



Networking Cedara



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

Tuesday, 20 March: Collaborative Research Group (12.15, classroom 0-4)
: NO INSTITUTE LITURGY

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

Thursday, 22 March: Cluster Worship (5: 30 pm, Scottsville Presbyterian Church)

Friday, 23 March: NO LECTURES
: SJTI Graduation (2 pm, the Hall)

Monday, 26 March: Deadline to apply for the Exchange Programme at the College of the Transfiguration
: Last day of Lectures before the Easter Holidays

Tuesday, 27 March: Easter Holidays begin until 8 April

Thursday, 29 March: Holy Thursday

Friday, 30 March: Good Friday

Saturday, 31 March: Easter Vigil

Sunday, 1 April: Easter Sunday

Thursday, 5 April –Friday, 6 April –Saturday, 7 April:
Collaborative Research Conference (Auditorium)

Monday, 9 April: Lectures Resume.

2018 EXCHANGE PROGRAMME WITH THE COLLEGE OF THE TRANSFIGURATION IN GRAHAMSTOWN

ONLY ONE MORE WEEK TO APPLY!!

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 MAfr (Programme Coordinators)

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.

On a recent SAFm radio call in show, a woman who was injured on that day spoke of her experiences. She has a bullet lodged in her spine and has had continual medical problems since she was shot. She said that the only aspect of apartheid that is gone is political—people can vote. For everything else apartheid continues. Listening to her made me realise how much enduring pain South Africans suffer.

A LISTENING THAT REQUIRES A RESPONSE

Going through multidimensional experiences is part of human life. Events of this sort lead one to encounter life beyond one’s ego and places one in a very edifying environment. These experiences change the way we think and act daily be it in a positive or in a negative manner. It is in this regard that I will share with you the experience I had during the workshop on advocacy, lobbying and training which was organized by the Archdiocese of Durban by the Justice and Peace Commission. There were a number of issues which were discussed, namely gender-based violence, peace building by the use of the AVP, that is, the Alternative to Violence Project, advocacy and lobbying and Dialogue on human rights. From the issues discussed, I will only share something on gender-based violence.

A number of times we mistake the meaning of gender and thus we take it literally as the physical features of being male or female. But this need not be the case. Gender is much more than that. Many of our societies are structured within the framework of male or female, black or white, right or left. At times women are taken as the weaker sex and therefore deprived of having the benefit of their

full humanity.

I cannot fail to mention therefore that ecology assigns equal importance to all organic and inorganic components in the structure of an ecosystem. Similarly, feminism asserts the equality of men and women and sees intellectual differences as human differences rather than gender or race specific. The lower position of women stems from culture rather than nature. Thus, policy goals should be directed towards achieving educational, economic and political equity for all. Ecologists and feminists assign equal value to all parts of the human nature system and take care to examine the long and short range consequences of decisions affecting an individual group or species (Salman 2007:3).

All of us have been affected by our different cultures. For example, some think that a woman is incapable of driving a big truck. There are specific jobs and careers that are not assigned to women, like being an engineer or a mechanic. On the other hand, a man cannot cook because that is the work of a woman. Therefore, it was very touching to discover from the facilitators that we are all victims of gender-based violence. It is something that we have been grown into. Many others think that a woman is to take care of the children in the household; she also ought to be a good cook and submissive to her husband, if not, she acts contrary to her culture and thus, she will be regarded as a failure. Many others think that a man does not fail. He has to behave and be strong, and he should be the head of the household, the one who should be in control and in authority. If he acts contrary to that he will be regarded as a failure.

The fact of being rejected causes unhappiness as one is expected to act according to his or her culture. This violence happens in our daily life. The forms of violence which are physical, economic, spiritual, emotional, and sexual, and culture abuse kills and is killing the dignity of the human person. Many women are raped, countless children trafficked and killed; marriage is materialised, without “Lobola” a girl cannot be married. All of these are vices which OIKOS is called to address accordingly.

Therefore, it was interesting to get into discussions on how each parish can identify the gender-based violence and be able to come up with a plan on how to fight the different problems that the communities are facing. All in all it was a very enriching experience. It is now time to put what we acquired into practice.

