



Networking Cedara



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Tuesday, 4 April: Collaborative Research Group (12:15, Class room 0-4)
 Institute Liturgy (5 pm, Quinbert Kinunda M.Afr. presiding)

Friday, 7 April: SJTI Graduation (2 pm, Cedara Agricultural College)

Tuesday 11 April: Communal Reconciliation Service (5 pm, Pat O’Sullivan SPS presiding)

Wednesday, 12 April: Easter Holidays begin (lectures resume
 On the 24th of April)

Thursday, 13 April: Holy Thursday

Friday, 14 April: Good Friday

Saturday, 15 April: Easter Vigil

INVITATION FOR THE CONFERENCE

St Joseph’s Theological Institute will hold its fourth academic conference from 20 April 2017 – 22 April 2017 at our Cedara Campus.

This year we have chosen the theme
From Conflict to communion
 It is the theme of the “Lutheran-Catholic Common Commemoration of the Reformation in 2017”.

However we believe that this theme is also a metaphor for many of the struggles that are going on in South Africa and beyond its borders today. From Conflict to communion is a challenge to the Church’s response to the current context of hopelessness seeking hope within the social conditions of Africa today.

The conference will take place at St Joseph's Theological Institute at Cedara, Natal Midlands region.

The Conference Fee is R200 per person which includes morning and afternoon tea.

Students (with Student ID card) pay a reduced fee of R50 per person.

Registration form, map and all details are available on our website at www.sjti.ac.za/conference2017.html.

Contact us: Email: Conference2017@sjti.ac.za Fax: 0866570012 Cell: **0724611985 (Gugu)**.

Members of the STUDENT Forum executive are working with us as of the SJTI team to ensure the success of the conference
Posters, Invitation letters and registration forms will be available in the library and selected notice boards

Stuart C Bate OMI

SJTI OIKOS GROUP

The OIKOS Cedara Group is oriented towards the promotion of justice, peace and integrity of creation in the Church and society at large. This group consists of brothers and sisters from different congregations and societies with different nationalities, and Fr. Gideon Sibanda CMM is our advisor. We identify ourselves as the forerunners in humanitarian issues by initiating projects that promote conducive human life, and we stand with our brothers and sisters in times of insecurity as the voice of the voiceless.

On Friday the 24th March there were elections held at the Institute where the old executive was replaced by the new executive. As the new executive we would like to give our deepest gratitude to our forebears in the leadership of the group. They did their best in ensuring that the issues of justice, peace and integrity of creation were promoted. In 2016, they managed to identify needy families in Jika Joe, Site 1. Through their leadership, the group was also involved in a 'Silent Protest' against drugs and addiction in Woodlands (PMB) which was organized by St. Martin de Porres 1 and Afghanistan slums and issued some clothing, beddings and dishes. Parish among other churches in that area under the theme, '*Set my*

people free’ quoted from (Exodus 5:1), and the subthemes: *‘say no to drugs’, ‘set me free’, ‘hugs not drugs’, ‘safe the youth from drugs’* etc.

At the end of the year OIKOS went to Denis Hurley Centre in Durban which marks their last outreach in 2016. The theme of the outreach was ‘learn by serving’, it is at the center where we celebrated the memorial of St Vincent de Paul, Patron Saint of all works of charity especially for the poor. We were involved in the cleaning of dishes, stores, preparing lunch and serving the homeless and refugees who are the beneficiaries of Nkosinathi Project as the center. Thanks to the outgoing executive.

2017 Election Results

Outgoing executive: Chairperson – Antony Muinde Mulwa

Vice Chairperson – Teophile Sam

Publicity Secretary – Uarasse N. Calisto

General Secretary – Maurice Odhiambo

Treasurer – Sr. Micheline Sangu

New executive: Chairperson – Masiu N. Paseka

Vice Chairperson – Octávio Francisco

Publicity Secretary – Charlamagne MCCJ

General Secretary – Justin Ramde

Treasurer – Sr. Ernestina Kekets

By Masiu N. Paseka

OKIOS Chairperson.

NECESSITY OF COMMUNAL RECONCILIATION SERVICE

Kelvin Banda, OP

The process of planning, attending and being part of the communal reconciliation service celebration requires a great deal of work. This involves the choir which prepares songs which must be in accord with the readings, the people to get in the mood of reconciliation; and priests who need to be available to listen to the confessions of people. It is a big task especially spiritual wise as everyone to be present need to unveil oneself before God interiorly.

Communal reconciliation service must be differentiated from the ordinary Masses that are celebrated throughout the year. This is because care needs to be taken in choosing the Scripture readings, which have the power to transform participates of wrongness and lead them to repentance. The readings should be able to speak to the person, particularly in season and to what is going on in the society.

