



# Networking Cedara

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**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.Afri presiding, followed by tea in the Hall).  
**Tuesday, 21 March: Human Right Day- Public Holiday-NO Lectures**

**PAULINE BOOK SALE**  
 The Pauline Sisters will hold a Book Sale in the Hall  
 14-15-16 March  
 A wide variety of books, DVDs etc will be on sale

**MIND YOUR PARKING**  
 You are all kindly reminded to use the parking boxes provided for your car so that the other person coming after you may have enough space to park also. Avoid overlapping into another parking box. Avoid parking in front of the fire extinguishing tape *PLEASE*.  
**MOTI**

**THE GREEN CORNER**  
*Read the Bible with green spectacles!*

Creation and earthkeeping	Genesis 1:1, 1:31, 2:15
Covenant	Genesis 9:8-17
Justice	Amos 5:12, 5:24
	Zechariah 7:9-11
Equity	Exodus 16:16-18
Love	The Cosmos: John 3:16
Love, neighbour, and all life	John 13:34
Kingdom of God	Matthew 6:33
	Matthew 6:19-21, 24, 25-33
On armaments	Psalms 33:16-19



**SJTI**

St Joseph's  
Theological Institute



## SECOND BRIEF REFLECTION: FATHER DEHON AND HIS ECCLESIASTICS AND SOCIAL STUDIES

We have already indicated that the social and religious experience of Father Dehon during his time was difficult because of the French Revolution that which somehow influenced the life of the Church in France and all over the world. Therefore, the way that Father Dehon took to know the issues was through analysis, yet such deep analysis enabled him to help social workers. One of the tools he used to solve the problems were the studies he went through. Some historians say that Father Dehon studied a lot because of the contact that he had with the Jesuits, others say that it was because of his sensibility of seeing people's hunger either spiritually or materially. Let us not get stocked with this issue. The studies of Father Dehon were practically based on Human sciences, that is, Philosophy, Letters, and Civil Law. His ecclesiastic studies were based on Theology, Canon Law and some "Further Religions studies" Father Aderito Barbosa (SCJ 2008:14).

Father Dehon's studies were not done only in France, he went to carry on his studies in Rome the at Gregorian University. While he was studying Civil law and Philosophy he tried to understand how to deal with social cases, especially how to help those people in France and how to overcome that spirit of materialism. Then, with philosophical Knowledge he decided to write articles and letters to the leaders of different associations. The second point was the meetings that he arranged with the social workers in different factories. Father Dehon started putting into practice his studies. Through his rhetorical way of speaking, articulating and dealing with people, he convinced many. During his meetings with them he tried to implement the principles of his studies truthful. He neither pleased the rulers nor the workers, rather, he emphasized on the social justice that consists in a mutual collaboration.

Once in Rome for his theological studies, he got a new experience of dealing with things, that is, he had a different experience in comparison to what was the Church in France. He then decided to be a man of the Church by obeying his superior in any time. It was during this time of his theological studies that he got the spirit of "availability" or "ecce Venio" that would be fundamental for his new Congregation. Fortunately, because of his intellectual knowledge and strong academic experience, he was invited to attend the 1st Vatican Council. It was important for him because he became known and it helped him with approach to the authorities of the Church in establishing a new Congregation. Of course, some priests and bishops were suspicious of him because of his social and spiritual writings. Once he finished his studies in Rome, he started thinking of founding the Congregation. Summing up, to be a doctor in four different courses was useful for him because he utilized his knowledge to help others. I would like to point out that his academic experience is still a legacy for us dehonians and others followers of Christ, we are invited to use our knowledge to guide others especially those who have not been able to reach were we are as a religious and as priests.

*(Felisberto Dumbo SCJ)*

SERIES ON THE DOMINICAN HISTORY IN SOUTHERN AFRICA #2  
(2017 - 100TH ANNIVERSARY)



**Fr Gilbert Tigar OP**

In January 1920, Fr Gilbert Tigar arrived in Boksburg to implement Fr Shapcote's plan for extension into Brakpan and Springs. He immediately became parish priest in Boksburg, replacing Fr Shapcote who moved to Natal to begin setting up a mission there. The plan now was that Fr Tigar should not be alone, as Fr Shapcote was, but should have an assistant parish priest, and the first assistant, Fr Gabriel Bezzina, arrived in the second half of 1920. Fr Tigar at that point became the first local superior over any Dominican on the East Rand.

The work of assistant parish priest was to help Fr Tigar extend the East Rand mission into Brakpan and Springs, both places being outstations of Boksburg parish. This also meant implementing the bishop's plans to build what was needed in both those places, as well as finding a place or places that could accommodate the various priests. Both Brakpan and Springs had as yet no accommodation for priests at that stage.

*(Isaac Mutelo OP)*

## Poetry Corner

### ICRY

How did I get into this dungeon?  
 A dungeon that smells of doom and despair  
 Despair not for my children for none I have  
 I have neither reasons nor sense to relate my state  
 A state that sculpts doubt within and provokes spite without  
 Without a name to trust and a body to call  
 A call embedded with pain prodigious enough to gallop through the vastness of  
 the universe  
 A universe to which I owe no allegiance  
 Allegiance yet un-established; yet annoying  
 Annoying such as is a waste to cry  
 Cry, yes. Yet, still I cry.

*(Emmanuel Nyerere, SAC)*

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