



Networking Cedara



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In this issue...

THE NEXT TWO WEEKS AT CEDARA.....	1
KUSENBERGER LECTURE.....	1
FR RON ROLHEISER-PUBLIC LECTURE	1
THEOLOGICAL SOCIETY.....	2
FROM THE DEAN OFFICE.....	2
STAFF MEANDERINGS.....	2
RENEWABLE ENERGY FOR AFRICA'S A.....	3
A FORESEEN AFCA.....	4
EDITORIAL TEAM	6

THE NEXT TWO WEEKS AT CEDARA

Tuesday, 29 May: Institute Liturgy (5 pm, Neil Frank OMI presiding)

Thursday, 31 May: FRIDAY SCHEDULE
Ronald Rolheiser OMI Public Lecture (1830for 19.00, St Mary's Church Hall, Pietermaritzburg)

Friday, 1 June: Last day of lectures for the second term
Academic Assembly meeting (10:30 am, Classroom 2-3) followed by lunch
Kusenberger Chair of Oblate Studies inaugural Annual Lecture (14.00-17.00 Paul Decock OMI Auditorium)

Saturday, 2 June –Sunday 10 June: Study Break

Monday, 11 June- Friday, 22 June: Examinations
Saturday, 16 June: Youth Day – Public Holiday
20-22 June: Theological Society of South Africa Conference (Red Acres)
Saturday, 23 June: Winter Break begins

Monday, 30 July: Second Semester begins- Third term begins- LECTURES RESUME

KUSENBERGER CHAIR OF OBLATE STUDIES INAUGURAL ANNUAL LECTURE Fr Ronald Rolheiser OMI

“The Oblate Charism Today: Its Essence, Its Modesty, Its Vitality, Its Struggles, and Its Urgency”
Friday, 1 June (14.00-17.00)
Paul Decock OMI Auditorium
*** Owing to limited capacity, it is important to RSVP: ***
email: tracyn@sjti.ac.za; or phone: 0873538940 (office hours)
The full programme will be available on the SJTI website closer to the time, as will URL for livestreaming of the event. (www.sjti.ac.za)

Fr Ron Rolheiser OMI—Public Lecture

Topic: *Spirituality and the Seasons of our Lives*
Date: Thursday 31st May 2018
Time: 18h30 for 19h00 (refreshments from 18h30)
Venue: St Mary's Church Hall (Church Parking: 79, Jabu Ndlovu St.)
Owing to limited capacity, it is important to

RSVP: Ronel du Trevou at ronel.dutrevou@gmail.com, or 074 1015 004 (between 08h00 and 19h00)
Donations gladly accepted

THEOLOGICAL SOCIETY OF SOUTH AFRICA CONFERENCE

St Joseph's is hosting the annual Theological Society of South Africa conference 20-22 June at Red Acres. Since 2018 is the 100th anniversary of the end of World War I, the theme is “From Versailles to Kempton Park: Theological and Ethical Reflections on Peace and Peacemaking”. SJTI staff and students are invited to attend. Please see Sue Rakoczy IHM for registration information.

FROM THE OFFICE OF THE DEAN

SJTI is hosting the meeting of the Association of Oblate Institutes of Higher Learning (AOIHL) from 28 May to 1 June at Loxley House. The AOIHL is a group formed representing the OMI Institutes from around the world. The AOIHL Executives meet every year at one of the OMI Institutes around the world. We have 10 delegates arriving.

During this period the following events will be held:

Tuesday 29 May – Feast of Bl. Joseph Gerard

The delegates will be attending mass at the institute, Fr Neil Frank OMI will be presiding and the Homily will be by Fr Warren Brown OMI. The Delegates will then be hosted by the Scholasticate for dinner with all the OMI's

Friday 1 June – There will be an Academic Assembly where the 10 Delegates will be joining and giving a brief talk about their institutes. This will then be followed by lunch with the Academic Staff.

Friday 1 June – The Kusenberger Chair of Oblate Studies Inaugural Annual Lecture to be held at the Fr Paul Decock OMI Auditorium and the keynote speaker will be Fr Ronald Rolheiser OMI.

STAFF MEANDERINGS

Fr Paul Decock OMI's plans for the sabbatical are as follows:

July 1- 9: I will preach a retreat for the Capuchin Sisters in Swellendam.

July 12-August 8: University of Leuven: two papers, one at the Colloquium Biblicum Lovaniense on Origen's interpretation of the Song of Songs 1:8; the second paper in a two day seminar will respond to Prof. R. Bieringer's writing on the *Normativity of the Future* from the perspective of South African contextual exegesis. August 11 to December 18: Stay at Oblate School of Theology, San Antonio, Texas, where I will teach a Master's and Doctoral course on Bible and Spirituality. In between all this I hope to spend some time with family and friends in Cape Town, in Europe, in the US and in Canada.

Sue Rakoczy IHM will speak on “Dorothy Day: Pacifist Prophet” at the Theological Society of South Africa conference at Red Acres, 20-22 June. She will be on sabbatical during the second semester in the United States. In July she will celebrate her Golden Jubilee as an IHM Sister at the IHM Jubilee on 29 July and earlier with her family. From late August until early December she will be Visiting Professor of Spirituality at Union Theological Seminary in New York where she will teach the course “Theologies of Medieval Women Mystics”. She will present a paper on “Wangari Maathai Responds to *Laudato Si'*: An Ecofeminist Dialogue with Pope Francis” at the American Academy of Religion Conference 16-19 November in Denver, Colorado.

