



# Networking Cedara



Volume 28 Number 4 6-12 March 17

## The next two weeks at Cedara

### In this issue...

TWO WEEKS AT CEDARA.....1

PAULINE BOOK SALE.....1

STAFF MEANDERING.....1

8 MARCH: INTERNATIONAL WOMEN'S DAY.....2

SERIES ON THE DOMINICAN (2017 - 100TH ANNIVERSARY).....3

DO NOT BE AFRAID.....3-4

FIRST BRIEF REFLECTION: FR. DEHON & HIS SPIRITUAL EXPERIENCE.....5-6

CHRONICLES OF A WRETCHED SOUL .....6-7

EDITORIAL.....8

- ♦ **Tuesday, 7 March:** Grace & Truth Committee  
(12:15, Board Room)  
Institute Liturgy (5 pm, Paul Decock OMI presiding)
- ♦ **Wednesday, 8 March:** International Women's Day
- ♦ **Thursday, 9 March:** Cluster Worship  
(5. 30 pm, SJTI-chapel)
- ♦ **Tuesday, 14 March:** **NO INSTITUTE LITURGY**
- ♦ **Friday, 17 March:** Happy St Patrick's Day.  
**Celebration of SJTI Patronal Feast**  
(9 am Liturgy. Luigi Morrel M. Afr presiding,  
followed by tea in the Hall.)

### PAULINE BOOK SALE

**THE PAULINE SISTERS WILL HOLD A BOOK SALE IN THE HALL**

**14-15-16 MARCH**

**BOOKS, DVDS ETC WILL BE ON SALE**

### Staff Meandering

Emmanuel Ndlovu CMM will be attending two meetings in Pretoria (SACBC-Khanya House) on Tuesday, 7th of March 17.

## 8 March: International Women's Day

International Women's Day is celebrated on 8 March across the world in order to recognize the social, economic, cultural and political achievements of women. Yet progress has slowed in many places across the world, so global action is needed to accelerate gender equality. The theme this year is "Be Bold for Change". This Day first emerged from the activities of labour movements at the turn of the twentieth century in North America and across Europe. It was first observed in the United States on 28 February 1909. The Socialist Party of America designated this day in honour of the 1908 garment workers' strike in New York, where women protested against working conditions. In 1913 and 1914 International Women's Day also became a mechanism for protesting World War I. In 1917, against the backdrop of the war, women in Russia chose to protest and strike for "Bread and Peace" on the last Sunday in February (which fell on 8 March on the Gregorian calendar). Four days later, the Czar abdicated and the provisional Government granted women the right to vote. In 1975 during International Women's Year, the United Nations began celebrating International Women's Day on 8 March.

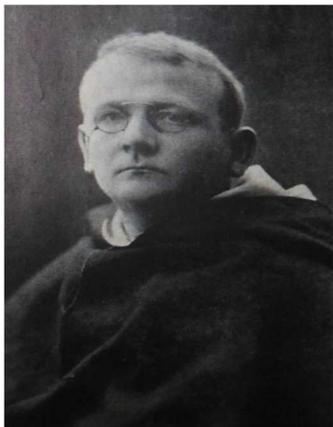
Since those early years, International Women's Day has assumed a new global dimension for women in developed and developing countries alike. In Africa, women face multiple challenges. Girl children are less likely to complete school than their brothers. Many ethnic groups practice female genital mutilation or cutting. Young women have a higher HIV infection rate than young men. Gender based violence is a continual threat to women's well-being. While some women serve in government positions, Africa has only one woman president:

Ellen Johnson Sirleaf of Liberia.

Much remains to be done!

**Sue Rakoczy IHM**

## Series on the Dominican History in Southern Africa #1 (2017 - 100th Anniversary)



In 1916, the Provincial of the English Dominicans, Fr Bede Jarrett OP, received a letter from the Bishop Charles Cox OMI inviting him to send Dominican priests to South Africa. Fr Laurence Shapcote OP (1864–1947) was the first English Dominican priest who was officially sent to South Africa to investigate the possibilities of setting up a mission on the behalf of the English Province of the Dominican

Order. He arrived in South Africa in 1917 and spent his first three years not only serving the Catholics of Boksburg, but also drawing up plans for the future. Thus, 1917 marks the foundation of the Dominican presence in South Africa.

