

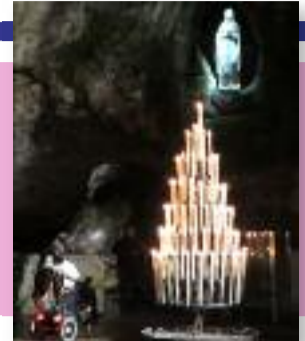
Family synod:
 The final
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Dominican
 nun turns
 100 years old
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A boy drinks as he sits on top of a grave at a public cemetery in Manila, Philippines. More than 80% of the Philippines' 94,9 million people are Catholics and observe All Saints Day on November 1 and All Souls Day on November 2, with visits to the cemetery to offer prayers for the dead. Pope Francis will visit the country in January. See also page 7. (Photo: Cheryl Ravelo, Reuters/CNS)

Daswa cause is running out of money

BY STUART GRAHAM

THE sister in charge of the cause to have Benedict Daswa beatified as South Africa's first martyr has pleaded for support as the process moves into its final stages.

Sr Claudette Hiosan OLSH said the cause has very little money and relies "on the providence of God" to proceed.

"We have been busy trying to do our own bit up here," said Sr Hiosan, who is based at the Ave Maria Pastoral Centre outside of Mooketsi in Limpopo province.

"We have to have money. We trust in God's providence. If God wants this, then resources will come."

Daswa, a father of eight and devout Catholic, was beaten to death by a mob in Mbahe village outside Thohoyandou on February 2, 1990 after he refused to take part in a witch-hunt. His killers were never tried.

In October the nine theological consultants of the Vatican's Congregation for Sainthood Causes unanimously voted to recognise him as a martyr of Christ.

A January 2015 meeting of cardinals will decide whether to recommend Daswa's beatification to Pope Francis.

If they do so, Pope Francis may proclaim the date for the beatification of Daswa as a blessed martyr. His beatification would be the first in South Africa.

It is expected that his home village of Nwele will become a pilgrimage site for visitors from around the world.

The development of the site, however, is expected to cost at least R25 million.

If Pope Francis clears the way for the beatification, possibly in April next year, "then this will become an international site", said Sr Hiosan. "It will cost a lot of money" to develop, she added.

Sr Hiosan said "a few" dioceses and certain lay organisations had sent money, but that so far interest in the matter was small.

"It has been hard going on my part to enthruse people," said Sr Hiosan. "I send e-mails and I don't get a reply," she added.

"We need money to move around... The money so far is coming from our own congregation. If we have beatification next year, it will be massively expensive," she said, noting



The church in Nwele which Benedict Daswa helped build. The beatification cause is in desperate need of funds.

that it will involve people coming from Rome.

Sr Hiosan said there is "a slender chance" that Pope Francis could preside over the beatification.

"It would be up to the Southern African Catholic Bishops' Conference to invite him, and it might happen only if the pope comes to Africa" to visit other places, she said. "It is not likely that he will come to South Africa [especially] because of the country's relatively small congregation of Catholics," said Sr Hiosan.

South Africa has just over 2,9 million Catholics, in a population of 51,8 million.

A cardinal prefect usually performs a beatification in the country of origin of the servant of God. If the cause moves on to sainthood, the canonisation would be performed by the Holy Father in Rome.

"What we need people to realise is that Benedict Daswa is a wonderful role model for the men of this country and the rest of the world," Sr Hiosan said. "But it is a slow business to get people to realise this man is a saint for the universal Church."

Bishop João Rodrigues and the priests of the diocese of Tzaneen will celebrate a Eucharistic liturgy at Tshitani Village in the parish of Thohoyandou at on November 1 at 9am. During the celebration, Bishop Rodrigues will solemnly bless the 10ha plot of land which the diocese has acquired for the building of the future shrine and pilgrimage centre in honour of Benedict Daswa.

■ See also page 10

Durban couple on meeting Pope Francis at family synod

BY STUART GRAHAM

A DURBAN couple has returned home after sharing their lessons on marriage in an "inspiring" meeting with Pope Francis at the Synod of Bishops on the family at the Vatican.

Stephen and Sandra Conway were invited to Rome by the pope to serve as non-voting auditors of the synod and to share their experiences of successfully counselling hundreds of troubled marriages through the Retrouvaille programme.

"Pope Francis is a good, humble man," said Mr Conway. "We did our presentation in front of him. We got to have tea with him every day for two weeks. It was an awesome experience."

Mr Conway said what stood out for him at the Synod was Pope Francis telling cardinals in his opening address not to be afraid of the way forward and not to be afraid to speak from their hearts and share their viewpoints.

"He spoke of compassion and mercy," said Mr Conway. "His topic was acceptance of others...of not taking a hard line on divorced couples. His stance was: how do we accept



Stephen and Sandra Conway from Durban (right) leave a morning session of the extraordinary Synod of Bishops on the family at the Vatican. Next to them are Archbishop Ignatius Ayau Kaigama and Australian Joan Clements. (Photo: Paul Haring/CNS)

them back into the Church?"

The theme of the extraordinary synod was "The pastoral challenges of the family in the context of evangelisation". Participants were called on to find ways to improve the pastoral application of Church teachings.

Continued on page 3

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Boston lecturer visits

BY DYLAN APPOLIS

SAINT AUGUSTINE College in Johannesburg, South Africa's Catholic university, hosted Rev Dr Ray Hammond from Boston in the US as he gave a public lecture on empowering partnerships on October 16.

Rev Hammond, is the co-founder, with his wife Rev Dr Gloria White-Hammond, of the Bethel African Methodist Episcopal Church in Boston.

The graduate of Harvard medical school is a popular speaker on pastoral and community-building experience.

"We read often how vulnerable communities are frustrated in their attempts to get various institutions to respond to their needs," Rev Hammond said in the lecture at the university's Victory Park campus.

"Governments can be perceived as too slow, business is often left out in the cold as a possible partner, and churches appear limited in their capacity to deal with social needs," he said

"As a result, many vulnerable communities lack the self-empowering to do it for themselves and are stuck with long-standing problems that seem impossible to overcome."

During his lecture, Rev Hammond drew on his 25 years of experience of community engagement and empowerment, having worked with various institutional partners to suggest possible ways forward for South African communities.

"His lecture was based on empowering partnerships, on how churches, business, government and communities can be empowered to work together effectively," said Dr Jakub Urbaniak, marketing coordinator of St Augustine.

"This teaches us a lot about how we can work together as a country."



Rev Ray Hammond gives a public lecture on empowering partnerships at St Augustine College in Johannesburg.

Ancient order active in SA

BY JENNIFER CROCKER

THREE senior international office-bearers of the Military and Hospitaller Order of St Lazarus of Jerusalem have arrived in Cape Town to reaffirm ties with, and support for, the South African Grand Bailiwick and its future growth and humanitarian work.

While in South Africa, Grand Chancellor Edward White, Grand Marshall CW Gilluly, and Vice-Grand Chancellor Dame Marny Gilluly will attend the Grand Bailiwick's Investiture Service at the Anglican church of St Michael and All Angels in Howe Street, Observatory.

The service is a formal and chivalrous event at which new members are admitted into the order, while others are promoted

and awards are presented.

The service will be led by Order of St Lazarus chaplain and former Anglican dean of Cape Town, Rev Rowan Smith.

The Military and Hospitaller Order of St Lazarus of Jerusalem is an ancient worldwide Christian organisation, active since 1098.

It welcomes people regardless of race, gender, education, profession or trade, who practise the Christian faith and work voluntarily together to provide charitable, humanitarian relief for those in need.

Internationally the order has a strong Catholic membership. The order was established in South Africa in 1963.

The investiture service on October 31 at 18:30 is open to all.

Cape Town honours CWL stalwarts

BY ANN DEARY

TWO members of the Catholic Women's League were awarded service badges by the organisation for a combined 100 years of service to the Church and the league.

Vera Crowther and Antoinette "Netty" Commins received their 50 years of service badge at the Cape Town CWL's 2014 AGM.

Ms Commins joined the CWL in East London in 1964, and served twice as CWL president in the diocese of Port Elizabeth, before moving to Cape Town.

In Cape Town she was elected to serve as vice-president on the CWL's national management committee. She also served as branch president of the Rondebosch CWL and diocesan president of Cape Town.




Antoinette "Netty" Commins (left) and Vera Crowther.

Barnes, who was an extraordinary spiritual director, she said.

Ms Crowther joined the CWL in Bloemfontein. Moving back to Cape Town, she soon became president of the Newlands branch and a few years later branch secretary in Rondebosch. She also served as diocesan secretary for many years and twice as the secretary on the national management committee.

In Cape Town she is referred to as the "Mother of the League" as she has a wealth of knowledge about the CWL and shows willingness to assist wherever she can.

Ms Crowther was a recipient of the Pro Ecclesia et Pontifice papal medal. Both women have received the CWL's honorary life membership in recognition of their service.



DIRECTOR

Catholic Welfare and Development (CWD) is a leading and dynamic social development organisation working with vulnerable and marginalised communities in order to improve their chances to develop and sustain self-reliance. With programmes encompassing skills development, ECD capacity building, trauma and healing, feeding schemes, counselling and crisis relief and a solid network of community centres as well as partners, CWD is well placed to serve beneficiaries.

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Further correspondence will only be entered into with those applicants under consideration for the role. Should you not hear back from us within 10 working days of the closing date, please treat your application as unsuccessful.

Sleeping bags for pre-schools

BY DYLAN APPOLIS

CATHOLIC Welfare and Development (CWD), the developmental arm of the archdiocese of Cape Town, has delivered 500 junior sleeping bags to 15 pre-schools in the Delft area, as part of its Early Childhood Programme.

