



Networking Cedara



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Tuesday, 14 August: Institute Liturgy (4.15 pm, Chris Grzelak SCJ presiding)

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

Friday, 17 August: Theology Department Meeting (10:30 am Boardroom)

Tuesday, 21 August: Institute Liturgy (4.15 pm Freeborn Kimbome OMI presiding)

SCIENCE vs RELIGION

Octavio Bernardo SCJ

I have mentioned in my earlier articles that religion can be presented in a distorted fashion. Fundamentalism, as well as sectarianism, are not true forms of religion. Far from humanizing men and women, they dehumanize them. They deprive human beings of acquiring their true humanity because they promise and lead them to false absolutes. In this regard, it should be pointed out that in our grappling with the dialogue between science and religion, the point of departure is the Christian tradition. Thus, we do not share the sentiments of those who claim that all religion is the same simply because it is not doing justice to the richness of different religious traditions. As McGrath insightfully remarks ‘... there is, however no case to be made for failing to identify and honour that inner logic, particularly by those whose view of things is determined by the mantra “all religions are the same thing, really”. They are not unless they are made so by those who prefer to construct reality rather than investigate it respectfully and faithfully, as it actually is’ (2002:247).

It is also important to note that an ongoing, dynamic and a well-grounded relationship between science and religion is of crucial importance for both because it brings forth the limits of each of them; for instance the saying that ‘theology does profess a pseudo-science and science does not become an unconscious theolo-



gy' (John Paul II 1997: M14). If scientists acquire a good knowledge of theology and theologians acquire a substantial and good knowledge of science, far from being alienated, they will be more authentic themselves because, as John Paul II spells out, 'no one can read the history of the past century and not realize that crisis is upon us both' (:M14). In many cases, science is used in ways that are destructive and similarly, some reflections on religions have at times been sterile. Therefore 'we need each other in order to be what we are called to be' (:M14).

In our times, science speaks differently to different people. However, it should be noted that science is not everything. In addition, a human being cannot be reduced by what science can discover human beings are made of. Science cannot afford to ignore the insights of other disciplines without serious consequences for human development. According to Huyssteen, 'postmodernity has given us cultural context which has been deeply affected by what many see as the complete fragmentation of knowledge, and even as rampant pluralism and relativism' (1992:21).

At this point of the argument, we can already state that it will be ridiculous to regard faith as something irrational because science cannot be done unless the scientist has faith in something. When a scientist loses faith in reality, when he/she stops believing in truth, that is the tragic moment for the development of science as well as for the human development of the scientist. Regarding this, Consomagno sums up, 'not only this belief in the Creator God gives you confidence that the universe does have some underlying set of laws, but it also gives you a good excuse to get the funding from authorities to look for those laws. It assures you (and your sponsors) that doing science to make sense of creation is a way of coming to know the creator. It is profoundly a religious act' (2008:169).

The book of Genesis from the very beginning states that the universe was created, thus it is not god and consequently, it can be studied. Christianity reminds us that the universe is intelligible. Thus 'a scientist has to believe that there is some kind of order and regularity to it' (Consomagno 2008:168). Today many would dare to refuse that there exist order and regularities in the universe. However, acknowledging that was quite important when science was in its infancy in the West. If the ancient monks and clerics who were our first scientists, like Albertus Magnus, Roger Bacon and Nicholas of Cusa, had believed that the universe was nothing but chaos, arbitrary and random, as the cultures of India and the East did, then like India and the East they might have developed wonderful philosophies and even phenomenal mathematics, but they would never have seen any point in studying natural sciences because they would have been led to think that there is nothing out there to be studied. On the contrary, the Judeo-Christian religion put forth a background which provided hope that there are reasons behind the way things work.

Our Christian ancestors did not stop there. They made an affirmation by saying that we mortals can know the universe. It is not sufficient to know that rules exist; we can, although sometimes with feeble attempts, come to grasp the universe, in a small and incomplete way. Nonetheless, we could not have got there if we were not to have the belief we mentioned above. This is some aspect in which the Judeo-Christian tradition has contributed to science. Well, if that is what we can point from our past history, what could have been the relevance or contribution of Christianity today?

ARCHBISHOP FISICHELLA TALKS ABOUT *VERITATIS SPLENDOR*, FRANCIS, AND THE DEVELOPMENT OF DOCTRINE

Vatican City, Aug 9, 2018 / 01:01 pm (CNA/EWTN News).- In an interview with Vatican News marking the 25th anniversary of St. John Paul II's encyclical *Veritatis Splendor*, Archbishop Salvatore Rino Fisichella said that “the magisterium must never be used instrumentally to place a contrast in the development of doctrine.”

Veritatis Splendor, written on some fundamental questions of the Church's moral doctrine, encouraged a renewal of moral theology and taught that there are intrinsically evil acts, that absolute truths exist across various cultures. It also urged sharp caution against moral relativism and the misuse of conscience to justify false or subjective morals.