**Isaac Mutelo OP**

### Do not be afraid

The second and last term of President Kabila Kabange of the DRC came to an end on the 19th December 2016. In actual fact, he should have stepped down but unfortunately he clung to power claiming that the Congolese government did not have enough funds to organize elections. Because of the unwillingness and failure of the government to organize elections, a national dialogue that some opposition parties did not take part in, has been organized under the mediation of Edem Kodjo, the former Prime Minister of Togo who also was General Secretary of the African Union (AU). At the end of the talks, a deal was signed on 18th October 2016 to organize the elections in April 2018. Since some political leaders and members of Civil Society did not sign the deal, the Bishops' Conference of Congo called for another dialogue from 13th to 31st December 2016. This was decided in an attempt to avoid popular uprising because people were ready to protest to the extent of shedding their blood for the sake of democracy. The deal of the dialogue mediated by the Bishops' Conference of Congo was signed on the 31st December 2016 even by those who did not sign the deal of 18th October 2016. The deal states that President Kabila should not be in power beyond December 2017 and free and fair elections should be organized by the end of 2017. It also states that the Prime

Minister should be from the opposition party and should appoint a certain number of Ministers from the different political parties that should compose the transitory government. However, this is not the issue I would like to deal with in this article.

The issue is that for many Congolese, the Catholic Church has failed in her mission to resolve the current crisis. Others speak out that the Church should not be involved in political issues just as President Jacob Zuma shamelessly called Church leaders to stay out of politics three months ago. Political leaders who justify their greediness and clinginess to power always forget that the Church does nothing else than the mission entrusted to her by Jesus Christ. Jesus in his ministry was constantly concerned with the whole person: body and soul. Socio-political matters affect the spiritual ones. Some other Congolese go to the extent of saying that the Church should not dialogue with the Congolese government which they consider as 'the devil'. They argue that 'the Church should cast out the devil and should not dialogue with the devil'. There is a bit of truth in this statement but we must not forget that before overcoming the devil in the wilderness, Jesus was in dialogue with the devil (Matthew 4:1-11); before casting out demons in the country of the Gadarenes, Jesus spoke with the demoniacs (Matthew 8:28-34). It does not mean that Jesus cannot cast out demons without speaking with them but the dialogue allows one to know the strength and weakness of the enemy.

Forgetting that the Bishops Conference of Congo plays only a mediating role, those who accuse the Church of failing in her mission, destroy the goods and buildings of the Church in Congo. For example on Sunday 19th February 2017 at dawn, St Dominic Parish in Kinshasa run by Dominicans was attacked by about twenty unidentified young people. A dozen benches were broken and thrown into the courtyard; they dishonoured the altar and desecrated the tabernacle. And on Saturday, 18th February 2017, a group of uncivilized individuals burnt a part of the Major Seminary of Malole in Kananga (DRC). Again on the 22nd February 2017, Catholic schools and parishes were attacked and looted in Katanga and Kasai Provinces. The series of attacks and lootings on schools and parishes are still being perpetrated. But this should not stop the Church from bringing about justice, peace and reconciliation. At this moment where the Catholic Church is being intentionally targeted because of her mediating role in resolving the crisis, one must remember the promise of Christ: 'And know that I am with you always; yes, to the end of time' (Matthew 28:20). The threat of those in power who are behind these attacks, as it was made clear by some of the perpetrators who are claiming to be paid for the work done, should not be a stumbling block for the Church to promote moral and Christian values.

**Kesakri Bonyoko Louis, SCJ**

## First brief reflection: Father Dehon and his spiritual experience

I doubt if many of us know who Venerable Father John Leon Dehon was. It is quite difficult to describe such a personality due to his huge experience.

However, allow me to introduce a little bit of his life so that we can follow his experience during this month of March; month during which the Congregation of the Priests of the Sacred Heart of Jesus celebrates his birth anniversary. Father Dehon was born on the 14th of March, 1843 in France, concretely in La Capelle. His family background helped him to deepen his spiritual life. His mother was a devout woman, and her experience of faith helped Venerable Father Dehon to embrace the reality around him in order to find his way of following Christ.

From his family faith experience he went to learn catechism from Father Hecart when he was seven years old. What he was taught in the family, the experience of his mother and what he was seeing in around the society, the French society after the Revolution helped him to find out what could be the remedy of helping the society and the church to look towards Christ who died for our sins. Therefore, from this moment what he wished was to receive the Holy Communion because he realized that it was the greatest gift in his life. That is why, he received “Holy Communion every two weeks, then every week, and finally twice a week” (Dorresteijn, 8:1963). His plan for the future started at this moment

because he believed that to receive Holy Communion is the way of being in

communion with others, especially with those who were suffering from different situations of injustice.