The sleeping bags are made and delivered once or twice a year.

"We are given the names of 30 informal schools by the Department of Social Development," programme manager Rhonda Qually said.

"These informal schools have all been started by women who see a need in their area and have started it

all on their own to keep children under six off the streets."

The CWD has supplied them with educational kits, tables, chairs, and beds for the children as well as extensive training which ranges from education to health and safety, to human resources, to governing body training and nutrition.

The sleeping bags have all been made on CWD's premises by its Brand New Sewing project, as part of the economic development JobStart programme.

Ms Qually described the quality of the sleeping bags as "incredible".

FOR THE RECORD: In our report "SA woman priest is excommunicated" (October 15), Mary Ryan is referred to as Mrs Ryan. The correct title should have read Dr Ryan. We apologise for the error.



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New start for former 'whoonga' addicts

BY STAFF REPORTER

TWO former "whoonga" addicts from Durban want to start a new chapter in their lives after completing an intensive rehabilitation programme.

The two young men, Sthebiso Mkhize and Sabelo Bhengu, completed the 12-week programme of rehab at the Newlands Clinic in Durban.

Their rehabilitation is part of the Qalakabusha (new beginning) programme coordinated by the eThekweni municipality and a number of NGOs, including the Denis Hurley Centre.

Mr Mkhize and Mr Bhengu and nine other young men who completed the programme with them want to find jobs as soon as possible so that they can remain "clean".

"We know them, and together with the staff of the Newlands clinic, can vouch for their rehabilitation," said Fr Stephen Tully, the administrator of the Emmanuel cathedral in Durban.

"Few employees come with this kind of recommendation," he added.

Whoonga is a highly addictive concoction of drugs that came into widespread use in South Africa in 2010. Dealers are known to add various ingredients, including anti-retroviral Aids drugs, to give it bulk.

The drug is reported to cost around R20. Many addicts turn to crime to raise money for their supply.

The Qalakabusha intervention programme was launched in April by the eThekweni municipality.

The programme offers an "integrated approach" to help people living on the streets with psycho-social treatment and skills development interventions.

Durban Mayor James Nxumalo has applauded those taking part in the programme.

He said that the municipality is committed to helping them break

out of any social ills such as drug abuse, loitering, crime and vagrancy.

"Measures have been put in place in all clinics around the municipal area to ensure that you receive the necessary assistance," Mr Nxumalo said at the launch of the programme at Albert Park.

"We want to eliminate all the social ills in our society in order to make [Durban] a cleaner and friendlier city."

District physician Dr Henry Sanpath said various clinics are available to help people in the area.

He also asked the families of drug addicts and those living on the streets not to disown them but to

offer them love and support.

Former drug user and vagrant Sabelo Mdladla from Umlazi, now a volunteer at the Newlands Park Centre, said his life had changed for the better since he left the streets.

Quitting drugs and going to a rehabilitation centre is not an easy process, he said, but urged drug users and vagrants to seek help and not be caught up in the cycle.

"If you put your mind to it you can achieve it, because it all starts with you," he said.

■ *To help with employment opportunities, please contact Fr Stephen Tully on 031 306 3595 or Ishmael Chishanu on 079 024 3417.*



Procession of the statue of Our Lady of the Holy Rosary after Mass in Krugersdorp.

Festa in Krugersdorp

BY DYLAN APPOLIS

OUR Lady of the Holy Rosary parish in Krugersdorp celebrated its 25th annual festa at the feast of Our Lady of the Holy Rosary.

The event was attended by a cross-section of the parish, said co-organiser Dr Bernard Cole.

The Mass was followed by a procession of the statue of Our Lady of the Holy Rosary around the grounds. The church was left open for the public to admire the flowers

and to pray.

Afterwards the Portuguese community provided a Portuguese lunch, and later there was an exhibition of Portuguese folk dancing.

"It was evident those present enjoyed sitting around and meeting friends over a drink and a meal," Dr Cole said.

Describing the festa as a success, Dr Cole said: "It raised funds for the church and it honoured Our Lady of the Holy Rosary", adding that "it brought a lot of people to God's House".

SA couple at family synod

Continued from page 1

The Southern African Church was represented by Archbishop Stephen Brislin, president of the Southern African Catholic Bishops' Conference, and Cardinal Wilfrid Napier, who was added to the drafting committee which produced the synod's final report.

Retrouvaille—French for "rediscovery"—is a programme that works to help heal marriages in crisis by bringing together troubled couples and couples who have overcome serious difficulties.

The programme, created by a Canadian couple in 1977, is based on Catholic principles, but serves all faiths.

The Conways have been running the 12-week course, which involves couples sharing their experiences and being given "tools" to save their marriage, for five years.

Mr Conway said he and his wife gave a four-minute presentation to Pope Francis and the synod on the difficulties couples face, as experienced in Retrouvaille.

"Our presentation was of difficulties we find among couples at Retrouvaille [courses], and how these problems can be solved to get the couple back on track," he said.

Mr Conway said marriages are being hurt by a breakdown in communication caused by differences in upbringing, financial difficulties, infidelity and the difficulties of raising children.

Financial difficulties are a major problem in marriages with both partners having to "go out and work" and having limited time to

spend with each other.

"Many couples fall into the trap of not spending enough quality time together," he said.

"At weekends you will find that a man will play golf, while his wife may belong to the church and give Sunday school lessons. Weekends are relaxation time, but a husband and wife won't spend much quality time together."

The Conways's presentation was warmly received by the synod, and several cardinals came to speak to the Conways afterwards.

"We had the chance to hand out cards and contact details and create awareness about the programme. From our point of view it was a great success," Mr Conway said.

The Conways were part of 14 lay couples who were invited as non-voting members of the synod.

He said during the synod meetings, which ran from 8:00 to 12:30 and from 16:30 to 19:00, couples were given topics to discuss about family issues. They would later give feedback on these topics.

"It was good to see all cardinals and bishops openly discuss the way forward and come to a consensus of what needs to be discussed at the bishops' synod in 2015," Mr Conway said.

He said a moment that stood out for him was when Pope Francis made his closing remarks at the synod.

"He stood up and thanked the lay couples for taking part. Everyone started clapping. It was a moving moment. It was something I will always remember."

Dominican nun turns 100

BY DYLAN APPOLIS

A DOMINICAN nun who was a pioneer in education in Swaziland has celebrated her 100th birthday.

Sr Cosma (Anna Carolina) Gräf was born on October 25, 1914 in Ottendorf, Germany as the third child of Anna and Georg Gräf.

At the age of 19, Anna entered the Dominican Congregation of Oakford and received the name of Sr Cosma. She made her profession on July 1, 1935 in Neustadt am Main, Germany. Soon after this she was missioned to Bremersdorp (now Manzini) in Swaziland.

She was there for almost two decades: teaching and studying, then serving the superior in the community. She trained young nuns for a new Congregation of African Servite Sisters and later



Sr Cosma Gräf who turned 100 on October 25.

young sisters within her own Congregation at Oakford priory, Verulam, and Ekukhanyeni in KwaZulu-Natal.

Education and formation for life have been high priorities for her throughout her life.

When she was in Swaziland, it

was not the norm for girls to receive an education. Together with another sister, she went from homestead to homestead, motivating for girls to be allowed and encouraged to go to school.

Between 1983 and 2002 she worked in various parishes—Shaka's Kraal, Oakford, Hlabisa, Hambanathi, and other outstations.

One of her missionary passions was to teach people to pray the rosary, so she started making rosaries and giving them to people.

In January 2003, at the age of 88, Sr Cosma retired and joined the community in Villa Assumpta in Pietermaritzburg.

"She is an avid reader and still likes to keep up with news from her home country, Germany, and elsewhere," said Sr Carmen Brokamp OP.

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Bl Paul VI a 'tireless apostle'

BY FRANCIS X ROCCA

BEATIFYING Bl Paul VI, Pope Francis praised the late pope as the "great helmsman" of the Second Vatican Council and founder of the synod of bishops, as well as a "humble and prophetic witness of love for Christ and his Church".

The pope spoke during a homily in St Peter's Square at a Mass for more than 30 000 people, under a sunny sky.

"When we look to this great pope, this courageous Christian, this tireless apostle, we cannot but say in the sight of God a word as simple as it is heartfelt and important: thanks," the pope said, drawing applause from the congregation, which included retired Pope Benedict, whom Bl Paul made a cardinal in 1977.

"Facing the advent of a secularised and hostile society, [Bl Paul] could hold fast, with farsightedness and wisdom—and at times alone—

to the helm of the barque of Peter," Pope Francis said, in a possible allusion to *Humanae Vitae*, the late pope's 1968 encyclical, which affirmed Catholic teaching against contraception amid widespread dissent.

The pope pronounced the rite of beatification at the start of the Mass. Then Sr Giacomina Pedrini, a member of the Sisters of Holy Child Mary, carried up a relic: a blood-stained vest Bl Paul was wearing during a 1970 assassination attempt in the Philippines. Sr Pedrini is the last surviving nun who attended to Blessed Paul.

In his homily, Pope Francis did not explicitly mention *Humanae Vitae*. Instead, the pope highlighted his predecessor's work presiding over most of Vatican II and establishing the synod.

The pope quoted Bl Paul's statement that he intended the synod to survey the "signs of the times" in order to adapt to the "growing needs of our time and the changing

conditions of society".

Looking back on the two-week family synod, Pope Francis called it a "great experience", whose members had "felt the power of the Holy Spirit who constantly guides and renews the Church".

The pope said the family synod demonstrated that "Christians look to the future, God's future...and respond courageously to whatever new challenges come our way".

