



# Networking Cedara



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**Tuesday, 17 April:** Institute Liturgy (5 pm, Frederick Agalo IMC presiding)

**Thursday, 19 April:** Steve de Gruchy Memorial Lecture: Prof Trygve Wyller “Performative Migration Theology” (5.30, UKZN, New Arts Building, Lecture Hall A1)

**Friday, 20 April:** Lecture by Prof Jan Jans: “Mission Impossible” (10:30, Paul Decock OMI Auditorium)

**Monday, 23 April:** Exchange students from College of the Transfiguration arrive.

**Tuesday, 24 April:** Institute Liturgy (5 pm, Lamec M.Afr presiding)

**Friday, 27 April:** Freedom day- Public Holiday-

## THE SEVENTH ANNUAL STEVE DE GRUCHY MEMORIAL LECTURE

Will be delivered by **PROF TRYGVE WYLLER**  
(Professor of Theology, and Former Dean of Faculty of Theology, University of Oslo Norway)

**“PERFORMATIVE MIGRATION THEOLOGY: MODEST REFLECTIONS ON HOW CHURCHES IMPACT POLITICS”**

17.30, Thursday 19 April 2018

*Venue:* Lecture Theatre A1, New Arts Building, Golf Road Campus, UKZN (Pietermaritzburg)

Refreshments will be served

This lecture is hosted jointly by **THE PIETERMARITZBURG CLUSTER OF THEOLOGICAL INSTITUTIONS—St Joseph’s is a founding member**

## “MISSION IMPOSSIBLE? THE LONG AND WINDING ROAD OF THE CATHOLIC CHURCH TOWARD A HUMANE SEXUAL ETHICS”

**Prof Jan Jans**

**Friday, 20 April—10.30 (Paul Decock OMI Auditorium)**

A practical question raised after the two recent Synods on the Family and especially after *Amoris Laetitia* issued by Pope Francis in March 2016, is if and maybe how the teaching of the Catholic Church on responsible parenthood has changed. In dealing with this question, an important step is to inquire into what knowledge and understanding is around in the Catholic community regarding the teachings on responsible parenthood, with a focus on the 1968 encyclical *Humanae Vitae Tradendae* (The transmission of human life) issued by Pope Paul VI in 1968, now 50 years ago.

In order to understand *Amoris Laetitia* on this, the lecture will proceed in three parts. The first part will briefly offer an historical background, the second looks into key notions of the argumentation proposed by *Humanae Vitae Tradendae* and the final part will try to answer the practical question mentioned above which is buzz-

### ST JOSEPH'S EXCHANGE STUDENTS

As we go to press, we have two students who will be exchange students at the College of the Transfiguration in Grahamstown: Sr Nelly Iyese MOC and Christian Ouedraogo MAfr. They will travel to Grahamstown on 21 April and return two weeks later. Perhaps a third student will join them.

### THE MYTH OF PROGRESS Felisberto J. Dumbo SCJ

Progress is a word which today is commonly used in terms of better life, materiality which is desire of human beings. In fact it is not bad to think about progress in today's world, because progress is not attached to spirituality rather it is all about material concerns. Therefore it is normal on the side of human beings to desire a good life, an organized society, a life whereby things become easy. It is part of human nature to develop more and more in terms of technologies, economy, and communications. But all this is confined within material concerns, yet it is one of the characteristics of modern world to make sure that things are in progress.

Nevertheless, there is also myth which has attracted people to confine themselves only in the promises of material progress, then whatever is seen as barrier

Modern and post-modern society has faced rapid changes and it has affected human ways of thinking, in other words, the discovering of more sophisticated technologies as response to human needs has mislead people and unfortunately human beings concentrate themselves more into a materialistic vision, thus they make progress as *summa veritas*. Consequently the clash between material progress and spiritual hope become the two main aspects which human beings have to discern and opt for one or other. It has been forgotten that hope or spiritual hope is born of faith, it is a “faith that loves”, it is to hope that Christ alone enables man to realize his full potential (Sara 2015: 189).

In this regard, hope has been understood as enemy of progress therefore, some contemporary societies use all the means to forbid people to grow in spiritual hope by creating attractive material items. The philosophical trend of pragmatism, individualism have been the main tools to attract people to think that material things like technology, pleasure are the answers for human happiness today. It is worth to emphasize here that progress should not mean distortion, immorality, relativism, but rather it should ‘allows a human being to come to terms with his origin by discovering God; this is the way to the Father’ (Sara 2015:189). When human beings become locked into a materialistic vision the meaning of truth changes into lie and the slavery to vice and sin becomes more attractive than to the values of loving one neighbour, and to look at Christ as the source of human and complete happiness. Progress is a necessary thing to be developed, however, hope goes always beyond this material progress because hope leads human beings to the infinite, to something more than what a mere progress of creating a perfect world can offer.

