



Let us pray for our priests as they celebrate their birthdays and anniversaries.

ANNIVERSARY OF ORDINATION

December

- 02.12.1995: Fr Alfred Ntuli
- 02.12.2006: Fr Zamva Mlangeni
- 07.12.2002: Fr Zakhele Ziqubu
- 11.12.2004: Fr Bongani Dladla
- 12.12.1980: Rt Rev Grahama Rose
- 16.12.2009: Fr Mthokozisi Khanyile

January

- 16.01.2010: Fr Angelicus Mchunu
- 16.01.2010: Fr Fortune Mbatha
- 31.01.2015: Fr Billy Croucher
- 31.01.2015: Fr Ferdinand Mukumu

BIRTHDAYS

December

- 07.12.1980: Fr Fortune Mbatha
- 15.12.1977: Fr Tomasz Wargacki
- 16.12.1965: Fr Alfred Ntuli
- 23.12.1952: Rt Rev. Graham Rose

January

- 03.01.1980: Fr Francis Onyango
- 09.01.1982: Fr Mthokozisi Khanyile
- 21.01.1984: Fr Charles Wangoie
- 22.01.1972: Fr Vincent Moba
- 29.01.1945: Fr Gerald Gostling

February

- 04.02.1980: Fr Marek Mlynarczyk
- 13.02.1978: Fr Marcel Kazadi
- 19.02.1976: Fr Zamuva Mlangeni
- 23.02.1979: Fr Kidane Ashuro Abebe

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An introduction

Just as the social Encyclical of Pope Leo XIII Rerum Novarum created a new focus of social justice for the teaching of the church in 1891 so Laudato Si the encyclical of Pope Francis on the care of our common home draws our attention today to ecology and the environment. After quoting his predecessors Pope Paul VI, John Paul II and Benedict. Pope Francis quotes the ecumenical patriarch Bartholomew who talks of the need for each of us to repent for the ways we have harmed the planet and asks us to replace consumerism with sacrifice, greed with generosity. Wastefulness with a spirit of sharing. The Pope mentions St Francis' concern for God's creatures and for the poor and outcast. In the course of his letter the Holy Father quotes from many Bishop's Conferences around the world including our Bishops of

Southern Africa who in their Pastoral Statement on the Environmental Crisis (Sept '99) said: Everyone's talents and involvement are needed to redress the damage caused by human abuse of God's creation. Pope Francis says that the "challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The creator does not abandon us, he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home." Our "throwaway culture affects the excluded just as it quickly reduces things to rubbish. To cite one example, most of the paper we produce is thrown away and not recycled. It is hard for us to accept that the way natural ecosystems work

is exemplary: plants synthesise nutrients which feed herbivores; these in turn become food for carnivores, which produce significant quantities of organic waste which give rise to new generations of plants. But our industrial system, at the end of its cycle of production and consumption, has not developed the capacity to absorb and reuse waste and by-products. We have not yet managed to adopt a circular model of production capable of preserving resources for present and future generations, while limiting as much as possible the use of non-renewable resources, moderating their consumption, maximising their efficient use, reusing and recycling them." (LS 22)

Concerning climate change the Holy Father says "Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it." (LS 23) "Many of the poor live in areas particularly affected by phenomena

related to warming, and their means of subsistence are dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited." (LS 25) "Our lack of response to these tragedies involving our brothers and sisters points to the loss of that sense of responsibility for our fellow men and women upon which all civil society is founded." (LS 25) "Fresh drinking water is an issue of primary importance, since it is indispensable for human life and for supporting terrestrial and aquatic ecosystems. "Our particularly serious problem is the quality of water available to the poor. Everyday, unsafe water results in many deaths and the spread of water-related diseases, including those caused by microorganisms and chemical substances. Dysentery and cholera, linked to inadequate hygiene and water supplies, are a significant cause of suffering and of infant mortality. Underground water sources in many places are threatened by the pollution produced in certain mining, farming and industrial activities, especially in countries lacking adequate regulation or controls. It is not only a question of industrial waste. Detergents and chemical products, commonly used in many places of the world, continue to pour into our rivers, lakes and seas." (LS 29) "Greater scarcity of water will lead to an increase in the cost of food and the various products which depend on its use. Some studies warn that an acute water shortage may occur within a few decades unless urgent action is taken. The environmental repercussions could affect billions; it is also conceivable that the control of water by large multinational businesses may become a major source of conflict in this century." (LS 31) "The present world system is certainly unsustainable from a number of points of view, for we have stopped thinking about the goals of human activity. If we scan the regions of our planet, we immediately see that humanity has disappointed God's expectations." (LS 61).

