



Networking Cedara



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LAYOUT TEAM6

Tuesday, 8 May: Institute Liturgy (5 pm, Charles Rensburg OMI presiding)
Tuesday, 15 May: Institute Liturgy (5 pm, Manuel Casillas MCCJ presiding, Sue Rakoczy IHM preaching)
:Theology Department Pizza Supper (6.15, Staff Room)

SETH MOKITIMI METHODIST SEMINARY INVITATIONS

Friday, 11 May: 7th Annual Peter Storey Lecture. Guest Speaker: Bishop Malusi Mpumlwana, Secretary General of the South African Council of Churches (18.00 for 18.30 at SMMS)
Saturday, 12 May: 7th Annual Graduation. Guest Speaker: Prof Itumeleng Mosala (10.00 at SMMS)

JAMES CONE: BLACK LIBERATION THEOLOGY PIONEER DIES

Sue Rakoczy IHM

James Cone, the pioneer of black liberation theology, died of cancer on 29 April in New York. He was 79. He had been Distinguished Professor of Theology at Union Theological Seminary in New York for many years.

A prolific author, he shaped black liberation theology beginning in 1971 with his book *A Black Theology of Liberation* in which he described black liberation theology as an interpretation of the Gospel from the experience of those who are oppressed and at the bottom of societies, both in terms of race and class. His work was highly influential in the development of South African black theology during the years of the Struggle against apartheid.

Two more recent books were *God of the Oppressed* (2012) and *The Cross and the Lynching Tree* (2011). May he rest in peace.

BLESSED VIRGIN MARY, MOTHER OF THE CHURCH MEMORIAL

(Liturgy Corner)

This memoria is observed on the Monday following the Solemnity of Pentecost – this means it moves each year but in 2018 it will be celebrated on 21 May.

Vatican City, Mar 3, 2018 / 06:08 am.

On Saturday, the Vatican announced Pope Francis' decision that the Church celebrate the Blessed Virgin Mary in her role as "Mother of the Church" **every year on the Monday after Pentecost**, as a way to foster Marian piety and the maternal sense of the Church.

The decree establishing the memorial was published March 3 in a letter from Cardinal Robert Sarah, head of the Congregation for Divine Worship and the Discipline of the Sacraments.

As Sarah explained, Pope Francis added the memorial to the Roman Calendar after carefully considering how the promotion of devotion to the Blessed Virgin Mary under this particular title might encourage growth in "the maternal sense of the Church" and in "genuine Marian piety." "This celebration will help us to remember that growth in the Christian life must be anchored to the Mystery of the Cross, to the oblation of Christ in the Eucharistic Banquet and to the Mother of the Redeemer and Mother of the Redeemed," Sarah wrote.

The cardinal noted that the "joyous veneration given to the Mother of God by the contemporary Church, in light of reflection on the mystery of Christ and on his nature, cannot ignore the figure of a woman, the Virgin Mary, who is both the Mother of Christ and Mother of the Church."

The memorial of the Blessed Virgin Mary, Mother of the Church, has been added to the General Roman Calendar, the Roman Missal, and the Liturgy of the Hours. The Latin text has been published, and the translations will be prepared by the bishops' conferences and approved by the congregation. A celebration of a memorial generally means that prayers and readings specific to the day's memorial are used in the Mass.

The Marian title of "Mother of the Church," was given to the Blessed Mother by Bl. Pope Paul VI at the Second Vatican Council. It was also added to the Roman Missal after the Holy Year of Reconciliation in 1975. Subsequently, some countries, dioceses and religious families were granted permission by the Holy See to add this celebration to their particular calendars. With its addition to the General Roman Calendar, it will now be celebrated by the whole Roman Catholic Church.

SPIRITUALITY OF JOY

Felisberto J Dumbo SCJ & Kelvin F Banda OP

Joy is a word with often distorted meanings. One such meaning is the understanding of joy as something on the outside which is acknowledged only with a mere smile without being genuine; it is what affects the appearance of a person. On the contrary, Joy is not and should not be understood as a mere smile or showing merely an outward appearance when one is given something. As such one should not pretend to show joy towards others externally when it does not come from the inner person because Joy is a spirituality, which is first and foremost an inner disposition attached to the whole being of the person which consequently must be manifested not only with a mere smile but through a way of living.

The spirituality of joy affects the whole being of a person. That is why it is manifested and is attractive. Thus, the old adagio of Thomas Aquinas "*bonum diffusivum sui est*" is clearly seen as the epitome of what true joy brings to a person – being who one truly is, which brings fulfilment and completeness. When the true meaning of joy is experienced in the life of a person, circumstances such as trials, suffering and difficulties do not destroy and affect the being of a person because in that person joy is lived and experienced through love and in the spirit of otherness and relation – as joy has a divine origin rooted in God.

God placed joy in human hearts as a reflection of his Joy, the Joy that can lead to human happiness. As Meister Eckart, a Rhineland mystic of the 13th century, said, "God will rejoice, yea, God will rejoice through and through: for there is nothing in the depth of God which is not stirred by joy." In John 15,11; 16,20 - 21; 22,24; 17,13, Jesus speaks of his joy and assures us of our own joy. This is a promise, a gift; an invitation and an overcoming of all trials and an invitation to fullness. "May my joy be in you and may your joy be full." Therefore, the spirituality of joy is an interior reality and exterior manifestation.

