

Networking Cedara



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

Tuesday, 22 May: Institute Liturgy (5 pm, Ewen Swartz OMI presiding)



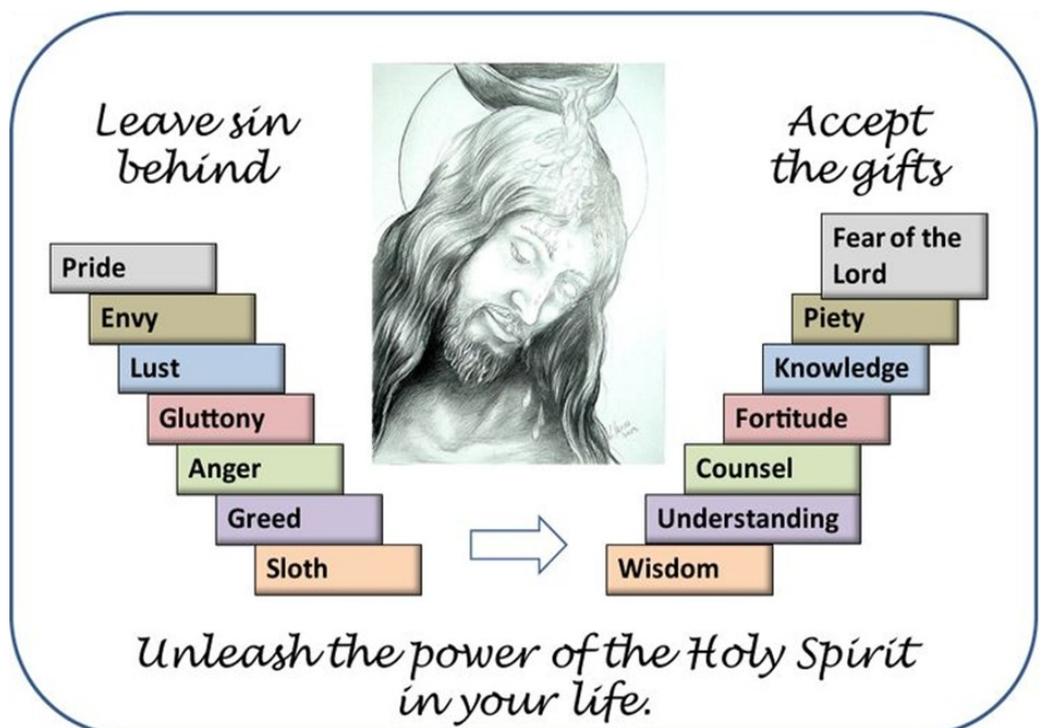
COME HOLY SPIRIT



Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your **Spirit** and they shall be created, and you shall renew the face of the earth.

O, God , who by the light of the **Holy Spirit** , did instruct the hearts of the faithful, grant that by the same holy spirit we may be truly wise and ever enjoy his consolation, through

Christ our Lord, Amen.



BLESSED VIRGIN MARY, MOTHER OF THE CHURCH MEMORIAL
(Liturgy Corner)

This memorial 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.

Proper texts with Preface found in Mass 10, section of Votive Masses, in 3rd edition of the Roman Missal, pages 1155 ff. “Our Lady, Mother of the Church”. References to the readings are found in Lectionary III, on page 1131, “Our Lady, Mother of the Church”.

First Reading: Genesis 3:9-15,20 *The mother of all the living.*
or Acts 1:12-14

(All these devoted themselves with one accord to prayer with Mary, the mother of Jesus.)

Responsorial Psalm : Judith 13:18bcde, 19 (R. 15:19d)

R. You are the great pride of our nation.

O daughter, you are blessed by the Most High God
above all women on earth;
and blessed be the Lord God,
who created the heavens and the earth. **R/**

Your hope will never depart from the hearts of men,
as they remember the power of God. **R/**

Gospel Acclamation

Alleluia, Alleluia

Blessed are you, O holy Virgin Mary,
and worthy of all praises,
because from you arose the sun of justice, Christ our God.

Gospel: John 19:25^b – 27

The translation of texts in vernacular will be the responsibility of each diocese. Unfortunately, this section is not included in the people’s version “The Daily Missal”

THE EUCHARIST: A LIVING SACRIFICE WHERE DAILY SACRIFICES OF LIFE BECOME 'JOY-EXPERIENCES'.

Augustine Epiery MCCJ.