"WELCOME SISTERS"! THE TYBURN NUNS HAVE ARRIVED SAFELY IN OUR DIOCESE!



Let us thank and praise God! Negotiations with Bishop Graham, and visits from the Sisters have been taking place for months, and now the time has come for a community to arrive in South Africa and to stay! Their purpose is to establish a new foundation. This will be their 10th Monastery (like a Convent) in the world, and the first in Africa. The Tyburn Monastery envisaged for our Diocese is to be built at "Hildrop" (the recently acquired Diocesan site) on the edge of Newcastle Town, bordering on to the N11.

There are two dates of History, both for our Diocese of Dundee and the Continent of Africa, and then also for the Tyburn Nuns themselves. Monday November 16th when, with great joy and excitement, Mother Xavier (the assistant General), Mother Justine, and Sister Thomasina landed at Johannesburg OR Tambo airport, and Wednesday 18th when Mother Gregory (the Mother General) and Sister Adelina arrived. At least three more Nuns are expected when Visas are granted. Bishop Graham, Fr. Peter VG, and Fr. Gerald, were at the airport to meet and welcome the Sisters on behalf of the Diocese, and provide transport. We all received very warm hospitality from the Carmelite Sisters in Benoni for the time we had to spend in Jo'Burg.

While awaiting their permanent Monastery the Nuns are staying with the Dominican Sisters in Blaauwbosch, where Sisters Finbarr, Leo, and Mbali have graciously welcomed them, and also Sisters Thulile and Charity based in Arbour Park. The Tyburn Nuns belong to the Benedictine Order, and the Sisters are named "Adorers of the Sacred Heart". Their life and witness is "Prayer and work" centered on devotion of the Eucharist.

St. Peter and Paul Youth make peace with the environment



The Youth of Saints Peter and Paul Catholic church, together with Fr. Peter planted an Olive Tree in the church grounds after a Sunday Mass on the 18th October 2015. The Olive tree, obtained from a local retail shop was planted to encourage the Youth and Church Congregation to plant trees at their places as an act of Environmental Justice.

The significance of trees in the environment we live in is exceptional. Noticeably, trees have a way of beautifying the environment, create a sense of peacefulness, produce fruits

and make good shade on a hot day. Studies in science point to the profound importance of trees as in sustaining the levels of air we breathe, medicinal value, modifying weather patterns and supporting other forms of life such as birds. Olive trees are evergreen and grow in temperature and warm areas throughout the world. They prefer hot weather and long periods of sunshine. They can grow to a height of 8 – 15m and often have a crown that is well branched and rounded in shape. Olive trees

can live for centuries. An olive branch is a symbol of peace.

Planted at our church, the Olive tree is special because it is in the Bible. In the Bible, it is first mentioned after the great flood, Noah sends out a dove to see if the waters have subsided, the dove returns with a fresh olive leaf in her beak, a symbol of peace (Gen.8:11). There are many symbols throughout the bible where the Olive tree, its roots, wood, oil etc., are made with wisdom that reveals the mystery of the Kingdom of God.