The synod, dedicated to "pastoral challenges of the family," touched on sensitive questions of sexual and medical ethics and how to reach out to people with ways of life contrary to Catholic teaching, including divorced and civilly remarried Catholics, cohabitating couples and those in same-sex unions.

"God is not afraid of new things," Pope Francis said. "That is why he is continually surprising us, opening our hearts and guiding us in unexpected ways. He renews us; he constantly makes us new."—CNS



A woman holds a newspaper with an image of Bl Paul VI prior to his beatification Mass celebrated by Pope Francis in St Peter's Square. (Photo: Paul Haring/CNS)

Pakistan mother still faces execution

BY ANTO AKKARA

CATHOLIC leaders in Pakistan will appeal to their country's Supreme Court after a lower court upheld the death penalty for a blasphemy ruling against a Christian mother of five children.

"Like it or not, we have to accept the court order," said Fr Emmanuel Yousaf Mani, director of the National Commission for Justice and Peace after the Lahore High Court upheld the death sentence handed to Asia Bibi in 2010.

"The only option before us now is to appeal against the verdict...in the Supreme Court," Fr Mani said, adding Christians were praying for an acquittal.

A statement from the Cecil & Iris Chaudhry Foundation, a Catholic group named for a critic of Pakistan's blasphemy law, expressed disappointment at the ruling.

"Bibi has wrongly been convicted of blasphemy. We remain optimistic that the rule of law will prevail and justice will be done [when the appeal is heard in the Supreme Court]. For now that is our only hope," said the statement by the Catholic advocacy group.

Mrs Bibi, an "untouchable" low caste, was accused of blasphemy after an argument with her Muslim neighbour over a drinking glass in the fruit field where they worked together. She was the first

Christian woman convicted under the blasphemy law that provides for mandatory death sentence even for unintentional acts or words of blasphemy.

Two prominent critics of the blasphemy law lost their lives in their bid to get Bibi released on bail following her conviction.

Salman Taseer, a Muslim and governor of Punjab province, was shot dead on January 4, 2011, by his Muslim bodyguard after he initiated a clemency petition.

Shahbaz Bhatti, a 42-year-old Catholic and federal minister for religious minorities who closely worked with Taseer with the clemency petition, was killed two months later in Islamabad.—CNS

Pope: Mideast terror at 'unimaginable levels'

BY CAROL GLATZ

THE Middle East, especially Iraq and Syria, are experiencing "terrorism of previously unimaginable proportions" in which the perpetrators seem to have absolutely no regard for the value of human life, Pope Francis said.

"It seems that the awareness of the value of human life has been lost; it seems that the person does not count and can be sacrificed to other interests. And all of this, unfortunately, with the indifference of many," he said during a special meeting at the Vatican on the Middle East.

The pope met with cardinals gathered for an ordinary public consistory to approve the canonisation of new saints, and to discuss the current situation in the region.

Pope Francis said that he wanted to focus attention on an issue "very close to my heart, that is, the Middle East, and in particular, the situation of Christians in the region".

"Recent events, especially in Iraq and Syria, are very worrisome," he said. "We are witnessing a phenomenon of terrorism of previously unimaginable proportions. Many of our brothers and sisters are persecuted and have had to leave their homes, in a brutal manner, too."

"This unjust situation demands, beyond our constant prayers, an adequate response from the part of the international community as well," he said.

The Church is united in its "desire for peace and stability in the Middle East and the desire to promote the resolution of conflicts through dialogue, reconciliation and political efforts", he said.

"At the same time, we want to offer the Christian communities the most help possible to support their presence in the region."

As hundreds of thousands of Christians have been forced to flee

because of increased violence, the pope said, "we cannot resign ourselves to imagining a Middle East without Christians, who for 2 000 years have been professing the name of Jesus".

Lebanese Cardinal Bechara Rai, Maronite patriarch, was among the seven patriarchs representing the Latin-rite and Eastern Catholic churches at the meeting.

The cardinal said the pope's concern and calls for coordinated action represent "real moral support, but also real diplomatic support because the Holy See also has its role, its important influence on an international level," he told Vatican Radio.

Just as the Vatican has endorsed sanctioned force according to international law in order to stop unjust aggression, Cardinal Rai said, something must be done to stop the violence.

"It is not possible that in the 21st century we have reverted to primitive law, where an organisation shows up, uproots you from your home and your land, and says, 'You are out of here,' and the international community watches—inert and neutral. It is not possible."

He said what is really painful is knowing that there are "many countries in the East and West that support these fundamentalist organisations and terrorists for their own interests—political and economic—and support these terrorist organisations with money, with arms and politically."

When the Church says the international community has a responsibility to act and do something to stop the violence, he said it is not pointing to some nameless entity, but rather specifically to "the United Nations, the [UN] Security Council and the International Criminal Court" to take on their responsibilities.

"They must act, otherwise where
Continued on page 11

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Pilgrims wave national flags during Mass on the 100th anniversary of the Catholic Schoenstatt secular institute in Vallendar, Germany. Followers of Schoenstatt came from all over the world, including South Africa, for the celebrations. Local shrines in South Africa and other countries also celebrated the centenary with special events. (Photo: Thomas Frey, EPA/CNS)

Bishop: Liberians treated like 'scum' over ebola

BY BRONWEN DACHS

ALiberian bishop who was unable to attend the Synod of Bishops on the family has urged his fellow bishops to use their influence to help West African families in their enormous suffering caused by ebola.

"Whole families are being decimated," Bishop Anthony Fallah Borwah of Gbarnga, Liberia, said in a telephone interview.

The 48-year-old bishop said he had lost his spiritual director, Fr Miguel Pajares of Spain, his mentor and physician Dr Abraham Borbor, and prayer partner Tidi Dogba to the ebola virus.

In his paper to the synod, he wrote: "Existential questions from the poor, prevalently during the civil war, are being asked again: Where is God? What wrong have we [Liberians] done again? How come we have once again become the abandoned and scum of the earth?"

With restrictions on travel from ebola-affected countries, Bishop Borwah was unable to get to Rome. In his paper, he told the synod about the stigma of ebola: "Recently one of the survivors—my kinsman—committed suicide when people avoided him, and he felt that he was unworthy of love anymore."

"We need more support to feed the thousands who are hungry and angry, and to care and counsel the ebola survivors who carry the stigma."

In the interview, Bishop Borwah said: "It is the poor who have been most harmed" by the ebola outbreak that, since March, has killed more than 4 500 people, "and it is the poor who are the Church's priority," said Bishop Borwah.

Liberia, Sierra Leone and Guinea are the countries mainly affected by the worst ebola outbreak on record. Liberia's official death count tops 2 400, according to the World Health Organization.

"We are losing our humanity in the face of ebola," Bishop Borwah said, noting that "this disease makes impossible ordinary human kindnesses, such as putting your arm around someone who is crying."

The Church in Liberia asks the international Church "to pay attention to what is happening here" and the "pain and hurt that the ebola onslaught is causing families," the bishop said.

The disease has placed "huge constraints on families," the bishop said, noting that schools have been closed since early August, when a state of emergency was declared.

Markets, where in normal times trading takes place, are largely empty, and many offices have closed, leaving people unable to work, he said.

"To be able to feed one's family is a very basic human need," and



Residents of Monrovia, Liberia, wait for food rations to be handed out. (Photo: Ahmed Jallanzo, EPA/CNS)

most Liberians are no longer able "even to put one meal on the table every day," he said.

Church leaders around the world could use their influence to lobby political and other leaders, he said, noting that of the countries that pledged money to a trust fund to fight ebola set up by the United Nations in September, only Colombia has paid, giving \$100 000.

As well as being "hungry and angry," Liberians are "fast losing hope," Bishop Borwah said.

Before the ebola outbreak, the local Church was focused on healing the wounds caused by the civil war that ended ten years ago, leaving Liberia in economic ruin and awash with weapons, he said.

"During the war, you were still able to bury your dead. With ebola, you can't even be with your sick; you can't say goodbye to your loved ones," he said.

"The pain people are going through now, when they cannot do this, is beyond words," he said, noting that "we are a broken-hearted people."

Because ebola is spread through direct contact with infected bodily fluids, cultural traditions—including washing the bodies of the dead and greeting people affectionately—have been put on hold.

"Funerals, which have the benefit of bringing families together in mourning, no longer take place. This, also, is tearing families apart," Bishop Borwah said.

Natural affection in all its forms has been halted, he said, noting that in churches around the country, "we wave to each other for the sign of peace."

With Liberia's national Catholic ebola response team focusing largely on medical help and prevention programmes, the diocese of Gbarnga is working on food distribution, he said. The price of rice and other basic foods has risen sharply as a result of the ebola outbreak.

"There is a lot of anger" among Liberians, mostly aimed at people in positions of leadership and power, as well as "a feeling that God has forsaken us again", he said.

Pope Francis to visit Blue Mosque in Turkey

BY CAROL GLATZ

ALTHOUGH prayers and meetings with Orthodox leaders dominate the schedule of Pope Francis' November 28-30 trip to Turkey, he also will meet government leaders and visit Istanbul's Blue Mosque.

His visit to this secular but Muslim country of nearly 77 million people also offers the opportunity for Pope Francis to join Orthodox Ecumenical Patriarch Bartholomew of Constantinople for celebrations in Istanbul of the feast of St Andrew.

The pope and the patriarch send

delegations to each other's Churches each year for the celebrations of their patron saints' feast days: the Vatican's June 29 feast of St Peter and Paul and the Orthodox Churches' November 30 feast of St Andrew.

