



Networking Cedara



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EDITORIAL TEAM8

Tuesday, 7 August: Institute Liturgy (In honour of women’s day) (4:15 pm, Pat O’Sullivan SPS presiding)

Thursday, 9 August: Public Holiday: Women’s Day: NO CLASS

Friday, 10 August: Academic Assembly (BTh 4 class at 10:30 am)

Tuesday, 14 August: Institute Liturgy (5 pm, Chris Grzelak SCJ presiding)

Thursday, 16 August: Cluster Staff Day (12.30 Emaphethelweni)

FROM THE OFFICE OF THE PRESIDENT

Associate Academic Dean

It is our pleasure to announce that Fr Quinbert Kinunda MAfr. has been appointed as the first Associate Academic Dean. We are certain that he will make a meaningful contribute to the academic administration.

Fr Quinbert will be responsible for the following specific matters besides assisting the Academic Dean when requested:

1. All plagiarism cases
 2. Students’ complaints
- Examination processes including the timetable and supplementary examinations

Receptionist/Photocopyist

Ms Slungile Sikhakhane has been appointed as the Institute receptionist. She will also continue to work as the photocopyist.

Ms Slungile is responsible for receiving visitors to the Institute as well as stationery and book supplies. We wish her all the best with her new responsibilities.

Consultation for a new SJTI President

We thank all those who made the effort to complete and submit the consultation forms as part of the process for appointing a new Institute President. We hope to convey more information concerning this appointment after the Board of Members Meeting on the 13th September 2018.

Office Upgrades

We thank our Financial Administrator, Br Nhlanhla Mhlanga OMI, for overseeing the improvement of the office areas of the receptionist, bookkeeper, registrar’s assistant and dean’s assistant. A special thanks to the OMI Scholastics who worked tirelessly to ensure that this project was completed timeously. These new counters have improved the aesthetic as well as the professionalism of these spaces. It is greatly appreciated.

MISUSE OF TIME; AN INESCAPABLY INDEFENSIBLE SIN

Augustine Epieru MCCJ

Question number 6 of the Baltimore Catechism 1 (1885), which had several editions later and which was the major text used by those who catechized most of us in our preparation to receive the Sacraments of initiation, goes as follows; ‘why did God make you?’, and the answer is presented in a very simple and direct way; God made (created) us ‘to Know Him, to Love Him and to Serve Him in this world, and to be happy with Him in heaven’. And during the Eucharistic celebration, as a preparation to make us worthy to celebrate the most Holy Eucharist, we humble ourselves and as individuals within a community, pray, ‘I confess to Almighty God...that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do..’ and we ask the community of the saints and those praying with us and for us, who are witnesses to our faithfulness or infidelity to God in daily life, ‘to pray for me to the Lord our God’.

If we reflect deeply on the practicality of these words, we come to realize that there is no moment in life that passes without us having either a thought or an imagination, a desire or a feeling; or without us saying a word or doing something, except during sleep, in which case still God communicates to us in a different way- which can be dealt with in depth another time. What this means is that these thoughts and imaginations, desires and feelings, words and actions occur in *space and time*, in the here and now.

Consequently, to know God, to love him and to serve him means to have our thoughts, imaginations, feelings, desires, words and actions oriented towards God or the things of God, or as we commonly say, to do things for God’s glory alone, not tomorrow or later today, but *now*. When we do this, then we make each moment sacred; each instant of time becomes *Sacred Time*, with the opposite being true: each time we think, imagine, desire, feel, speak or do things that do not glorify God, then we *desacralize time*, we misuse time; in that moment we are cut off from God; we glorify ourselves, the world or the devil, and therefore we sin and “if we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8).

For us to be able to make each time of our life sacred time, we need the grace of God to help us get accustomed to discerning the difference between thoughts, imaginations, feelings, desires, words and actions coming from the Holy Spirit and those coming from us-from our self-centredness- from the world or from the devil, and the Church gives us several criteria and instruments to do this discernment on daily basis, or better still, at every moment of our life.

At this point it should be noted that just as without habitual practice it is impossible to master any earthly discipline, so without habitual discernment, which leads us to a continuous dying to our thoughts, imaginations, feelings, desires, words and actions so as to think, imagine, desire, feel, speak and act according to God’s will and for his glory alone, it is impossible to mature in the exercise of spiritual discipline, and, of course, it is an exercise requiring unrelenting interest and

commitment. But the good news about this exercise, for sinners like you and I, is that when we have acquired the habit of discernment in our lives, we become more and more conscious of the near occasions of sin just as they present themselves to us and we are able, by God's grace, to break the chain of sin at its roots; and when we have fallen, which is inevitable, our firm resolution, again by the help of God's grace, "to sin no more and to avoid the near occasions of sin" (Act of Contrition) will have a meaning coming from a person who truly desires to be united to God in everything.