The Spirituality of joy is an intimate desire of human life, a continuous but not always a satisfied research; it constantly manifests itself in the promise of somebody who keeps on inviting us to live in joy, also amidst trials and persecutions - "God is joy". Humanity needs to discover the sources and the path of God through the spirituality of joy for Christianity that can have a seal of God's infinitely divine joy, that is lived and shared. A spirituality of joy is an interiorly lived experience of freedom which must be extended to others in simplicity of heart; flourishing from the heart into the lives of other people – shared joy from heart to heart.

Joy, a smile and good humor are innate from a good, meek and deeply human heart. They are like a creative power which does not give in to sadness and

limitations; like the trial of hope that seeks more reasons and solutions for sowing gladness; in fact, it is a responsibility of the person created in the image and likeness of God to communicate and share this spirituality. The spirituality of joy can also be lived in the liturgy, which can be taken to the earth with the experience of charity so that - according to the beautiful expression of Chrysostom - "the earth may become heaven full of joy," doing for the least of our sisters and brothers what Christ does for us, that is, to carry the joy of Christ to the World, where there is a lot of sadness. The spirituality of joy is to be renewed every day because the victory of Christ is a definitive reason of Christian spiritual joy - the presence of an infinite source of joy among us and in us.

Thus, the article articulated a spirituality of joy as an inner disposition attached to the whole being of the person manifested not only with a mere smile, but through a way of living. The spirituality of joy cannot be captivated exteriorly. It is an interior bliss that can never be earned through wealth but through a peaceful mind. Christian life must be full of joy, the joy that is as a result of the fruits of the Holy Spirit. Joy is a gift as well as a journey, a responsibility and a task to be cherished and shared.

WHY DOES SCIENCE NOT DISPROVE CREATION?

Octavio Bernardo SCJ

This question could easily be solved by affirming with innumerable scientists that science cannot disprove the existence of anything. Nonetheless, let us explore this viewpoint.

It is commonly agreed that scientific research goes through a distinct process, often named *empirical cycle*. The research process often starts off with some given facts; what a scientist calls a fact is basically an observation that has been repeatedly confirmed and is generally accepted as truth. Grounded upon these facts, scientists come up with a hypothesis to explain these facts. From this hypothesis follow certain other implications that were not known yet.

According to Verschuuren (2012:43),

By testing these implications in the field... or in the laboratory, scientists find new facts that either confirm or disprove the hypotheses under investigation. Hypotheses can subsequently be used to build more complex inferences and explanations, thus eventually gaining the status of a theory. Because of this empirical cycle, science is a tentative enterprise, leading to acceptance, revision, or rejection of a hypothesis. What is accepted as a fact today may be modified or even discarded tomorrow. Science never ends because the empirical cycle is a never-ending circular process.

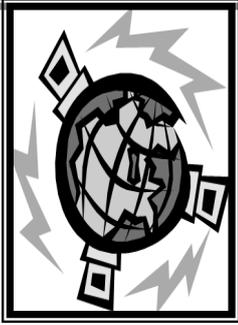
Albert Einstein very provocatively puts forth that “no amount of experimentation could ever prove him right, but a single experiment could prove him wrong” (Verschuuren 2012:45).

There are a number of theories that have been put forth to explain the origin of the universe. We are not going to go into detail because issues of such great importance need a certain level of speciality. Nevertheless, we cannot avoid saying that science today has explained so much that at times it gives the impression that it is capable of explaining everything. At times many scientists use the agenda of atheism to combat religion, for which reason- and this is strongly urged- a religious believer ought to listen to good science in order to make his faith consistent, just as much as he/she has to stand up against all the attempts to use science to fulfil the hidden agenda of some individuals.

Verschuuren warns us that some scientists cannot resist the temptation to claim certainty and finality. The Dutch physicist Pieter Zeeman, later to become a Nobel laureate, was fond of telling how in 1883, when he had to choose what to study, people had strongly dissuaded him from studying physics. “That subject is finished, there is no more to discover”. It also happened to Max Planck since it was him who in 1900 laid the foundations for one of the greatest leaps in physics, the quantum revolution. And as if scientists never learn, Stephen Hawkins ended his inaugural lecture some years ago by stating that it is quite possible that physics is almost finished.

Apparently, it remains a timeless temptation to claim that the unknown has been reduced to almost nothing. However, the magnitude of the unknown is well...unknown! The unknown is still in darkness until we have the right searchlights to help us see. The physicist John A Wheeler, who coined the term *black hole*, said, ‘we live on an island surrounded by a sea of ignorance. As our island of knowledge grows, so does the shore of our ignorance’ (59).

In conclusion, it can be said that throughout the centuries the doctrine of creation has been dealt with from different points of view; the Bible and other religious books and even some philosophies have dealt with this doctrine. This fact brings about the idea that searching for the origin of the world is somehow searching about its meaning and concomitantly searching for the meaning of human life and its relationship with God, as Clifford puts it, ‘the doctrine of creation expresses the belief that God is the origin, ground, and goal of the world and of everything in it. Creation is a fundamental belief from which flows much of what Christians profess about God, about the cosmos we inhabit, and about our destiny and hope’ (1991:195).



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