



# Networking Cedara



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**Tuesday, 13 March:** Lenten Penitential Service (5 pm Gideon Sibanda CMM presiding)

**Monday, 19 March:** Feast of St Joseph-NO LECTURES : Liturgy (9 am, Joe Phiri presiding) followed by the dedication of the Paul De cock OMI Auditorium and tea

**Tuesday, 20 March:** Collaborative Research Group (12.15, classroom 0-4)

**Wednesday, 21 March:** Human Rights Day- Public Holiday- NO LECTURES

**Thursday, 22 March:** Cluster Worship (Scottsville Presbyterian Church- 5:30 PM)

**Friday, 23 March:** SJTI Graduation (2 pm, the Hall)

## 2018 EXCHANGE PROGRAMME WITH THE COLLEGE OF THE TRANSFIGURATION IN GRAHAMSTOWN

Dates: 21-22 April Travel to Grahamstown  
 23 April-4 May Participate in classes and the life of the College  
 4-5 May Travel back to formation houses here

The College can welcome three SJTI students. All students in all the programmes are eligible to apply.

Please see the Academic Notice Board for application forms. **The deadline is Monday, 26 March (last day of lectures before Easter holidays).**

Sue Rakoczy IHM and Luigi Morell M.Afr (Programme Coordinators)

## LITURGY CORNER

When giving communion during our Tuesday Eucharistic celebrations always watch that you do not drop the body of Christ or spill the blood of Christ. Should the body of Christ fall by mistake gracefully pick Him up and consume. When receiving also make sure you look in your hands that there is no piece that fall from your hands. Let us give respect to the body and blood of Christ.

Please respect what you receive and if you do not believe in Christ's presence in the elements rather not come forward to receive. Remember also that the house of God is a place of prayer, kindly avoid talking and disturbing those who are praying.

## HONOURING FR PAUL DECOCK O.M.I

Fr Paul Decock OMI had turned 75 in December 2017. The Board of Directors sees this milestone as an opportunity to honour him for his contribution to the Institute since its foundation in 1990 and his presence at Cedara since 1969. Next year will mark 50 years that Fr Paul would have dedicated himself to formation and academics at St Joseph's.

The Board of Directors had decided to honour Fr Paul by naming the auditorium after him: **The Fr Paul Decock O.M.I Auditorium**.

A special ceremony will be held to do this formally and to pay tribute to Fr Paul. It will be held on the day of our Patronal Feast, on the 19 March 2018. After the 9am Institute Mass on this lecture-free day, we will gather outside the auditorium for a short programme, followed by tea in the hall.

## YOUTHS AS LEADERS OF TOMORROW: FROM THE EYE OF A BIAFRAN NIGERIAN Ikenna D. Ekwerike, MDP

### Introduction

The saying that youth are the leaders of tomorrow started making sense to me, and I am sure for many others too, only two years ago when France elected Emmanuel Macron, who was just 39 years old as president of that country. He is said to be the youngest leader France has ever had since the time of Napoleon.

In Nigeria, the elders and leaders of today who were leaders of yesterday as youths have refused to allow the youth of today become leaders of tomorrow.

What we have is importunate recycling of some old fellows around the corridor of power. In 1983, General Muhammadu Buhari was 41 years old when he became Nigeria's military Head of State from 1983-1985.

Funny enough, the same Buhari, at 74, is the current democratically elected President of Nigeria. This is a country of over 182 million people where the percentage of the population between age 15 and 64 (who are the youths) is largest, at 55.9%. Let me mention that at the time Buhari was Head of State, Emmanuel Macron, the current President of France, was just 6 years old.

### **Gerontocracy**

Imagine; in 1983, Bamanga Tukur was Governor of the defunct Gongola State (now Adamawa and Taraba.). Thirty years later, he would emerge as chairperson of the PDP. Dr Bello Haliru was commissioner in the old Sokoto State (now Sokoto, Kebbi and Zamfara), only to become Minister of Defence 33 years later. Major General David Mark (rtd) was military governor of Niger State in 1984 and, more than 28 years later, he became senate President and is still a senator. The same goes for ex-Governor Murtala Nyako, who was governor of Niger State in 1976. He was Governor of Adamawa State 36 years later until his impeachment in 2014.

