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Every year Brescia House School in Johannesburg supports the Teddy Bear Clinic by running a knitted teddy bear campaign. This year, the girls, their families and the school's staff contributed to this project by knitting more than 600 teddy bears. The teddy bears were donated to the clinic, to be given to children who have suffered abuse. Seen with some of the teddies are (clockwise from top) Jaime McLoughlin, Gabriella Simaan, Paige Whitlock, Chloe Gafney and Emma McCann. To assist the Teddy Bear Clinic contact daleneb@ttbc.org.za. (See also page 2)

Cream of SA music scene set to appear at school's festival

BY STUART GRAHAM

SACRED Heart College in Observatory, Johannesburg, will host a festival in September to raise funds for an education programme for refugee children.

Scheduled to appear at the festival are South African stars such as Jonas Gwangwa, Judith Septhuma, Sipho "Hotstix" Mabuse and Paul Hanmer as will the hugely popular house music band Mi Casa and DJ Rikay.

Organiser Naomi Meyer said profits from the OneHeart Music Festival, to be held on September 24, will be used to fund the "Three2Six programme", which is run on Sacred Heart College's property, and the "Field of Flowers Scholarship Fund".

"The Field of Flowers Scholarship Fund provides a full scholarship for children from disadvantaged backgrounds to study at Sacred Heart College," said Ms Meyer.

"The Three2Six project provides a bridging

educational programme for Grade R to Grade 6 refugee children who have been denied access to public education."

The festival, which will be held on "National Braai Day", will include a community service braai.

"The idea is that National Braai Day should be for everyone, not just for the affluent," said Ms Meyer.

The boerewors rolls cooked at the braai will be sent to orphanages, institutions for the homeless and other such ventures near Observatory, she said.

The festival will also include a talent show, a karate showcase, and a ballet performance set to songs from the musical *The Sound of Music*.

The evening session is mostly for teenagers, but all ages are welcome.

Tickets for the festival can be bought online at www.oneheartfestival.co.za

SA priest recalled after row with US archdiocese

STAFF REPORTER

A PRIEST of the archdiocese of Johannesburg has been recalled from his United Nations mission in New York after running into trouble with the archdiocese there.

Fr Justin Wylie, a 40-year-old late vocation who was ordained in 2009, lived in New York as attaché for human rights for the Holy See's Permanent Observer Mission at the United Nations.

In May he addressed the congregation at the church of the Holy Innocents, the only one in New York City to offer a daily traditional Latin Mass, after an archdiocesan panel had recommended that it be closed, the *New York Times* reported.

In his homily, Fr Wylie urged parishioners to be obedient but also to protest against the recommendation, saying that traditionalist Catholics should not be "turned out like squatters".

Fr Wylie also told them in his sermon that he believed the archdiocese had a responsibility to provide them a stable place to worship.

Some dioceses dedicate a priest and a parish for the celebration of the Latin Mass, but in New York the laity must organise traditional Masses themselves, seeking out volunteer priests "hither and thither as though we were seemingly still living in Reformation England or Cromwellian Ireland," Fr Wylie said. He called this an "injustice".

"Isn't it high time for the Church to take pastoral responsibility also for these sheep?" he asked.

"You are fully-fledged members of the baptised faithful, for heaven's sake: why are you scurrying about like ecclesiastical scavengers, hoping for a scrap or two to fall from the table for your very existence?" he asked the congregation.

A transcript of Fr Wylie's sermon, made by a parishioner, was posted on the traditionalist "Fr Z Blog" and then read out on an Internet radio station.

Bishop-elect John O'Hara of New York, who is overseeing the parish consolidation process, sent Fr Wylie a reprimand for criti-



Fr Justin Wylie, who has been called back to Johannesburg after the archdiocese of New York reprimanded him for a critical sermon.

cising the archdiocese, with copies sent to Fr Wylie's superior at the Holy See's UN representation, Archbishop Francis Chullikatt; Cardinal Timothy Dolan of New York; and Archbishop Buti Tlhagale of Johannesburg, according to diocesan spokesman Joseph Zwilling.

"It reminded the Father that he is a visiting priest, that we need priests who don't criticise or attack the local diocese, that we need priests who work to build up the Church rather than try to bring disunity," Mr Zwilling said, adding that Fr Wylie should have shared his concerns with the archdiocese in private.

Mgr Edward Weber, director of priest personnel in the archdiocese of New York, is reported to have said that the decision to reprimand Fr Wylie went directly through Cardinal Dolan's office.

According to the *New York Times*, Archbishop Chullikatt dismissed Fr Wylie after receiving the letter and Archbishop Tlhagale has recalled the priest to South Africa.

Fr Wylie told the *New York Times* by e-mail: "I am confident of having tried faithfully at all times to serve the best interests of the archdiocese of New York."

The archdiocese of Johannesburg was not available for comment by going to press.



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Parish battles with baboons

BY STUART GRAHAM

YOU could call them regular parishioners. Some days they can be seen hanging on the gutters and telephone cables or running on the roof. On others they'll be more sedate and pick fleas off each other while lounging on the altar.

For Fr Sebastian Vijil, a Norbertine who moved to picturesque Kommetjie in Cape Town from Kerala in India last year, the baboons that inhabit Slangkop Hill behind St Joseph's parish in Kommetjie, have become a familiar part of the scenery.

"I'll never forget my first encounter with a baboon," said Fr Vijil. "It was two months after I arrived from Kerala. I opened the door and there was a male. A big alpha male. He was sitting right in front of the office," the priest recalled.

It didn't take long for the baboon and his family to barge their way into the priest's house.

"They came inside the house, two or three of them. We tried to chase them, but we were afraid," Fr Vijil said.



Baboons are part of the scenery at St Joseph's parish in Cape Town.

"We tried to chase them with water, but we didn't have luck."

Luckily for Fr Vijil, Cape Nature's baboon monitors arrived and saved the day by chasing the primates outside before they could damage any property.

No baboon has made it into the

church during Mass in recent times, although tales have been passed down of run-ins between baboons and priests which have become something of folklore through the decades.

"There have been incidents in the past," said Fr Vijil. "The deacon, for example, speaks about baboons scratching on the window glass during a service. Now we keep everything locked because of baboons, and also because of security."

St Joseph's, built on Slangkop Hill, is one of South Africa's most beautiful parishes, with a sweeping vista of the Atlantic, Hout Bay and the sleepy village of Kommetjie below.

Despite the ongoing threat of a primate attack, Fr Vijil is enjoying his time at St Joseph's, which was built out of Table Mountain sandstone in 1948 to the memory of Joseph Rubbi, an Italian immigrant and builder born in 1873.

The chapel's altar, the communion rails, the floors, the statues of Mary and Joseph and the Stations of the Cross are all in marble imported from Italy, and were set in place by an Italian craftsman.

"It is a beautiful place with beautiful people," said Fr Vijil.

St Joseph's was officially opened on May 15, 1948, but for many years it was used only during the summer holidays, and even then it was only once a month that a priest was able to come from Cape Town to say Mass for holidaymakers.

The chapel was left to the Norbertine Fathers, who came to Kommetjie in 1967 to establish a priory for their order—and baboons were always part of the scenery.

Altercations between man and "destructive" baboons occur frequently across the Cape Peninsula, especially along False Bay and areas such as Tokai and the Noordhoek Valley.

In 2006, Angelina Ballerina, a young female baboon, and two of her troop died after being poisoned near Kommetjie. A baboon in the area was brain damaged after being beaten over the head.

A mature male baboon weighs up to 40kg. They are extremely protective over the females and infants within the troop and jealously guard their right to mate with receptive females.

Ursulines call on schools to serve others

STAFF REPORTER

'SERVIAM', Latin for "I will serve", is a motto well worth striving to live by. Many religious orders have adopted it as their own, including the Ursulines.

St Ursula, the patroness of Ursuline schools, challenges the learners to make every effort to reach Christ, according to Bev Stewart, public relations officer of St Ursula's School in Krugersdorp.

St Angela Merici, foundress of the Ursulines, taught that service of community and others is an integral part of a young person's education, she explained.

The truth of this is evident in the way that learners at Brescia House School in Bryanston, Johannesburg, and St Ursula's School proudly wear the Serviam badge and go about living up to their schools' motto by serving their local communities in various ways.

They are encouraged to see and respect the dignity of every person, and to reach out to help those in need, in whatever way possible, Ms Stewart said.

St Ursula's School's Serviam Club raises funds and collects necessities for places such as the Teddy Bear Clinic, Baby Moses Home and Cradle of Hope, as well as supporting CHOC (Community Housing Opportunities Corporation) and various other charities that assist the community.

Primary school learners make sandwiches on a weekly basis, and give these to the soup kitchen run by the Ursuline Sisters in Krugersdorp.

The Serviam Club at Brescia House School, led by a group of Grade 6 girls and the WISH (Women in Service to Humanity) Club in the secondary school, shows the true spirit of the motto as they serve through a number of projects, from supporting CHOC and the CANSA Shavathon, to assisting children in underprivileged communities through initiatives such as the Teddy Bear Clinic (see front-page photo).

Both schools recently participated in RAK (Random Acts of Kindness). Brescia House collected colouring books and crayons and donated these to the children at Witkoppen Primary School, while St Ursula's collected toiletries and toys for the Cradle of Hope, a haven for abused women and children, and a place of hope for men and women who have come on hard times.

Napier for marriage blessing

STAFF REPORTER

CARDINAL Wilfrid Napier of Durban will preside at a blessing of marriages ceremony in Durban on Sunday, July 20, where couples may renew their wedding vows.

The celebration was initiated by the archdiocese of Durban to encourage couples to stay focused, living out their vows in such a way that they find it possible and even a joy to recommit to one another as regularly as they are able.

"This year being the 20th an-

niversary of the International Year of the Family calls to mind how important it is for each and every couple to understand the role they play in bringing about peace and stability in our families, our society, our country and indeed, thereby, the whole world," a statement by the archdiocese of Durban said.

"That sacred bond of marriage is the supreme manifestation of what is means to sacrifice, to commit and most of all to love."

The ceremony will take place at the Emmanuel cathedral at 3pm.

Youths' courage praised

A CAMPAIGN by a Salesian development group telling the stories of 30 young people overcoming modern-day challenges "has acknowledged the courage of today's youth", the campaign's organiser said.

Jennifer Pickett, who works at the Salesian-affiliated Life Choices group, said the "30 Stories in 30 Days" project celebrated the ability of Cape Town's youth to overcome adversity and "to never give up".

"The experience of capturing

those stories and meeting young heroes has touched our hearts," Ms Pickett said.

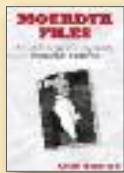
The campaign also emphasised the great need for youth services around Cape Town and the necessity of more caring adults in their lives.