The priest or deacon entrusted with task of preaching must connect the power of the Word with the experience of the gathered assembly, being careful to do so briefly.

The music also needs to be chosen carefully, with an eye to the “rhythm of the signs of the times” (Nolan). The necessity of communal service must be naturally inviting to consciences of persons to express heartfelt contrition, confession of their wrong doings, prayer for forgiveness, and trust in the loving mercy of God.

Communal reconciliation service is a time to bring also to mind people, friends or family members whom we really do not speak to for some reasons, offer them and ourselves to God; so that God can touch and revive or revamp us; give us the courage to seek reconciliation with them. It is a time to *let go* of pain, the pain that at times may inspire fury in us, a time of looking at the other as a *fellow being* created also in the likeness and image of God especially those whom we might have hurt or hurt us in some ways. It is also a time that calls us to repentance – to renew our friendship with God, and one another and jointly with the community at large – a time of returning to God like a “prodigal child” (Luke 15:11–32), and a time to find peace, love and harmony with God, and one another. It is a moment of self-emptying whereby one is able to do away with one's pride and be able to give way to the Holy Spirit to face the Truth – (God), so that, that absolute reconciliation can really take place in the mind and heart of every person.

In addition to the above, persons should feel free to name and mention their sins or wrong doings before their confessors. This is why the service is called *communal reconciliation service*, there is need to be more connected to the compassionate mercy of God whereby we are free to unveil and empty ourselves before God and the community. Reconcile with God and the entire community; be renewed interiorly as a person, yet, in communion with the faithful. This is because, as one family and members of the Body of Christ, having been reconciled, having confessed our sins and received absolution, we leave the Church or Chapel renewed by the Sacrament of confession/penance that is not only intensely personal, but also essentially communal. Communal reconciliation service must give the Sacrament of Confession another chance for us to strengthen our faith in God, the communities and societies in which we live and minister – being exemplars of faith and of transformation.

All in all, communal reconciliation service is a personal effort; and it is this personal effort through which community finds its consolation. Being, beings of the other, we find strength in being with others. Others can either destroy or build us. Yet, through communal reconciliation service, one must be able to surrender oneself, others as well as every burden at the feet Jesus Christ. The communal reconciliation service provides us with an opportunity to experience God's mercy and forgiveness – to give and to receive mercy and forgiveness from others too. Reconciliation with God, with others and with the entire community must be something each one of us should experience from one's heart. It must not just be a lip talk; it must be practical. The mercy we receive from God must be the same mercy we share with the entire community. Freely, freely we receive, and freely, freely we

we give and share with the others.

RESPECT TO THE BODY OF CHRIST? (HOLY COMMUNION)

AWOUMESSI APEDOVI, MCCJ.

When it comes to meet ones lover, each one try to prepare him/herself much better (best clothes, perfume, nice shoes etc...) It means then that we are ready to encounter someone very important. Not only that, but we try to behave in good manners in front of the person we care for. Nowadays, unfortunately it is easy to realize that we are losing good manners and respect especially when it comes to our attitude towards the Eucharist. In some parishes for example one can read in the notice paper: *“ Please switch off your cell phone before you enter the Church... It is disrespectful to chew gums in the Church, especially during communion. In spite of all these announcements, we always fall in the trap of making the same mistake.*

Let us not go far, vividly, such happens in our Tuesday’s celebrations in SJTI: phones ringing and so on. Something shocking is to see a crowd of students, future ministers, rushing after the Eucharistic celebration to “eat” the remaining Body of Christ. It has been observed that some student do not show some respect when eating the remaining Body of Christ after the Mass. It is as if the Body of Christ that remains after Mass becomes the simple bread we eat at breakfast. Where is the respect we just gave to Jesus’ **presence** in the Eucharist few minutes ago? Is Jesus no more present in the remaining Eucharistic bread? It is up to us to see what value we give to **Jesus’ presence** in the Eucharist bread. What is our intention in doing so? Why not consume it gracefully or reserve it for use in following Mass?

Jesus Christ is present in the Eucharist. As result, we need to show reverence to the sacred. Our behavior toward Jesus present in the Eucharist reflects our faith towards him.

THE GODS OF PLASTIC

PART TWO

BY ROBERT KINENA NDUNGU, MCCJ

Over the years, the government of Kenya has been trying to find ways to manage waste disposal, especially plastic/polythene bags. According to Ondieki (2017:10) there has been three attempts to ban or control the manufacture of plastics. In 2005 Mr Kibaki’s government came up with a 10-point plan aimed at addressing the plastic menace, wherein plastics under 30 microns thick were banned, However, a plastic recycling firm that was created soon ran into headwinds.