That notwithstanding, earlier in 2016, March, to be precise, Nigerians were shocked by the report that President Buhari had nominated an 82 year old granddad from Imo State to be an ambassador of the Federal Republic. Fortunately, the Senate saved the country what would have been a national embarrassment by rejecting the nominee. President Buhari, by that singular act, revealed his innermost personal impression about the Nigerian youth and made a very loud statement to the international community that Nigerian youths are politically incompetent, immature and complete failures. For that reason, he had to go back to pick from that which had long been relegated to the "archives". But Buhari forgot that General Yakubu Gowon was only 32 when he became Nigeria's Head of State from 1966-1975.

Every keen observer of the twists and turns on the political scene of Nigeria will tell that the current gerontocracy in place is not ready to give way any time soon. They are certainly neither willing to create the necessary structures needed to enable youth develop themselves nor ready to transfer leadership to them.

**To be Continued.....**

## PART I- THE MYSTERY OF INCARNATION AND ITS RELATIONSHIP WITH CREATION IN THE VIEW OF FATHER DEHON.

As we have seen earlier, Father Dehon sees the mystery of Trinity as a dogma which illuminates and sums our Christian faith. Nevertheless, this mystery is not an isolated dogma but rather, it embraces the whole mystery of salvation, that is, *oikonomia*. Thus, father Dehon is in line with contemporary theologians who assume that the mystery of Trinity should not be understood as something isolated from creation.

In other words creation, incarnation, redemption and salvation should be understood within the mystery of Trinity because it is the Father giving His Son to restore to the world that divine form which the world has lost. It is the Son uniting Himself with the guilty world and, in the Spirit of love, offering Himself as holocaust for the sins of humanity. It is also the Son who has restored everything in the Holy Spirit and who offers everything eternally to His Father (Claude 2001:12-13). That is why God makes himself known through his Son in the power of the Holy Spirit to save all humanity.

Furthermore, the mystery of Trinity is not sterile. It exists in three persons who act in union with each other without differences. ‘This union-*perichoresis* opens outwards: invites human beings and the whole universe to insert themselves in the divine life: “May they be one in us...that they may be one as we are one (John 17:21-22)”’ (Boff 1988:6). The mystery of God is therefore a *perpetua* revelation through creation whose unity is manifested also to humanity. That is why, for father Dehon, Trinity ‘opens up the mystery of creation to us. It is God exercising, within time, a secondary Paternity. He creates His image, and in looking at His eternal Son He visualizes the model of all things: through this Son He produces the world. The Holy Spirit hovers over the world which is being born and gives it life and fecundity’ (:13).

In the view of Father Dehon the mystery of incarnation is a visible sign of God’s love, a love that is understood only within the framework of the unity and relation that the Father has with the Son and Holy Spirit. This love results from the one single God who by love appears to us equally, makes us know Him and draws us closer to Him through the Son by the fecundity of the Holy Spirit.

**Felisberto J Dumbo, SCJ**

## FAITH AND REASON IN AN AGE OF SCIENTIFIC DISCOURSE.

Octavio Bernardo SCJ

In his book *The Mystery of Knowledge*, Peifer recognised that ‘ a number of mistakes concerning knowledge have found their way into modern and contemporary thought’ (1964:11). In Peifer’s viewpoint, ‘that there is something gravely amiss is obvious to anyone who is acquainted with multiple particular species of philosophical thought, which fall under the general labels of realism, empiricism, and rationalism. Since they contradict one another they all certainly cannot be true (:11). We are at times puzzled by some approaches that have been alluded to us by some modern and contemporary philosophers and even theologians. Quite a number of theologians present God nowadays as though God is an outcome of a democratic agreement.

At times theology presents Christianity as if it were a result of a philosophical speculation or a mere theological lucubration. It should be pointed out, however, that ‘...Christianity is not a philosophical speculation, it is not a construction of our mind. Christianity is not our work; it is a Revelation; it is a message that has been consigned to us, and we have no right to reconstruct it as we like or choose’ (Ratzinger 1985:97). Although we have been advocating for a dialogue between faith and reason, one should be very clear. It is not a matter of putting them at an equal foot. That would be to miss the point. We are not proposing that we should function within the framework of half and half. In the words of John Paul II, ‘we are asked to become one. We are not asked to become each other’ (1997:9). In other words philosophy is an undeniably useful approach (of the world and human beings). Furthermore, while trying to grapple with the mystery of human endeavours, philosophy ought to challenge what does not contribute to true human development. With this regard, distorted forms of religion, such as sectarianism and fundamentalism have to be rejected unambiguously.