Umbhalo kaPhapha uFrancis omayelana nezinkolelo kanye nezimfundiso zebandla

Njengoba umbhalowomphakathi owawubizwa ngeEncyclical Rerum Novarum yadala ukuba kabusha ubulungiswa bumphakathi kwenzelwa izimfundiso zebandla ngonyaka ka1891 ngakhoke i-Laudato Si okungumbhalo kaPhapha uFrancis omayelana nokunakekela ikhaya lethu sonke usibhekisa ekutheni sinakekele imvelo kanye nezindawo esiphila kuzo. Emva kokucaphuna abeza ngaphambi kwakhe uPhapha uPaul VI, uJohn Paul II kanye noBenedict. UPhapha uFrancis ucaphuna ubaba nombusi wokuhlangiswa kwamaKristo uBartholemew owakhuluma ngesidingo sokuthi sonke sizisole ngezindlela esilimaze ngazo umhlaba nokuthi singabi ogombela kwesabo kepha sibe sibe ngabaphayo kanye nabazinikelayo. Singamoshi kepha sabelane. UPhapha ubala noFrancis ocwebileyo owayekhathazekile ngezidalwa zikaNkulunkulu, ngabampofu kanye nabanganakiweyo. Ekuqhubekeni kwencwadi yakhe uBaba oCwebileyo ucaphuna ezinkomfeni eziningi zabaBhishobhi emhlabeni wonke okufaka nabaBhishobhi bethu eNingizimu Afrika okwathi encwadini

yabo yokwalusa eyayikhuluma ngenkinga ebhekene nemvelo (Sept '99) bathi: Amakhono kanye nokubamba kweqhaza kwawo wonke umuntu kuyafuneka ukuze kuxazululwe umonakalo osuswe ukuhlukumezeka kwendalo kaNkulunkulu. UPhapha uFrancis uthi "inselelo yokuvikelwa kwekhaya lethu sonke ifaka ukukhathazeka kokuletha umndeni wesintu ndawonye ukuze kufunwe isixazululo sesikhathi eside futhi esifaka kuso intuthuko ngoba siyazi ukuthi izinto zingashintsha. Umdali akasishiyi, akakaze ashintshe ohlelweni lwakhe lokusidala. Isintu singakwazi ukusebenzisana sonke ekwakheni ikhaya lethu sonke. "Lelisiko lethu lokulahlala izinto luhlupha kakhulu labo abanganakiwe futhi lenza izinto zibe udoti masinyane. Ukwenza isibonelo esisodwa iphepha eliningi esilisebenzisayo asilisebenziseli ezinye izinto. Kunzima kithi ukwamukela ukuthi indlela ezemvelo zisebenza ngayo ziyisibonelo: izitshalo zenza ukudla okunomsoco okudliwa yizilwane, bese ezinye ezilwane zidle zona lezi, okwenza ukuba kube khona umquba owenza ukuba kumile ezinye izitshalo. Kodwa izimboni zethu azikakwazi ukuthi zisebenzise imikhizozo kaningi. Asikakwazi ukuba sigcine izinsiza kusebenza sigcinele

izizukulwane zamanje kanye nezizayo. Kumele sazi ukuthi asikenze lutho uma kufikwa kulokhu. (LS 22).

Ngokuphathelele nesimo sezulu UBaba oNgcwele uthi: "Isintu siyamenywa ukuba siqaphele ukushintsha izindlela esiphila ngazo, ukukhizwa futhi ukusetshenziswa, ukuze kuliwe nokufudumala noma okungenani izimbangela zakho." (LS 23). Izinto zibhediswa kakhulu wukuthi namahlathi aseyphele okuyiwona kade ezosiza ukuba umhlaba ungafudumali kakhulu. Abantu abaningi abampofu bahlala ezindaweni lapho kunezinkinga ezihambelana nokufudumala komhlaba. Kuba yinkinga kakhulu lokhu ngoba la bantu bathembele ezitshalweni kanye nasezinhlahini. Abanazo izimali noma izinto ezingabasiza ukuba bakwazi ukubhekana nalesimo sokuguquka komhlaba, ukuvikeleka kwabo kuncane. (LS 25) "Ukungaphenduli kwethu kulezinkinga ezibhekene nabafowethu nodadewethu kusho ukuthi asinandaba." (LS 25) Amanzi ahlanzekile abaluleke kakhulu esintwini kanye nasezilwaneneni angeke sikhona ukuphila ngaphandle kwawo." Ukungcola kwamanzi kwenza ukuba kube khona izifo eziningi ezifana nohudo okwenza

We welcome Fr Mthetho Ndlovu



I was ordained on 21 July 2012 by the Bishop of Mariannhill, Rt Rev. Bishop M.P. Dlungwane. I worked at St. Anne's Parish (UMzinto) as an assistant to Rev Fr. Tysio, for a period of 13 months (March 2012-April 2013). I left uMzinto for Mariatrust (2013 April – 2014 February). Before I came to Dundee Diocese I worked at St Michael's Parish fondly known as Ndongane that was from February 2014-September 2015.