Pope Francis also will visit the city's Hagia Sophia Museum, an architectural masterpiece once regarded as the finest church of the Christian Byzantine Empire. It was later converted into a mosque in the 15th century and then turned into a museum in 1935 after Turkey became a secular state.

Pope Francis will visit the

grandiose Sultan Ahmet mosque, or the Blue Mosque, as it is often called because of the turquoise ceramic tiles that adorn the 400-year-old structure's interior.

The scheduled stops underline Turkey's varied cultural heritage and history as being at the crossroads of Christian Europe and the Muslim Middle East.

The first day of his trip, which will be spent in Ankara, the capital, will be dedicated to relations with the Turkish government, its office overseeing religious affairs and ambassadors serving in the country.—CNS

Hard winter ahead for Iraq refugees

DESPITE efforts by northern Iraq's Catholic bishops to ensure that Christians and other refugees can survive the winter, housing shortages and a significant lack of financial support pose serious threats.

"The Church is pretty much alone in caring for them; so far the Iraqi government has not done anything for them. The tents of the refugees are set up on parish properties," said Karin Maria Fenbert, an official with the international pastoral charity Aid to the Church in Need.

In a statement Ms Fenbert assessed the situation in Irbil. With the start of the school year, many of the refugees who had been sheltered in schools have left quickly in order to avoid tensions with local

Christians, she explained.

"Moreover, winter is not far away and many refugees are still living in tents that are not waterproof, some of which are set up on the bare ground," she said.

More than 100 000 Iraqi Christian refugees have fled their homes in and near the northern city of Mosul following the seizure of territory by forces from the Islamic State group earlier this year. Many refugees have escaped to Iraqi Kurdistan. They are among the more than 30% of Iraqi Christians who are now refugees.

Ms Fenbert said the northern Iraqi bishops have reported that "the Christians feel betrayed: betrayed by their central government in Baghdad; betrayed by their former Muslim neighbours; and be-

trayed also by the international community".

"They feel that they are being perceived merely as collateral damage in geopolitical power plays. Add it all up, and the bishops feel quite helpless and powerless," Ms Fenbert said.

Refugee housing conditions are cramped. One school that housed refugees had 22 people in a room smaller than 32m². "Under such conditions there is no privacy," Ms Fenbert said. "And the sanitary conditions are very poor."

Ms Fenbert said the region's bishops hope to help the refugees survive the winter.

"The Church in Iraq is urgently in need of financial support from abroad—and it has to arrive very quickly," she said.—CNA

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Editor: Günther Simmermacher

Lessons from a cardinal's media fiasco

CHURCH leaders, especially in the higher levels of the hierarchy, have a particular responsibility to represent the Christian virtues of charity and honesty, especially in public.

Anybody who has to deal with journalists, even those who work in the profession themselves, will know that things can go awry in media relations, for many reasons.

At the same time, on occasion Church leaders blame journalists for their own errors, and in trying to cover themselves, stumble into territory on the wrong side of fact.

So it was with Cardinal Walter Kasper during the October Synod of Bishops on the family.

Interviewed spontaneously by the US Catholic journalist Edward Pentin and a French colleague on a busy Rome street, Cardinal Kasper made a poorly articulated comment on the African Church's voice in the synod on the subject of homosexuality.

Neither the transcript nor the recording of the interview offered clarity as to what the cardinal intended to say. In the absence of clarity, he was widely criticised, and not only by those with an agenda, for supposedly saying that the African Church should not interject in the Church's discussion on the pastoral response to homosexuals.

To the impartial observer, the comment was inconsistent with Cardinal Kasper's record, and the idea of him as some kind of colonial racist is manifestly absurd.

Nonetheless, the rather muddled comment immediately should have been clarified, with a suitable apology. In the event, Cardinal Kasper waited a few days to do so—an eternity in terms of Internet news cycles.

The cardinal fudged not only that response, but also offended against truth and charity when he initially denied having given an interview to Mr Pentin and impugned the journalist's reputation.

He was by no means the first cardinal to have done so. It is an old ruse to accuse journalists of having an agenda, of tricking their subjects, of twisting comments and presenting them out of context—even if a recording of the interview proves the opposite.

One can understand Cardinal Kasper's position. Since his

groundbreaking speech to the cardinals in February, in which he proposed ways of allowing some divorced and remarried Catholics to receive Communion, he has been the subject of a shameful character assassination in some Catholic quarters.

The theologian, who has had the confidence and respect of Popes John Paul II, Benedict XVI and Francis, has been caricatured as a "heretic" and "enemy" of the Church's magisterium. Some observers suggest that Cardinal Kasper, known to be close to Pope Francis, has been targeted as a proxy for the Holy Father.

This might explain Cardinal Kasper's state of mind and perhaps help us understand why he responded in the unjustifiable way he did.

It does not help us understand, however, why he failed to issue a timely apology to the journalist for casting aspersions on his conduct when it became clear, by way of a recording of the interview which was released on the Internet, that Mr Pentin was in fact free of any blame.

Once in possession of the facts, Cardinal Kasper should have not only owned up to having made an error, but make things right with the journalist whose career could have been destroyed had he not recorded the interview.

There are lessons to be drawn from this experience, and others before that, for all Church leaders.

Firstly, don't blame the press for unwelcome coverage; shooting the messenger is rarely good strategy and never an example of charity.

Secondly, don't say things you don't want to be quoted as saying. When comments are poorly articulated, that isn't the fault of the journalist.

Thirdly, if the public reaction to a faithfully rendered interview is negative, be quick to clarify and, if necessary, apologise. Don't risk public ridicule by engaging in transparent damage control.

Fourthly, never make claims about a journalist's ethics unless such claims can be verified. Not only does this guarantee more bad press and create sympathy for the journalist, but slander and untruths diminish the stature of the Church leader himself.

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.

Church active in anti-trafficking work

COLLEEN Bentley ("Make law against trafficking real", October 1) asks whether the Catholic Parliamentary Liaison Office (CPLO) has done any further work on human trafficking since it was addressed in a research paper in 2010.

The answer is that we are continually monitoring developments, and that we work together with a number of other Church-based organisations in doing so.

These include the Counter Trafficking in Persons Office, which is located at the SACBC head office, Khanya House, Pretoria (www.endhumantrafficking.co.za) and the Scalabrini Institute for Human Mobility in Africa, located in Cape Town

(www.SIHMA.org.za).

In addition, the CPLO director, Fr Peter-John Pearson, serves with Archbishop Stephen Brislin on an international committee of Church leaders and police that focuses on this scourge.

Over the last few years we have held a number of roundtable discussions covering the question of human trafficking, both cross-border and within our own country, as well as wider issues concerning refugees, undocumented migrants, and unaccompanied migrant children. We make a point of inviting MPs and parliamentary researchers to these discussions and the latter, in particular, are regular attenders.

More work certainly needs to be done to engage directly with MPs, and we have already started a programme of meetings with individual members who are influential in key policy areas. One of these will be refugee rights, human trafficking and associated matters.

As for the question of monitoring the implementation of laws once they are enacted, this is something that we try to do as far as possible. Mostly, though, we rely on specialist organisations working in specific fields, such as those mentioned above, which are better placed to monitor how effectively these laws are being applied.

Mike Pothier, research coordinator: Catholic Parliamentary Liaison Office

Evangelisation is up to each of us

POPE Francis and his predecessors as far back as Pope Paul VI have all been stressing the urgent need for Catholics to evangelise, that is, to have an ongoing personal relationship with Jesus Christ, the only saviour of mankind, empowered by the Holy Spirit and for all the baptised—not only priests and religious—to spread the good news of the gospel to all mankind (Mt 28:19-20).

There are many reasons why we Catholics are weak at spreading the Good News. In the past some have picked up the heresy "be good and God will love you". Others seem to believe in a sort of Pelagianism—salvation by your own efforts.

In the past, the faith was even sometimes conveyed to us as a sort of philosophical system of forbidding do's and don't's.

We are adept at preaching only "an aspect" of the Gospel, such as the evil of abortion, to the world out there, who will perceive it as yet another law, for the world has no understanding or context for grace.

It is as futile as expecting an apple tree to produce grapes.

What is needed is the preaching of the full Gospel with Jesus at the centre. But how are we to do that if we are not cognisant of the *kerygma*, the basic Gospel message—that we achieve justification by faith in Jesus Christ and by his grace, working in love (Gal 5:6)?

The graced works do not save us: they show that our faith is alive and authentic, and they also give us an increase in grace (James 2:17). Many Catholics fail to understand the role of good works in our salvation.

Once we get the basic message right, we will spread this Good News to all we meet. Many of us are like pagans, standing with arms outstretched towards heaven (Pope Paul VI, *Evangelii Nuntiandi*).

Holiness is given to us (in baptism) before it is demanded of us, for you cannot give what you do not experience. Often the gift of faith received in baptism is kept wrapped up in us, even after confirmation.

It can be wonderfully released in us through a Life in the Spirit seminar of Catholic Charismatic Renewal. I can testify to the change in my own life in this regard over the last 40 years.

We need to be true evangelisers with a clear and unequivocal proclamation of the Lord Jesus Christ, and with a clear testimony born from the heart of daily life.

"For woe is me if I do not preach the Gospel" (1 Cor 9:16).

John Lee, Johannesburg

Abortion clinic

CAN you remember the last time you were in your mother's arms? That warm feeling of comfort and safety that you had? Or all those wonderful birthday and Christmas memories and cherished times spent with loved ones?

As my pregnant wife and I were walking with others from Sacred Heart church in Green Point, Cape Town, to the Marie Stopes abortion clinic, these thoughts filtered through my mind. I gazed at the beauty around me, and at my wife by my side with our precious child soon to join us, God willing.