"Life Choices believes that it is the job of each of us to make sure that youth is raised adequately. For this reason we would like to encourage people to become actively involved in investing in Cape Town's youth," Ms Pickett said.



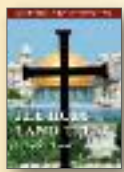
Catholic Welfare and Development treated 24 children to a day out at the V&A Waterfront and Two Oceans Aquarium. The children, who were taken to a puppet show, an excursion at the aquarium and lunch, showed off their brand new tracksuits, beanies, gumboots and scarves. The event was arranged by the CWD's Women-In-Need playhouse, which caters for the welfare and developmental needs of homeless and destitute children in and around Cape Town. The programme collects children daily, provides vocational training and skills development, feeding schemes and other forms of assistance.

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Aids still a major crisis

BY STUART GRAHAM

AIDS remains a critical problem despite the general perception that the government's treatment programme has contained it.

Fahim Docrat, a spokesman for HOPE Cape Town, an Aids treatment organisation co-founded by Fr Stefan Hippler in 1999, said that people had grown tired of hearing about the disease and had assumed that it was no longer an issue.

"Things are not under control. There is immense strain on the government, which is doing its best in terms of addressing the pandemic," said Mr Docrat.

"But there is simply not sufficient capacity to deal with the numbers of Aids sufferers."

HOPE Cape Town was founded as an initiative of the German-speaking Catholic Community of the Cape Peninsula when Fr Hippler was its chaplain.

Mr Docrat said a large problem was that people with the disease often lacked understanding on fol-



HOPE's Dr Jayne Cunningham with a patient at Delft Clinic.

lowing a course of ARV treatment.

"The government is good at rolling out its treatment programme, but educating people about adhering to it is highly problematic. Many stop treatment."

He said HOPE had launched its "Hope to Home" programme to

support HIV patients who had been discharged from hospital.

The programme includes advice on the importance of continuing treatment, counselling services and occupational therapy.

Education is paramount, said Mr Docrat. He had heard about school pupils who believed that it is better to have Aids than cancer.

It is this kind of poorly informed statement that shows the importance of changing perceptions of the disease, he said.

"If you feel that having cancer is worse than Aids, then it shows that we need to inform our youngsters that if you do not take precautions there will be dire consequences."

Mr Docrat said it is up to the broader community to get the message out that Aids remains a serious problem.

He said it is vital for organisations like HOPE to keep the flow of information going. "Aids is a problem that is not getting better. It is critical to keep up our fight against this disease," Mr Docrat said.

Church pays tribute to 'courageous' rector

BY STUART GRAHAM

THE first black rector of the University of Stellenbosch, Professor Russel Botman, who died suddenly in June, was a wise and courageous leader, said Archbishop Stephen Brislin of Cape Town, president of the Southern African Catholic Bishops' Conference.

"His unexpected death has deeply saddened us. The wider Church has lost a wise and courageous leader."

Prof Botman died in his sleep at his home in Stellenbosch on June 27. He was 60 years old.

Shortly before his death, the university's board reportedly was considering passing a motion of no confidence in Prof Botman after he applied a controversial "transformation plan".

Prof Botman's critics said he was slowly transforming the university into an English university.

He was also criticised by alumni for a policy of diversifying the university's residences.

Prof Botman joined Stellenbosch University in 2000 as a professor in the practical theology and missiology department and was appointed vice-rector in 2002.

Archbishop Brislin said the academic world had been deprived of "a fine mind" and the country has lost "a powerful voice of hope".

"We especially value his work in the South African Council of Churches and honour the sterling theological contribution he made in the area of reconciliation," Archbishop Brislin said.

"We extend our prayers to his wife and family in this sad time and we assure them that the fruits of his work will live on. May eternal light shine upon him and may the Good Shepherd lead him home."

Fr Stefan Hippler of HOPE Cape Town, an Aids non-governmental organisation, said Prof Botman promoted transformation.

"He was an individual who promoted hope and transformation," said Fr Hippler. "We thank him for



Professor Russel Botman

his contribution and pray that he rests in peace."

The Stellenbosch municipality flew flags in the town at half-mast following Prof Botman's death.

His appointment as rector of the university, the home of the Afrikaner intelligentsia at which six apartheid-era prime ministers studied, was historic.

Prof Botman was a pupil at the Kiptown Senior Secondary School in Johannesburg before enrolling at the University of the Western Cape.

In 1976 he became spokesman for the Student Representative Council of the University of the Western Cape where he led students after the 1976 Soweto uprisings.

He would go on to become a respected, internationally known thinker, using his knowledge of theology to discredit and shame apartheid.

In 1982 Prof Botman was ordained as a minister of religion in the Uniting Reformed Church in Southern Africa in Wynberg.

In 1985 he was detained at Victor Verster Prison during the State of Emergency.

Prof Botman is survived by his wife Beryl and four children.

PE celebrates bishop's ordination

STAFF REPORTER

MORE than 3 000 Catholics attended the ordination of Port Elizabeth's new Bishop Vincent Mduduzi Zungu.

The congregants at the Nelson Mandela Metropolitan University Missionvale indoor complex, which was draped in Church flags and filled with hymn singing during the ceremony, included three archbishops, 24 bishops and clergy from around the country.

Bishop Zungu, 47, was appointed bishop for the diocese of Port Elizabeth by Pope Francis in February.

Eshowe's Bishop Xolelo Kumalo blessed the new bishop's ring and the pastoral staff before the event.

Bishop Kumalo said it was a poignant moment for the diocese, welcoming a black bishop for the first time in its history.

Bishop Zungu joked at the event that God seemed to have a very good sense of humour. "I was always scared of bishops and... now I am one of them," he said.

Bishop Zungu was born on April 28, 1966 in Mbongolwane, in the diocese of Eshowe.

He was educated at Samungu Primary School and Ndluyesilo High School, and was later sent to the Catholic boarding school at Mahlabathini, north of Ulundi.

After completing his matric, he joined the Franciscan postulancy in 1987 at Holy Cross Mission, and in 1989 made his first religious vows at St Joseph's Mission.

Bishop Zungu was ordained a priest at Holy Cross Mission, Gingindlovu. He was appointed assistant priest at Hardenberg Mission and was also involved with vocational promotion and formation of Franciscan postulants.



Bishop Vincent Zungu of Port Elizabeth.

Bishop Zungu was sent to France for further studies between 2001 and 2003, where he lived with the local Franciscan community in Strasbourg.

He speaks English, French, Italian, Zulu, Sotho and Xhosa.

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Another pope interview: Marx stole our ideas

BY CAROL GLATZ

MANY of today's social ills are driven by a lack of adequate social policies and government support, not just selfishness and moral degradation, Pope Francis said.

And, he added, standing up for the poor and disenfranchised is not a sign of being a communist, but is the mark of a true Christian.

"The communists stole our cause. Rallying for the poor is Christian," and it was so for 2000 years before Karl Marx picked up on it, the pope said in an interview with the Rome newspaper *Il Messaggero*.

Seated in a small lounge inside the Domus Sanctae Marthae, where he lives, the pope said the biggest problem with politics around the world today "is that it is undervalued, ruined by corruption and the phenomenon of bribery".

Pope Paul VI saw politics as "one of the highest forms of charity", Pope Francis said, underlining that its task is "to safeguard the common good", which includes "caring for human life, its dignity".

If politics isn't built on a foundation of service, "you cannot even understand politics' identity" or essential nature, he said. "I'm not saying everyone is corrupt, but I think it is difficult to stay honest in politics" if people are surrounded by corruption.

"Sometimes there are people who would like to do things aboveboard, but then they find themselves in difficulty and it is as if they were swallowed up by an endemic

phenomenon on multiple intersecting levels" of corruption.

Corruption is not something inherent to politics, he said, but when the world is experiencing "an epochal change, inclinations towards a certain moral deviation are stronger".

"Good social policies" are essential for dealing with the problem, the pope said. People in political office need to "respond very clearly. For example, with social services that look after families to understand, to accompany them in overcoming difficult situations. The problem indicates a lack of social services in society."

The Church "must continue" its efforts of helping people in difficulty, but it's "a tough job that requires a common effort", he said.

The problem of low birth rates, particularly in Europe, is also a result of inadequate social policies, he said. "It's as if Europe were tired of being a mother, preferring to be the granny," he added.

"Raising a family is hard work, sometimes salaries aren't enough, not lasting to the end of the month. People are afraid of losing their job or of not being able to pay rent. Social policies don't help," he noted.

"Much depends on the economic crises and not just on a cultural deviation marked by selfishness and hedonism," he said. However, he noted that he had read recently that the top three expenses for people around the world were the basic necessities of food, clothes and medicine followed by "beauty care" and pets.



The Rome offices of the Italian daily *Il Messaggero*, to whom Pope Francis granted an interview. (Photo: Günther Simmermacher)

People desiring pets over children was another example of "cultural degradation," he said, because an emotional bond or relationship "with animals is easier" and more easily controlled because "an animal isn't free while a child is something more complex".

Another sign of moral degradation, he said, is the exploitation of young children.

"It's heartbreaking," he said. "Children are used for some kinds of manual labour because they have smaller hands. But children are also exploited sexually."

He recalled that in Buenos Aires there were girls as young as 12 who were working as prostitutes.

But worse than that was "to see that the cars stopping were all high-powered vehicles driven by old men. They could have been their grandfathers. In my opinion these people who do that to children are paedophiles," he said.

Asked what he thought about people claiming he is a communist because of his remarks about poverty and helping the poor, the pope said the Gospel insists Christians concern themselves with the poor and those in need.

"The communists say all this is communist. Yeah, right, 20 centuries later. So when they talk [about the poor] people could say to them: 'Well, you are Christians,'" he said, laughing.

"Poverty is at the heart of the Gospel. You can't understand the Gospel without understanding real poverty, taking into account that there also exists a very beautiful poverty of the spirit: to be poor before God so that God fills you."

The Gospel speaks to both the rich and poor, he said. "It doesn't condemn the rich. At most [it condemns] riches when they become the object of idolatry—the god of money, the golden calf."

Pope Francis also said there is not enough discussion in the Church about women, and "I agree that there must be more work on the theology of women".

"The Church is female," he said. There must be a "greater deepening" of understanding of femininity "or else one can't understand the Church herself".

Concerning his ongoing reform of the Roman curia, the pope said he was not carrying out some personal agenda, but was doing "what the cardinals requested during the general congregations before the conclave".

Reforming the governing bodies of the Church is not easy, he said, "because you move one step forward, but then it turns out you need to do this or that and if there was one disaster before then they become four."—CNS

Indian Church elated over its new saints

BY ANTO AKKARA

SYRO-MALABAR Catholic Church leaders in India are overjoyed that two of their own will be canonised in November.