THE TASK OF AFRICAN THEOLOGIAN

KELVIN FRANCIS THABO BANDA, OP

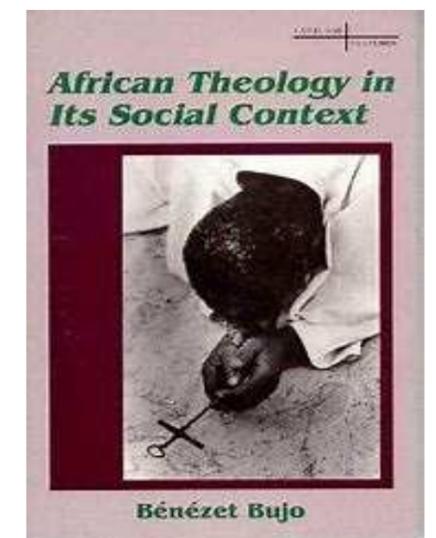
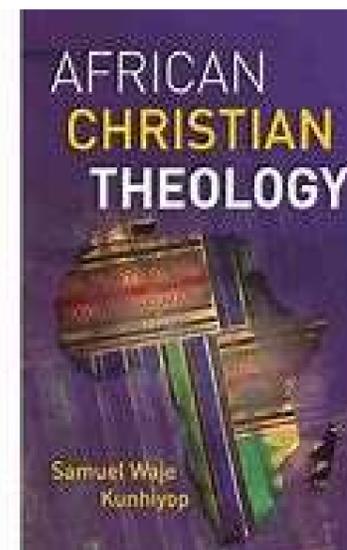
This article seeks to develop in brief what should be the task of African theologians. African theology can only be appreciated and be taken seriously when it speaks to the heart of African people, especially the poor and the marginalized. African theology must be a theology that is developed from its own reality and cultural context of what is African – it must be a theology that is liberating from social, economic and political oppression; that, which brings about action.

Moyo (1983:97) defines African theology as 'an attempt by Christian in Africa to reflect systematically on the revelation of God in Jesus Christ and to articulate the results of that reflection through categories of thought which arise out of the philosophy of the African people'. For Kurewa (1975:36) African theology is 'the study that seeks to reflect upon and express the Christian faith in African thought form and idiom as it is experienced in African communities'. The Final Statement of the Conference of Ecumenical Dialogue of Third World Theologians, Dar es Salaam in 1976 rejects 'an academic type of theology that is divorced from action' (Torres and Fabella 1978:269) and urges theologians to be with 'the poor in their struggle for liberation' (:70).

It is from Torres and Fabella rejection of an academic theology from which this article will develop the task of African theologians. Like Ukpong, the task of African theologians must consist in re-thinking and re-expressing the original Christian message in an African cultural context. African theologians need to uplift Christian faith to enlighten African culture and the basic knowledge of revelation Africans have as stated in Scriptures and tradition, which must critically be re-examined to give them African cultural expression. In this manner, there needs to be an integration of faith and cultures, and from such, born a new theological reflection that is African and Christian – a theology that must achieve African cultural expressions. African theologians need to find a new way through which the Scripture; the Gospel message will sound liberating, relevant and meaningful to the way of life of African people. African theologians must concern themselves to develop a theology that will clearly convey the Gospel of Christ to an African in an African culture and traditional religiosity, and to express theology in a manner that is understandable to an African.

It must be a theology that will help and make Africans 'feel at home' in the Christian faith (Sawyer 1987:26) through which Africans can identify themselves as authentic Christians who are genuine Africans at the same time. As Ukpong (1984:19) articulates, it must be a theology that is 'cooked in an African pot,' that is truly African, which speaks to African issues such as inequality, land reform, violence, poverty – problems that Africa and African people face. Such a theology must reject academic theology that is theoretical, which does not bring about action. It must be a theology that comes from in-siders with their own perceptions, perspectives and experiences and not foreign to African way of living. African theology needs to be a theology that can lead to sustainability and mobilization of Africans, a theology that can help Africans to realize that they are one; end ethnic and tribal conflicts and result in fraternal solidarity. African theology needs to move and to go beyond classroom settings and be able to address basic issues of Africa such as the abuse of children and women and men who are venerable to abuse; war, corruption, ethnic segregation as well as racism which is the most demonic issue among some people, which leads to division both in Church and society.

The task of African theologians must therefore be to formulate a theology that is open; capable to enter into dialogue with all African cultures, other cultures and theologies and to be understood and appreciated universally – such that when other theologians (outsiders) after studying African theology can understand and contribute something tangibly to African theology without prejudices. A theology that will encourage peace, oneness among Africans and eliminate all tendencies of evil that result in injustices. The task of African theology is to speak against torturing of people, animals and other created beings, modern slavery, discourage aggression, lies, killing or massacre, oppression and exploitation of humankind. African theology must encourage social, economic and political empowerment for all regardless of race, religions, culture, gender or sex. The task of African theology must be the voice of the voiceless, speak for the weak and the defenceless through the Gospel message of Christ.