Nearing the abortion clinic I was struck with a hollow sadness, realis-

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ing what was going on inside.

A terrible sin, yes, but also a terrible time for the mother of that child to go through.

But standing opposite the abortion clinic while praying the Sorrowful Mysteries, I was struck by another thought: We are always looking for miracles, always looking for where God is and waiting for him to show us the way.

What we don't realise is that we are capable of performing miracles. The birth of a child is a miracle of life, the greatest gift that God has given us. We should not throw that gift away so easily. After all, he is sending a little angel to us, entrusting us with a miracle.

I would recommend the Precious Infants Vigil to all. It does not take much time to do. It is sad, yes, but also rewarding and fulfilling. Hopefully we can all make a difference to somebody's decision, in that they choose life instead of death.

Lance Martincich, Cape Town

Visiting a mosque

LAST week I found myself in a Mosque, fighting for order and holiness.

With a headscarf and no shoes and out of deep veneration for Islam, I was fighting (almost pleading) with the imam for the protection of Islam. I still cannot explain where this was coming from, but something very deep inside me moved me. The sacredness that I experienced in the presence of the imam was indescribable.

With the ever-changing world (not for the better), has the time not come for us to go back to the old days? Can anybody remember the respect, the quiet sacredness? I so clearly remember how we dressed. How strict our parents were. Not a day went by when we were not at Mass. Has the time not come for us to cover our heads again?

Leonie Arries, George



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Finding God at work

THOSE of us who are employed or run our own businesses spend more of our waking time at work than anywhere else—more than we do with our friends or family, more than we spend at the shops or at church.

So finding God at work ought to be something essential, and not just an optional extra.

As Catholics we readily associate the word “vocation” with those who have taken vows as priests or religious. We probably extend it to lay people who work for the Church or charitable organisations. I certainly think of my job at the Jesuit Institute as a “vocation”.

Sometimes we also apply it when talking about the “caring” professions, such as nurses, doctors or teachers. But why not think of *all* our work as a vocation: as a calling from God to be his presence wherever we work: in an office, a factory, on a farm or in a supermarket?

Perhaps factories are the places where we are least likely to imagine the presence of God. And especially in food processing plants—though that is where the chicken, beef and pork that we enjoy is prepared and packed for us.

But not so at Tyson Foods, one of America’s largest food companies. They employ 100 000 people and slaughter 41 million chickens a week (and much more besides). And they also have the business world’s largest network of workplace chaplains.

Tyson employs more than 120 people to work at their plants and offices as chaplains. Critically, they are not there to preach or evangelise—although many of them at weekends are pastors or parish priests. In the style of military chaplains, they are there to support workers—whatever their spiritual backgrounds and whatever their spiritual needs.

I had the great privilege of meeting the

chaplains recently in the US and sharing with them the Ignatian tradition of guided meditation. They were a most impressive group.

They could not be faulted for their commitment to the Gospel. Many of them came from an evangelical tradition in which “bringing people to Christ” is a key part of the calling.

But as Tyson chaplains they have also learnt—to paraphrase St Francis—to preach the Gospel and use words only if you have to”. So they bring the presence of God to the workplace, not by quoting Scripture or telling people they need to be saved, but by listening to people who want to share their own stories.

Given that Tyson employees (or “team members”) are Baptists, Catholics, Presbyterians, Muslims, Hindus, agnostics and atheists, it is critical that the chaplains are able to accompany people on their own spiritual journeys, whatever they are.

One delightful man, who had been a Methodist pastor in a small town for decades, explained to me some of his role.

He had helped the plant manager to review the shift schedule so that the Somali Muslim employees could observe Ramadan



The 120 chaplains of Tyson Foods, one of the biggest food companies in the US, assemble for a conference.

Raymond Perrier

Faith and Society



and still be productive workers; he connected a small group of Thai workers with a monk who could help them with their Buddhist rituals; and he helped the local Protestant workers come to understand and respect the different religious traditions of their new colleagues.

But the work of the chaplains is not limited to “religious” issues. When people go to work, they come with all their hopes and joys, their griefs and anxieties (to quote Vatican II). Rather than treating their workers as robots, Tyson chaplains treat them as human beings and help them to “have life to the full”.

So if your work is suffering because of problems of family conflict or divorce or alcohol or financial worries, there is someone on the staff who is there to listen, to offer advice if appropriate, and to help you still continue with your work.

Sometimes chaplains have to rise above political debates and put aside personal convictions. One chaplain told me about a worker who was planning to marry—her long-time girlfriend. Although he personally was opposed to same-sex marriage, he believed that this was about her spiritual needs, not about his religious doctrines, and so he gave her the help she asked for.

Our belief is that God is present everywhere and sees us in everything we do. God isn’t just interested in a few “sacred” parts of our lives but in all aspects of our lives—if only we will let God in.

The Tyson chaplains, by their accompaniment and support, can be the presence of God in a potentially dehumanising work environment.

And their ministry is so deeply Christian they do not even need to mention Christ!

Ernest Mwape

Point of Reflection



All that dies shall return to life

A PERSON whose fate has been generous may not have great difficulties in accepting the idea that life is a gift. But a person whose life has been marked mostly by suffering might say that life is as priceless as a precious diamond.

In my few experiences of being faced with the mystery of death, I have always pondered these questions: Can people accept the idea that life is a gift if they are left feeling empty by the death of another person? And is there any possibility to see beauty in the death of someone?

According to our faith, anything that dies comes to life again, and life is closely connected to death. So death is a gift that detaches us from our mortal bodies and unites us with our Creator. For most of those who do not believe in God, death is the end.

I saw the beauty of death in the eyes of my grandmother. As she was about to die, she whispered gently to all of us as who were standing with her at her deathbed: “I have seen the beauty of life, I have grown weary witnessing all the seasons coming and going, but I don’t regret any of it, for I have run a good race, and I am dying a winner.”

I saw in her eyes that she was ready to go and experience life in another world. To me, her death was like a mustard seed that is sowed in a field in the hope of sprouting new life again—a life that can’t be described in words.

Of course, death is a painful experience and a mystery. But my faith assures me that there is everlasting life after death. Therefore I am not afraid to embrace the pain of death, when that time arrives.

I seek to emulate my grandmother, who lived life to the full and saw life applauding all her efforts, both good and bad.

So when someone dies, I give thanks to God, for anything that is born or created out of him dies and is brought back to life, in his own time and space.

When we grieve, we must know that death is followed by life.

■ Ernest Mwape is a Dominican novice.

Being family-friendly: Give it a try

FAMILY-FRIENDLY: That is the name of this monthly column in which I share some thoughts on the subject.

When I present my weekly “Family Matters” programme on Radio Veritas, I normally introduce it by saying: “Bringing you the good news of family life on Radio Veritas, which brings you the Good News for a change.”

When I think ahead about what I will be presenting I often wonder whether family life is really good news, because quite often it is not obviously so.

Can the deliberations of the Synod on the Family even be called good news because they are also dealing with hurtful topics that will not always be able to be changed into good news? Would the Church’s teaching or some way of presenting the issue of divorced and remarried couples, or same-sex couples have to change to make them good news?

Our ministry to families on the ground is not primarily about the teachings which may or may not be difficult to accept. Our ministry is more about of compassion and concern that underlie the reason Pope Francis called the synod on the pastoral challenges concerning the family. In expressing and sharing in our hurtful situations we are called to be family-friendly.

The family theme for the month of November is “Family Loss and Needed Support.” Every day during the month the small *Thoughts for the Day* booklets present an aspect of loss for consideration, reflection, prayer, sharing, discussion and possibly action by a family or its members.

Loss is experienced in every family all the time. Death of an older person after a period of illness is very different from death by murder, suicide or an accident of a much younger person. Loss of a family

member or friend who is moving away is also traumatic. Even the death of a beloved pet can be very painful, as Günther Simmermacher once explained in an article (www.scross.co.za/2005/01/requiem-for-a-dog/)

So where does family-friendliness come in? Sensitivity and compassion are part of the needed support.

At a few recent events I attended, one being the national International Year of the Family conference, some speakers addressed their own disabilities resulting from accidents. Yes, they mourn the loss of their physical competence and they want to be acknowledged for doing so—but sensitively and without pity.

One woman said she wants to be treated as normally as possible even though she is confined to a wheelchair. She just wants society to be aware of her special needs and do something about them.

Telling anyone, old or young, who is grieving to “pull yourself together” is not helpful. Telling them that time will heal may be appropriate, but not in the early stages of dealing with it.

Some cases are more difficult to respond to than others. There will be more support for a woman who has had a miscarriage than for someone who has had an abortion. They may not even disclose this kind of hurt. But it is real.

Healing ministry is becoming an important area of ministry. Priests who hold healing services say that most often healing is requested for a family-related issue. Often it is not something talked about or addressed at home.

Of course, we pray and attend such services, but how family-friendly can we become in dealing with hurt and healing one another through the grace of God active in

Toni Rowland

Family Friendly



our little church of the home?

Are we shy, embarrassed and often think we don’t know what to say or how to say it? Our family healing ministry can be facilitated if we remember that we are wounded healers too.

Retrouvaille, the programme for hurting marriages, teaches couples to learn to communicate about their feelings and gradually about the issues dividing them. Family ministers in parish programmes are not necessarily trained counsellors but they can help families to communicate, share the good news, and the bad news too.

We call it Parish Family Ministry. The government in its White Paper on Families calls it “family preservation”. It is about preserving the unity in families, strengthening even good families, and particularly those at risk or where there is some degree of dysfunctionality.

We, of the SACBC Family Life Desk and MARFAM and all the family movements, work in our own ways at being and becoming family-friendly.