Those who are attentive to life will agree to the fact that the status of a person in the here and now, that is, whether a person is happy or unhappy, fulfilled or not fulfilled...depends not only on how a person interprets the concrete experiences of life, both pleasant and unpleasant, but also, and more importantly, on what yardstick-which standard or measure a person uses to do the interpretation. Normally, this yardstick may be a thing, living or non-living; a system of knowledge-like philosophy, psychology, theology or a person commonly understood as models, human or divine.

In this sense, a person's history has an inescapable influence in the person's way of interpreting reality, and unfortunately, most of our personal histories have left us with wounds of pain and suffering, and yet there is still good news: because of who we essentially are, rational beings. We have the power to choose to read and interpret our painful histories with a yardstick that can transform them into joyful experiences, and this, in fact, is the primary reason why we have such a thing as the gospel, and it is what we mean every time we are talking about the *paschal mystery*.

As if that is not enough, when we consider it further, we realize that the depth of the feeling that I experience and you experience now (the existential status) largely depends on the frequency and depth of my communication and your communication, or better still, my relationship or your relationship with the 'yardstick'; the deeper the relationship, the deeper the impact of the feeling that is generated. Consequently, if my (or your) yardstick is not the right one, one that brings lasting joy the deeper the wounds that we will experience if we continue using it, and we should all know from our catechism that God alone gives permanent joy. To me this seems to partly explain habitual sin and addictions of all kinds and their consequences on the lives of the victims.

Interestingly, because of this relationship phenomenon, we see that sometimes situations in life that should essentially bring joy can become sources of conflict, division and lack of inner peace, and experiences that are realistically pain-inflicting can become moments of thanksgiving resulting in a mysteriously lasting joy. This awareness is necessary to understand and participate in the *joy-experience* that Jesus gives to us in the Sacrifice of Sacrifices, the Eucharist, in which he is present, not ideally but concretely to share his joy with you and me and to let this joy flow over our sacrifices so that joy may be the overwhelming experience of our daily lives, lived in the midst of sacrifices, of pain and suffering. When we have had this experience then we can say with St Paul "Rejoice in the Lord always; again I will say, Rejoice" (Phil 4:4).

The Eucharist cannot be exhaustibly explained with words, but still I will try to focus on one aspect which I feel moved to share with you. Just after the offering of the gifts, the main celebrant says; ‘Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the Almighty Father’. It is unfortunate that sometimes, if not most often, we go for mass and come out without having had an experience of joy, not just an ideal joy, a thought or imagined joy, but a sentimental joy, a joy that is felt in the whole being of the person: spiritually, emotionally, psychologically and physically through the reactions of the body. And yet this is what should be the result of every encounter with Jesus, particularly in the Eucharist.

With the above prayer, the celebrant gives an invitation to each person in the congregation to do something active; ‘Pray’. It is an invitation to participate actively in the encounter with Jesus, and this participation manifests itself in the way I dispose myself, in what I am thinking, imagining, or how I am standing or sitting; or how I am clapping my hands and so on. If Jesus is my yardstick, these words mean that I share with Jesus, as with my best friend, my experiences. I thank him for my sacrifices which he has accepted that have brought a sense of fulfillment; and I offer to him the sacrifice I am doing now as I am for mass, and the sacrifices I am yet to do or make when I get out of mass, this day, the next day, week and so on so that all these sacrifices may be blessed by him in order that they may be free from the inclinations of the flesh, like pride, egoism, jealousy etc. Only then can they be truly acceptable to God.

Because of human weakness *visa vis* the weight of the sacrifice(s) you and I have to make in the here and now; to give up an 8 hours sleep by two hours less because I have to go to school, or because a parishioner or friend has called me urgently to pray for a sick family member; to cut my chat on Facebook or WhatsApp with a dear one so as to go for a community meeting or so that I can give time to write my class assessment; or in the case of the consequences of the sacrifice of celibate life manifested through the temptations of our sexual lives; for instance I feel abandoned in my community because of a quarrel with a brother and in this situation I go for pastoral work and a beautiful wounded lady comes to share with me her experience of brokenness because of a breakup with a boyfriend, or other similar experiences.

In the face of such situations demanding heavily weighing sacrifices, most often you and I are overtaken by fear and anxiety and our own need for consolation and acceptance to the point that sometimes we do not even remember to offer to God what we are about to do at that moment; but because we offered these sacrifices to God in the Sacrifice of the Eucharist, God gives us the graces appropriate to the sacrifice or the temptation at this particular moment without our knowledge, and these graces enable us to make this sacrifice for the sake of the community; to choose writing our assessment as priority over chatting with

someone at this particular time for the good of the service of more people; to give up our sleep in order to connect people with God; to listen and be of help to this lady without giving in to the temptation to use her to satisfy our own need for acceptance; or in case of a fall, to find the strength to come back to reconcile with God in the sacrament of reconciliation or to pick up the courage to say sorry to a brother or sister for an action I did or an insult I uttered that hurt him or her, and so on. Again the words of scripture, “Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very spirit intercedes with sighs too deep for words” (Romans 8:26) become fulfilled in us in those moments.

