



# Networking Cedara

Volume 28, Number 11 1 — 7 May 17



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Monday, 1 May: Workers Day-Public Holiday-**NO LECTURES**

Tuesday, 2 May: Memorial Liturgy for Mrs Lorraine Kalicharan (5 pm, Charles Rensburg OMI presiding)

Friday, 5 May: Theology Department meeting (10:30 am, Room 2-3)

Tuesday, 9 May: Institute Liturgy (5 pm, Johannes Wilhemi SAC presiding, Sue Rakoczy IHM preaching)

### TRIBUTE TO AN ANCESTOR: REST IN PEACE LORRAINE

*Nhlanhla John Mhlanga OMI*

What can be said of Lorraine, a lot, like really a lot, but maybe not enough. She was in the words of **Alistair Gogodo** so many things to so many people in the institute. Among those, a friend, counsellor, bookkeeper and spiritual director.

I have shared a unique experience of friendship and companionship with her and yet some have found in her, in the words of **Marvin Jarrod Sanyasi**, our second mum.

I have no doubt, as I am sure none of you have, that she was an absolutely all around wonderful person, to quote the words of **Deacon Sean Sigh**.

Fr Neil in the SJTI Facebook page writes, **Lorraine had often been the first face people encounter when they were new to the Institute**, it is sad to imagine an SJTI without Lorraine, and a front office without its front face. One senior priest came to her office and remarked on how he had found Lorraine working at SJTI when he was a student, please note, Senior priest, testament to the number of years Lorraine faithfully dedicated herself to SJTI. She first arrived at the institute in 1997 and gave all her life since then to SJTI, finally departing to the afterlife 20 years later.

At SJTI we have a tradition to honor our ancestors whilst they still live, and rightly so, people need to be appreciated for all that they are and over the years we have appreciated the dedi-

cation and commitment of some of our pillars of strength and courage. Today we honor and celebrate the life of an ancestor who worked with us and now lives among us, I say lives among us because we are a people of faith and we believe her life is changed and not ended. She has been in many ways a special type of an elder among us and today she joins the esteemed rank of ancestors before us. She has always inspired us by her faith and dedication, and it is my prayer that as an ancestor among and before us, she may continue to enlighten us by her faith and prayer.

Her example of faith goes a long way back, some students in memory of her say, [Tshepo William Duik](#), “When I left SJTI she gave me an image of the Divine Mercy, telling me never to lose my trust in Jesus and in His mercy. She really did trust in Jesus”.

[Thapelo Masemola](#): “My own dedication to praying the Divine Mercy chaplet was inspired by her. May she rest in peace”.

[Serge Boroto Zihahirwa](#): “I remember a faith sharing chat we had in her home with some friends. Rest in peace Lorraine!”

But, make no mistake, she was a hard and difficult woman, I remember the countless times she shouted at me for not doing things the right way, and the right way was the way she had done it for over 20years, forget the fact that 2017 is not 1999. Over time I would grow used to her ways and immune to her shouts but my heart never softened by her love and sincerity.

I am not the only who has been shouted at. Along the way were, for many people at SJTI, a lot of motherly corrections and shouts and reprimands and anger and everything in between, but all done in love, most of the time, she showed it through both the whip and the gentle caress.

I conclude by quoting the words of one of our former students, Fr Thabo Mothiba, OMI who writes, “She saw many of us pass through the Institute. Now, at the time of her favorite feast, she leaves this world to go and be with her savior in whom she trusted till the very end. May your beautiful soul rest in peace, Lorraine. [#Jesusitrustinyou](#)”