MARFAM offers a retreat day for widowed people. But we have all learned that it is the task of the whole community: Church and society.

It is a mindset change, a paradigm shift that can and should accommodate the joys and the many hurts we face day by day.

Sometimes it’s done through a hug, a touch, a phonecall, e-mail, Facebook or Skype message. Being family-friendly is worth it at any time. Give it a try.

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Forty-two children received first Holy Communion at Mahobe mission in Umzimkulu diocese on Mission Sunday. The children contributed towards the mission and were sent out to share the Gospel of Jesus with their families.



Mary-Anne McLeish, daughter of Judy and Damian, and Andrew McNally, son of Barbara and Paul, were married at Our Lady of the Immaculate Conception parish in Rosebank, Johannesburg, on September 20. Frs Gerard McCabe CSsR and Tony Nunes presided. Photo: Tyme photography.



Mgr George Wagner, administrator of Bethlehem cathedral, Free State and chancellor of the diocese, celebrated the 40th anniversary of his ordination. Mgr Wagner has worked tirelessly in the diocese of Bethlehem since the early 1970s in both Sotho- and English-speaking parishes.

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Dominican Convent School in Johannesburg students Tamiqwa Martin (left) and Masego Thabanyane (right) celebrated Heritage Day at which students and teachers dressed in traditional South African outfits.

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The communications group of Don Bosco parish in Robertsham, Johannesburg, announced the launch of its official parish website with a multimedia presentation. The group is pictured with Fr Robert Gore SDB. (Photo: Mark Kisogloo)



Eucharistic Heart of Jesus parish in Cambridge, East London, held its annual bazaar. Parish priest Fr Varghese Kannanaikkal CMI (far right) is pictured at the omelette stall with Lijesh Kutty, Rijo Chacko and Mervyn Gatcke.

Send your photos to pics@scross.co.za along with the names of the people in the photo, the parish name and place and the event.

The Family Synod: A mixed bag?

The extraordinary Synod of Bishops on the family provided much drama and a new tone in the Church. FR RUSSELL POLLITT SJ analyses the synod and what is to come.

THE first part of the Family Synod has ended, after robust public debate that revealed divisions in the Catholic Church, with the main event coming next October.

The *relatio* (or report) that emerged excited some and disappointed others. Before that, the mid-term report, which summarised the discussions that took place in the first week of the synod, drew enormous attention when it appeared as if the Church was softening its position on divorce and remarriage, same-sex relationships and cohabitation.

In the final report some suggest there has been a "pulling back" from the open language of the mid-term document. Has one part of the Church made the most noise and been heard?

It's important to note that this document is not the final word. This document is meant to serve as a starting point for further discussions in the Church all over the world over the next year.

Pope Francis requested that all the paragraphs are presented in the final report—even those that did not meet the two-thirds majority vote for inclusion in the document. Two of those paragraphs dealt with same-sex relationships and one with divorce and remarriage.

The pope wanted the voting results indicated next to each one of the paragraphs, all of which were voted on separately. If the final document was published with only the approved texts, these paragraphs would not have appeared.

Pope Francis could have done this for different reasons; we can only speculate. He has insisted on transparency throughout his papacy. Or he may want people to see that the vote is closer than what some have claimed.

Another reason could be that by including these paragraphs he knows these issues cannot be left out of the universal dialogue in the Church over the next year and will, therefore, have to be discussed again next year in Rome during the second part of the synod.

Jesuit Father James Martin, editor-at-large of *America* magazine, suggests that some bishops voted against some of the paragraphs as they thought they did not go far enough in addressing the issues in them.

Canadian Archbishop Paul-André Durocher said on his blog: "Why did some bishops choose not to approve a text which only repeated the Church's received teaching? I have the impression many would have preferred a more open, positive language. Not finding it in this paragraph, they might have chosen to indicate their

disapproval of it."

Hence the votes against may not necessarily mean disagreement and "push-back", but disagreement because it does not "push forward" enough.

Vatican commentator John Thavis wrote that the synod's long-term results are going to be most significant. He said that Pope Francis has placed the Church on a new path "toward an evangelising style that is less focused on doctrine and more willing to invite people in, no matter what their 'status'."

A number of things emerged from the synod:

There is a new, undeniably open dialogue that is taking place in the Church.

In the past, some topics were simply taboo. This has changed. Pope Francis desires a Church that is open.

This has been clear right from the beginning of the synod: in the opening session he said "speak boldly and listen with humility", and at the end he asked that the paragraphs which would have been excluded by the two-thirds majority vote rule were incorporated into the text.

Another clear thing emerged from the synod: there are deep divisions in the hierarchy of the Church when it comes to family and sexuality.

I was surprised to see just how public these divisions are—aided perhaps and made more acute by social media.

In the past bishops may have disagreed internally but presented a united position publicly. There is an undeniable public divide: bishops who want to focus on law and doctrine versus those who want to emphasise mercy and inclusivity.

Pope Francis is not scared of rigorous debate. He encouraged discussions on contentious issues. This is new for the Church: a pope who encourages rigorous debate and does not suggest some things cannot be discussed.

The synod will give a "new freedom" to theologians who in the past have not felt free to debate issues for fear of being silenced. Open discussion and debate is significant for development in the understanding of Church teaching and, in the end, the development of doctrine itself. Theology and doctrine are not static; they evolve in understanding.

Although there were significant shifts in tone and direction, the synod was a mixed bag. Unfortunately, it seems that the synod became focused primarily on three issues: divorce and remarriage, cohabitation, and same-sex relationships.

While these are important issues that certainly need to be addressed, I wonder if they did not narrow the conversation.

To put it bluntly, was a big deal made of these issues at the expense of other burning issues, such as the impact of HIV on family life, child-headed households, single parents, geo-political, social and economic issues that have forced changes in understanding family life?

There are significant shifts in worldview as society evolves and understanding develops and shifts.



Archbishop Stephen Brislin of Cape Town leaves the concluding session of the extraordinary Synod of Bishops on the family at the Vatican. Also pictured are Cardinal John Njue of Nairobi, Kenya, and Archbishop Joseph Kurtz of Louisville, Kentucky. (Photo: Paul Haring/CNS)

The very understanding of "family" has changed, and it is significantly different in a more communal society like Africa compared with that, for example, of contemporary Europe. One size certainly does not fit all.

Little was said about the changing consciousness of the role of women in contemporary societies. Traditional societies in Africa are seeing change as consciousness is raised. We cannot deny the fact that women are taking on ever-increasing and important roles in society; these have consequences for family life.

Some discussion on ecological factors and how these could impact on (or are being impacted on) by our notions of family was missing.

I wonder whether time was spent listening to experts in the fields of psychology, sociology and anthropology—theology must be in dialogue with the sciences, it does not

operate in a vacuum and science too is a source of revelation.

The voice of other Christian traditions was absent; it would have been enriching to invite people to hear different theological perspectives.

While following the discussion and debate at the synod I wondered how in-touch some of the bishops were with their constituencies. Some seemed rather more "street-wise" than others.

I hope, in the next year before the bishops meet again, they will take time to listen to their constituencies with the openness that was born in the synod—this could really enrich dialogue.

The first phase has ended. The next phase—dialogue in the worldwide Church—might be more important than the sessions of the synod.

Pope Francis has delineated the parameters of dialogue: bold and

open, listening with humility. Nothing has been excluded from the discussion.

The bishops now have the responsibility of facilitating this and must ensure it happens and that there is a "global conversation". Catholics who want their voices heard have a year to dialogue.

The last word of this process is still a long way off. Pope Francis will write an apostolic exhortation that will mark the end of the process and reflect the conclusions of the synod after October 2015.

I doubt doctrine will change but this will ultimately give the Church direction and focus the Church's pastoral ministry to families in the future.

The apostolic exhortation will be the most important document of all: Pope Francis will have the final word.

■ *Fr Russell Pollitt SJ is the director of the Jesuit Institute*

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Fátima and Lourdes: Ave Maria...

In October a group of Southern Cross pilgrims, led by Bishop João Rodrigues of Tzaneen, returned from a pilgrimage to Portugal, Spain and France. In the first of four articles, GÜNTHER SIMMERMACHER looks at the Marian focus of the journey.

BISHOP João Rodrigues made the point repeatedly: "It is a firm belief in the Catholic Church that when our Blessed Mother Mary shares her intercession with our prayers before God, then we can be confident that our needs will be answered."

The need expressed in the main theme of our pilgrimage to Portugal, Spain and France—prayer for the success of the sainthood cause of Benedict Daswa—was answered a few days after our return when the Vatican's theologian consultants voted unanimously to recognise Daswa as a martyr.

To that end, the itinerary included sites of reported Marian apparitions—in Fátima, Lourdes, Zaragoza and Paris—and of saints whose work was centred on praying the rosary, specifically the great Carmelites St Teresa of Ávila and St Thérèse of Lisieux.

Bishop Rodrigues, who heads the Tzaneen diocese which runs the Daswa cause, framed his illuminat-



Penitents walk on their knees outside Apparition Chapel in Fátima; devotees visit the grotto of the apparition in Lourdes at night. (Photos: Günther Simmermacher)



ing homilies around the daily themes of the novena for the cause, which was at the centre of our prayer intentions.

The pilgrimage took us to Lisbon, Santarém, Ávila, Alba de Tormes, Madrid, Zaragoza, Tours, Lisieux and Paris, but the two pillars were Fátima and Lourdes.

Both are sites of the two most famous Marian apparitions, even if Guadalupe in Mexico attracts the biggest number of pilgrims of any Catholic shrine in the world.

There are some distinct similarities between Fátima and Lourdes.