"This is a gift to the Church in India," Cardinal George Alencherry of Ernakulam-Angamaly, major archbishop of the Syro-Malabar Church, said about the November 24 canonisation of Bl Kuriakose Elias Chavara and Bl Mother Euphrasia Eluvathingal.

Bl Chavara was one of the founders of the Carmelites of Mary Immaculate, a Syro-Malabar Catholic order of priests. Bl Euphrasia was a member of the Congregation of the Mother of Carmel, also founded by Bl Chavara.

"It is a proud and, at the same time, a holy moment for our church," Fr Paul Thelakkat, spokesman for the Syro-Malabar Church, said.

Born in 1805, Bl Chavara was ordained in 1829. Two years later, he co-founded the first indigenous Indian religious congregation known as Carmelites of Mary Immaculate.

In 1866, he also founded the women's congregation, the Congregation of the Mother of Carmel. Today, the order claims 6 500 members. He died in 1871.

During a February 1986 visit to Kottayam, Pope John Paul II beatified Fr Chavara.



Indian Blessed Kuriakose Elias Chavara and Bl Mother Euphrasia Eluvathingal

Fr James Madathikandam, vice-postulator for the cause of Bl Chavara, described him as a "holy man and a great social reformer who opened the society to an enlightened life from its very primitive situation in education".

Bl Chavara is hailed by lower-caste Hindus for opening the gates of Church schools to their children, who were banned from entering other schools.

Bl Euphrasia led a quiet prayerful life, spending almost her time at a convent at Ollur, a Thrissur suburb.

Born in 1877 in a middle-class family, Rosa Eluvathingal resisted her father's dream that she get married. She became a member of the Congregation of the Mother of Carmel in 1898 and took the name Sr Euphrasia. She was beatified in 2006.—CNS

Pope: Without Mary, we're orphans

BY CAROL GLATZ

POPE Francis told a group of young people discerning a religious vocation to never go it alone, but always stay by their mother, Mary.

"A Christian without Our Lady is an orphan. Also a Christian without the Church is an orphan. A Christian needs these two women, two mothers, two virgins: the Church and Our Lady," he said.

The pope spoke off-the-cuff to a group of young men from the diocese of Rome during a brief moment

of prayer at the grotto of Our Lady of Lourdes in the Vatican Gardens.

The best thing to do is always pray to Mary and keep her close when one needs to make a major life decision like the choice of one's vocation, he said.

A "test" to see if one is following the right Christian vocation is to "ask yourself: 'How is my relationship with these two mothers I have? With the Mother Church and the Mother Mary?'" Pope Francis said.

"This will do you good; do not ever leave her and don't go it alone."—CNS

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A floral carpet with an image of Mary decorates the area outside St Peter's Square prior to Pope Francis' recitation of the Angelus at the Vatican. Sixty groups from Italy and around the world made banners or floral carpets to celebrate the feast of Sts Peter and Paul. (Photo: Paul Haring/CNS)

New papal nuncio to UN

BY CAROL GLATZ

POPE Francis has named a Filipino archbishop, who helped lead and rebuild the Church in Haiti after its devastating earthquake, as the Vatican representative at the United Nations in New York.

Archbishop Bernardito Auza, 55, the nuncio to Haiti, was appointed permanent observer of the Holy See to the United Nations, replacing Indian Archbishop Francis Chullikatt.

The Vatican press office did not say what 61-year-old Archbishop Chullikatt's new assignment would be. The archbishop had previously served in the Pretoria nunciature before his elevation to nuncio.

Archbishop Auza (pictured right) was ordained a priest of the diocese of Talibon, Philippines, in 1985. He entered the Vatican diplomatic corps in 1990 and served in Madagascar, Bulgaria and Albania, then worked at the Vatican Secretariat of State. From 2006 to 2008 he worked at the Holy See's Permanent Observer Mission at the United Nations.

Named nuncio to Haiti in 2008, he was serving there when the deadly January 12, 2010, earth-



quake hit and destroyed much of western Haiti.

With three key Port-au-Prince archdiocesan leaders dead and scores of other religious killed or missing, Archbishop Auza took a leading

role in stabilising and helping rebuild the Church.

At least 316 000 people died in the quake.

As nuncio, he was also the key player in channelling relief money from the Vatican and other Church sources to local needs and in helping make key decisions on project priorities and spending funds transparently by setting up an independent "inspection" commission.

He helped local projects raise funds and focused efforts on encouraging new and capable Church leaders, as well as on building a better and more adequate infrastructure for the Church with seminaries, schools, parishes and housing.—CNS

Diplomat archbishop laicised over abuse case

BY CAROL GLATZ

A VATICAN investigation has led to the expulsion from the priesthood of a former Vatican ambassador in response to allegations of sexually abusing minors.

Polish Archbishop Jozef Wesolowski, the former nuncio to the Dominican Republic, was sentenced with laicisation after a canonical process conducted by the Vatican Congregation for the Doctrine of the Faith, the Vatican said in a written statement.

The 65-year-old archbishop has two months to appeal the decision.

The Vatican City criminal court's own trial of the archbishop will begin once the canonical process concludes, the statement said.

Given the fact that the archbishop has been "dismissed from the clerical state", the Vatican said, "all measures appropriate to the gravity of the case" would be taken while he is awaiting his criminal trial.

The specifics of those measures were to be decided by the former nuncio's superiors within the Vatican Secretariat of State, said Vatican spokesman Fr Federico Lombardi SJ.

The archbishop had "enjoyed relative freedom of movement" while the canonical process was underway, the Vatican statement said. However, given the imposed censure, it was expected the archbishop's movements would be limited, Fr Lombardi said.

The Vatican statement said the first round of the canonical process against the former nuncio ended in

a "conviction of dismissal from the clerical state". As such, Archbishop Wesolowski loses all rights and duties associated with being a priest, except the obligation of celibacy. The statement did not specify if there were any other sanctions or requirements in connection with his sentencing.

Once the canonical case is closed definitively—in two months if there is no appeal—the "criminal proceedings" of Vatican City State's own judicial system would begin, the statement said, since the archbishop was a Vatican citizen when he reportedly abused under-aged boys while serving as nuncio in the Dominican Republic.

The Vatican removed the archbishop from his position as apostolic nuncio to the Dominican Republic in August 2013 after he was accused of paying for sex with boys in the Caribbean country.

Archbishop Wesolowski arrived in the Dominican Republic in January 2008 after serving first as a priest in Krakow, Poland, from 1972 to 1999, then as Vatican ambassador to Bolivia, Uzbekistan, Kyrgyzstan, Tajikistan and Kazakhstan.

In May, Pope Francis had told reporters during an in-flight news conference from Israel to Italy that three bishops were under investigation for misdeeds related to the sexual abuse of minors. One—presumably the former nuncio—had "already been condemned," the pope had said, and his penalty was being studied.—CNS

Church leaders: Don't escalate Israeli-Palestinian conflict

LATIN Patriarch Fouad Twal of Jerusalem condemned political and religious leaders who were fanning the desire for revenge. The discovery of three young Israelis' bodies in Hebron in the occupied West Bank led to a large demonstration in Jerusalem and what appeared to be revenge attacks on Palestinians.

A 17-year-old Palestinian male was found murdered on July 2 in a forested area on the outskirts of Jerusalem. His family had reported him missing earlier in the day, and many people suspected his death was a revenge killing.

"Vengeance begets vengeance and blood begets blood," Patriarch Twal said. "The innocent young people murdered, all murdered young people, are victims sacrificed on the diabolical altar of hatred."

In a statement conveying the pope's condolences to the families of the three Israeli youths, Vatican spokesman Fr Federico Lombardi called the killings "terrible and dramatic".

"The assassination of innocent people is always an execrable and unacceptable crime and a serious obstacle on the path towards the peace for which we must tirelessly continue to strive and pray," Fr Lombardi said.

The three teens were kidnapped as they were hitchhiking home from their school in Gush Etzion, a cluster of Israeli settlements in the West Bank, near Bethlehem. Israeli officials accused Hamas, which recently formed a coalition govern-



Israeli soldiers take part in an operation to locate three Israeli teens who were later found dead. (Photo: Mussa Issa Qawasma, Reuters/CNS)

ment with Palestinian President Mahmoud Abbas, of being responsible for the abduction.

Hamas denied the charge.

Mr Abbas condemned the kidnapping, and Palestinian security forces were coordinating with the Israelis to find the kidnappers.

While the search for the youths was going on, Auxiliary Bishop William Shomali, chancellor of the Latin Patriarchate of Jerusalem, had asked anyone with information about the kidnapping of the three teens to come forward and help return the youths to their families. At the same time, he called on the Israeli army to keep its reaction and its search methods proportionate.

"Kidnapping three Israeli young people is not fair, and is against human rights and human dignity. We are opposed to this; this is not the right way to make peace," he said. "[But] the reaction of the Israeli army is disproportionate to

what happened."

At that point, he said, Israeli army forces had arrested some 600 Palestinians in their search for the youth; others estimated 400 were arrested, many of them minors.

Reportedly, the identity of the presumed kidnappers, acolytes of senior Hamas members, was known almost from the beginning.

In a raid at the Jalazone refugee camp near Ramallah, soldiers killed a 20-year-old with a gunshot wound in the chest. During a clash near the Qalandiya checkpoint in Ramallah, a 22-year-old was fatally wounded; the same day a 15-year-old was killed in Dura with six shots by an Israeli soldier. At least three others were killed by soldiers during the search.

During the search some 300 000 Palestinians were under curfew, and 600 000 in the area had their movements restricted. An estimated 20 000 Hebron residents with permission to work in Israel were denied entrance into Israel, preventing them from reaching their workplace.

Meanwhile, Pope Francis telephoned Rome's chief rabbi to personally express his sadness over the murder of three kidnapped Israeli teens whose bodies were found on June 30 in Hebron in the occupied West Bank.

Rabbi Riccardo Di Segni said the pope phoned him at home and said: "Good evening. This is Pope Francis. I wanted to personally express my sadness for the death of the three youths."

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The Southern Cross

Editor: Günther Simmermacher

Freedom from slavery

HUMAN trafficking is big global business, almost as lucrative as the drug trade—and even more revolting. In South Africa, it is the third-biggest form of crime, after the trade in drugs and arms.

Every year, hundreds of thousands of human beings are sold and abused. Most are condemned to forced labour, while many women and even children are coerced to work as sex slaves, usually after systematic violations of a kind which no human being should endure.

The problem is acute in South Africa, which is known to be a hub of import, export and transit in human trafficking. Internal trafficking, usually from rural areas to urban centres but also to farms, is widespread. Forced labour is reportedly used in fruit and vegetable farms across South Africa and in some vineyards in the Western Cape, according to the “Trafficking in Persons 2014 Report”, issued in late June by the US State Department.