Then in 2007, Finance minister Amos Kimunya banned manufacture of polythene bags below 30 microns and introduced a 120% excise duty on them. Consequently, traders protested and Parliamentary Committee on Trade and Finance introduced a green tax instead. Again in 2011, National Environmental Management Agency (NEMA) slapped a ban on polythene bags below 60 microns and tasked the Kenya Bureau of Standards (KEBS) to execute it. This move also flopped.

It is clear that there has been no goodwill from the manufacturers in alleviating and controlling the massive production of plastics with no clear ways of disposing them. Nonetheless the fight has been revived once again. On February 28 2017, in a notice published in the Kenya Gazzete, Prof Wakhungu ordered polythene bags, both carrier bags and flat bags, commonly used to wrap foodstuff and shopping, done away with by August 28. She banned 'the use, manufacture and importation of all plastic bags used for commercial and household packaging'. This announcement commended by UN came three weeks after the launching of UN Environment "Clean Seas Initiative".

It is also in tandem with the intention of The East African Legislative Assembly in banning the use of polythene bags across the region. The Executive director of UN Environment, Mr Erik Solheim, was convinced that this step will help Kenya 'to remove an ugly stain on its outstanding natural beauty'.

However, The Kenya Association of Manufacturers (KAM), as usual sees the ban as affecting the country more negatively than positively, arguing that over 176 plastic manufacturers in Kenya directly employ 2.89% of all Kenyans and indirectly employs over 60,000 people. They further argue that the six months' notice is not enough to clear stock and to find alternative packaging. These are the two formidable arguments they have been using all these years to continue manufacturing plastics. It appears that it is a lesser evil to destroy the environment in order to create jobs. This is absurd and if it worked before, we just have to look at our surroundings from the Suburbs of Langata-Karen to the slums of Kibera, from Upper Hill to Mathare Valley to conclude that it is time to do away with plastic bags. In fact, the famous Nairobi River has become 'Plastics River' thanks to the youths who collect garbage from residents' doorsteps at a fee and dump them in the river.

Note that the current Nairobi Governor, Dr Kidero argues that the city produces 1,700 tonnes of solid waste daily, much of which is plastic. According to Kanyiha MP 86, 000 plastic bags are handed out in Nairobi daily. Internationally, in one day there is 3200 km of trucks carrying plastics. Monetary wise, it costs US\$4000 to recycle 1 tonne of plastic bags. Given the quantity of plastics manufactured, disposed, and possibly recycled daily, it is not imprudent to conclude that we can do much better without plastic bags. From the above few facts, it has become expedient to again ban plastics. However, since the

fighting this menace.

For example, Kanyiha MP has created a site called *Avaaz.org* wherein people sign up to push for diverse causes. His intention is to collect 100,000 signatures to petition the Industrialization Cabinet Secretary (CS), Adan Mohamed and the KAM to stop the manufacturing of plastics.

Time will tell whether this the ban will be effected successfully. Certainly, the gods of plastics will not sit down and watch their creation destroyed. Meanwhile, Kenyans will have to contend with the recent shocking revelations that the air in Nairobi city has cancer causing elements of 105 microgrammes per cubic metre, a figure that is 10 times more than the WHO threshold of 20 microgrammes per cubic metre. This is greatly attributed to the fumes that come from plastic bags that are burned in the dumping site and in people's home.

1 Ondieki E 2017. Plastic bag ban gets support. *Daily Nation*, Thursday March 16. p 10.

2 Kilonzo, E 2017. Air pollution reduces effectiveness of antibiotics. *Healthy Nation*. No. 019 March 14, 2017. p8.

PRAYER FOR THE INTERCESSION OF ARCHBISHOP DENIS HURLEY OMI (1915-2004)

Archbishop Denis Hurley OMI of Durban, for whom the Institute Library is named, participated in the Second Vatican Council, implemented the vision of the Council, and was a strong opponent of apartheid.

This is the prayer which has been approved to seek his intercession:

Loving Father, we thank you for the life, vocation and ministry of your servant Denis Hurley, bishop, brother and friend in Christ.

We pray that his work for justice and peace, his loving care for the poor and marginalised, and his vision for a reformed and renewed Church, may continue to inspire us with increased vigour.

Grant that the gift of the Spirit may enable us to act in harmony to establish your kingdom in our lives, our work and our world as we strive to follow Denis Hurley's motto: "Where the Spirit, there is freedom."

Listen kindly to the intercession of your servant Denis on our behalf, and grant us the favour of his patronage in your kingdom.

We pray that in Christ your Son, all may be sanctified, all may be one
Amen.



Networking Cedara

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