Both are in self-contained sanc-

tuaries surrounded by hotels and shops, though Lourdes' commercialism is much more rampant than that of Fátima.

Both sanctuaries have beautiful basilicas at one end and controversial modern structures at the other. If Fátima's Paul VI Pastoral Centre from 1982 is unloved, Lourdes underground St Pius X church is quite loathed by many. It's easy to see why: it bears more than a passing resemblance to a parking garage.

To enter it, one descends a concrete ramp which looks no different from that of any generic parking garage, other than the exhibition of

artworks on the wall. The doors to the church might just as well have been lifted from a warehouse, and the church itself is stark, spare and dark as un radiant light drops off the concrete walls.

No doubt some people like that structure, built in 1958 to hold 25 000 worshippers. Others will be puzzled that this most modernistic church should be dedicated to a stridently anti-modernist pope.

Both Fátima and Lourdes have nightly candlelight processions during which the "Lourdes Hymn" is sung ("Immaculate Mary, your praises we sing. You reign now in Heaven with Jesus our King..."). But where in Lourdes the procession is stately, Fátima's is possessed of a certain unruly joyousness.

Perhaps this is because in Lourdes the mysteries of the rosary are recited during the torchlight procession, while in Fátima the procession begins only after the recital of the rosary is completed.

On that subject, in Fátima our group had the particular joy of nominating a member to lead the English part of the rosary. And so pilgrim Mary Nembambula, who knew Benedict Daswa personally, came to represent South Africa at the Apparition Chapel.

In Fátima and Lourdes the obvious focus is very much on Our Lady. Both sanctuaries have huge statues of the Blessed Virgin in strategic places of their sanctuary.

But while in Fátima the visionaries have a measure of prominence, in Lourdes there is not much to explicitly suggest the presence of St Bernadette, other than stained glass windows in the Pius X basilica and an out-of-the-way museum.

While Fátima's Sr Lúcia dos Santos and the short-lived siblings Francisco and Jacinta Marto are buried in the sanctuary's Holy Rosary basilica—which is presently being renovated for the centenary of the apparitions in 2017—St Bernadette's remains rest in far-away Nevers, in the convent where she died.

Lourdes' grotto of the apparition, upon and against which three marvellous churches are built, like a triple-layered cake, makes no particular reference to the visionary.

A pilgrimage to Fátima must include an excursion to nearby Ajustrel, where the houses of the families of the visionaries still stand (as does the wall against which the famous photo of the three was taken), and the adjacent areas where some of the apparitions took place.

The main difference between Fátima and Lourdes, however, is this: Fátima is a place of penitence, Lourdes one of healing—and, spiritually, the latter requires the former.

In Fátima some people walk a long stretch on their knees, and not only the black-clad widows of stereotype, but also young, elegantly dressed people.

In Lourdes many sick people—on crutches, in wheelchairs, even on gurneys—seek a physical healing, or absent that, a purification of the spirit which might help them to go on living with their condition.


It is a touching sight to see the front of the sanctuary filled with row upon row of faith-filled people in wheelchairs at the culmination of the afternoon Blessed Sacrament procession.

And this is the thing about Fátima and Lourdes, and other sites of reported apparitions and sundry devotions, whether they have been approved by the Church or not: These places are sanctified by prayer and by the accumulated faith of the people who come there.


In this way it is unimportant whether or not one believes the apparitions or other private devotions to be true. Through the potent concentration of faith in these sites, the presence of God, of Christ and of our Blessed Mother is made manifest. The mantle of faith which envelops these places infuses one's own prayer and facilitates an encounter with the Divine.

■ Next week: Pilgrimage in the footsteps of St Teresa of Ávila.


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Günther Simmermacher in front of the wall in Ajustrel, near Fátima, against which the famous photo of the three visionaries was taken. (Photo: Bishop João Rodrigues)

Church wants action on Isis

Continued from page 4
do we go? The United Nations loses its reason to exist," Cardinal Rai said. "This assembly of nations was created to protect peace and justice in the world, right? However, now it has become a tool in the hands of the great powers. It is impossible to accept that."

Cardinal Pietro Parolin, the Vatican's secretary of state, told the assembly that the United Nations must act "to prevent possible and new genocides and to help the numerous refugees".

While it is licit to use force within the framework of interna-

tional law to stop unjust aggression and protect people from persecution, he said, it is clear that a complete resolution of the problems in the region cannot be found in "just a military response".

To help bring stability to the region, long-lasting and just political solutions must be found for the Israeli-Palestinian conflict, he said. The international community should also improve its relations with Iran to help in the resolution of the crisis in nearby Iraq and Syria, he added.

When it comes to the so-called Islamic State, he said, focus must

be on who is supporting them, not just politically but also through "illegal trade of petroleum and the supply of arms and technology".

Muslim leaders have a responsibility to denounce the religious claims of the Islamic State and "to condemn the killing of others for religious reasons and every kind of discrimination".

"It is a moral obligation for everyone to say enough to so much suffering and injustice and to begin a new journey" where everyone has a role and rights as citizens in building up their country and its future, he said.—CNS

Sr Frances Emke OP

OAKFORD Dominican Sister Frances Emke died suddenly on July 1 at Villa Siena in Pietermaritzburg. She was 88.

Born on November 5, 1925, in Lohne, Germany, her great wish was to work in the missions with the poor.

She entered the Oakford Congregation and made her first profession on July 4, 1959, after which she came to South Africa.

She was trained as a nurse and midwife and became well known especially with the newborns at the Marymount and Marifont Maternity homes in Johannesburg and Pretoria respectively.

Many a mother was calmed and reassured of the life of her baby once she knew Sr Frances took over the care of the child. Many a doctor relaxed once he knew that Sr Frances was in

charge. Her love for and dedication to the little ones were widely known and appreciated.

She also served as nurse and midwife in Bendell in the Kalahari.

Sr Frances retired in 1999, living first in the Magaliesburg community and since 2010 in Pietermaritzburg.

Sr Frances was an outgoing person and a family lover, always with a smile and a good word, making friends and connecting with people. Health wise she suffered lots of pain and limitation in her mobility.

On the day she died she was present at evening prayer with the sisters. From there she went to a sick person and prayed with her for a good death. She then turned around and collapsed, fully aware that she was dying.

Sr Carmen Brokamp OP



Word of the Week

Homily: The homily (sermon) is a reflection by the celebrant or other ministers on the Scripture readings and the application of the texts to the assembled community.

Liturgical Calendar Year A
Weekdays Cycle Year 2

Sunday, November 2, Feast of All Souls, 31st Sunday
Wisdom 3:1-9, Psalm 27:1, 4, 7-9, 13-14, Romans 5:5-11, John 11:17-27

Monday, November 3, St Martin de Porres
Philippians 2:1-4, Psalm 131:1-3, Luke 14:12-14

Tuesday, November 4, St Charles Borromeo
Philippians 2:5-11, Psalm 22:26-32, Luke 14:15-24

Wednesday, November 5, Commemoration of All the Deceased of the Seraphic Order
Wisdom 3:1-9, Psalm 23:1-6, John 6:37-40

Thursday, November 6
Philippians 3:3-8, Psalm 105:2-7, Luke 15:1-10

Friday, November 7, Votive Mass of the Sacred Heart
Philippians 3:17-4:1, Psalm 122:1-5, Luke 16:1-8

Saturday, November 8, Bl John Duns Scotus
Philippians 4:10-19, Psalm 112:1-2, 5-6, 8-9, Luke 16:9-15

Sunday, November 9, Dedication of the Lateran basilica, 32nd Sunday
Ezekiel 47:1-2, 8-9, 12, Psalm 46:2-3, 5-6, 8-9, 1 Corinthians 3:9-11, 16-17, John 2:13-22

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Our bishops' anniversaries

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DEATHS

MURRAY—Sr Mary Vianney. Holy Cross sister Sr Mary Vianney, aged 99, passed away in Holy Cross Home, Pretoria, on October 8, 2014. Lovingly remembered by the Holy Cross sisters, the Murray family circle in South Africa and the people whom she served. May she rest in peace!

IN MEMORIAM

FALLER—Cecilia. Died November 7, 2002. Lovingly remembered by your 14 children, their spouses and families. May you know and enjoy life to the full.

SOKOLIC—Margrit Mathilde. Died on All Souls day November 2, 2012. A virtuous woman, for the fairness which was pre-shadowed in her name was eclipsed by the surpassing beauty of her soul. She was called Margrit, and in the sight of God, she showed herself to be a pearl, precious in faith and works. Mourned by her husband Franko, children Stephen, Ivan, Catherine, Franko, Mary, Angela, Andrew, Vincent, Joseph, Thomas and families.

PRAYERS

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

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. RCP.

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.



O MOST beautiful flower of Mount Carmel, fruitful vine, splendour of Heaven, blessed Mother of the Son of God, Immaculate Virgin, assist me in my necessity. O Star of the Sea, help me and show me herein that you are my Mother, O Holy Mary Mother of God, Queen of heaven and earth, I humbly beseech you from the bottom of my heart to secure me in my necessity. There are none who can withstand your power, O show me that you are my mother. O Mary conceived without sin, pray for us who have recourse to thee. Thank you for your mercy towards me and mine. Amen.

THANKS

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

PERSONAL

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

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Dedication of Lateran Basilica: November 9

Readings: Ezekiel 47:1-2, 8-9, 12, Psalm 46, 1 Corinthians 3:9-11, 16-17, John 2:13-22

NEXT Sunday is the celebration of the Lateran basilica, the oldest church in the West, and the mother church of Rome. Because of its antiquity, it supersedes the Sunday on which it falls. Interestingly, the readings chosen emphasise not so much the building as what God does through and in it, the people who worship there.