Children who are trafficked internally or from neighbouring countries are forced into domestic or agricultural servitude, begging, street vending, food service, or criminal activities.

South Africans are also enslaved internationally. Last year South African victims were identified and repatriated from Malawi and Venezuela, while Brazil released a woman convicted as a drug smuggler after she was recognised as a victim of trafficking.

Disturbingly, many governments and law enforcement agencies around the world have been slow to act decisively, compassionately or, in some cases, ethically in combating human trafficking.

When slaves—for that is what trafficked people are—escape their subjection, they are often treated as illegal immigrants and deported to the place of their origin, usually back into the domain of those who were responsible for their plight in the first place.

Lack of protection for the victims of human trafficking feeds the problem as its perpetrators are emboldened to act with impunity.

Our contempt must be directed not only at those repulsive individuals who trade in human lives, but also at those who exploit the victims, directly or indirectly, and also at those who do have the power to address the problem but fail to exercise it.

This includes South Africa's gov-

ernment, which still fails to fully comply with the minimum standards set by the US for the elimination of trafficking.

Although the report notes some progress, it observes: “The government failed to systematically address labour trafficking offences or successfully prosecute cases against any major international syndicates responsible for much of the sex trafficking in the country. A serious lack of capacity and widespread corruption among the police force stymied progress in anti-trafficking law enforcement efforts.”

There is some cause for hope. Anti-trafficking legislation was finally signed into law last year, albeit after a negligent delay which spanned years.

And still, almost exactly a year after President Jacob Zuma signed the Prevention and Combating of Trafficking in Persons Act, the law awaits promulgation, subject to the completion of implementing regulations.

The churches can do much to provide protection for people who escape their captivity—for example in terms of shelter and legal support—and in advocating for the enforcement of the law, once it is in effect.

The Catholic Church in Southern Africa, through the Trafficking Desk of the Southern African Catholic Bishops' Conference, has already done much commendable work in the field, while the International Network of Religious Against Trafficking in Persons is addressing the crisis globally.

Clearly the crisis is of concern to the Christian Church. Last month Pope Francis and Anglican Archbishop Justin Welby of Canterbury pledged great cooperation between the churches. Both condemned human trafficking as “a crime against humanity”.

In December, Pope Francis told diplomats to the Holy See: “We must unite our efforts to free victims and stop this crime that's become ever more aggressive, that threatens not just individuals, but the foundational values of society”, as well as international security and laws, the economy, families and communities.

Working together according to an integrated plan, churches and other faith bodies, secular organisations and governments have the potential to liberate many from their slavery, and prevent many others from falling into the trap of trafficking in the first place.

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.

Battle against Aids not over yet

IN his review of the book *Catholic Responses to AIDS in Southern Africa* (June 25), Stuart Graham deplores a widespread belief in South Africa that Aids is yesterday's story, and that there are more pressing health issues on the country's agenda.

Pressing though these issues are, and in need of being tackled from every possible angle, it would be and is a new form of denial to regard Aids as something belonging to history. HIV and Aids are still with us, not yet showing signs of really abating, if the results of the Human Sciences Research Council study of April 2014 are to be believed.

The study notes that in 2012 there were 469 000 new HIV infections in South Africa, more than 1 000 new infections daily. Fully 6,4 million people (12,2% of the population) are HIV-positive.

While South Africa has made huge treatment gains, regarding the number of people on treatment (2,2 million), brought down rates of mother to child HIV transmission, made gains in HIV counselling and testing rates, and increased the numbers of medical male circumcisions, there are signs of regression in the overall response to HIV from a prevention perspective.

The study noted increased HIV prevalence because of new infections and expanded anti-retroviral treatment, leading to a decrease in Aids-related mortality. There are high prevalence rates of HIV in informal settlements. There is improved uptake of anti-retroviral treatment among children under 15, and adults over 50. Youth have the lowest exposure to treatment.

Highlighted is the need for a balanced focus on prevention and treat-

ment. The highest prevalence of HIV among females is 20-34 years, and in males 25-49 years, with highest rates of prevalence among cohabiting couples, and low rates of marriage in major urban areas.

Poor knowledge of HIV, increased risk behaviours, sexual debut before 15 among girls in particular, age-disparate relationships between younger females (15-19) and older males, and multiple sexual partnerships continue to fuel the spread of HIV. Condom use among youths in the country is higher than among older people, but in general a lower condom use than in 2008, when condom use peaked.

There is a decrease in stigma and discrimination towards people with HIV, and an apparent stabilisation of orphanhood at 16,9% (3,1 million orphans).

The battle against Aids is not over.

Sr Alison Munro,
SACBC Aids Office, Pretoria

Croatian players

IN Günther Simmermacher's article “The World Cup's Catholics” (June 25), an interestingly secular view of the world's best football teams as well as some individuals, who are Catholic, was presented.

Another team which is also worth mentioning and whose players are all Catholic is that of Croatia, who faced Brazil in the opening game.

Players of the Croatian national squad are practising Catholics and have been at one time or other to Medjugorje on a pilgrimage.

Before they left for Brazil the entire squad, including the coach, attended Mass in the historic St Stephen's cathedral in Zagreb, the capital. After Mass they had an audience in the adjoining archbishop's residence with Cardinal Josip Bozanic of Zagreb.

Most of the players recently came to the aid of victims of the biggest floods ever to hit Croatia, as well as Bosnia and Herzegovina.

Peter Basich, Cape Town

Moved by hands

IAM a minister of the Eucharist. I chose to do this as I am deeply grateful for the privilege of receiving our Lord through the Blessed Sacrament and, in the spirit of communion, to go to the homes of the aged and sick to bring them Communion.

While serving Communion from the altar, I become very conscious of the hands that rise up to receive the host. Some of these hands are black, some white, some old, some young and tender, some refined and some showing the effects of hard labour, some healthy, some aged and crooked.

Yes, there are those who hardly lift their hands or who consume the

host only on turning around to walk back to their pew. But on the whole I often get emotional at these hands. They rise up, open themselves to receiving the Lord. There is an air of expectation and thanks. I wish I had a poetic spirit to write a poem about it!

For me, Jesus was vulnerable at the Last Supper and on the cross, but he entrusted us with his body: when we open our hands to receive his body, we do it in acknowledgement of that reality.

I present the body of Christ, the individual, by saying “Amen”, and raising their open arms is accepting the broken yet resurrected Jesus into their lives. Beautiful.

Hence my surprise at the letter of Fr Bernard Brown (June 4), reflecting his disapproval of receiving the Blessed Sacrament in the hand.

Surely Jesus wants an intimate relationship with us, and offers himself to everyone. We exercise choice in accepting his offer. This finds expression through our Church.

We need to be careful of “over-legislating” and of judging how people should respond to the Lord's generosity.

Sergio Acquisto, Johannesburg

Clergy vs laity

THE article concerning the excommunication of the Austrian couple (June 4) once again highlights the chasm between laity and clergy developing throughout the world.

There's no doubt the couple transgressed Church procedures by celebrating a Mass without the presence of a priest. Most religious denominations conform to sets of rules with ordained ministers overseeing services.

However, in certain parts of Europe priests have to service large areas and thus Communion services are becoming more common. For most Catholics a Communion service is not the “real thing”, and perhaps that is the reason why there is a decline in Church numbers in Europe.

Isn't it time for the hierarchy of the Church to take heed of the words of a very wise priest who was adviser to the Dutch bishops during the period of Vatican II?

In accordance with the vision of the recently beatified Pope John XXIII, the late Belgian theologian Fr Edward Schillebeeckx wrote extensively. In particular, his thoughts on the Eucharist and the resurrection, if implemented, could pave the way for a more inclusive Church.

Patrick Dacey, Johannesburg

Yes to fairy tales

THE article “Fairy tales: To tell or not to tell” (June 4) refers.

Professor Juliana Claassens writes: “But what to do with all those fairy tales that look so innocent but might be corrupting my little girl's mind?”

I beg to disagree. Cinderella, for instance, is a beautiful story and the

old adage “If the shoe fits, wear it” seems so fitting here because the shoe did indeed fit and she ended up happily ever after.

Women have been ill-treated, but to alter an innocent fairy tale subliminally enforces the ideology that women are better at thinking and being than men. I believe this is far more wrong for the child's mind.

I, as a woman, could only dream of my prince, or knight in shining armour, but reality teaches me that it is quite different. I have not changed my mind about all those fairy tales I read so many years ago.

I think Prof Claassens will do her daughter more harm by enforcing these latter-day feminist stories which show that only women know values, and that they are better at sorting things out.

The Bible says we are all a part of this one Body. No part is better than the other.

As a mother she should impart values that assist the child in discerning the difference between reality and fiction.

Books are only able to aid someone. Books are great.

J Jansen van Rensburg,
Cape Town

Charismatic way will hold youth

REFERRING to your report “Pope meets with Catholic charismatic” (June 11), maybe all Catholic churches should be charismatic to keep young Catholics with their Church and their faith.

The charismatic Catholic Church is where our young people can praise God in their way—by dancing to music. What better way for them to praise God than in their own Church and exulting in the way the Holy Spirit is taking them?

After confirmation, many young Catholics disappear to other churches where they can put their hands up in the air without people staring at them, and where they can dance—how the Holy Spirit is moving them—without anybody saying things while praising the same God.

If the priests take the lead in bringing the Gospel across in a more charismatic way, the community will feel the Holy Spirit moving.

In my experience, for instance, in a Mass celebrated by Fr Jerome Aranes of Cape Town one can really feel the presence of the Holy Spirit. We are blessed to have priests like that in our midst.

Cathy Jordan, Cape Town

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Tragic story of a hymn

THE hymns we sing in church, one would think, were written in a spirit of the joy which the faith in the Lord infused in the writer. Not so with "It Is Well With My Soul", which has its source in profound tragedy.

The words of the hymn were written by Horatio Spafford, with the music by Philip Bliss. It is Spafford's story that is especially remarkable—unspeakably sad and yet also inspiring.

Spafford was born in New York state in 1828, but moved to Chicago to marry at the age of 33.

He and his Norwegian-born wife Anna, both Presbyterians, were prominent people in the social circles of Chicago in the 1860s. Horatio was a successful lawyer, and his friendship with the pioneering evangelist Dwight L. Moody placed him at the centre of the city's Christian life.

If the 1860s were good to the Spaffords, the '70s were cruel. In 1870 their only son died of scarlet fever at the age of four. In a patriarchal society, that was a big blow. No doubt, the Spaffords loved their four daughters dearly, but to lose a son—an heir—afflicted the future.