**RENEWABLE ENERGY FOR AFRICA'S AND GLOBAL ECONOMY
SR. NELLY IYESE (DEVELOPMENT STUDIES II)**

Climate change is a global problem which is being debated on, it needs a global solution in order to address its consequences especially for the African countries. As a development studies student, I am reflecting on how the African nations can use renewable energy sources as an endowment factor to successfully engage in the complex changing global economy.

Before going into a discussion of what renewable energy is all about, I start by defining what energy is. Kothari (2011) describes 'energy' as 'capacity to do work'. Life on earth is a manifestation of energy. This causes movement. Today many of the activities use energy in running industries. This causes the emissions of gases which pollute the environment and cause depletion of nature and even consequences to social, political and economic sectors. Hence, the concern for the alternative sources of energy is renewable energy sources described as 'energy ... from natural resources' (Ehrlich 2013). These sources are the sun, water waves, hydropower, cow dung, biomass.

In consideration of Africa, the continent is rich with renewable energy sources. It is really a factor for Africa to participate in the competitive global economy. So many African countries receive on average, a very high number of days within the bright sunlight per year, especially the dry areas which include deserts (such as Sahara desert and the steppes such as the Sahel' (Wange and Othieno 2016). This richness can be beneficial to bring solar energy. The African coastline is rich with water wave energy. Geothermal power, present especially in the rift valley in Kenya, is another endowment factor. If such renewable energy sources are correctly exploited, the African nations shall innovate and compete in the global economy. Henceforth, the following stand as benefits for Africa leading the global economy.

Renewable sources of energy are for free and readily available for everyone. Sources are naturally environmentally friendly, and therefore, as Spellman (2015) argues, 'renewable energy helps stimulate the economy and create job opportunities'. It helps countries to be independent, especially the African countries not to always depend on foreign countries. Awange and Othieno (2016) also argue for future sustainability that 'more development of renewable technologies will definitely change the energy mix scenario in the future'. An essential question is therefore that what should Africa do to make a mark in the global economy? Awange and Othieno (2016) give us a hint; 'It is clear that energy sources are readily available but appropriate conversion technologies are required to be able to benefit from these resources'. There is need for training and skilling Africans in the field of renewable technologies.

African governments should create renewable technology initiatives that involve the communities. For instance, Jones (2017) posits that 'Local banks could act as crucial facilitators by offering financial products tailored to rural communities'. In other words governments should invest in renewable technology projects. For example, in Kenya women can be educated in alternative ways of cooking using solar cookers and the use of wonder bags. Another example in the need for investment is research and development policies on the use of renewable sources of energy (Jones 2017). African governments can enforce research policies and regulations, for example, the burning of coal used in production industries.

A FORESEEN AFRICA

Felisberto J. Dumbo, SCJ

Africa!!! My continent, your continent, our continent. Africa is a continent that is always on the target of intellectuals, politicians, tourists, scientists and missionaries. Africa is also the continent of continuity and discontinuity. Africa is a continent that is longing for independence, freedom, peace and justice but what is wished and longed for has never been achieved. Many things have been said about Africa. However, according to my point of view I would like to tackle few points which I see to be Africa's future confrontation. African intellectuals have presented different ways to convince Africans that the real Africa is not what other intellectuals from outside Africa wrote about Africa. Africa is not what the foreign media report to their TV viewers, Africa is not the forgotten continent, Africa is not what some anthropologists and scientists view Africa to be as a continent in which everything needs to be experienced and manipulated.

Africa is more than that. Africa goes beyond what foreign historians portrayed in their researches and kept in their libraries and taught to their children. Insofar as the above mentioned statements are true, I agree with NKrumah (1979:63) when he states that 'in the new African renaissance, we place great emphasis on the presentation of history. Our history needs to be written as the history of our society, not as the story of Europeans adventures. African society must be treated as enjoying its own integrity; history must be a mirror of that society, and the European contact must find its place in this history only as an African experience...'. It is just one face of my reflection. Now I turn to what Africa is facing today.

In contrast to what I have mentioned, I have come across some Africans who portray Africa in the same way as the foreign intellectuals viewed Africa due to their influence on what they have been taught. As a result many Africans are not happy of who they are. Due to this some end up shying away from their own heritage and African norms. Most of the issues laid out in African history were written by outsiders who did not understand fully the meaning of African cultures and due to this there is a need for Africans to overcome the past trauma by redefining African history in order to secure the African future. I feel it is high time for Africans to be the true Africans in their way of living in order for Africa to have a true picture. By doing this as a continent we will open our African heart and excel with our own African heritage and through this we will be proud of ourselves. Otherwise what we are facing today, such as the adoption of other cultures, like the Portuguese, French, Brazilian, American and English way of life limits us from living our own African way of life. The failure of African present generations is failure to find joy in the African way of life. For example African entertainment does not bring full joy as compared to other adopted entertainments from other cultures. Most of African young people find their own entertainment to be boring in comparison with others.

Furthermore, the discontinuity of Africa rests on the problem of an uncritical mentality which indicates that we accept things because we do not have what we want, which means that we are not happy for who we are. There is a need of changing our mentality. African people have to be more critical and able to appreciate what they have. According to Bujo, 'in order to attain a sound economic status, it is necessary that black Africans be proud of themselves, and the attainment of such a degree of self-esteem depends entirely on their identifying themselves with our culture' (Bujo 1992:7-8).