The **first reading** is from the vision of the restored Temple ("the House") that takes up the final eight chapters of Ezekiel's prophecy; here he sees the new Temple as a source of life-giving water.

As the vision proceeds, the water flows out of the east side of the Temple (the side facing the Valley of Kidron and the Mount of Olives), then it goes south, towards the desert and the Dead Sea. As the vision goes on, the water gets deeper, and flows out. We learn that when it hits the Dead Sea (where the water is unspeakably salty), those waters will "become fresh".

It must be said that this is a guess as to the meaning of the Hebrew, but clearly that is the rough sense of it, since in the next verse we discover that it is going to create a space where there shall be life: "much fish...and everything where the river goes shall be alive".

We ourselves are God's Temple

Fr Nicholas King SJ

Sunday Reflections



Finally we have the lovely vision of "all kinds of trees to eat...their fruit shall not fail. They shall bear fresh fruit each month...their leaves shall serve for healing."

And we have to remember that the poet is talking of a Temple that did not currently exist. What matters is God's power to bring life out of catastrophe.

That, as always, is the main stress of the **psalm** for next Sunday: "God is for us a refuge and strength...a well-tryed help in anguish."

Once again there is the image of a river: "A river—its streams bring joy to the city of God, the holy dwelling-place of the Most High." Best of all: "God is in the middle of her—she shall not be moved...the Lord of hosts is with us."

None of this has anything to do with a real Temple, for what the poet sings of has nothing to do with any Temple that ever existed.

It is all about what God does for God's people.

This point becomes clearer in the **second reading**. Here the story is that the Corinthians were squabbling in their usual adolescent fashion, and Paul starts by reminding them (they had been fighting over who was the Number 1 apostle): "You people are God's building."

Then he explores the metaphor of architecture: Paul laid the foundations, on which "others build up", but he emphasises, and we have to remember this when we think about the Church today, that "no one can lay down any other foundation than the one that has been put there, namely Jesus Christ".

We should do well to heed this warning today, with our shameful divisions, as Paul drives the argument home: "Don't you people realise that you are the Temple of God, and that the Spirit of God is living in you?" So what counts is not, ever, the building of the Church, but the people who compose it.

This lesson reaches its climax with the **gospel** for next Sunday, which takes place immediately after the extraordinary story of the marriage feast at Cana.

It starts in a dramatic way: "The Passover of the Judeans was near, and Jesus went up

to Jerusalem." Everyone who reads the gospel knows perfectly well that Jesus died at Passover, and although it is a different Passover that we are talking about, there is nevertheless a sense of menace in the air.

This increases as we watch the response of this pious Galilean peasant: "In the Temple, he found those who were selling cattle and sheep and doves and the money-changers sitting...and he made a whip out of ropes and expelled them all from the Temple."

And why is this? Jesus gives the answer: "Don't keep making my Father's house into a shopping-mall!" This arouses different reactions among those who were witnesses: Jesus' disciples remember a suitable scriptural quotation: "Zeal for Your house is devouring me", while their opponents demand, "What sign are you showing us, that you do these things?"

From Jesus that elicits the famous response: "Undo this Temple, and in three days I shall raise it up." His opponents simply cannot understand, and point to the 46 years the construction has already taken. The Church is not a building, but the group that gathers round Jesus and acclaims him as Saviour.

What will you do, this week?

Lesson from a chaste goddess

ANCIENT Greece expressed much of its psychological and spiritual wisdom inside its myths.

They didn't intend these to be taken literally or as historical, but as metaphors and as an archetypal illustration of why life is as it is and how people engage life, both generatively and destructively.

And many of these myths are centred on gods and goddesses. The Greeks had gods and goddesses to mirror virtually every aspect of life, every aspect of human behaviour, and every innate human propensity.

Moreover, many of these gods and goddesses were far from moral in their behaviour, especially in their sexual lives. They had messy affairs with one another and with human beings.

However, despite the messiness and amorality of their sexual behaviour, one of the positive features inside these myths was that, for Ancient Greece, sex was always, somehow, connected to the divine.

Within this pantheon of gods and goddesses there was a particular goddess named Artemis. Unlike most of their other goddesses, who were sexually promiscuous, she was chaste and celibate. Her sexual abstinence represented the place and the value of chastity and celibacy.

She was pictured as a tall, graceful figure, attractive, but with a beauty that, while sexual, was different from the seductive sexuality of goddesses like Aphrodite and Hera.

In the figure of Artemis, sex is pictured

Fr Ron Rolheiser OMI

Final Reflection



as an attractive blend of solitude and integrity. She is frequently pictured as surrounded by members of her own sex or by members of the opposite sex who appear as friends and intimates, but never as lovers.

What's implied here is that sexual desire can remain healthy and generative even while abstaining from sex. Artemis represents a chaste way of being sexual. She tells us that, in the midst of a sexually-soaked world, one can be generative and happy inside chastity and even inside celibacy.

Perhaps even more importantly, Artemis shows us that chastity need not render one anti-sexual and sterile. Rather, she shows that sexuality is wider than sex.

Artemis declares that claiming your solitude and experiencing friendship and other forms of intimacy are not a substitute for sex but one of the rich modalities of sex itself.

The spiritual writer Thomas Moore, in describing Artemis, writes: "Although she is the most virginal of the goddesses, Artemis is not asexual. She embodies a special kind of sexuality where the accent is

on individuality, integrity, and solitude."

As such, she is a model not just for celibates but also for people who are sexually active. For the sexually active person, Artemis is the cautionary flag that says: I want to be taken seriously, with my integrity and independence assured.

Moore also suggests that, irrespective of whether we are celibate or sexually active, we all "have periods in life or just moments in a day when we need to be alone, disconnected from love and sex, devoted to an interest of our own, withdrawn and remote. [Artemis] tells us that this preference may not be an antisocial rejection of people but simply a deep, positive, even sexual focusing of oneself and one's world."

What's taught by this mythical goddess is a much-needed lesson for our world today. Our age has turned sex into salvation—for us, sex isn't perceived as a means towards heaven, it is identified with heaven itself. It's what we're supposed to be living for.

One of the consequences of this view is that we can no longer blend our adult awareness with chastity, nor with the genuine complexity and richness of sex.

Rather, for many of us, chastity and celibacy are seen as a fearful self-protection, which leave one dry, sterile, moralistic, anti-erotic, sexually uptight, and on the periphery of life's joys.

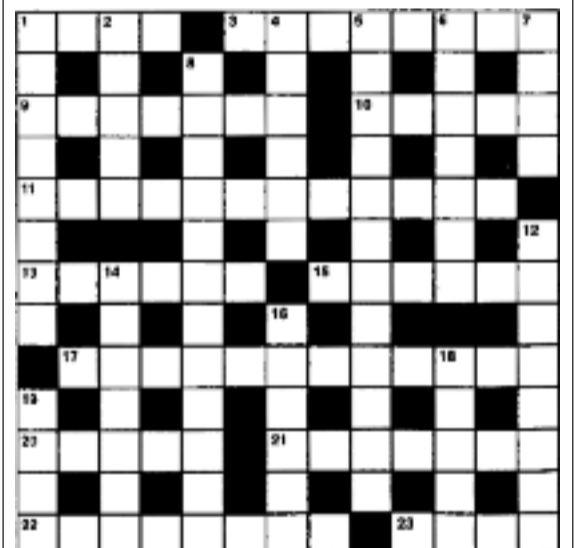
Tied to this too is the notion that all those rich realities so positively highlighted by Artemis (as well as by the classical Christian notion of chastity), namely, friendship, non-sexual forms of intimacy, non-sexual pleasures, and the need for integrity and fidelity within sex, are seen as a substitute for sex, and a second-best one at that, rather than as rich modality of sex itself.

We are psychologically and spiritually impoverished by that notion and it puts undue pressure on our sexual lives. When sex is asked to carry the primary load in terms of human generativity and happiness it cannot help but come up short.

Of course, as Christians, we have our own goddesses of chastity, Mary, the mother of Jesus, and many women saints. Why not draw our spirituality of chastity from these women, rather than looking towards some pagan, mythical goddess? Well, for the most part, we do look to Christian models here.

Moreover, I suspect that both the Virgin Mary and all of our revered virgin saints would, were she actually a real person, very much befriend Artemis.

Southern Crossword #626



ACROSS

1. Deceive in being fed up eating (4)
3. South African archdiocese (8)
9. Feign (7)
10. Brownish as pie can be (5)
11. It's on the air for local Catholics (5,7)
13. Revises, with me between the terminals (6)
15. Dress for the official (6)
17. He makes pipes and stops in church (5,7)
20. Gallic parting shot (5)
21. Lead nun around carrying nothing (7)
22. Increases nut games (8)
23. Survey other little concealed island (4)

DOWN

1. Left the faithful dead (8)
2. Implore in ample address (5)
4. Appear embarrassed (6)
5. Seat Molinist to see his character references (12)
6. Valley where David conquered Philistines (2 Sm 5) (7)
7. Expression of grief (4)
8. Send a curt one about what's instinctive (6,6)
12. Woodwind (8)
14. Getting money for services (7)
16. Sudden and unexpected (6)
18. Parent with long legs? (5)
19. Samson went there (Jg 16) (4)

Solutions on page 11

Conrad



CHURCH CHUCKLE

APRIEST was walking past a very well kept garden in his parish and stopped to admire the beautiful flowers.

"The Lord and you have done remarkable things to this garden," said the priest to the owner.

"Well, thank you Father," replied the owner, "but you should have seen it when it was only the Lord in charge!"

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