Things didn't improve. In early 1871, Spafford invested heavily in real estate, at a time when Chicago was rapidly expanding. The investment went up in smoke in October that year when a vast fire decimated the city. About 250 people died and 100 000 were left homeless as the inferno swept across 9 km², including most of the central business district—just where Spafford had bought most of his property.

The Great Chicago Fire ruined him financially, but Spafford bounced back well enough to plan a family trip to Europe on the ship Ville du Havre in 1873.

Horatio was unexpectedly held up by business relating to rezoning after the fire, so it was decided that wife Anna would go ahead with their daughters Tanetta, 11, Bessie, 9, Margaret Lee, 5, and two-year-old

Annie. He would catch a later steamer and join them in Paris.

In the early hours of November 22 the Ville du Havre collided with a Scottish clipper, the Loch Earn, and sank within 12 minutes—226 lives were lost, including that of all four girls. Among the 87 survivors was their mother.

Arriving in England, Anna sent a heart-breaking telegram to Horatio. The first words were: "Saved alone. What shall I do?"

Naturally, Spafford set sail as soon as he could to join his grieving wife in England. When his ship came to the spot where the Ville du Havre sank—the watery grave of his daughters, three miles deep—he wrote the words for "It Is Well With My Soul".

*When peace like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot,
Thou hast taught me to know,
It is well, it is well, with my soul.*

The words were set to music by Philip Bliss, a gospel singer and composer from Chicago, whom Spafford knew through their association with Dwight Moody. Bliss named his composition "Ville du Havre".

Bliss, too, came to a tragic end, just



Horatio and Ann Spafford, who suffered great tragedy but found solace in God.

Günther Simmermacher

Biography of Hymns



three years later, at the age of 38. On December 29, 1876, the Pacific Express train on which he and his wife were travelling crashed down a ravine when the bridge it was crossing collapsed. Bliss survived the impact, but when the carriages caught alight, he went inside one to retrieve his wife. Neither were seen again.

Things did not go better for the Spaffords. They produced three more children, a boy and two girls. Again, the only son died of scarlet fever, in 1880.

Their church was of no comfort. On the contrary, the Presbyterians held the Spaffords' misfortune to be the result of divine punishment.

Unsurprisingly Horatio and Anna did not subscribe to that appalling brand of theology, and left the church to found a messianic movement which the press dubbed The Overcomers. In 1881 they emigrated to Jerusalem with a group of followers.

The Spaffords' legacy in the Holy City is still evident: their group of 13 and three children founded what is known as the American Colony.

The idea was to set up a utopian society that fosters charity, coexistence and peace. Living in a commune, they did not proselytise and did philanthropic work which continued for decades after. The American Colony's work in feeding the people of Jerusalem and beyond after a locust plague in 1915 and during World War I was immense.

By then Horatio had died, of malaria in 1888. Anna died in 1923 at the age of 81.

After much tragedy, Horatio and Anna found solace in Jerusalem.

*For me, be it Christ, be it Christ hence to live:
If Jordan above me shall roll,
No pain shall be mine, for in death as in life
Thou wilt whisper Thy peace to my soul.*

Fr Gilbert Banda SJ

Faith and Society



When it is not PC to be PC

BEING politically correct is to use language in a way that would not offend other people's sensibilities. This means that political correctness adheres to racial, gender and political sensitivities.

While this is a good way to encourage unity and harmony within a nation or at a workplace, the worry of offending someone or some groups hinders our ability to state our opinions and make correct judgments. This results in unfairness in many situations.

Thus, instead of discussing issues and dealing in an open and honest manner that can bring real change and understanding, we may end up brushing them under the rug. This leads to a hypersensitivity that induces a culture of blame and "witch hunts".

Political correctness can prevent people from freely speaking their minds. As a result, public conversations may end up becoming muted and real debate withers.

When the desire for political correctness trumps truth-telling, important insights are lost in translation. Sometimes, what should have been said ends up feeding an invisible grapevine where people are able to say what they actually feel about point a, b and c. However, this destroys our trust in leadership and dampens our belief in the common good.

In theory, being politically correct is pretty straightforward: treat people the way they want to be treated.

Since we cannot avoid being friendly to others, it is important to learn ways of doing this by not just being overly "nice" and bypassing the truth. People have a right to be told the truth, regardless of how sensitive and painful it can be.

An over-emphasis on political correctness can lead to an endorsement of rogue leaders with a capacity to speak in "acceptable" ways. Consequently, leaders end up being elected according to how they are able to speak and not how they are able to act. In such a context, a leader's oratorical skills can be used as a tool to absolve and prevent the public from focusing on their actual responsibility.

However, we can avoid the pitfalls of political correctness by holding ourselves and others accountable; by saying what we mean and meaning what we say; having a sense of humour, humility and perspective; respecting others and acknowledging their importance; and not being afraid of doing what is right no matter what.

With these, moral courage—an ability to say and act upon the truth—becomes an indispensable virtue.

Because it is difficult to say the truth without running the risk of being misinterpreted or misunderstood, political correctness has certainly become the thing it was supposed to get rid of. It has become an obsession with saying the "right" words at the expense of the truth. Regardless of the difficulties of saying what has to be said, we are still called upon to address problems that bedevil our country no matter how sensitive.

People are defined by their deeds and actions and not their words. Unfortunately, some of our leaders successfully use political correctness as a way of dodging accountability.

The challenge is upon us as a nation to assess our leaders beyond their capacity for eloquence.

■ Fr Banda writes for the blogs of the Jesuit Institute: www.jesuitinstitute.org.za

A new world, somewhere

THE words of an old song by The Seekers have been buzzing around in my head while reflecting on my recent travels and the family theme for July on the elderly and their families: "There's a new world somewhere they call the promised land. And I'll be there someday if you will hold my hand."

The journey was to Benin, in West Africa, where I spent just over a week participating in a meeting around the October Synod of Bishops on the Family.

There will be no immediate outcomes from the synod for us to wait for, and as it is clear that most Catholics are not well informed about the Church's teaching on marriage and family life, we should continue to study this.

The biggest lack perhaps is in a deeper understanding of family spirituality which is relevant for everyone. Yes, we know from the questionnaires that were completed early in the year that the synod will be focusing strongly on more doctrinal aspects and mainly on marriage.

Marriage does form the ideal foundation of a family, but as a widow, a mother (and as a widow of course a single mother), a mother-in-law and also a grandmother, I know that God is present and speaks to me in each of those realities.

The spirituality of family life is beautifully described by one lay theologian as first of all a "nesting" rather than a "going out" spirituality.

Building a nest is for the early years. Lining, reinforcing and beautifying the nest is the work of many years before there comes the empty nest.

Living in a retirement village now makes me very conscious that a nest may be empty of children but for some it still con-



A grandmother with her grandchildren. This month's family focus is on grandparents. (Photo: kakisky/morguefile)

tains a couple. If both are fit and contented in their old age, visited and cared for by their children and grandchildren—who I know are one of the main topics of conversation among the residents—they are fortunate. We also have couples where one is ailing and the other spends their energy caring for the other.

There are many who are mostly alone, by choice or not. Some have no children but some do and also have grandchildren. There are remarrieds or cohabiters who may have two or more sets of grandchildren.

In some communities extended families are the norm and grandparents are the patriarch and matriarch. In still other settings—poorer communities or rural villages—many grandparents, usually a granny, are the main source of family support, and their pensions may be the main family income for the old person plus a grown up child or two and a house full of grandchildren whose parents have died or have moved away.

This month the family focus is on grand-

Toni Rowland

Family Friendly



parents in honour of the grandparents of Jesus, Joachim and Ann, whose feast we celebrate on July 26.

It is a time for families to pay tribute to the love and care grandparents give and to go out of our way to remember them and thank them. It may be time for forgiveness and healing from both sides.

It is also time, as parish communities, to pay tribute and to take note of their particular needs. Is there neglect, exploitation or even abuse wherever the elderly are living?

It is time for grandparents too to look back and take stock of their own lives, seek healing of memories, make peace and possibly make the greatest contribution they can make: become part of a Movement of Prayer of Grandparents for Grandchildren.

This can be as simple as naming and praying for each child or meeting as a group to share and give support. MARFAM has more information on this.

The Church too should take note that a family focus applies across the whole community, especially in the light of the model for Africa of the Church as Family of God. That was the view I expressed at the meeting in Benin.

It is from the port at Cotonou that thousands of slaves were shipped to the Americas, a very different New World for them. Today, the African exodus to the West is not based on external force.

We all constantly seek that new and better world somewhere.

Marriage matters, but in addition, especially if there is no intimate partner to hold my hand, family matters in very many different ways.

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The Post Office will deliver and return tapes without charge. Should you know of any interested blind or otherwise reading-impaired person, please inform them of this service.



Marcel Paulse and Kim Jacobs, members of Our Lady of the Assumption parish in Milnerton, Cape Town, were married by Fr Ludger Ademmer OMI in the church of the Assumption in Kimberley.



Andrea Mary Mei, daughter of Patrick and Mary and Kirwin Earl Green, son of Keith and Mertyle, were married at St Anne's parish in Sydenham, Durban, by Fr Michael Foley OMI. Photographer: Renato Daniels rntdaniel@yahoo.com.



Melany Thompson, daughter of Rosemary and George William Kuyk, son of Kenny and Naomi Traut, were married at Good Shepherd parish in Bothasig, Cape Town, by Fr John Keogh. Photographer: Raygana Isaacs www.rayganaphotography.co.za



Moithumi Mashiane, daughter of Alfred and Sarah and Patrick Monkoe, son of Joel and Josephine were married at Sacred Heart cathedral in Polokwane by Fr Bernard Madiba. Photographer: Lehlogonolo Legodi, www.legodi.co.za



Mathapelo Nkabinde, daughter of Nomvula and Pheelo Thulo and Jacques Verster were married at Nyolohelo church in Sebokeng by Fr Herbert Sizwe Mkhonza OFM. Photographer: Tankiso Nyelele.



Germaine Mathurine and Valentino Lovric were married at Christ the King parish in Queenswood, Pretoria by Fr Christopher Townsend. Photographer: Rich Townsend www.richtownsend.co.za



Berhanu Tire and Sara Peteros of Ss Peter and Paul parish in Hosanna, Ethiopia, were married at St Francis of Assisi parish in Yeoville, Johannesburg, by Frs Johannes Silalhi CIM and Melese Tumato MCCJ. The couple are pictured at an Ethiopian and Eritrean community marriage blessing held at St Matthew's Anglican church in the diocese of Upington with Bishop Edward Risi, Fr Tebogo Jantjies OMI and Fr Alex Beukes.

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St Anthony's parish in Sedgefield, Oudtshoorn diocese, held an Italian evening to celebrate their patron saint's feast day. Fr Brian Williams (centre) was a guest of honour.