In conclusion, let us remember that the feelings that dominate our lives are a result of our attachment to the source of these feelings. If God dominates our thoughts, desires, feelings, imaginations and actions, even in the midst of the sacrifices of life, our *joy-experience* will flow over our pain experiences; and the moment of encounter with Jesus in the Eucharist is the privileged moment for us to be filled with this joy; and if only we participate actively in this encounter with Jesus, then in us his words will be fulfilled: “I have said these things to you so that my joy may be in you, and that your joy may be complete” (John 15:11).

WORLDLY PHILOSOPHY: WE CAN'T ALWAYS GET WHAT WE WANT.

CHAKA MOLAPO SCJ.

A “Worldly Philosophy” is concerned with matters of how our material or worldly wellbeing is best served. This description of economics was given by Robert Heilbroner. Economics is simply the art of making choices. We can expound it as ‘the study of how humans make decisions in the face of scarcity’ (Greenlaw & Taylor 2014:10). I undertake a laborious task of breaking away a little bit from philosophy (proper) and theology to explore the basic components of this discipline and at the end I will propose some spiritual reflections borne of some principles of economics. We all live obsequiously in a highly controlled economy in South Africa. We ought to therefore know one or two things about economics so that we can be able to live poverty well for religious and seminarians and for laity the ability to spend well the resources. I will try to explore in simplicity basic principles and beg your patience as I break them down.

‘Economics is the organized examination of how, why and for what purposes people conduct their day-to-day activities, particularly as it relates to the accumulation of wealth, earning an income, spending their resources, and other matters concerning material well-being’ (Dilts 2004:71). As consecrated people, seminarians, the clergy and the laity in general we find ourselves in the milieu of constantly increasing materialistic world where we are ever confronted with numerous products and services (goods).

Our human nature itself dictates upon us a strong inclination towards exploration and manipulation of these goods. Human nature is propelled by transcendence, and in its pursuit arise infinite desire for satisfaction of infinite needs and wants. The lingering question is why, how, and for what purpose do we engage with these goods. It is therefore necessary for all of us, being the laity, consecrated and the clergy to take some little if not full interest in this social science so as to live our lives well, making better choices, avoiding globalization of the throw-away culture, material possessions, enslavement by these goods and surely misery and debts.

Allow me to introduce some basic economic principles to help us to answer for ourselves the why, how and for what question.

Scarcity: Economics is the study of the allocation of scarce resources to meet unlimited human needs and wants. The first scarce resource that affects all of us, without discrimination at any place, is time. We all have 24 hours, nothing more, and nothing less. How often have we complained that there is no time, that if ever we had one more hour in a particular day yet it is limited? There are numerous resources that are needed for satisfaction of our insatiable nature but they are limited. They include, but not limited to, time, raw materials, labour, land etc. It is this disparity between resources and production of goods we call scarcity.

Since we can't always get what we want it is in the interest of economics to help us on how to meet our needs while facing the limited resources by making choices. Each individual makes choices: the type of clothes one needs, type of gadgets one possesses, type of places to go to for leisure etc. given the budget they have to spend. Our religious communities and/or families make choices on type of meals they provide, allowances they give to the members, forms of leisure they engage in, type of medical aids and insurance policies they buy, means of transport, the list is endless.

Demand means the amount of a given good that consumers are willing and able to purchase at a given price. Demand is based on needs and wants, which we can easily identify the difference but economics knows no difference as long as one is able to pay for. One law to keep in mind for demand is, *ceteris paribus* the higher the demand the higher the price. That means if everything is equal or stable the more there is a demand for a particular good, the higher the corresponding price to pay for that good. Or otherwise the law of demand can also mean that when demand is low the price decreases, or when the price is high the lower is the demand.

