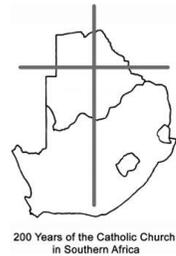




CATHOLIC NEWS BULLETIN

ARCHDIOCESE OF DURBAN



DECEMBER 2017

A CHRISTMAS MESSAGE

A number of years ago Father Pierre Lavoipierre wrote an Advent-Christmas Reader entitled *'When it Rains Collect the Water.'* In the last year many parts of South Africa have suffered from severe drought. Here in the Archdiocese we have endured stringent water restrictions - Cape Town remains parched and continues to suffer.

Our Advent and Christmas celebrations provide us with an opportunity to collect the gifts and blessings that God so generously provides, and refresh the drought-stricken areas of our faith and living. We need to collect these graces so as to be prepared for the challenges that lie ahead. Our God has, at regular intervals, intervened in the history of the world.

Advent and Christmas reminds us of His intervention so many centuries ago at Bethlehem. This year we must recognise that this intervention must not only be remembered - it must be brought to life again by our own personal Christian activities and interventions. Saint Peter tells us that *"we have not depended on made-up legends in making known the mighty coming of our Lord Jesus Christ"* {2 Peter 1: 16}.

The past year has not been entirely without the 'rain' we need. There has been much for which we must be thankful. In the Archdiocese we ended the year with the resounding success of the Mini World Youth Day. Then there has been a great progress made with our Drug Rehabilitation outreach, and the Denis Hurley Centre continues to flourish and initiate new endeavours.

We wish to extend our sincere thanks, appreciation and admiration to all who have contributed to these achievements, and continue to do so. A good deal of 'water' has been collected. Let us use it wisely and productively in the year ahead.

At this time of the year we should not forget those families and individuals who have had to mourn the deaths of loved ones. To each of these we affirm our prayerful support and encouragement.

In the Archdiocese itself we remember with affection and gratitude those priests, deacons and religious who have died. In different ways each one provided us with much needed 'rain'. May we collect and use it positively and productively.

As 2017 draws to a close we extend to all of you our heartfelt and prayerful wishes for a truly blessed and peaceful Christmas.

+Wilfrid Cardinal Napier, OFM
Archbishop of Durban

Father Sylvester David, OMI
Vicar General

Father Brett Williams
Chancellor



HOSPITAL CHAPLAIN ON LEAVE

Fr. Nhlanhla Nkosi OMI will be on annual leave during January 2018. Parish priests are asked to care for their parishioners admitted to Entabeni, St Augustine's and Albert Luthuli Hospitals during his absence.

NAZARETH HOUSE DURBAN

If you are cleaning out, think of us. Everything from second hand clothing, furniture, kitchenware to bric-a-brac is gratefully accepted at our charity shop – where it is sorted, priced and turned into cash to help fund our homes for the aged and orphaned children. If you can't deliver to us, no stress! We will arrange for it to be collected for FREE. We are a phone call away and can use all your clutter that you don't want.

Remember that you can also donate your used shopping bags.

Contact: Nick Lombard (Facility Manager)

Tel: 031 261 2207

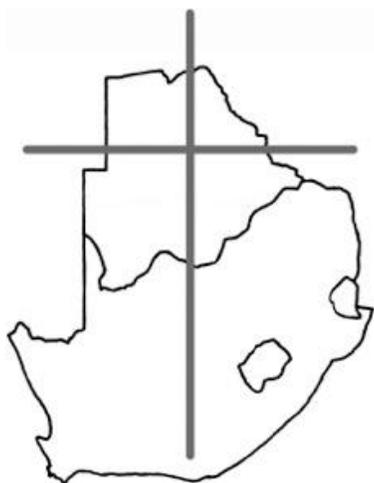
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A Brief History of the Catholic Church in Southern Africa



200 Years of the Catholic Church
in Southern Africa

(Extensive use was made of the papers from Father Anthony Egan SJ, the Catholic Bishops' Conference and Other on line Documents)

In 2018 the Roman Catholic Church celebrates the 200th anniversary of its official foundation in South Africa. It has participated in two centuries of our history, playing a major role in education, care of orphans and elderly and making a significant contribution to health care from its mission hospitals and clinics, including, in the latter years, an extensive roll-out of anti-retroviral treatment. The Church has, alone and in co-operation with other churches, faith communities and civil society, been a voice for justice, democracy and human rights.

Catholic scholars and public intellectuals have engaged with fellow South Africans on everything from philosophy, theology, history and the politics of race, revolution and reconciliation and they had a significant influence on the debate that led to the birth of democracy in South Africa.