Pope Francis' Prayer for the Year of Mercy

Lord Jesus Christ, you have taught us to be merciful like the heavenly Father, and have told us that whoever sees you sees Him. Show us your face and we will be saved. Your loving gaze freed Zacchaeus and Matthew from being enslaved by money; the adulteress and Magdalene from seeking happiness only in created things; made Peter weep after his betrayal, and assured Paradise to the repentant thief. Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman: "If you knew the gift of God!" You are the visible face of the invisible Father, of the God who manifests his power above all by forgiveness and mercy: let the Church be your visible face in the world, its Lord risen and glorified. You willed that your ministers would also be clothed in weakness in order that they may feel compassion for those in ignorance and error: let everyone who approaches them feel sought after, loved, and forgiven by God. Send your Spirit and consecrate every one of us with its anointing, so that the Jubilee of Mercy may be a year of grace from the Lord, and your Church, may bring good news to the poor, proclaim liberty to captives and the oppressed, and restore sight to the blind. Amen.



I am Fr. Kidane Ashuro Abebe, a Consolata missionary from Ethiopia. I was ordained deacon on the 14th December 2013, at St. Martin de Pores Catholic Church, Woodlands, Pietermaritzburg, South Africa. Soon after my deaconate ordination, I left for Ethiopia to exercise my deaconate ministry in my home land. So I was serving in one of the Consolata Chapels in Addis Ababa and also assisting the Consolata philosophy students in the seminary. Then I got ordained on the 13th September 2014, at Holy Savior Catholic Church, in Darge. After my priestly ordination, I was sent to assist in one of the Consolata parishes in Ethiopia for 7(seven) months. Then I was appointed to work in South Africa. So I arrived in South Africa on 20th April 2015. From 1st May – 28th September 2015, I went to study the Zulu language at Assisi Convent, Port Shepstone. After the language course, the superior of the Consolata missionaries appointed me to work in Osizweni Catholic Church, in Dundee diocese. So I arrived here in Madadeni 29th September 2015. God bless

Logo for the Year of Mercy

The logo represents Jesus having taken upon his shoulders the lost soul showing that it is the love of Jesus that brings to completion the mystery of his incarnation. The Good sheperd touches the flesh of humanity and does so with a love that has the power to change lives. The eye of Jesus merges with the eye of the man so that Christ sees with the eyes of Adam and Adam with the eyes of Jesus.



Cultural Day in Dundee 26 September

Motto for the Year of Mercy

The motto taken from the Gospel of Luke 6:36 serves as an invitation to follow the merciful example of the father who asks us not to judge or condemn but to forgive and give love and forgiveness without measure.

The three concentric ovals suggest the movement of Christ who carries humanity out of the night of sin and death.

Bishop's Calender

- December**
 01 Ermelo - Mass for Sr Thao FMM and Damesfontein meeting
 03 Johannesburg - Workshop on new annulment rules
 13 Dundee - Opening of Mercy Door
 15 -22 - retreat
- January 2016**
 10 - 15 Johannesburg - Host to Prof Paul Murray
 15 -21 Pretoria - SACBC
 26 Johannesburg - St Augustine's Board Meeting

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Msizi Msimango graduates as a philosopher



Three years ago when I began philosophy I had fear that Philosophy might make me loose my faith since some people when I enquired about it told me that philosophy teaches nothing about God and I asked myself why does the church want students to the priesthood to commence their formation by studying philosophy before pursuing theology. Why do I have to experience the rigour of philosophy programmes because I want to know more about God? As I was studying philosophy it made sense to me. Especially when we studied medieval philosophy whereby the philosophers of the time specifically Christian philosophers wanted to use philosophy to comprehend Christian faith. This has helped me to make sense of the Catholic teaching and doctrine. In modern philosophy philosophers like Soren Kierkegaard who aimed at enlightening the Christian faith. He talked about choice and also about subjectivity. Life is about making choices and that one should take his own choices as a subjective individual. This has a profound influence in my life. Firstly because to pursue ones vocation is a matter of making choices as an individual. When one looks at the vocation to be a priest or a religious it is by essence counter-cultural and making a decision to live a life like this requires a great sense of firmness and character. On the other hand one would note that philosophers like Aquinas used ancient philosophy which is known to be of pagan origins to explain Christianity. Philosophy has given me a different perspective of life and helped me to be a better person.