However, philosophy should never be confused with faith. As a human endeavour, philosophy is limited. A philosophy which is not purified by faith can easily fall prey to distortions or be immersed in terrible confusion and error.

Therefore, for Ratzinger ‘*Fides et Ratio* seeks to restore to humanity the courage to seek the truth, that is, to encourage reason once again in the adventure of searching for truth’ (1999:2).

In agreement with what we have mentioned above, we see that today the dangers of a failure to understand the complexity of human knowledge and to over-

simplify it is often times present. There are numerous attempts by the arrogant minds to reduce human knowledge to the dimension of sensation, of that which is empirical and therefore testable as true human Knowledge. A number of scientists currently fail to recognize that outside science there are true human endeavours. In other words multiplicity of voices is not always welcomed. Even within the field of philosophy, often times it is reduced to simply critical reasoning. Numbers of modern and contemporary philosophers have tried to do away with metaphysics and for a substantial number of them, truth is just mere illusion of Mankind.

Philosophy ought not to be taken as an intellectual game. The power of human reason cannot be simply reduced to the capacity to interpret or the capacity to critically assess reality. Human beings naturally want to know and it is part of being human to not only desire to know but to actually know the truth.

**To be continued...**

**INTERNATIONAL WOMEN'S DAY**  
Sue Rakoczy IHM

Last week on 8 March around the world women and supportive men celebrated International Women's Day. This Day recognises the social, economic, cultural and political achievements of women. The theme this year is "Press for Progress". Progress has slowed in many places across the world, so global action is needed to accelerate gender equality.

This Day first emerged from the activities of labour movements at the turn of the twentieth century in North America and across Europe. It was first observed in the United States on 28 February 1909. The Socialist Party of America designated this day in honour of the 1908 government workers' strike in New York, where women protested against working conditions. In 1913 and 1914 International Women's Day also became a mechanism for protesting World War I. In 1917, against the backdrop of the war, women in Russia chose to protest and strike for "Bread and Peace" on the last Sunday in February (which fell on 8 March on the Gregorian calendar). Four days later, the Czar abdicated and the provisional Government granted women the right to vote. In 1975, the International Women's Year, the United Nations began celebrating International Women's Day on 8 March.

Since those early years, International Women's Day has assumed a new global dimension for women in developed and developing countries alike.

In Africa, women face multiple challenges: Girl children are less likely than their brothers to complete school; many ethnic groups practice female genital mutilation or cutting; young women have a higher HIV infection rate than young men; gender based violence is a continual threat to women's well-being. While some women serve in government positions, no woman is head of state in Africa.

“Press for Progress” recognises that whereas some progress has been made, there is still much more that needs to happen—in society and in the churches.

## **STUDENT FORUM CONNER**

With respect to the strenuous work that the existing Networking Team has done to the credibility of our life here at SJTI, we say thank you very much and we have much hope that you have inspired others to dedicate their time and love in information dissemination here at the Institute. The good work is itself uplifting and rewarding thanks to the untiring efforts of Isaac Mutelo OP, Justus Oseko MCCJ, Badjanga Titi Jean Pierre M.Afr and Emmanuel Nyerere SAC.

We, on behalf of the Students body wish you a blessing and may God grant you strength even to do more for the church as you exit your studies. For the incoming Networking Team we welcome you and congratulate you as well. We are together in all the works. Anyone with interest in Networking should come to the student forum office as soon as possible.

On another capacity we wish to remind the general assembly of SJTI that we will have a Philosophy paper presentation this coming Friday, 16<sup>th</sup>.03.2018. Venue: Auditorium, Time: 10:20 am. Popcorn and juice will be served to keep our minds fresh. Come and hear, learn and contribute to the philosophy of our age. Furthermore we would like to summon those community coordinators who have not collected their order forms for Track suits and golf T-shirts to come to the student forum office and collect the forms during the week. Happy Lenten period to all of us. Have a grace filled week of study.

V.P Student forum

Mubanga Chibamba OMI.



## Networking Cedara

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