



Networking Cedara



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In this issue...

The next two weeks at Cedara

TWO WEEKS AT CEDARA.....1

PUBLIC LECTURE1

GRATITUDE1

HUMAN RIGHTS DAY.....2

FAITH AND TECHNOLOGY (PART I)2

THIRD REFLECTION: FATHER DEHON AND HIS NEW SPIRITUALITY AS A FOUNDER3

MOURN NOT MY BELOVED BOTTLE.....5

Tuesday, 21 March: Human Right Day- Public Holiday-NO Lectures

Friday, 24 March: Theology Meeting in BTH 3 Class at 10.30

Tuesday, 28 March: Institute Liturgy (5 pm, Emmanuel Ndlovu CMM presiding)

Friday, 31 March: Lecture by Prof Jan Jans (10.30, Auditorium)

PUBLIC LECTURE

Prof Jan Jans (Professor of Ethics, Tilburg School of Humanities, The Netherlands)

"Playing Hide and Seek with *Amoris Laetitia* - The Mixed Reception of Pope Francis' *The Joy of Love*"

Friday, 31 March 10.30—Auditorium

All are welcome.

GRATITUDE

We would like to convey profound gratitude to deacon *Amorain Wayikpo* missionary of Africa and *Emmanuel Randrianirina SCJ* for the imperative and enlivening contributions to the institute, in particular Cedara networking. May the zest they showed while serving the institute keep burning and give meaning to the rest of their lives.

We welcome and thank *Octavio Francisco SCJ* and *Titi Bajanga Jean Pierre* missionary of Africa who have volunteered to take the places of the aforementioned to serve the institute. Their contributions and commitments will be highly appreciated.

OBWAYA JUSTUS OSEKO MCCJ

Layout team.

HUMAN RIGHTS DAY

The 21st of March is marked as Human Rights Day in South Africa. It was previously known as “Sharpeville Day”, commemorating the murders of 69 people in that township near Johannesburg in 1960. They were protesting the apartheid pass laws which required every black adult South African to carry a “pass” which showed where they were allowed to stay and work. Many more persons were seriously injured.

Once again, there are xenophobic attacks against foreign nationals in South Africa. In the United States, attacks on synagogues, Jewish community centres and mosques have dramatically increased since Donald Trump became president. Everyone is called to be vigilant, to respect and uphold the human dignity of each person.

Sue Rakoczy IHM

FAITH AND TECHNOLOGY (PART I)

OCTAVIO FRANCISCO BERNARDO

Joseph Ratzinger starts off Chapter One of Introduction to Christianity with Kierkegaard’s story of the clown and the burning village. Briefly, the story is about a clown who was sent to seek help because the circus in which he was working had caught fire and there was a danger that the fire could well reach the neighbouring village and eventually burn everything down. The clown tried by all the means to convince the villagers of the seriousness, the fact that there was really fire. However, the people laughed, while he was crying bitterly. The problem was that they laughed till they cried. And when they realized, it was too late and the village was already burnt down. Analogously, if one tries to put faith and technology in dialogue one may be looked upon as a clown.

If one has a quick look at the kind of society that we are living in, one can easily grab onto the fact that faith and technology are two realities that are forcefully separated. A number of people stand for a radical separation of these two distinct realities. On the other hand, there are those who seek some sort of concord between the two realities. Furthermore, there are also other approaches that are in actual fact possible and it is from this perspective that we are going to grapple with these two realities that are part of one reality which is human existence.

The word technology comes from the two Greek words: *tekno* + *logia*. It can be viewed from different points of view. Technology is the application of scientific knowledge to practical purposes. Or, if we want to branch out, technology is the overall means employed by people to provide themselves with material goods. Therefore, to speak about technology is to speak about humankind's long and painful efforts to control the material environment for its own benefit. Allied to this is the view according to which technology is part of the human story at large.

