

Networking Cedara

Volume 28 Number 21 10-16 September 17



In this issue..

THE NEXT TWO WEEKS AT CEDARA

THE NEXT TWO WEEKS AT CEDARA

.....1
GREEN CORNER (SUE RAKOCZY IHM)..... 1

SJTI EX-CHANGE STUDENTS(SUE RAKOCZY IHM).....2

A CRITIQUE OF AFRICA WILL BE SAVED (KELVIN FRANCIS BANDA OP)2-3

PART I - HOPE AND OPTIMISM TODAY: CONTRASTS (FELISBERTO DUMBO SCI)..... 4

DEATH A CHAIN TO BREAK (GEORGE M. KAMBWILI CHANDA .JNR).... 4-6

Tuesday, 12 September: Institute Liturgy (5 pm, Martin O'Connor SPS presiding)

Thursday, 14 September: Stakeholders meeting : Cluster Worship at SMMs (5 pm)

Tuesday, 19 September: Institute Liturgy (5 pm, Stuart Bate

OMI presiding)

: Theology Department Supper (6 pm, Staff Room)

THE GREEN CORNER



Sue Rakoczy IHM

1 September was a special Day of Creation but during the whole month attention is given to ecology and the issues around it. One aspect is the spirituality of creation. Pelagius, a British monk of the 4th century, is known for his views on grace which differed in some respects to those of Augustine of Hippo. He came from the Celtic tradition with its emphasis on creation.

Pelagius wrote to a friend: "Look at the animals roaming the forest: God's spirit dwells within them. Look at the birds flying across the sky: God's spirit dwells within them. Look at the tiny insects crawling in the grass: God's spirit dwells within them. Look at the fish in the river and sea: God's spirit dwells within them. There is no creature on earth in whom God is absent....Look too at the great trees of the forest; look at the wild flowers and the grass in the fields; look even at your crops. God's spirit is present within all plants as well. The presence of God's spirit in all living things is what makes them beautiful and if we look with God's eyes, nothing on earth is ugly." (Quoted in J Philip Newell, Listening for the heartbeat of God: A Celtic spirituality [London: SPCK, 1997, 10-11).

SJTI Exchange Students to Grahamstown

The following students applied and were accepted for the Exchange Programme with the College of the Transfiguration in Grahamstown:

- ◇ Sr Petronella Bwepe
- ◇ Silas Nsabimana MAfr
- ◇ lie Sango MAfr
- ◇ Komlan Tadjro MAfr

They will spend two weeks at the College (16-17 September to 30 September) and participate in classes and other activities.

Sue Rakoczy IHM—Co-Programme Coordinator



A CRITIQUE OF AFRICA WILL BE SAVED

Kelvin Francis Banda

It is always good to sing the Africa will be saved. I must believe that it provides persons with the reality of how they believe, think, imagine, dream and feel Africa should be. An Africa free from corruption, rape, defilement, molestation, racism, tribalism, socialism, rejection, political and economic injustices, gender bias,

oppression, diseases, jealousy, child and women and even men abuse, pornography, envy and many of the evils that prevent Africa from being a garden continent where peace and harmony can only flow. Where everything can be done on an equal basis without prejudices and discrimination.

This article seeks to give a brief critique on Africa Will Be Saved. From an historical perspective, the song was composed when Africa was colonized. It was a political song and was primarily sung against the colonial masters who oppressed Africa and the African people. Africa needed freedom. African people needed to rule themselves without the exploitative rule of colonial masters who oppressed African people even from freedom of speech. Africa and its people longed for a time of peace. Africa will be saved is sometimes sung in Churches either before, during or at the end of a homily or sermon. It is continually being sung even at some Christian or political gatherings/ conferences where serious issues regarding the development of Africa are discussed. It is welcomed by the lovers of this song.

However, the question is: "Has Africa and its people not been saved yet?" Does Africa need to be saved again? Is Africa still waiting for the Holy Spirit to be saved? If this is the case, then, what was the principal of Pentecost? When some people sing this song, is it because they are in a grieving moment and wish to be saved from such a grievance? Or is it being sung to ask God to renew the Holy Spirit in Africa and all who dwell in it? Most importantly, what is it that Africa needs to be saved from today? I for one, when singing this song, believe that persons need to read the signs of the times to which the song can be sung and not to generalize it.



Africa is a continent full of opportunities. It is no longer a dark continent in need of salvation. Africa was once called a dark continent by some early explorers who exploited its resources in the name of saving it. This is the mind set of some Africans who need to be saved. Thus, to continue singing that, the “Holy Spirit must come down, then, Africa will be saved” is the same as stating that Africa has not yet been saved and that the Holy Spirit is not within and in Africa. It means that Africa is waiting for a particular Messiah or Saviour to come and save it. If the song need to be sung today, it must be sung so as to ring a bell in the ears and hearts of some African leaders who when after elections forget their promises of service to Africa and the African people and concentrate on enriching themselves.