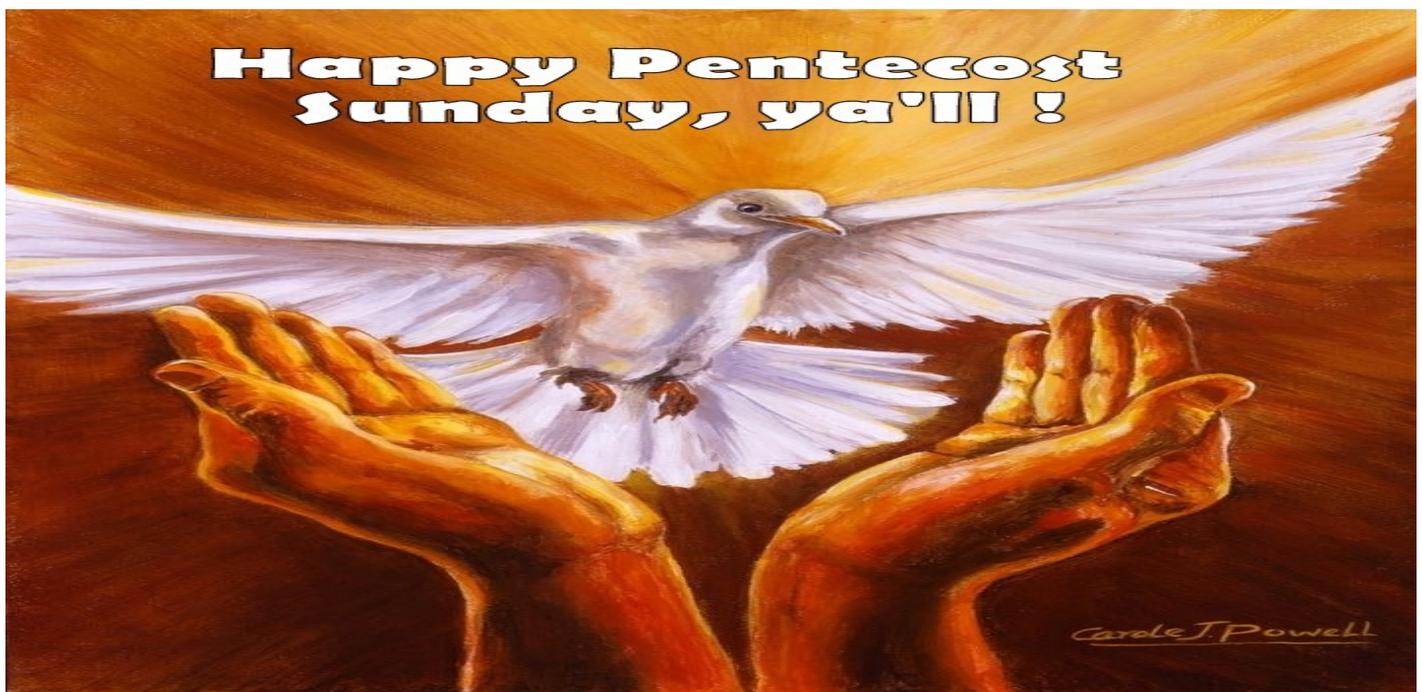
Supply refers to the amount of goods and services a producer is willing to provide at a given price. The law of supply states that *ceteris paribus* the rise in price of a good increases the supply of that good, and the decline in price decreases the supply. These two factors play a major role in the market. A further explanation needs to be employed to understand how companies manipulate these laws for

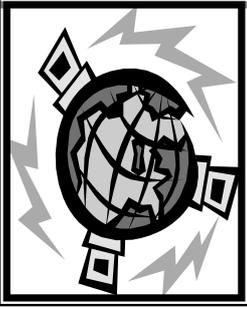
their gains and how we can be at guard and how we can also use them to our advantage.

Opportunity Cost is the best forgone or given up alternative as a result of a particular choice. There is always a lost chance, and it has to be counted for and taken into consideration. The opportunity of being in formation is either studying any other discipline and being employed for example. The opportunity cost of deciding to write this article is watching a movie or reading something else.

The opportunity cost of studying could be chatting with friends for example. All these little things we leave when making choices, they add a certain value in the economy of our lives. Inasmuch as this article is a bit long, I have to admit that I have been economical to details that could arouse more interest and thought and knowhow on choice making. I wish to end by bringing it home a little bit. We have scarce resources at our disposal, time and money; yet live in a constant *tête a tête* between ever increasing demands of our academic life, spiritual life and community life, pastoral commitments and leisure as well. For what end do we use these scarce resources, and how do we use them and how do we relate with them. Time is a measure of human beings and their activities, we all have 24 hours supply in the increasing demands that asks us to make choices.

What is our opportunity cost made of? How much time have we lost in achieving worthless things that leads to perdition? We all have limited pocket money against ever increasing needs and wants. On what do we spend our money and why? How much do we spend on pernicious goods just to fit in the society? I will employ some generosity and precision in further articles to build on this foundation. In the meantime, please be attentive to economic and business news: inflation, increase in petrol prices, the fall or rise of the Rand or the US dollar etc and be assured they affect our choices whether we like it or not.





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