When progress is misunderstood the problem of humankind increases because Truth that is the foundation of our life turns into lie and hope into false progress. Consequently, no stability in human relationships is kept, no possibility for a reasonable faith and discernment of what is good and evil becomes more evident, no intellectual anchorage becomes as something normal. In sum, there is a need of recalling here that the search for ultimate meaning is always fundamental but it will never be answered by the myth of progress, the doctrine of evolution as Ratzinger (2013:22) puts it, ‘does not answer every query, especially the great philosophical question: where does everything come from...’. Wealth, better life as result of progress is good, indeed. However, it can lead to sadness, disappointments for the fact that the only true person that offer joy and happiness is Christ and he is not in contradiction with progress as long as the truth of himself as the only one who fulfils human desire remains. Furthermore, Boekraad (1955:9) quotes John Newman by saying ‘life in human society would be impossible if truth were not objectively the same for everyone, and if it were not recognizable as such by anyone who earnestly seeks after it’.

## AFRICAN CONCEPT OF JESUS' RESURRECTION: THEOLOGICAL ANALYSIS

KELVIN BANDA, OP

Jesus Christ's resurrection is central to Christian faith that without it the Christian faith would have been empty and hopeless religion. The resurrection of Christ is not only the culmination of Christ's mission on earth; it is also the significant basis of the Christian hope. The article seeks to give a brief theological analysis on African concept of the resurrection of Jesus Christ.

For Chung, based on Hebrew 1:1(NRSV), African theologians strive to make God's narrative their own. Regarding the concept of resurrection, African theologians advocate for appreciation and experience of the Christian narrative in their own tradition, language and community. Hence, the African concept of resurrection (*ukushukuka*) is ascribed to the spiritual status of their ancestors who are in the presence of the *Proto-Ancestor* resurrected Christ and Lord.

African concept of Jesus' resurrection Easter-event has to do with practicality: giving hope to the wounded, victims of oppression. In the African wisdom, giving hope to the suffering Africans is finding a way of living as Christians. Hope for the suffering Africans means participating in transformation of Africa; and Africans through acts that will enhance peace, justice and human solidarity, and preaching the truth that justice has been brought to the victims of suffering through God's triumph over evil and death in the resurrection. For Lameck Banda (2010), the resurrection in the African perspective could be thought of as the feeling of being liberated from the power of the spiritual forces of evil. Bujo (1992) says that, it is about accompanying the *Proto-Ancestor*, the Christ in the experience of suffering in the cross and the life-giving Spirit in the Easter-event of the resurrection that liberates; brings transformation of Africa by promoting justice at all levels; be it personal, ecclesial, social or political. This in itself is a step towards the emancipation of the suffering victims in the present Africa.

As the resurrected *Proto-Ancestor*, Christ has brought liberation through the victorious triumph over death, evil powers (suffering, jealousy, hate, sorcery, invocation of the dead, bad luck, death and Satan) which enslaved Africans, and the life of these Africans has reached its fullness. The resurrection is therefore the realization and experience of life through the victory of Christ as the resurrected *Proto-Ancestor*. Resurrection in African sense is life-in-solidarity with the victims within the community so that the victims not only feel welcomed and incorporated by the non-victims, but also find hope of being liberated from their plight of dehumanisation.

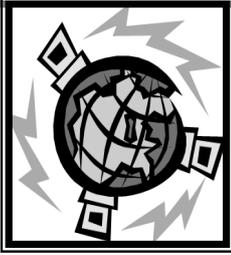
The emphasis is on the *generation of the Easter faith* (Bultmann and Barth). It is the *revelation of God*, an act of *God's self-disclosure* of which its purpose is the *reconciliation* of humanity to the divine community (Barth); which, for an African brings out the truth that the resurrection is about the promise and hope for the renewal of all things in history of humanity.

The reality of the resurrection Easter-event and the faith it generates in the Christian life are applicable to the African sense of hope in suffering. Africans believe in the reality of the resurrection and that despite the suffering they experience, God will surely renew all things and bring about new life. The resurrection of Jesus Christ is the source of hope in the situation of suffering. The resurrection of Christ is a redemptive event that makes sense in the African context of pain. The Easter-event reveals the identity of God as one who is concerned with and enters in a living relationship with all humanity. Thus, this God is concerned with the plight of the suffering Africans. God also desires to redeem the suffering African from all forms of anguish. The resurrection of Jesus Christ means freedom from the life-threatening forces and powers in the African context.

Therefore, the resurrection of Christ reflects God's identity and his triumph over evil and death, all forms of social and political powers in Africa are challenged. The resurrection is about new life and responsibility – new life in the sense of support, love, freedom, justice and joy; and responsibility towards the self, other human and all non-human. The principal figure of the whole of the resurrection talk is the *Triune* God. Therefore, to have a better theological analytical understanding of Jesus' resurrection from an African context, the basis, focus and purpose of the same God, suffering must be taken into consideration. It is God who brings about new life and who accomplishes responsibility in us for the ultimate purpose of granting hope to the hopeless.

Nevertheless, “how can we celebrate (the victory of) the resurrection of Jesus Christ where millions of Africans are still experiencing suffering and oppression today? (Ela 1988:110).





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