22 members of St John Bosco parish in Robertsham, Johannesburg, were confirmed by Archbishop Buti Tihagale.



St Michael's parish in Red Hill, Durban, hosted an anti-drug and alcohol campaign with the aim of preventing children from becoming addicted or exposed to these dangerous substances.



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Stop the trade in human beings

South Africa is a hub of human trafficking and truckers are being used to transport poor people who are being sold as slaves, as STUART GRAHAM found.

At the Komatipoort border post, the line of trucks, busses and cars waiting to enter South Africa winds into Mozambique.

The trucks are mostly heading for Johannesburg where they will deliver their cargo to one of the city's warehouses. Customs officers are inspecting each and every one.

It's difficult to see how dozens of young girls from across Africa could be smuggled into South Africa, but somehow they are.

"Trucks are bringing girls into South Africa from all over Africa," says Sr Melanie O'Connor, the Holy Family sister who heads the Southern African Catholic Bishops' Conference Trafficking Desk.

"The trafficking syndicate will use drivers to bring the girls in. They will do whatever it takes to supply the brothels in Johannesburg," she explained.

Sr O'Connor, who has produced an educational booklet for truck drivers on human trafficking, says many of the young women are used as wives for miners, but most are destined for brothels, especially in the Pretoria and the Pietermaritzburg area.

Research on how many people are trafficked into South Africa each year is sketchy. One estimate is that is that the figure lies in the hundreds. Another puts the figure at more than 100 000.

Experts say that South Africa is an importer of trafficked people, and also an exporter and a place of transit in the trade in human beings.

A UNICEF report in 2011 reported that children in South Africa were trafficked at twice the rate of women.

Sr O'Connor seeks to educate truck drivers about human trafficking and wants to use her booklet to do it.

She recalls how she was sparked into action while at a conference in Dar es Salaam as Archbishop Buti Tlhagale of Johannesburg, then president of the SACBC, was delivering a paper on evangelisation.

"We were asked: Where is the spiritual assistance given to truck drivers who have to undergo long and hazardous journeys? Or to those who wait long hours at border posts?" she recalled. "We were also listening to talks about human trafficking and how many of the victims are transported by truck from one country to another. Many eventually



Trade in human beings is not a new phenomenon, but the Church and the state are now stepping up to try to combat the appalling practice. (Photo: Sgarton/morguefile)

land up here in South Africa," Sr O'Connor said.

"I said I am at the Trafficking Desk. I would like to introduce a truckers against human trafficking project."

A conference was held with truck owners in South Africa in April 2013. Truck owners suggested they make their own "Truckers Against Trafficking" stickers and accepted the idea of a human trafficking booklet.

"We want them to know that it is a serious crime if they know they are transporting people who are being trafficked," Sr O'Connor says.

The SACBC is working with the Corridor Empowerment Project, which provides services to truck drivers at 22 centres around South Africa, to distribute the booklets.

Sr O'Connor recalls how one young woman came to Johannesburg by bus after being told by a woman that she would get money for school fees by being a child minder. "The woman told her that her sister was looking for a child minder and so she accepted the job," she said.

"Many of the girls are coaxed in through false job offers. They often find themselves working in kitchens or looking after children and scrubbing floors for no pay in often intolerable conditions."

A large number of trafficked women, however, are duped into coming to South Africa for sexual exploitation.

"There are some survivors who say they became addicted to drugs they were given and that they had to entertain a number of men every

night without payment," Sr O'Connor said.

She says in a recent case a girl from Mozambique was rescued after she jumped off the back of a truck in Johannesburg. The trafficking desk is trying to find out who the girl is.

Sr O'Connor says when she comes across a victim of trafficking, she immediately telephones the elite crime fighting unit, the Hawks, which has a dedicated Trafficking Desk.

The Hawks will place the victim in a shelter, but the problems set in when the women leave the shelter.

The bishops' conference aims to help these women, but bureaucracy sometimes gets in the way.

Sr O'Connor explained: "We have helped some of the girls to do a matric course at the University of Port Elizabeth, but we have a problem when they are from other countries. They may not write matric unless they have identity documents. Getting them that identification is often a challenge."

A report issued last year, titled "LexisNexis Human Trafficking Awareness", estimated that around 100 000 people are trafficked in South Africa every year.

According to the report, the main factors driving human trafficking in South Africa are sexual exploitation, forced labour, drugs and "a new trend" of parents selling their children for adoption or sex.

Alarmingly, LexisNexis found, 16,6% of media reports on human trafficking cases concerned organ trafficking.

The organisation also found that "more and more evidence is emerging which suggests that traffickers are transitioning from using victims solely for sexual exploitation to using them as drug mules or decoys".

After years of failing to implement specific legislation that would criminalise human trafficking, South Africa finally got such a law in July year when President Jacob Zuma signed the TIP Act, more formally called "The Prevention and Combating of Trafficking in Persons Act No. 7 of 2013".

Human trafficking fact-file

TRAFFICKERS look for the most vulnerable children around nine to 15 years of age because they are more compliant and will do things out of fear.

- In 2010, there were 20 000 to 30 000 children who were prostituted. The figure now stands at 45 000. (*Pretoria News*, May 24, 2013)

- As many as 800 000 people may be trafficked across borders every year, with many more trafficked within the borders of their own countries. (*Cape Argus*, February 13, 2013)

- 100 000 people are trafficked into, through and from South Africa every year. (*Weekend Post*, October 8, 2011)

- In 2011, 500 trafficked people, mostly from Burundi and Zimbabwe, were reunited with their families, including 36 children. (*Cape Argus*, February 13, 2013)

- In March 2010, the National Prosecuting Authority issued a report called "Tsireledzani: Understanding the Dimensions of Human Trafficking in Southern Africa". The report found South Africa to be a destination country for long-distance flows of people (mainly women) trafficked from East Asia and South Asia, Eastern Europe and the Balkans. It also found South Africa's neighbours supplied most of the victims for prostitution, as domestics, forced labour, for drug trafficking and criminal activity. (*Cape Argus*, February 13, 2013)

- Victims of trafficking, in particular sexual exploitation, come from all over—Russia, Tai-

wan, Mozambique—and are sent as far away as the United States. They are interviewed in their own countries, in a professional office environment, with promises of medical aid, food, pay and travel allowances. Traffickers are smart, well-dressed and respectable. They usually have business fronts. (*Sunday Tribune*, February 26, 2012)

- With an estimated turnover of \$870 billion a year, organised criminal network funds are worth more than six times the amount of official development assistance. Human trafficking, meanwhile, brings in about \$32 billion annually, while some estimates place the global value of smuggling of migrants at \$7 billion a year. (*Business Day*, July 17, 2012)

- Traffickers range from inexperienced individuals to experienced organised networks. When traffickers operate in large criminal groups, they have accomplices who facilitate the transportation and exploitation of victims.

Often a trafficker is an individual known to the victim. Traffickers also target vulnerable people and use recruiters to spot them and deceive them into trafficking. These recruiters are usually good at manipulating their peers and using false promises of a better life.

There are also private employment agencies, who recruit job seekers to send them abroad with the purpose of exploiting them. (*The Star*, June 4, 2012)

Source: LexisNexis



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Country singer who leans on God

Collin Raye was a big music star, but then his professional and personal life suffered blows. He tells ELISABETH DEFFNER how his Catholic faith saw him through adversity.

EVERY life is filled with highs and lows, but for country singer Collin Raye, the peaks and valleys have been particularly dramatic.

He has had five platinum albums, 24 Top 10 records, 16 No 1 hits, and five nominations each by the Country Music Association and the Academy of Country Music as male vocalist of the year. In the 1990s he sold 8 million records.

He also has suffered through the near-death of his wife and child, followed by his wife's year-long hospitalisation, the end of his marriage, career difficulties and bankruptcy, and the death of his granddaughter after years of an undiagnosed disease.

The experiences are documented in his recent autobiography, *A Voice Undeclared* (Ignatius Press)—a book that Raye wasn't even sure he wanted to write.

"Am I important enough to write a book about myself?" he said he remembered thinking. The notion of an autobiography had never occurred to him, but once he was asked to write one, he realised the project could be used for a greater good.

"Obviously, God is wanting me to do this because I have been [through] some ups and downs, and been through some extraordinary circumstances, both on the upside and the downside," he said. "Hope-

fully it will be a book he can use for his own good, because that's what it's all about."

Born Floyd Elliot Wray on August 22, 1960, in De Queen, Arkansas, Raye—renamed by his record label—experienced a number of ups and downs early on, including his family's frequent moves, the launching of a band that people paid to hear in concert and his brother's near-fatal car accident when Raye was about to enter Grade 7.

There were a few constants in his life: his hard-working mother, the Christian faith she instilled in her two sons and his passion for music.

It was not until he was 23—a professional musician in a band, a young husband and soon-to-be-father—that Raye encountered the Catholic faith.

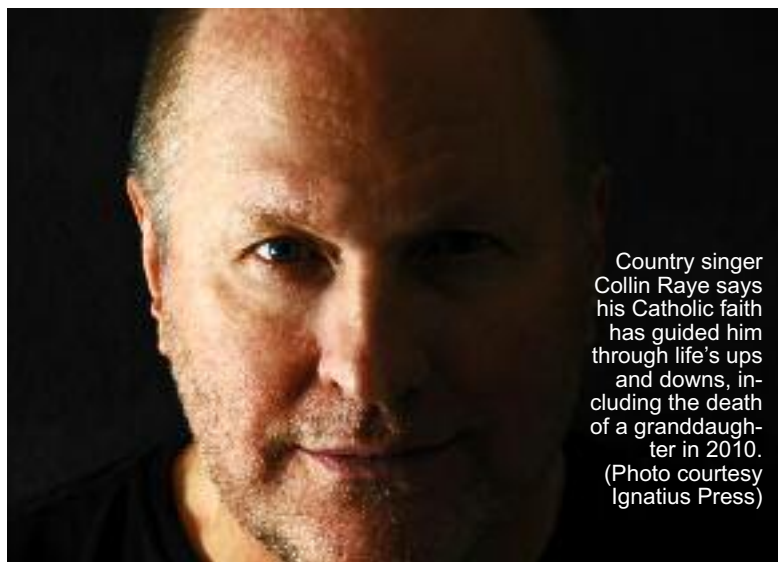
"My heart told me there was something missing in my life," he writes in his book. "I felt empty."

Then he met two fans, Lil and Dick Ellington, and discovered they were Catholic.

"I was really searching at that time, and I think God sent them to me very purposely," he says now. "It set them back on their heels when I asked if I could go to Mass with them. They weren't expecting that."

Raised Baptist, Raye was challenged by some teachings and traditions of Catholicism—the place of Mary and the role of confession among them—but his very first experience inside a Catholic church opened his heart and he decided to learn more. Raye became a Catholic in 1983.