## **ENHANCING PREACHING MINISTRY**

**Kevin Banda OP**

Religious Orders or Congregations do not train one to give a give homily. It is the people we serve who aid us in preparing and giving our best homilies. Service ought to be full of God’s pure love. Consequently, as preachers, if we are not thinking of service and better ways to serve God in people, then, it means that we are not thinking about the mission Christ – proclaiming to all the nations (Matthew 28:9 NRSV) .As a people chosen, set apart to serve, we need to have a standard – QSCV- *quality, service, cleanliness and value* towards the people of God. People we serve must be valued, loved and cared for. The QSCV standard will encourage them to return and appreciate our services. Service is not a matter of showing off; it is letting God save through me and you. Therefore by being instruments of God; we become instruments of service. This brings in a Spirit of humility – a skill of listen-

ing to the divine voice of God and applying what the voice is entrusting to us. In addition to services, preachers need to build a partnership with others. We need interact with others in order to diversify our preaching. This may be done through learning additional methods or techniques of preaching; how to develop a homily; or preach a retreat to different groups of people. We need to build strong, mutually beneficial relationships amongst ourselves to enhance the preaching ministry. We always need to seek new ways to better our preaching alliances. Preaching is not at all about searching for a homily saved on a computer that was preached four years previously and simply reading it to the parishioners. Preaching must move with “the signs of the times” (Nolan). This can be achieved through our alliances with other religious or priests. It is not a sin to seek advice from our own brothers and sisters on how they manage to give wonderful and moving homilies or retreats that bring people closer to God. It is an attitude we need to develop, practice and appreciate. It is a strategy that has to be developed and should continue to be developed for as long as we remain preachers of God’s word.

Furthermore, the quality of an individual’s preaching is important. If a preacher always begins his/her homily with a story that is out of context, then, it simply means that he/she has not studied well the signs of the times – the needs of the people being preached to. Preaching must speak to the current situations people are facing or undergoing. It is indeed good to recount stories; however, stories or examples must be linked to the signs of the times – must hit or touch and be able, if possible to heal the wounds people are suffering from. As ministers of God, we need to manage parish-driven preaching strategy; a preacher needs to know the needs of the parishioners. Parishioners stand in the centre of our preaching ministry. No one can be called to preach, unless there is someone to be preached to. The goal must be to preach so that parishioners find value, happiness, peace, love and healing in what is being preached and also helps them to build strong relationships with God, between family members, and with others.

Above all, preaching must be parishioner valued relationships – meaning that, before a preacher preaches, one must have analyzed and engaged with parishioners to find out what difficulties or problems they are encountering, inter-alia economic, political, psychological - emotional or social and the sicknesses as well as the joys they are encountering. A preacher requires a careful parishioner analysis for a given context. Parishioners, we hope to save or preach to have different needs. The word of God must be the natural environment that nourishes humanity.

Therefore, as preachers, we must win parishioners from the roaring lion, the devil; keep them by allowing God to be God of their lives through delivering greater and valued homilies that challenge, change, touch and heal them. The change of an individual interiorly is God’s work not ours. Our homilies must be nothing but the best; that suit the signs of the times guiding our people to God. Preachers need to be wise enough to focus their efforts on meeting specific spiritual needs of individual

parishioners. Parishioners are interested in more than just a homily or a story told to them; they are interested in the full package of the homily that will help them find peace; that will uplift them; that will make them have the “aha-experience.” They need a two-way communication – their spiritual expectations being met and nourished upon having listened to the word of God.

## **LITURGY CORNER**

### **2. Movement and focus**

I have noticed at several of our liturgies that at the moment after the Lamb of God (the fraction rite) as the presider lifts up the Blessed Sacrament (consecrated bread and wine) and says, ‘Behold, the Lamb of God ...’ the extraordinary ministers of Holy Communion (EMHC) or acolytes decide to move to their places of ministry with their chalices. The clash is between the movement and the sacred moment when the assembly is asked to ‘Behold’. Surely we can train our EMHC or acolytes to be conscious of the moment and decide when it is appropriate to move. This particular moment in the liturgy should not be accompanied by other action; bodily silence is required from the entire assembly. I make the appeal that such consciousness be part of the training. I suggest that it would be better for the ministers of the chalice to take up their positions only after the ‘Lord I am not worthy ...’ is said. Then they would not become an obstacle to the visual access of the assembly to the raised Host and Chalice during this moment. (to be continued)  
(MOTI)