During the first decades of Nationalist rule, the hierarchy often adopted a conciliatory stance towards the government in the hope of maintaining the Church's network of schools, hospitals and welfare institutions. When in 1953 the government struck at church schools for African children with its Bantu education Act, the Catholic Church fought desperately to retain the educational system seen as its major aid to evangelization. The Southern African Catholic Bishops' Conference, created in 1947, made its first pronouncement against racism in 1952 and in 1957 condemned apartheid as "intrinsicly evil". Until the late 1970's however, there were few acts of defiance against the state. Within the Church itself, a de facto discrimination was practiced at many levels.

However this proclamation of the SACBC set the church as institution firmly in opposition to apartheid. It was not the first expression of official opposition, but it was for its time the strongest and a pointer to what would be a consistent and systematic challenge to the state until 1994. 2

In 1970's, under the influence of the Vatican Council and spurred by protests from black clergy, Catholic opposition to apartheid started to intensify. In 1972 a move began to desegregate the seminary. In 1976 the decision was taken with regard to both seminaries and schools. The Soweto uprising of 1976 led to a still greater awareness among Catholics for more active Catholic participation in various manifestations of Christian protest, activated mainly by the South African Council of Churches and the Christian Institute. Since February 1990, priority is given to conflict resolution, education to democracy and development.

These ideas, pioneered by a handful of clergy like Mariannahill missionary Bernard Huss and later embraced by leaders like Archbishop Denis Hurley of Durban, forced a church still dominated

politically and economically by a white lay minority and a foreign-born missionary majority to finally confront apartheid after 1948.

The late Archbishop Denis E Hurley was a persistent and passionate voice against apartheid and a pioneer in the fight for justice and peace. He was also the driving force behind Ecumenism in KZN and in 1976 founded the Diakonia Council of Churches which brought together the mainstream churches and enabled vibrant, constructive political and ecumenical debate and civil action against the apartheid regime. He was pronounced “Communist” by the apartheid regime and became the object of ridicule, insult and harassment by the Security Branch and even from within the Church.

Getting back to the early years, colonial politics inevitably influenced the expansion of the Catholic Church in “South Africa”. In British-controlled territories after the 1830s, the Church was generally tolerated and the nationalities of priests – and increasingly congregations of religious sisters and nuns – did not matter as much as it had in the past where, in the Boer Republics, the English speaking missionaries were labeled “Roomse Gevaar” and even viewed as British spies.

Given the mixed colonial demographic, it was generally a good idea to have British or Irish clergy, though Germans, Flemish, French or Dutch missionaries were also welcome. Among the latter, most spoke passable to good English, were useful even communicating with non-English colonists – and worship at the time (until 1965 in fact) was conducted in Latin anyway.

By the turn of the century, the Catholic Church in South Africa was growing and was evangelizing among African communities. In Natal the Trappists founded the monastery of Mariannhill in 1882, but soon Abbot Pfanner concluded that their contemplative life needed to be modified by extensive mission work among the Zulu people. From the monastery he and his congregation established a network of mission stations and schools. The Trappists, together with the Congregation of the Precious Blood, were in a few decades working very effectively throughout southern Natal and the Transkei.

Although the origins of the Church have their roots in Cape Town, the intervening 200 years have witnessed the spread of the Church throughout Southern Africa. It is worth noting that the “adjacent territories”, referred to in the papal document of June 7, 1818, included both Australia and Mauritius and for this reason, an invitation will be sent to the Presidents of the Bishops’ Conferences of both territories to visit Cape Town during the bi-centennial year.

On 11 January 1951, Pope Pius XII established by Papal Bull the Ecclesiastical Hierarchy in the then Union of South Africa, and set up the Ecclesiastical Provinces of Cape Town (comprising the suffragan sees of Aliwal, Oudtshoorn, Port Elizabeth, Queenstown and De Aar); Durban (comprising the suffragan sees of Mariannhill, Eshowe, Kokstad and Mthatha); Pretoria (comprising the suffragan sees of Johannesburg, Lydenburg, Swaziland and Pietersburg); and

Bloemfontein (comprising the suffragan sees of Kroonstad, Bethlehem, Kimberley, Keimoes and Lesotho).

Further growth has taken place in the Church of Southern Africa since then: new dioceses have been created; Zimbabwe, Lesotho and Namibia – which had been part of the Southern African Catholic Bishops’ Conference – left the Conference to establish their own Conferences in 1969, 1972 and 1996 respectively; and the ecclesiastical province of Johannesburg was created in 2007 with the diocese of Johannesburg being raised to the status of an archdiocese.