Both political and Church leaders need to revisit the first premise of fighting against colonial masters – freedom. Some of our first African presidents who fought for the independence of Africa had a vision for Africa. This vision was a vision of great service, of reconciliation and of unity among the people of Africa – the Spirit of *Ubuntu*. Where has the Spirit of *Ubuntu* escaped to? Africa as a continent is saved. What need to be saved are some of our African leaders who exploit African resources at the expense of African people. Many African people remain in misery and great poverty due to greedy and exploitation from our own African leaders. Some of our very African leaders, who helped to fight against exploitation and oppression against the colonial masters, are now the ones who are colonializing Africa again. Such individuals do not care about the suffering of others – their selfishness need to be uprooted and they need to be saved. This includes some prominent Church leaders. Some have become so greedy, corrupt and stiff-necked that they do not listen to the plea of the needy. These are the injustices from which the people need to be saved.

Should the evils mentioned above continue amongst Africans, the song will continue to be sung until Christ comes if we, ourselves as Africans cannot unite and stop being corrupt and unjust to one another. The evils of tribalism and or cultural fighting, wars, killings, human trafficking, and selling of human private parts for money need to be stopped. If such evils are not stopped, then, Africa is going nowhere. It is only Africans who can save Africa from terrible oppressive regimes. No outsider will come to save Africa on our behalf while we remain silent, bias and corrupt in many ways. It is the moral responsibility of Africans to work towards saving Africa. There will be no Messiah or Holy Spirit who will come to save Africa. Africa can be saved only when African people change their mind-set and are able to develop African unity without any biasness. Africa needs leaders who can act without fear. Africa Will Be Saved, as a song needs to be sung in order to uproot the evils that are still impacting on Africa.

PART I - HOPE AND OPTIMISM TODAY: CONTRASTS

Felisberto Dumbo SCJ

Hope (*elpis* in Greek) is understood as concrete personal and communitarian expectation. Hope is a virtue that throughout church history was developed fully and meaningfully by Saint Thomas in his *Summa Theology* (II-II, qq. 17-22). Actually Hope (*Spe* in Latin) is understood as crucial virtue of human being in his/her status. The status which this future good presents is all about his status *viatoris* (human path). Certainly, what Aquinas says is contrast with what the philosophy of hope (K. Marx) proposed to the world. Aquinas was convinced that “hope is a joyful waiting. Hope gives courage and strength”.

In the Old Testament we see how the people of Israel had hope in God, hope was understood as confidence, trust, consolation, so to speak. The hope that the people of Israel had was based in the experience that they had from Exodus to the Promised Land. The promise of God, the covenant helped the people of Israel to understand that the fulfilment of God will be fully realised in the future and it will be a good future. Therefore, in the Old Testament hope ‘is characterised by a variety of eschatological expectations, directed in the first place towards the coming of the messiah and the restoration of the kingdom of Israel’ (Hoffmann 1976:241). In the New Testament we see how Saint Paul stressed on this human virtue as something important for those who believe in Christ, that is, as the one who brought a new covenant of love. On the one hand Hope is a gift, the gift of love, ‘the gift of the promise of hope, on the other hand, it is precisely that, a gift as something already bestowed and that we await from him who alone can really give: the God who in the midst of history has already begun his age through Jesus’ (Ratzinger 1991:48).

Currently, all theological insight about hope has been manipulated with a new view of modern theology of hope which sometimes emphasizes hope in its utopic point of view. Hope has been understood as ideology, purely human and historical. Hope is now presented in this new modernism atheism. With the enlightenment J. Moltmann, Karl Marx, Ernes Bloch and others opposed religion in revolutionary view because Christian hope became useless in our society. They stated that optimism today must be to see a human free and it happens only when human being liberates his/her life from the burden of religion. Religion was understood as a prison and those who in it believed were considered as slaves. Certainly, today hope is seemed in this view.



DEATH A CHAIN TO BREAK
(*Ushilumbula nfwa ni mukamwenso*)

George M. Kambwili Chanda .Jnr



Death, oh what a word it is, one of the words too heavy for man/woman to pronounce or read out or too much for one to meditate on. To some of us it's even



a taboo to talk about it. 'Whether we like it or not we shall all die.' One of my favourite existential Philosophers Heidegger says 'one possibility man/woman will not escape is DEATH.' When we are conceived the sex (state of being male or female) is not known until after some weeks.

