



Networking Cedara

Volume 29 Number 15 30 July - 05 August 18



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

Tuesday, 31 July: NO INSTITUTE LITURGY

Tuesday, 7 August: Institute Liturgy (5 pm, Pat O’Sullivan SPS presiding)

FROM THE OFFICE OF THE DEAN/ACTING PRESIDENT

Welcome to all new and returning staff and students. We hope that we will have an enlightening and fruitful semester of learning.

Fr Ewen (Acting President)

FROM THE HOD OF THEOLOGY

Kindly note that, my cell phone number has changed. This is my new number 0649356798

Fr Pat O’Sullivan (HOD)

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.

FORGIVENESS *Lemohang Tebeli OP*

True forgiveness means letting go someone's mistakes even if they do not show any sign of remorse. Sometimes, a person's deeds damage us beyond any repair. The scar often runs deeper than what a naked eye can see. They hurt us, literally and purposely break us. And when we react in response to that act or mistake, it often does cause damage on both sides. For example, we fight or try to take revenge which means we do the same bad deed which the other person did. There will be no difference between that person and us. But, if we forgive someone, then we are fulfilling our Christian vocation. For if you forgive other people when they sin against you, your heavenly Father will also forgive you (Mat 6:14).

When we avoid forgiveness, a feeling to take revenge always resides in our heart which can cause frustration, anger, hate and revenge, and as result, damage us and enable us to neglect our Christian vocation which includes: *To love, To support, To forgive*, just to mention a few. However, being human and knowing that to forgive someone takes a lot more than just superficial pardoning, does not have to be our excuse from forgiving the next person. Once we conquer our own unforgiven events in our lives, those we always beat ourselves with all the time, then all our darkness will turn to light. Maybe we need to heal first inside, forgive ourselves and therefore be able to extend that same forgiving hand to the next person. There is no greater happiness than being free from all burdens of hate, envy, anger and revenge, just to mention a few.

If we forgive someone for his/her wrong deeds, we feel light, our heart and mind become peaceful. In the long run it greatly impacts our livelihood. In the synoptic gospels, Jesus talks about forgiving seven times in one day, but specifically in Matthew's gospel, Jesus tells Peter to forgive seventy times seven (70x7 equals 490). But what if someone offends me for 491 times or the 8th time in that one day, do I stop forgiving? Of course Not! (70x7) was not a mathematical reference, but the best way of saying do not keep count of your forgiving. The aim and fruits of forgiving remains beyond 490 times or 7 times a day. Our Christian faith is built on this foundation called forgiveness. Without forgiveness there would be no hope at all. When we forgive someone, we give them hope that, we can try again with the right foot this time around. We can try again and forget the pains we brought to each other. We can try again to build a new friendship. When Christ was hanging on that cross, bloody and bruised he did one great act, he forgave us despite the unthinkable humiliation he endured. He did not only forgive us but also called out to the Father saying, "Father, forgive them..." (Luke 23:34). If there was ever a moment in history where someone deserved a "free-pass" on forgiveness, it was at the cross. Yet, Christ understood the true meaning of forgiveness. He was the perfect exam-

ple for all. I wish we could all strive to forgive everyone as God continually forgives us. Forgiveness goes beyond 7 or 490 times.

Each day, we are given a new opportunity, to love again, to forgive, to care for the other and most importantly, to live. The mere fact that we are given another opportunity to live, should be a motivation that we need to forgive others also so that we can also live with them on the new page. New day, clean slate. No one was born with hate, but we were all both wrapped in love and overflowing with love from inside out. Maybe we need to do some introspection and understand the burden of unforgiving heart. Let us be quick to forgive, and slow to get angry. Let us love others and care for them, because where love and care dwells, forgiveness is there too.

POPE TO THEOLOGIAN: SPIRITUAL CONVERSION SHOULD PRECEDE PASTORAL SOLUTIONS

Vatican City, Jul 27, 2018 / 09:32 am CNA/EWTN News

On moral theological issues, conversion of heart – in Greek, ‘metanoia’ – should take place before the development of pastoral and political solutions, Pope Francis said in a message to Catholic theologians Friday.

Pointing to challenges in mankind’s relationships, including between different nations, the pope said a concern for migrants and refugees “provokes a metanoia that can foster ethical and theological reflection, even before inspiring suitable pastoral attitudes and responsible and carefully planned political policies.”

The pope’s message, signed July 11, was delivered to around 500 moral theologians and others, gathered in Sarejevo, Bosnia and Herzegovina for an international conference of “Catholic Theological Ethics in the World Church.”

Francis noted the conference’s focus on the environment and on migrants and refugees: “You have given a central place to the ecological challenge,” he said. “This challenge – as it emerges from the Encyclical *Laudato si’* – is not simply one of many, but the broader backdrop for an understanding of both ecological ethics and social ethics.”

The world needs individuals and institutions capable of being renewed leaders on this complex issue, he continued, criticizing the antagonism of people and groups who hurl empty slogans while “jockeying for the front position.”

“We require a leadership that can help to find and put into practice a more just way for all of us to live in this world as sharers in a common destiny,” he said.

The July 26-29 conference is on the theme: “A Critical Time for Bridge-Building: Catholic Theological Ethics Today.” Francis praised the theme, stating that he has often called attention “to the need to build bridges, not walls.”

“I keep repeating this in the lively hope that people everywhere will pay attention to this need... at times resisted by fear and forms of regression,” he said.

The pope also applauded a proposal to create networks of people on different continents who devote themselves to reflection on theological ethics. With the resources provided by a global network, efforts should be “compassionate and attentive to tragic human situations... accompanying [people] with merciful care.”

“Without renouncing prudence, we are called to recognize every sign and mobilize all our energy in order to remove the walls of division and to build bridges of fraternity everywhere in the world,” he said.

For more news:

<http://www.ewtnnews.com/catholic-news/Vatican.php?id=17904>

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