There are numbers of ways of approaching faith. Nonetheless, the first approach to faith 'is woman/man's direct confrontation with her/himself in this whole nature as free and responsible and thereby with incomprehensible ground of this human reality, called God'. This term is used in the Bible with various shades of meaning (Is 43:10, Pr 78:22, Mk 13:21, Gal 4:9). The Magisterium wisely uses this term in a particular and technical sense. From all these perspectives one thing is common: faith is to believe in what cannot be seen and to have faith is, at any rate, to be able to live according to what we believe.

(To be continued)

THIRD REFLECTION: FATHER DEHON AND HIS NEW SPIRITUALITY AS A FOUNDER

As you can notice, I am not following a historical chronology rather, I am just stressing some points that for me are important. I would now like to carry on with a new view of spirituality of our founder. To speak of new spirituality does not mean that he has left the first experience that he had with his mother as well as with his first master; instead, he had grown in spiritual life because of this new experience.

We should keep in mind that he was already a well formed person and a priest with a clear idea of founding a new Congregation. Therefore, what he did was to go back to the roots of his life because of the problem of the clergy and the social injustice that were so strong in France. Father Dehon was obliged to do something more. That is the reason why he founded the new congregation which was first called Oblates. It is worth mentioning that the Congregation of the Priests of

the Sacred Heart of Jesus was founded in 1878 at Saint Quentin.

Going back to our point, I will say that Father Dehon received a especial grace and the mission to enrich the Church with an apostolic religious institute alive with his evangelical inspiration.

Father Dehon wanted to call his Congregation as “Oblates of love” in connection with oblatinal love or the love of oblation because his life was marked by sacrifice and he wanted his followers to offer their lives in sacrifice. This is resulted in his personal experience and with the experience of his masters. His intention was not to see the members of his congregation as extraordinary, but to let them follow the advice of Saint Paul: “Do not aspire to things too high, but yield instead to those that are lowly” (Rom 12:16). For Father Dehon, to offer a life in sacrifice means “ that we accept the ordinary, that we perform our actions lovingly and joyfully, that we accept daily crosses with love, serenity, and even joy” (Manzoni 247:1995). Immolation, was one of the things that Venerable Father Dehon wished to his followers. However, he insisted that he wanted to bring together “consolers rather than atonements”. From this point he added reparation and victims. Therefore, to be a SCJ is to be a Priest-victim. One of the legacies of our founder is that we should be *spiritus amoris et immolationis*. Of course, the will of Father Dehon to call his Congregation the Oblates of love which was not recognized. However, he did not change his spiritual idea and focus, he just changed the name for the fact that the spirituality is directed towards the Heart of Jesus.

The experience that he learned during his theological studies now become concrete, in Dehon’s words: “our entire vocation, our purpose, our duty, our promises are to be found in these expressions: Ecce Venio... and Ecce Ancilla...” (DS n.8). As Priests of the Sacred Heart of Jesus, we are invited to unite in an explicit way our religious and apostolic life with the reparatory oblation of Christ to the Father for the people. Then we live spiritually in community based on the spirit of Oblation, Reparation, Reconciliation, Sacrifice and Victims. We profess three vows as other religious do, however, on June 28, 1878 Father Dehon made the vow of Victimhood and he wanted his followers to take it too but the Church decided that the SCJ should be content with a promise to live in the spirit of victim. Summing up, in our style of life as SCJ today we follow the charism of the founder that is to “relive in love the central mystery of the life of Christ, priest-victim, for the glory of the Father and the salvation of the world” (Manzoni 248:1995). This is why we are available to any mission entrusted to us by the Church through the Bishop. We do not have a specific place to work as part of our charism, rather we are ready to be sent to any place and at any time. (To be continued)

MOURN NOT MY BELOVED BOTTLE
(A Hymn for the sober minds)

Emmanuel

Nyerere, SAC

Last night you were full
Of insight that knows no bounds;
You were clothed with beauty
That generated envy

You made me a giant
Among the tombstones;
And treated me like a philosopher
Among the wise

I didn't need a friend
For you were my dearest companion;
You were a fortress of courage
In a world that stunk of decay

So when I see you empty today
I reminisce those dear moments
And with a pint of faith unstained know
That tomorrow you'll be full again.





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