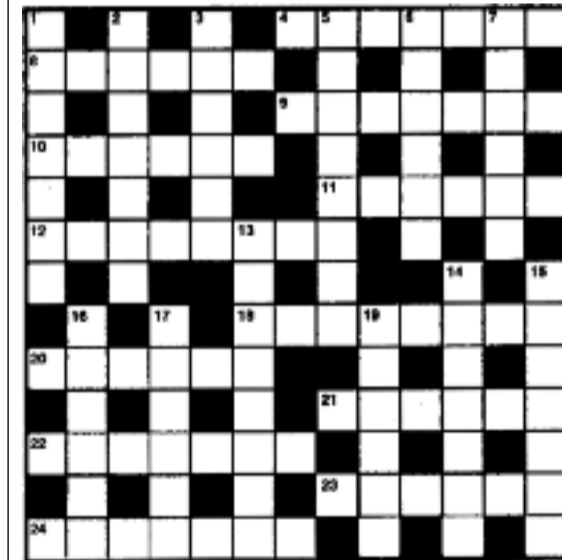
In addition to special blessings or regular church services, these places hold private pet memorials or burials and offer grief counselling to comfort members whose pets have died.

Rabbi Neil Comess-Daniels of Beth Shalom, a progressive reform Jewish synagogue in Santa Monica, California, says that when a pet dies, owners suffer the same grief as they would over the loss of a human.

For years he has made condolence calls or visits with members of his congregation whose pets have died. And after each service he says a prayer for members mourning the loss of an animal or human.

Anyone who is an animal lover must surely agree entirely with the good rabbi. I do—even though cats hate me.

Southern Crossword #453



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|--|---|
| ACROSS | DOWN |
| 4. The pope is the supreme one (7) | 1. The first book (7) |
| 8. Brought to mind (6) | 2. When it turns dark this day (7) |
| 9. Miracle to retrieve (7) | 3. I muted this dull condition (6) |
| 10. Magical potion (6) | 5. How the compliant religious will be (8) |
| 11. Inborn (6) | 6. Gift in a parable (6) |
| 12. Cruel and without compassion (8) | 7. Loses consciousness in fast (6) |
| 18. J M Barrie's ever-young boy (5,3) | 13. It's clear pa comes back to be a father (8) |
| 20. Virgin and martyr of Sicily (6) | 14. Invalidated ballot paper (7) |
| 21. Business room for the breviary? (6) | 15. Unprepared like King Ethelred (7) |
| 22. Corresponded to an eligible couple? (7) | 16. Antiquan adds a large hidden lizard (6) |
| 23. Had the same opinion as you (6) | 17. These were used for public punishment (6) |
| 24. It's a fly that presents what's untruthful (7) | 19. A model of a person who may be worshipped (6) |

Solutions on page 11

Conrad



CHURCH CHUCKLE

A PRIEST waited in line to have his car filled with petrol just before a long holiday weekend. The attendant worked quickly, but there were many cars ahead of him. Finally, the attendant motioned him towards a vacant pump.

"Father," said the young man, "I'm so sorry about the delay. It seems as if everyone waits until the last minute to get ready for a long trip."

The priest chuckled: "I know what you mean. It's the same in my business."

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