Esithombeni: Abantwana bomhlangana kaMame uMariya ababehlangene eSt Marks Mission (Mhlumayo) kanye noBaba wePherishi yaseMhlumayo uFr Angelicus Mchunu

Sibonga uNkulunkulu neBandla lonke kwiDiocese yethu iDundee ngemikhuleko noxhaso kubantwana baMame uMariya. Bezibuya kanje eMiseni ebeliholwa nguMbhishop G. Rose. UMBhishop eNtshumayelweni yakhe ugcizelele uThando, ukuZilonda, iNhlonipho. Uthe uNkulunkulu unehlosa yayilowo nayilowo muntu. UNkulunkulu unenhlosa njengoba ekhethe lababantwana ukuphila impilo emsulwa. UFr. FK. Mbatha TOR obephethe imvuselelo ushayebele isipikili ethi "amantwana abanguMariya bahlala ngeNtombi

njengoba enza uMariya. Abazinikeli emakakadeni nasophuzweni nakuzidaka mizwa kepha baludumo lukaNkulunkulu kuMariya. Bayile egrotto ngolwesihlanu befika ukubingelela uMame. Baya futhi ngoMgqibelo yilowo nayilowo eseyozethula kumame bacule iLinani, iLosali nengoma yendumiso kaMaliya uMphefumulo wami uyayitusa iNkosi. Baba neNkonzo yekukhulekelwa siyabonga ezindeleni Amadodakazi oThando lwenhliziyo kaJesu eMakhasi abenathi uMgqibelo neSonto esiza ikakhulu eNkonzweni yokukhulekelwa. Sibonga izikhulumi

zonke amaDominican Srs of Montobello ngendlela aphilisa ngayo uMhlumayo Mission, yey bazinikele labodade Sr. Joe, Sr. Thadea, Sr. Gloria noSr. Patience. Sibonga uSr. Charity Dlamini wanikeza inkulumo ngoMaliya. OSr baseMatikwe abazinze eMakhasi kwesika Fr. Mbatha bakhuluma ngempilo yamazibelo neziphu zikaNkulunkulu. Phambili Zakheni Parish Phambili!! Sibonga uFr. Mawethu Potolwana OFM ngokusithumelela abantwana bakhe yibo ababengumhlala ndlela ukusibonisa ukuthi kuthokozwe kanjani kaMaliya. Becula bethokozile

benoNkulunkulu. Konke kwahamba kahle akukho zigameko ezimbi kuphela nje izimbuzi esezaphenduka abantu ngenxa yesomisa ezingawubheki ucali nelayisi. Sibonga koMama bakaAnna namaDodakazi oMhlangano ka Anna ocwebileyo ngokupheka nababesizana nabo. Abashumayeli, izikhonzi neParish yonke. Sibonga uBongi Cebekhulu onguMphathi kaMaria, uSr. Thadea umfundisi nomthungi, uMrs. Cebekhulu noMrs. Madondo abangabaqondisi kwiParish. "Makwenzeke kimi njengokusho kwakho." Lk 1: 38.



Education For Life a weekend at Pax Christi

The Education For Life workshop took place on the last weekend of Sept at Pax Christi. Organised by Paulina the Director of Ekuthuleni Project in Leandra. This project attached to St Michael's church started in 2005 with Fr Gerald also giving a helping hand with Paulina and the wonderful HBC Team of ladies. The work has grown and developed to helping well over 200 children everyday. The young ones are part of the many children and youth that this project helps.

PRAYER LINE

0820811456 (sms only)

You are welcome to sms requests for prayers to our "Evander Prayer Line".

This number is dedicated only for prayer. We have a wonderful group of people (praise God for each one) who commit themselves to pray for the requests. Each request is sent to all the members. This line has been operating successfully for over five years with requests even from overseas. Jimmy Mutevera is the coordinator, and Fr. Gerald Gostling is the Chaplain, and offers Mass for all the intentions. We can cope with most African languages.

JIMMY