His will to become a priest was strengthened by the retreat that he had. He wrote it in his diary in 1923 that “I heard God’s call on that first Christmas of 1855 at the Capuchin monastery”. So, from this spiritual experience with the Jesuits and Capuchins he no longer had any doubt about his vocation. After being confirmed by Bishop Malou of Brugge on June 1, 1857, (Pentecost Sunday) he started his social life, that is, at Hazerbroek he decided to have a strong contact with other people. In so doing he learnt that to help other people one had to be with them in order to touch their hearts. From this he gained a balanced life. He participated also in the activities of various associations. He was a member of the St. Vincent de Paul Society. In this group he learned to hold the Bible in one hand in order to hear the word of God and meditate on it daily; and the newspaper in the other hand so as to keep up to date with issues of the time and to follow the signs of the times. Therefore, his vocation and his spiritual life were deepened by the studies he undertook. The aim of these studies was not only to get degrees and to be a famous person as his father wished but also to understand and to manage the sciences in order to help the people who were struggling during that time. This is why he studied a lot as we shall see in the second reflection next week. (To be continued)

**CHRONICLES OF A WRETCHED SOUL**  
EMMANUEL NYERERE, SAC

‘Tis the winds of ghastly ire that threw me there  
 Into the jaws of pain, the land of nowhere  
 To be purged, cleansed and stripped bare  
 Yes, to be reborn in the land of peace and warfare  
 To learn the language of the gods that held there  
 The keys of dark and light for those who care  
 For to them belonged life’s air.

Yet was I rejected; cast into the earth's crust  
To sift the marrow of pain and die if I must  
To breathe and smell the hallowing dust  
Of the earth's torments that were there cast  
By those justified to ruin and plunder the hearts that last  
Remain of joy, love, peace and trust  
So that like them they'll also rust.

Then was I swept by that mighty tide  
Into the depths that I thought I could hide  
But I was engulfed by those that swam in pride  
And vomited into the torrent's stride  
Such was my pain like a lamb without a guide  
For shepherds no longer provide  
That which providence deems should abide.

So when the flame rose to consume me  
No soul thought I could ever be  
Yet infinite Reason ensured that I should see  
That which mortal flesh can never see.  
Of Darkness I know I'm not yet free  
Pains and tribulations are on a shopping spree  
However, mine are reasons that only Reason can be.



## Networking Cedara

### Editorial Team

**Editor:** Emmanuel Ndlovu, CMM

**Reporter:** Sue Rakoczy, IHM

**Layout:** Isaac Mutelo, OP, Emmanuel Nyerere, SAC,  
Justus Oseko, MCCJ & Amorain Wayikpo M.Afr.

**Production & Distribution:** Emmanuel Randrianirina, SCJ

**SJTI Website:** <http://www.sjti.ac.za>

*Applications and Student Records:* [registrar@sjti.ac.za](mailto:registrar@sjti.ac.za)

*Academic Dean:* [dean@sjti.ac.za](mailto:dean@sjti.ac.za)

*Sibanda Gideon Mth, Head of Development Studies:* [hodsrs@sjti.ac.za](mailto:hodsrs@sjti.ac.za)

*James Calder PHD, Head of Philosophy Department:* [calderjg2003b@yahoo.ca](mailto:calderjg2003b@yahoo.ca)

*Patrick O'Sullivan STL, Head of Theology Department:* [hodth@sjti.ac.za](mailto:hodth@sjti.ac.za)

*Institute Facebook Page:*

<https://www.facebook.com/St-Josephs-Theological-Institute-182152505476216/>

*Student Forum Office:* [studentsforumsjti@gmail.com](mailto:studentsforumsjti@gmail.com)

*Student Body Facebook Page:*

[https://www.facebook.com/pages/St-Josephs-Theological-Institute-](https://www.facebook.com/pages/St-Josephs-Theological-Institute-Student-Forum/431392193576786)

[Student-Forum/431392193576786](https://www.facebook.com/pages/St-Josephs-Theological-Institute-Student-Forum/431392193576786)

**All articles must be submitted by Wednesday afternoon**

**Email: [emmcmm@yahoo.es](mailto:emmcmm@yahoo.es)**