## **FIDELITY AND ITS CONTROVERSIES**

*Felisberto Dumbo SCJ*

Nowadays to speak about fidelity seems to hurting to many people. Many of us have understood this word as meaningless and perhaps useless word, that is, there is no need of trying to live seriously one’s life once everything draws us to what is temporal, futile. If so, then, people tend to discards what is truthful, eternal and what may last forever. The need of reflecting upon this topic is crucial, it is applicable to every dimension of human life. As Carlos Maria Martini says, “fidelity, is a coherency that a person has to have with him/herself, with a promise that are done as well as fidelity to others, either if it is directed to any person or Jesus Christ, yet it is important to avoid any fear of automatism. To conserve such coherency of fidelity one needs to take a risk of routine”.

Fidelity is neither a value among others nor a virtue among others, fidelity is that for what exist values and virtues. What could be justice without fide-

ty of the men/women of justice? What could be a peace without fidelity of a heart based on *veritas*? Within its ambit could be truth without value of which any virtue could develop. How can we consider a virtue without a value? I think that in order to build a value in us it is crucial to seek for the virtue as the Philosopher says: “the practice of a good habit lead us to virtue”. Thus, being a women and men with virtue is indispensable to create a good habit. Then, with this experience we jump to what is called a constant fidelity because there is no virtue without fidelity. If there is no virtue without fidelity we shall invert the term by saying that there is no fidelity without virtue too, therefore, both are complementary. Some moralists have asked which one is the most important to be applied into practice. I think that the answer is clear, if a person compromises who they are supposed be as rational beings/ tries to be a virtuous person automatically he/she enters into the world of fidelity therefore there is no need of ambiguity.

As we have seen so far, if fidelity is complete when a person is virtuous it is because fidelity is a virtue of memory, and its own memory as a virtue. Of course, fidelity as a virtue of memory is not inside of any limit or boundary otherwise it becomes fidelity of something, rather fidelity is fidelity itself, it goes beyond measures, it reaches its metaphysical step. Then, let us say that if a person is in determinate vicious, it is considered as bad, thus, in terminology of fidelity it is said that it is a bad fidelity. Yet, a person can be truthful for good things as well as truthful for bad things like to be an addict person. Nevertheless, we can forget without being untruthful for the fact that infidelity presupposes a memory, that is, a person can be truthful or untruthful to what is memorable. Therefore, fidelity and infidelity are opposite forms of memories, however, in the sense that one is virtuous and another one is un-virtuous. Consequently a person needs memory to be truthful or untruthful for something that is about to compromise in order to be aware of the act.

When a person is aware of his/her acts results that her/his fidelity as a virtue is understood as that which exist or resist because she/he is the one who immerges in such situation of fidelity of acts. Therefore, between truthful and untruthful a person can opt either one or another. If a person choses what is not truthful is already out of fidelity that presupposes goodness because freedom draws us to choose what is good, the willingness is appetite to goodness. As we live in a totally paradox world, fidelity to a person or a promise done to someone or to something becomes provisory and temporal, a person assumes something but while is assuming she/he builds a prior idea of being not truthful tomorrow. It is what happens today in our social reality, that this word has lost its meaning as such. Montaigne says that “the fundament of my being and my identity is purely moral, it is in fidelity, in the faith that I swear”. Fidelity is acceptance of a determinate thing, not in unreasonable manner, rather, it has to lead us to con-

stancy. Thus, the need of a virtuous life is fundamental, in other words, if I swear about something that means I have to live and to deepen more and more the practice of fidelity. Fidelity is more than a mere execution, it is not enough to be an exact person, rather it is needed to assume our being as directed to be truth.

**FARE  
THEE  
WELL  
LORRAINE!!**



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