We owe much too to those members of religious congregations who have established hospitals and hospices for the sick and the dying and also to those whose charism is to minister to the poor and the destitute. Generally Religious orders have played the greatest role in African missions in South Africa. While some, like the Oblates of Mary Immaculate (OMI) and Jesuits (SJ) operated in both the colonial towns and rural missions, others – notably the Mariannahill Missionaries (CMM) (emerging from the Trappists) and later the Franciscans (OFM) – concentrated on rural evangelization.

The Church in South Africa faces many challenges, not least among them the failure to hold young people post Confirmation. A change in approach to evangelization and mission is essential if we are to produce sound, enthusiastic disciples eager to bring others to Jesus.

2018 CONFIRMATIONS

Below is the list of parishes requesting the Sacrament of Confirmation next year with the date and time the celebration is scheduled to take place. Parish priests wanting to call attention to omissions, change a date or postpone a celebration to the following year should contact the Vicar General’s office without delay.

January	21	09h00	Morningside	TBC
	28	10h00	Bergville	TBC
February	4	17:15	Virginia	Archbishop
	4	08:30	Pinetown	TBC
	11	09:00	Bellair-Queensburgh	TBC
	11	10h00	Elandskop	TBC
April	15	09h00	Montebello	Archbishop
	22	09h00	Kwa Madlala	Archbishop
May	6	09h00	St Anthony PMB	Archbishop
	19	17h30	Bluff	Archbishop
	20	08h00	Umbilo	Archbishop
	20	09h00	Point	TBC

June	17	08h00	Ballito	Archbishop
August	26	08h00	Woodlands PMB	TBC
	26	08h30	Raisethorpe PMB	TBC
September	15	17h30	Berea	Archbishop
	16	08h00	Mpumalanga	TBC
	22	09h30	Kwa Mpumuza	TBC
	23	09h00	Lamontville	Archbishop
	23	09h00	Woodlands Durban	TBC
	30	10h00	Emmanuel Cathedral	Archbishop
	30	10h00	Newlands East	TBC
October	7	08h00	Verulam	Archbishop
	14	09h00	St Anthony Durban	Archbishop
	14	10h00	Hillcrest (Embo)	TBC
	20	17h30	Amanzimtoti	TBC
	21	10h00	Kwa Mashu (KKU)	Archbishop
	21	08h00	Hillcrest	TBC
	28	10h00	Sydenham	Archbishop
	28	08h00	Cedara	TBC
November	4	08h00	Matikwe	Archbishop
	4	08h30	St Mary's PMB	TBC
	11	09h30	Wentworth	Archbishop
	11	08h00	Inchanga	TBC
	18	08h00	Eastwood PMB	Archbishop
	18	10h00	Mooi River	TBC



DIOCESAN DIARY

January 2018

- 1 - 5 On Leave
- 6 Annual Congregational Celebration, Montebello
- 10 Seminarians Commission
- 11 Seminarians Interviews
- 12 Council of Priests
- 12 – 14 Retreat
- 13 World Youth Day Meeting
- 15 Chancery Meeting
- 17 Caritas KZN
- 18 Diocesan Curia Meeting
Napier Centre for Healing
- 19 Ntshongweni Committee
- 22 SACBC Finance Board
- 23 – 30 SACBC Plenary Session
- 31 Diocesan Clergy Social, Ntshongweni

February 2018

- 2 Building Committee
- 3 Blessing of Outstation, Ntuzuma
Denis Hurley Centre AGM
- 4 Hurley Weekend Mass, Cathedral
- 5 Chancery Meeting
- 6 Liturgy Commission
KZN Inter-religious Council
- 7 St Benedict School Opening Mass

- 8 Caritas Durban Executive
Napier Centre for Healing
- 9 MWYD Volunteers Dinner
- 10 – 15 Rome
- 16 Diocesan Curia Meeting
- 17 Priestly Ordination of Denardo Gnanapragas, Phoenix
- 18 RCIA Emmanuel Cathedral (Cardinal)
RCIA Pinetown
- 19 Diaconate Board
- 20 Caritas Durban Planning Meeting, St Anthony's Durban
- 22 DMI review
Napier Centre for Healing
- 24 World Youth Day Meeting
- 25 RCIA Pietermaritzburg (Cardinal)
RCIA Midlands
- 26 Finance Board
- 27 – 28 Diocesan Clergy Recollection