**YOUTH AS LEADERS OF TOMORROW: FROM THE EYE OF A
BIAFRAN NIGERIAN
Dennis Ekwerike MDP**

(Continues)

Situation of the Average Nigerian Youth

Except for a few youths, either the children or relatives of the corruptly enriched ruling class, or children of the dwindling middle class, or the tiny fraction who

through exceptional courage or dishonest means have managed to pull themselves up by the straps; except for this small category of youths, the condition of the overwhelming majority of youths is complete disaster. It does appear, indeed, that the leaders are comfortable with this arrangement which could be a plot to hold on to power. There could be fears that if majority of Nigerian youth attain their full potentials, they might be able to challenge the status quo, hence the deliberate neglect of everything that concerns the total development of youth.

Nearly every sector that directly caters for the youth in their formative stages gives credence to the above assumption. For instance, the quality of education in public schools, which the majority of children attend, is appalling and keeps declining, and this is right across primary, secondary and tertiary institutions. The dilapidated condition of facilities, the inadequate or sometimes complete absence of necessary basic infrastructure in educational institutions as well as the declining quality of teaching and non-teaching staff have all combined to cripple quality education in Nigeria. This keeps impacting negatively on the overall development and preparation of our youth for a purposeful and productive life.

To further compound the issue, less than 15% of youths seeking admission into tertiary institutions ever get admitted annually, and yet there are no viable alternative structured vocational and skills acquisition institutions of a tertiary status to accommodate these teeming population of youths excluded from all rounded education.

Without highly educated, highly literate, highly skilled, intellectually brilliant and self-confident youth, a country is putting its future on the line. The result will be poverty, increased social vices, reign of mediocrity, etc.

The type of plans Nigerian leaders have for the youth was displayed recently in Benue State, North Central, where Governor Samuel Ortom bought and distributed wheelbarrows to some persons in the name of youth empowerment. Abia state government, South East, is not left out in the long list of leaders with wicked intentions for the youth. The so-called job opportunities in the state revolve around recruitment into some confused vigilante movements; youth empowerment scams with rickety vehicles to further endanger their lives, and enrolment into unrecognized law enforcement agencies without stable and realistic salaries. Such is the height of hatred and degradation the Nigerian youth can get in the hands of unscrupulous and mischievous rulers.

Leadership as Attainment of Full Potentials

Quite often, when we hear the popular maxim, 'youth are the leaders of tomorrow', what readily comes to mind is political leadership where one person becomes President and another Governor, Senator, House Member, Minister, Commissioner, LG Chairman or Councillor. Based on this understanding, leadership seems limited to a lucky few who are able to win power at a given time. But this might not be the right understanding of leadership.

In a broad sense, however, leadership should be seen as a universal calling to excellence for every single individual person on the face of the earth. It is a call to

perfect fulfilment of one's destiny in life, that is, a conscious striving to unlock and maximize the natural and socially inculcated potentials in the human person to usher one to the peak of whatever one does.

Simply put, then, a person is a leader who is able to beat all odds to become a perfect representation of his or her brand. Therefore, leadership is purposefully being in front with the ability to carry others along too.

According to Chukwuebuka Onyekwelu, to be a leader of tomorrow is when you are the chief pioneer of your tomorrow. It is when your future is directly proportional to the decision you make for yourself, by yourself and with yourself. It is when your very future is being mainly championed by you without fear or favour but by self-worth or self-principles.

He maintains that leadership of tomorrow is of the mind; it is what one believes in; it is your values be it social, academic, religious or whatever. It is your realistic vision and a dream come true.

Youths must begin to shape their futures right from the schools. The falling standards of education should not be an excuse for any youth not to attain academic excellence. Every serious student does not rely only on what the teacher uploaded to the class. The teacher simply lays the foundation and provides the guideline, while the student goes ahead to fix the bricks.

The ugly development where many students simply resort to malpractices in order to pass exams is a cancer that is ravaging the future of its very patrons. A student who cannot sit exams on his or her own may find it difficult to defend the qualification when the situation presents itself in real life. What that means is that the individual had not well assimilated the theory and practice of the course of study and may not be competent as a professional in that field.