When you go for scanning in the early stages of pregnancy, you agree with me that the sex is not known of the child you are carrying. I believe that's why the child is referred to 'IT'

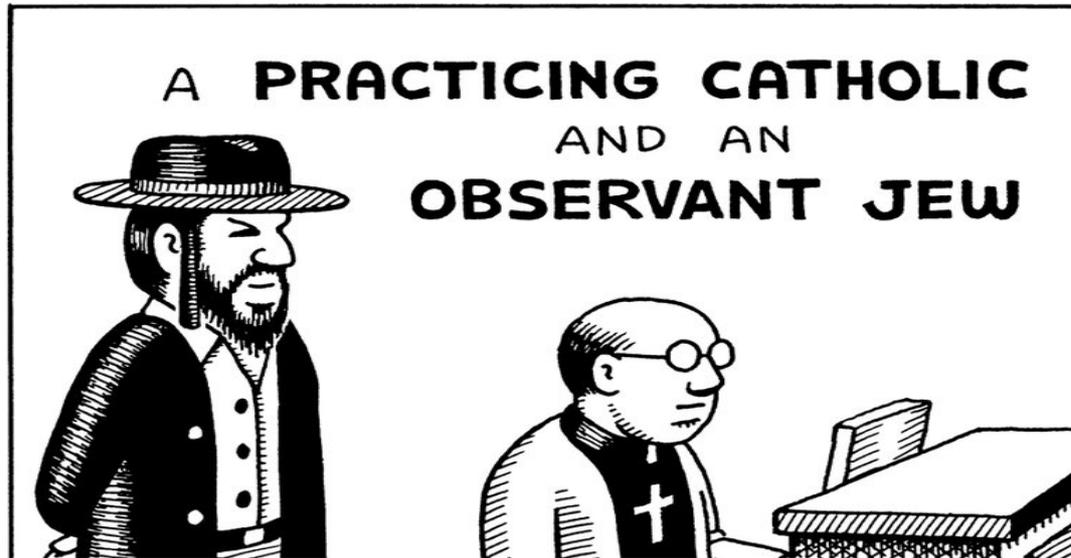
and not 'HIM' or 'HER.' This is what Heidegger means when he says man is thrown into the world without essence and he starts to search for this essence or he cares for his being. What am trying to put across is that the baby does not have any status attached to it. Maybe only the status of being the 'son of' or the 'daughter of' but that is not man's essence. The baby has not acquire the status like being a bright child, being a teacher, president, driver, cashier, soldier, and many other things we can think of like being with a certain character, personality, and titles like of being a good person, a drunkard, a prostitute etc. when we look at all these things there are possibilities that one can acquire on his or her journey.

One can become a good person today, tomorrow the person changes to being a bad person. A person can be a teacher today and tomorrow he or she is a president and so on and so forth. All these are possibilities but there is one possibility which one will acquire before he can finish all the possibilities which is DEATH. He says all these other possibilities might not be fulfilled but one possibility you are sure of is DEATH. DEATH is eminent, it is irrevocable / irreversible. You can think of being an engineer but die before you become one and other things you might think of. But whether you think about DEATH or not, one day you will die.

Hence, looking at life one could ask; what is there to exist or live for if we are all going to die? The answer is not suicide but to exist authentically or to live authentically. It is to live as a prepared person because once one is born the person is old enough to die. Others live even as long as only two hours and they die others two years others fifty years others ninety years and the like. Others die in accidents others as the result of sickness, others just sleep and they are gone just like that. Others are shot at, others stabbed, others hit by cars, others just fall and they die like that. Who knows you might be next. The main question we can ask ourselves is not whether we are going to die or not, or when we are going to die. But we have to ask ourselves questions like how am I going to die? What will I leave behind? Because some of us we shall just leave enemies behind that is all. My friend it's time to reconcile, it's time to say sorry to all those we have wronged, it's time to say thank you to all those who have helped us and all those who have been by our side.

To all those who have been with me through thin and thick, I say THANK YOU. To all those I have hurt in one way or the other I say AM SORRY FORGIVE ME. To those who hurt me knowingly and unknowingly I FORGIVE YOU. Who knows you might wake up tomorrow to the news that 'George IS NO MORE! HE IS GONE!' Shout out to all those who have gone before us. Huts off for you fellas.

To us who are still here, it's time to find a reason to live for. Its time to break that chain and live truly.



Networking Cedara

EDITORIAL TEAM

Editor: Emmanuel Ndlovu, CMM

Reporter: Sue Rakoczy, IHM

Layout: Isaac Mutelo, OP, Emmanuel Nyerere, SAC,
Justus Oseko, MCCJ & Badjanga Titi Jean-Pierre, M. Afr.

Production & Distribution: Octavio Francisco Bernardo, SCJ

All articles must be submitted by Wednesday afternoon.

Email: *emmanueln@sjti.ac.za*

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

Applications and Student Records: registrar@sjti.ac.za

Academic Dean: dean@sjti.ac.za