HOW TO BE PROPHETS OF LOVE AND SERVANTS OF RECONCILIATION IN SOUTH AFRICA CONTEXT

Felisberto Juliana Dumbo, SCJ

In the Old Testament, reconciliation was always present and experienced among Israelites and God. God was always open to welcome the people of Israel who many times disobeyed him and honoured God with their lips only whilst their hearts were far away from God (Isaiah 29:13). Reconciliation is a concept which springs from the love of God. In the New Testament, we see how Christ reconciles the world with God through his death and resurrection. God is the protagonist of reconciliation. It is the will of God to reconcile with us through Christ (Romans 5:10). Reconciliation is the plan of God to draw humanity towards love, peace and harmony. Despite of the ambiguities of reconciliation, it can be stated that reconciliation is about establishing order, harmony and discipline that have been lost because of the involvement of different aspects such as abuses, ethnic segregation, war, violence, racism and sins.

Reconciliation is not only a religious term. It is extended to political and social relationships, and, it is from these aspects the article will be developed. First and foremost, reconciliation is can be regarded as *blessedness* since it brings union with God. This entails ‘willingness to change or repent as part of the process of reconciliation, as the appropriate way to speak of reconciliation when that repentance occurs – the turning away from the past and results in an act of restitution and reparation’ (De Gruchy 2002:29). That is why to be prophets of love and servants of reconciliation in South African context implies educating people to reconcile the divided society by accepting the invitation to reconcile (Matthew 5:13-14). We, as Priests of the Sacred Heart of Jesus are called to be the salt of the earth in this country, where tribalism, racism, nepotism, gender issues, abuses of miners, neo-colonization, exploration, human trafficking are daily realities. As a response to that, the Church in general and the Priests of

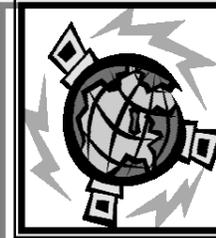
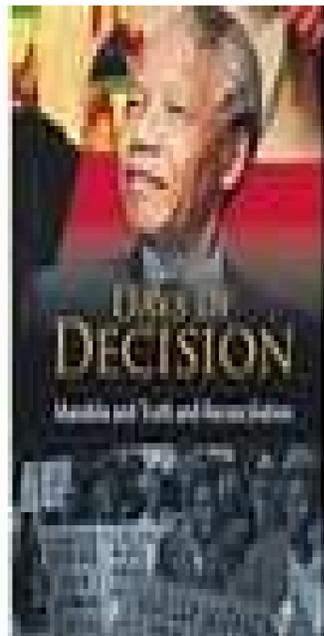
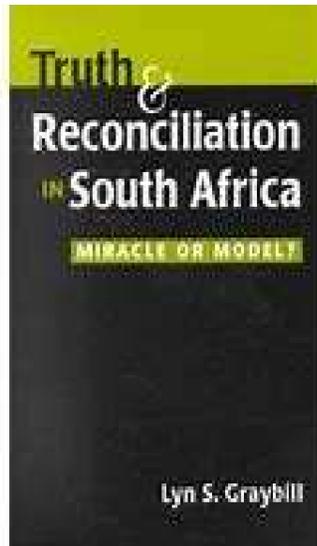
the Sacred Heart of Jesus have to reflect in order to build a peaceful society ‘by welcoming the poor, by inviting sinners to the feast of reconciliation, and by showing the rich that the reign of God is worthwhile’ (from Reparation prayer, Week IV: Wednesday).

Reconciling in South African society means to build a new theme which should be based on love. This implies that, the priests should seek reconciliation that ‘offer the fruits of love, justice and peace’ (AM no.3). This means that being committed to reconciliation as a way of restoring, rebuilding the false history or reconstructing new means of valuing the dignity of human beings, tolerance, respect, truth and cultural education so that the path to develop a peaceful society can be natured. In this regard, the priests of the Sacred of Heart of Jesus are encouraged to live seriously the spirituality and charism of Father Dehon and to work hard in some respects such as helping people to be committed to the change of heart (*metanoia*). That is, ‘ongoing conversion to the Father, the source of true life, who alone is capable of delivering us from evil and all temptations, and keeping us in his Spirit, in the very heart of the struggle against the forces of evil’ (AM no.32).

In south Africa where language is still a problem, where colour is still an instrument of division, where the culture of racism is still an instrument of violence, the priests of the Sacred Heart of Jesus are encouraged to speak out the truth to those Christians and no-Christians who promote divisions, to those who oppress others because of money, colour, language and culture of superiority. As prophets of love and servants of reconciliation, we must promote language of reconciliation which starts in the Church where most people do not come together because of language, culture, colour, so that it can be reflected in society. By doing so, Christians in South Africa are encouraged to be peace makers and avoid tendencies of injustice, racism and oppression.

To reconcile this divided society needs a change of mind and heart by promoting a spirit of forgiveness. People need to open their hearts to forgiveness which does not mean to forget the past, rather to overcome the pain. This is crucial because the root of continuous injustice, fights, fear, ignorance and conflicts among tribes and

different cultures is because people have not yet forgiven the deeds of the past. The majority pretend that everything is okay, but the wounds are still in their hearts. Thus, the Priests of the Sacred Heart of Jesus are called to reconcile this society by witnessing the love of Christ.



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