His infant daughter was baptised with him in 1983. Though he was already baptised, he asked to be baptised again to experience it as a



Country singer Collin Raye says his Catholic faith has guided him through life's ups and downs, including the death of a granddaughter in 2010. (Photo courtesy Ignatius Press)

sacrament, rather than "an obligation to make my mom happy". Years later, his by-then ex-wife also became Catholic.

It was Raye's faith that opened his mind to the possibility of changing his name. Known as "Bubba"—he never went by Floyd—Raye understood that people outside the South of the United States might not appreciate the name, and if he continued spelling his last name as Wray, it would be tough for fans to find his records in the record store, since they would almost certainly look under the letter R.

"My first thought: 'This just seems wrong, to change my name,' but I quickly remembered Jesus changed the names of the apostles. Not that this was for the same reason he changed Simon to Peter!" Raye

quipped. "But I thought at least the precedent was there."

That name change kicked off a long and successful career—though it was not without its challenges, particularly after staffing changes at his recording label, Sony.

"After years of sustained success, of platinum records and hit songs, of fame and fortune," he writes, "my Nashville career went down in flames virtually overnight."

Fighting to continue recording and releasing hit songs, to fill concert venues, and to maintain his income, Raye also was focused on being as present to his children—and, eventually, his two granddaughters—as his career permitted.

Problems persisted: his granddaughter Haley's mysterious disease and then his son's horrific car accident.

"Looking back, it's easy to see how God's hand was still guiding me," Raye writes. "Had I stayed at the top of the charts with all the demands that come with that life, I could not have given [my family] as much as they needed at the time."

Though he always worked to do the right thing, and to put his celebrity to the service of good causes, "I was probably an obstacle to [God] more than I care to admit," Raye writes.

Now his life is unfolding in new directions, and he's content to let it unfold. Along with his daughter Brittany, he started the Haley Bell Blessed Chair Foundation.

Named after Raye's granddaughter, who died in 2010, the foundation assists families struggling to meet the basic medical needs of disabled family members because of a low income or lack of adequate health insurance. The foundation has distributed more than 80 specialty wheelchairs for children with major disabilities.

In December, Raye released a new album, *Still on the Line: The Songs of Glen Campbell*.

It has taken him years to understand "how to be still and turn things over to him", Raye said. And he still struggles to do that consistently. But through all the experiences, the one constant has been drawing nearer to God.

"It takes a lot of time and a lot of negative circumstances to bring you down on your knees on a regular basis before you can say, 'Lord, I've got nothing here, and I'm going to have nothing tomorrow. Please take this and do what you will with it,'" he said.—CNS

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LETTERS TO THE EDITOR

Renewal of the Spirit supports evangelisation

I HAVE spent much time in prayer of late asking the Lord to make me a more effective evangeliser in his vineyard. St Paul's words, "Woe to me if I do not preach the gospel" (1 Cor 9:16), are addressed to all the baptised.

I often think of a situation in my working career in about 1973 regarding a certain co-worker of mine who was a staunch member of the Assemblies of God.

I would constantly be bringing before her the glories of the Catholic Church, while she would reply by always quietly and lovingly paying witness to her Lord and Saviour Jesus Christ and the power of his Spirit.

I remember secretly being very envious of her faith, but God

came to my rescue. I read a report in *The Southern Cross* of Catholics in the United States who were discovering new power and life in the Spirit to witness as Catholic Pentecostals, in exactly the same way as my former co-worker had witnessed to me.

After enquiring from a priest whether it was "safe" to attend such a meeting, which was being held weekly at Victory Park parish in Johannesburg, and after much persuasion on my part to get my wife to accompany me, we finally went.

What we experienced there was exactly what the early Christians were living in the Acts of the Apostles. I could not believe these people were Catholics!

Soon we asked to be prayed with for what is called the release of the Spirit, a release of what we had received at the sacraments of initiation.

It's been 40 years since receiving this renewal of the Spirit, which many of my fellow critical Catholics described at the time as a new American gadget which would not last. But it has lasted and gave me a second conversion.

I'm hoping that by the witness of this testimony, my fellow Catholics will take a fresh look at charismatic renewal.

I can confidently recommend the Life in the Spirit seminars of the renewal as an excellent springboard.

John Lee, Johannesburg

Word of the Week

Adoration of the Blessed Sacrament: Prayer to Christ, who is recognised as being truly present in the sacrament, which is displayed for the people.

Episcopal: Refers to a bishop or groups of bishops as a form of Church government, in which bishops have authority.

Magisterium: The official teaching office of the Church.

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)

CAPE TOWN:

Helpers of God's Precious Infants meet the last Saturday of the month, starting with Mass at 9:30 at the Sacred Heart church in Somerset Road, Cape Town. Mass is followed by a vigil at Marie Stopes abortion clinic in Bree Street. Contact Colette Thomas on 083 412 4836 or 021 593 9875 or Br Daniel SCP on 078 739 2988.

Padre Pio: Holy Hour 15:30 every 3rd Sunday of the month at Holy Redeemer parish in Bergvliet.

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hours. All welcome.

NELSPRUIT:

Adoration of the blessed sacrament at St Peter's parish. Every Tuesday from 8am to 4:45pm followed by Rosary, Divine Mercy prayers, then a Mass/Communion service at 5:30pm.

DURBAN:

St Anthony's parish in Durban has Holy Mass and Novena to St Anthony every Tuesday at 9am. On the first Friday of every month there is Holy Mass and Divine Mercy Devotion at 5:30pm. Sunday Mass in at 9am. Phone 031 309 3496.

Southern CrossWord solutions

SOLUTIONS TO 610. ACROSS: 3 Foresight, 8 Ilex, 9 Pray for us, 10 Chorus, 11 Ether, 14 Using, 15 Deem, 16 Ewers, 18 Send, 20 Theta, 21 Seedy, 24 Miriam, 25 Panoramic, 26 Peon, 27 Ghostlike. **DOWN:** 1 Discourse, 2 Devotions, 4 Oars, 5 Egypt, 6 Ironed, 7 Hour, 9 Purge, 11 Elegy, 12 Redefined, 13 Embalming, 17 Stoic, 19 Demons, 22 Drawl, 23 Cash, 24 Milk.

Liturgical Calendar Year A
Weekdays Cycle Year 2

Sunday, July 13

Isaiah 55:10-11, Psalm 65:10-14, Romans 8:18-23, Matthew 13:1-23 or Matthew 13:1-9

Monday, July 14, St Kateri Tekakwitha

Isaiah 1:10-17, Psalm 50:8-9, 16-17, 21, 23, Matthew 10:34-11:1

Tuesday, July 15, St Bonaventure

Wisdom 8:2-7, 16-18 or 1 Corinthians 2:6-13, Psalm 16:5-9, 11, Matthew 5:13-19

Wednesday, July 16, Our Lady of Mount Carmel

Isaiah 10:5-7, 13-16, Psalm 94:5-10, 14-15, Matthew 11:25-27

Thursday, July 17

Isaiah 26:7-9, 12, 16-19, Psalm 102:13-21, Matthew 11:28-30

Friday, July 18

Isaiah 38:1-6, 21-22, 7-8, Isaiah 38:10-12, 16, Matthew 12:1-8

Saturday, July 19, Memorial of the BVM

Micah 2:1-5, Psalm 10:1-4, 7-8, 14, Matthew 12:14-21

Sunday, July 20

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

CLASSIFIEDS

Births • First Communion • Confirmation • Engagement/Marriage • Wedding anniversary • Ordination jubilee • Congratulations • Deaths • In memoriam • Thanks • Prayers • Accommodation • Holiday Accommodation • Personal • Services • Employment • Property • Others
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IN MEMORIAM

ALEXANDER—Ralph. In loving memory of my beloved husband Ralph, our father and grandfather who passed away July 12, 2011. May he rest in peace. Always remembered by your wife Evelyn, children Blaise, Imelda, Mark, Celesta, Delia and Rowen, daughters-in-law Sandra and Mary Anne, son-in-law Martin and grandchildren Blakey, Reece, Xavier and Cleeve.

PERSONAL

ABORTION is murder—Silence on this issue is not golden, it's yellow! Avoid pro-abortion politicians.

CATHOLIC TELEVISION: To receive EWTN Global Catholic Networks via satellite in the PTA/JHB region, please contact Frans on 082 698 1096.

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CAN YOU be silent on abortion and walk with God? Matthew 7:21 See www.180movie.com

www.abortioninstruments.com is the graphic truth that will set you free

PRAYERS

THANKS be to thee, my Lord Jesus Christ, For all the benefits thou hast won for me, For all the pains and insults thou hast borne for me. O most merciful Redeemer, Friend, and Brother, May I know thee more clearly, Love thee more dearly, And follow thee more nearly, For ever and ever. Amen.

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. Remo Ciolli.



ALMIGHTY eternal God, source of all compassion, the promise of your mercy and saving help fills our hearts with hope. Hear the cries of the people of Syria; bring healing to those suffering from the violence, and comfort to those mourning the dead. Empower and encourage Syria's neighbours in their care and welcome for refugees. Convert the hearts of those who have taken up arms, and strengthen the resolve of those committed to peace. O God of hope and Father of mercy, your Holy Spirit inspires us to look beyond ourselves and our own needs. Inspire leaders to choose peace over violence and to seek reconciliation with enemies. Inspire the Church around the world with compassion for the people of Syria, and fill us with hope for a future of peace built on justice for all. We ask this through Jesus Christ, Prince of Peace and Light of the World, who lives and reigns for ever and ever. Amen. *Prayer courtesy of the USCCB.*

THANKS

GRATEFUL thanks to the Divine Mercy and Sacred Heart for prayers answered. How great Thou art. NFT

HAIL MARY, full of Grace, the Lord is with Thee. Blessed art Thou amongst women. Blessed be the fruit of thy womb, Jesus, pray for us sinners now and at the hour of our death. Amen. None can withstand Thy power. With thanks for prayers answered. David.

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16th Sunday: July 20

Readings: Wisdom 12: 13, 16-19, Psalm 86:5-6, 9-10, 15-16a, Romans 8:26-17, Matthew 13:24-43

Prepare for God to astonish you

WE find it extraordinarily hard, it seems, to believe in a God who is merciful; instinctively we look over our shoulders for the punishment that is coming down on all those who have done wrong, including ourselves. That is not the God of either the Old or the New Testament.

We can see this in the *first reading* for next Sunday, and the Greek-speaking Jew who gave us the Book of Wisdom sings: "There is no other God but you, who cares for all."

God is powerful, that is true; but God's power does not operate like human power.