Some may argue that it is almost a norm in Nigeria to "settle" examiners regardless of personal effort. Even in this situation, a student who wants to be a leader of tomorrow will ensure mastery of the subjects and not bank on whatever help that will be coming from corrupt official sources.



**A leader is one who knows
the way, goes the way, and
shows the way.**

John C. Maxwell

CAN PAST HURTS BE REDEEMED THROUGH FORGIVENESS?

Kelvin Banda OP.

As persons, we always want to reflect upon our past and be able to feel good about it; to be able to say wow! I lived and did everything well and purposefully. Nevertheless, some persons look at their past and become frustrated and enraged—they hold only memories of anger and keep wondering why things happened in a negative way or why those they expected to stand up for them could not really do so. Such persons always remain victims instead of becoming victors. Thus, some end up finding comfort in drugs and alcohol or become promiscuous and remain helpless for the rest of their lives believing the world hates them.

People fall into the trap of not having their past painful memories healed for many reasons. For some, their expectations for the adversaries, those who inflicted pain on them, to apologize or be sympathetic with them does not sometimes happen. As a result, they fail to forgive their adversaries. Forgiveness is not about forgetting what was done to you, wiping away the memories of the offense or even immediately trusting the person who injured you when you forgave them. That would not even be logical. Trust is earned, and they must earn trust again. One should not pretend as if nothing happened when one forgives. The reality is that an offense occurred. Acting like nothing happened only builds resentment and anger. The truth is, painful memories heal with time. Sometimes pain runs deep and takes longer to heal.

Whether the relationship was closer before or not, it is unlikely that it will ever be the same again. If it is restored to what it was before, thanks be to God. Granting forgiveness does not give a person power over the person being forgiven. That would violate the entire principle and purpose of forgiveness. To redeem the past painful memories, one must realize that there is not a button one can push to erase all the painful memories or heal the festering wounds that others have caused.

Redeeming the past begins with a willingness to forgive even if forgiveness seems difficult or too much to ask. Forgiveness helps one to free oneself from the bondage of the pain by letting go of it so that one is not entangled in one's spiritual growth or progress. Forgiveness means letting go of bitterness, anger and rage that may lead to more frustration and/or result in revenge. Redeeming the past is about opening up and dealing with what is inside a person. Pain can suffocate a person so much so that one would think and feel that it is impossible to let go of the hate or hurt towards the adversary. There is always the possibility of grace to forgive – God wants everyone to be free from the painful memories of the past. Not being open to forgiveness leads to persons inflicting the deepest wounds on themselves. We need to be challenged not only to forgive, but to ask for forgiveness. Some are good at saying; “I forgive you,” yet cannot ask for forgiveness. Such an attitude of always needing to forgive and not to ask for forgiveness hinders healing in many and must be dismantled. The oppressors and the oppressed-

those who have not dealt with their painful memories- are usually the people who cause hurt and pain to others. This happens both in religious communities as well as in the secular society. Therefore, some persons cannot find happiness in themselves and in others at all because of the unprocessed anger (oppression/frustrations) from the past.

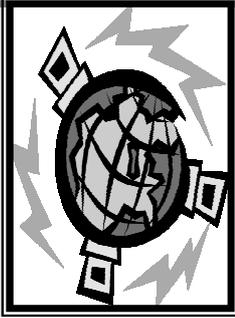
Redeeming past painful memories is recognising that pain was either self-inflicted or caused by someone else. Yet, healing of one's pain is not about impressing the oppressor but freeing oneself from the entanglement of pain. Hence, in this Lenten Season, let us journey with Christ in the desert of pain [temptations]. As Christ overcomes Satan and gains victory over him, so we too need to be strengthened by his example and say "no" to remaining in temptations of the past discomforting memories that deprive us of our happiness. For Dickens, to be healthy, one must remember not only the pleasant aspects of the past, but also those painful memories of one's own failings. By remembering the past and seeking forgiveness for it, painful memories become transformative and life giving.

STUDENT FORUM CORNER

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. To Isaac Mutelo OP, Justus Oseko MCCJ, Badjanga Titi Jean Pierre M.Afr; we, on behalf of the Students body, wish you God's blessings and 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.

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 course of 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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