"For our might is the beginning of justice, and the fact that you are Master over all means that you spare [us]." God's power is such as to "expose arrogance...you judge with clemency, and you manage [things] with leniency".

The author remembers God's generous actions, and comments: "Through actions like these you taught your people that the just person must love human beings; you gave your children hope, that after sins you allow repentance."

Nicholas King SJ

Sunday Reflections



The author of our *psalm* for next Sunday is likewise aware of this message: "For you, O Lord, are good", he sings, "and forgiving, rich in love to all who call upon you."

With confidence he asks God (and you may reflect that this is quite a daring demand!), to "turn your ears to my prayer".

And he knows that God's range is wider than ours: "Every nation that you made shall come and worship in your presence, O Lord, and give glory to your name."

But he is the "only game in town": "You are great and perform wonders—you alone are God."

And our portion concludes: "You, Lord, are merciful and gracious, slow to anger and rich in love and integrity and [the poet has lost

none of his audacity!] "turn to me and be gracious."

In the *second reading* for next Sunday, we continue to listen to Romans, which will engage us for some weeks to come.

It is perhaps the most influential document of the entire New Testament, so we should listen with care.

Here we have, as part of Paul's argument, grounds for confidence in what God has done for us in Christ Jesus. Here the argument is that we can trust the Spirit, which "comes to the aid of our weakness".

Paul makes the point that: "We have no idea how to pray as it is necessary to pray." He says that we don't have to worry: "The Spirit him/herself intercedes for us with groanings that cannot be uttered."

Then, emphasising God's tolerant mercy, he goes on: "The one who searches hearts knows what is the Spirit's thinking, because he intercedes for the saints in God's presence."

We do not, to be perfectly candid, fully understand what is going on here, but quite

clearly we are dealing with a God who is on our side.

That is the God of whom the *gospel* for next Sunday speaks. We are still in the "parable discourse" of Matthew's gospel, and here we are presented with three parables, and the explanation of one of them.

The first is that of the "weeds and the wheat", and the second is that of the mustard-seed.

In the first, the crop has been deliberately sabotaged, but the owner's response is gentle and tolerant, rather than angry and destructive.

The second is that of the tiny mustard-seed, which turns into a "tree, so that the birds of the sky come and live in its branches", which shows something of the unexpectedness of God's power.

The third is also slightly unexpected, in that it compares God to a baker-woman, working the astonishing magic by which dough rises and turns into bread.

This week, be prepared to be astonished by God.

Live fully in God's energy

FEW thinkers have influenced me as profoundly as Robert L Moore. He's a scholar who has spent almost 50 years studying human energy from the perspective of psychology, anthropology, and spirituality.

Few scholars are his equal in linking human energy, even when it is raw and grandiose, to the image and likeness of God inside of us. He merits an audience.

Recently, I had the privilege of attending an institute at which he delivered the keynote address. I share with you a couple of his insights:

- Our growing anxiety and our need to build "an ark" so as not to drown in it:

Our lives today are awash with anxiety and this is wreaking psychological and spiritual havoc everywhere. We are being assailed by "unregulated anxiety" and, as this anxiety is rising, our capacity to handle it is simultaneously going down.

This is causing, in Moore's words, a "pan-tribal regression", that is, we are seeing almost everywhere groups huddle together in paranoia and self-protection. And what are the consequences of this?

Studies have shown that when we feel threatened, our capacity to listen to each other shuts down, even biologically.

In brief, when we feel anxiety, our brains instinctually move towards a more primitive place, namely towards the reptile, more cold-blooded, part of us.

This is further compounded by the fact that we have fewer cultural and spiritual vessels to help contain our anxiety. Many of our former cultural and spiritual rituals

Fr Ron Rolheiser OMI

Final Reflection



to deal with anxiety have either deteriorated or died. Hence it is no surprise to see so much paranoia and violence in our world today. We are drowning in anxiety and lack the psychological and spiritual resources to deal with that.

This, for Moore, can be called "Noah's flood" in our time, the world is drowning in anxiety and we need to learn to build a "spiritual ark" (an "inner psychic temple") in order to not drown and, like Noah, help preserve life on this planet.

BUT, Moore warns, this won't be easy. We are still very much in a state of denial and, ironically, at one level that denial is actually healthily protecting us.

As Moore puts it, if we punch through our denial and other defence mechanisms without first building an inner psychic temple, we can fall into psychosis because we can be overwhelmed by our archetypal energies.

Our defence mechanisms are needed, at least for a while, to help safeguard our sanity. Fundamentalism is one of those safeguards. People are turning to rigid ways in order to try to remain sane.

- On our fear of God, our attempts to block off God from our lives, and our

naïve religion:

We have many defence mechanisms against the "numinous"—the spiritual or supernatural energy—but that is understandable. When we are standing before God and trying to access that energy, it is somewhat akin to a person standing before an electrical wire carrying 200 000 volts and trying to plug in a coffee maker.

That's an image for our struggle to try to access and contain Godly energy. We are constantly pressured by this energy, from within and without, and need, inside of us, to construct a psychological chalice, a holy grail, an inner temple, to consciously hold our God energies. This psychological chalice is also the cup of the Eucharist.

Beyond that, we must also ask the question: Why is there such a resistance in us regarding being aware of the great presence? Why our habitual refusal of the awareness of God? Why do we prefer to walk alone, without God?

For Moore, this is really a key part of the mystery of iniquity: We habitually shut out a gracious God, preferring darkness to light.

- On the difference between science and theology:

The difference between science and theology is the difference between a jet-engine and a rocket-engine. A jet engine needs oxygen and can fly only to a certain height; it has to remain inside our atmosphere. A rocket engine is powered in such a way that it can fly outside of the atmosphere.

- On how we are to build an inner psychic temple:

We all have amazing potential, but are forever shooting low. It is possible to walk in the way of beauty, to live elegantly, because we are already sitting in radiance. There is a radical compassion already inside us, but we must "awake" to it.

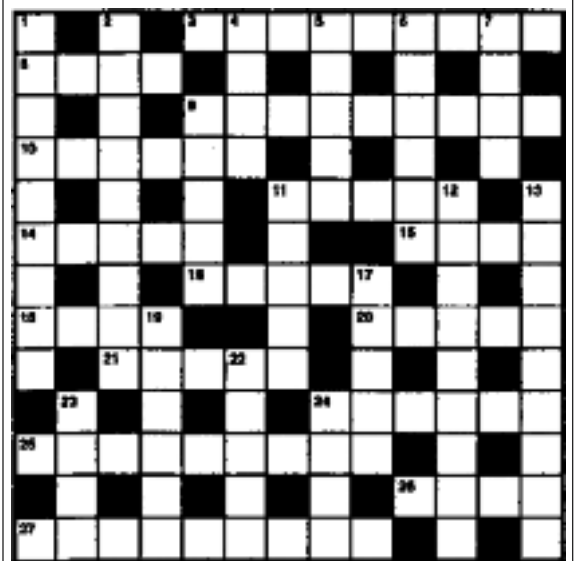
We are already living in a huge love. The road home must already be home. And so we need to be really suspicious whenever we feel alone, because we are never alone. When we are feeling lonely we are being tricked.

- What are some steps towards living the way of beauty and compassion? In brief:

Cut through your denial, recognise what you lack. Eliminate "the waffle" from your life, learn to hold the tension, balance opposites, and consciously (through prayer) try to abide in the Great Presence. Employ a "holy fierceness" in doing that.

Few spiritual writers exhibit Moore's combination of depth and balance. He indeed merits an audience.

Southern Crossword #610



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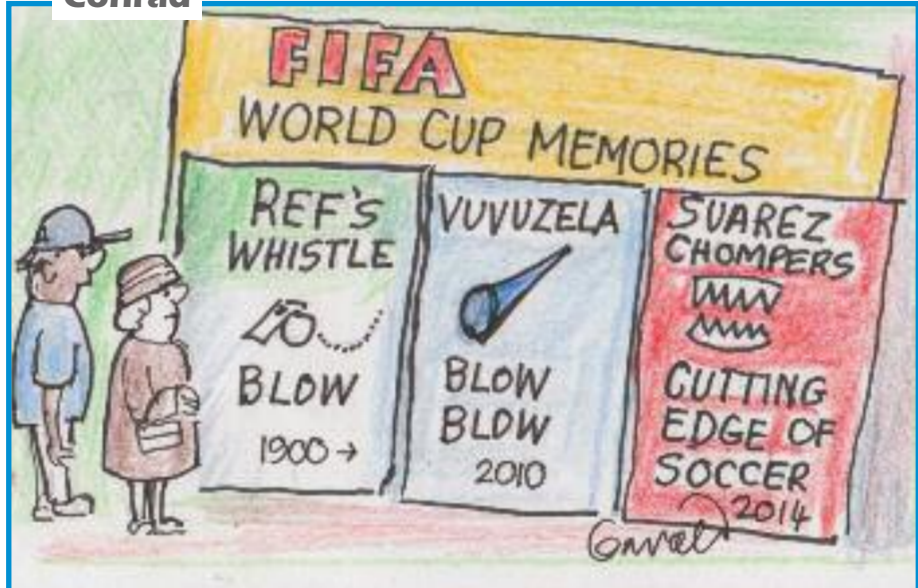
3. Ability to see what's coming (9)
8. Mountain creature featuring rib extension (4)
9. Litany response (4,3,2)
10. The choir at dawn? (6)
11. Anaesthetic from a clear sky (5)
14. Suing about employing (5)
15. Consider (4)
16. Buckets from the sewer (5)
18. Here I am. ... me (Is 6) (4)
20. Greek letter has article and brief gratitude (5)
21. Like bird-food, rather so-did (5)
24. Aaron's sister (Ex 15) (6)
25. A wide view of Roman cap I twisted (9)
26. Labourer seen in open changes (4)
27. How the apparition may appear (9)

DOWN

1. Formal discussion is so crude (9)
2. Religious observances (9)
4. Did St Peter use them to go fishing? (4)
5. Joseph was sold to Potiphar here (Gn 37) (5)
6. How the altar-cloth was pressed (6)
7. My ... has not yet come (Jn 2) (4)
9. Purify (5)
11. Poem in the churchyard (5)
12. Declared a dogma again? (9)
13. Part of the undertaker's job (9)
17. Cost I involve for being forbearing (5)
19. Devils (6)
22. Manner of speaking (5)
23. The collection plate is made for it (4)
24. Drink of human kindness (4)

Solutions on page 11

Conrad



CHURCH CHUCKLE

THE rabbi and the archbishop meet at the buffet table during a big gala event.

After he has dished his plate, the archbishop turns to the rabbi and asks with ironic commiseration: "My dear rabbi, when, oh when, will you be able to taste this delicious pork roast?"

Without missing a beat, the rabbi replies: "At your wedding, Your Grace."