Archbishop Fisichella, president of the Pontifical Council for Promoting the New Evangelization, stated that “when we speak about the truth, we must always have a dynamic concept...The truth is not a ‘fixistic’ dimension. The truth, for the Christian, is first of all that living Word that the Lord has left us. Let us not forget Jesus who says: ‘I am the way, the truth and the life’”, the archbishop said.

“Therefore, the dimension of truth opens to a personal encounter: it is the truth of the Gospel, it is the truth represented by the person of Jesus Christ. All that is the content that Jesus wanted to transmit to His disciples, and that comes from the Apostles to us, is a truth that opens up more and more to a discovery of the mystery that has been revealed.” He said that “There are some fundamental points that remain as milestones in the dogmatic and moral teaching of the Church. These are elements that remain in their immutability,” adding that “all this then requires from the theologians ... a great work of interpretation”. Immutable norms “must, however, be continuously opened through the discovery of the truth of the Word of God.”

The archbishop said that in his opinion, the Church “cannot accept an idea of truth closed in on itself. Truth, by its very nature, refers to fidelity and also to freedom:

'The truth will set you free.' "A truth that opens up more and more is a truth that makes every believer, every man, discover a more profound freedom. However, this also requires fidelity. The link between fidelity and truth is a typical link in the biblical conception of truth", the Archbishop said.

Asked about fidelity to truth and those who criticize Pope Francis with a belief diverging from Catholic doctrine, and who refer to *Veritatis Splendor*, Archbishop Fisichella said that "I don't think there are any grounds that justify challenging the teaching of Pope Francis in the light of the previous Magisterium." The question is an implicit reference to the 'dubia letter' sent by four cardinals to Pope Francis in September 2016. The letter asked the Pope to clarify some passages of *Amoris Laetitia*, and four of the five dubia quoted *Veritatis Splendor* and noted that Francis' apostolic exhortation could be interpreted as contrasting with St. John Paul II's encyclical. Pope Francis has not responded to the dubia.

The Vatican News interview also comes on the heels of a change to the text of the Catechism of the Catholic Church regarding capital punishment, which has been widely interpreted as a change in doctrine. On this, Archbishop Fisichella said that "when there is an instrumental use" of the Magisterium, "then I fear there is no desire for a discovery of the truth, and also that there is no fidelity to the tradition of the Church. I don't think there are any grounds that justify challenging the teaching of Pope Francis in the light of the previous Magisterium. On the contrary, we need to reiterate how much continuity there is in development...I think, however, that it is also important to carefully consider the whole teaching of Pope Francis and not just a single particular aspect of it: the mosaic is produced by the whole deck, not by a single card."

For Archbishop Fisichella, the teaching of Pope Francis is "a great openness in the work of evangelization" without "anticipating the norm of the proclamation." According to the prelate, Francis' pontificate is about "being able ... to accompany our contemporaries, to walk beside them in order to help them understand, to really understand its application, and sometimes also, perhaps, to take a step back. And so this dimension emerges together with the need for mercy. The Jubilee of Mercy was the concrete sign of how Pope Francis identifies and orients his Pontificate."

OUR LADY OF ASSUMPTION, PRAY FOR US

INTRODUCTION OF THE CAUSE FOR THE BEATIFICATION OF SR REINOLDA MAY

The Southern Africa Catholic Bishops' Conference has approved the process of the cause for Beatification of Sr Reinolda May at their meeting in Mariannhill.



Sr Reinolda worked in the diocese of Eshowe for 40 years and was renowned for her holiness, prayerfulness and total dedication as a nurse. She died in 1981. With this approval the diocese of Eshowe will now request Pope Francis and the Vatican to examine the life of Sr Reinolda in the hope of declaring her a saint.

Sr Reinolda worked for 38 years as midwife and tutor of generations of nurses.

All who knew her spoke of her gentleness and her total dedication to women giving birth. One of the witnesses whom it is hoped will give evidence is King Zwelithini whom Sister assisted into the world at his birth. Sr Reinolda is renowned as the visionary who was led by the Blessed Virgin Mary to establish a Shrine of Ngome. Thousands who go there for pilgrimage like to visit the grave of Sr Reinolda at Inkamana Monastery. Great numbers of people have found Ngome a place of peace, reconciliation with God and recovery of their faith.

For more information contact: Archbishop Willian Slattery OFM - 0834685473

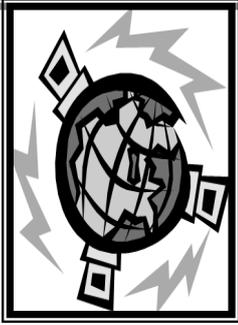
FROM THE STUDENT FORUM

Gino David Bembele CMM

We would like to remind all the students that on the 25th of August we are going to have the cluster sports and family day at SMMS in PMB.

We would like to remind all the students that on the 6th of September we are going to have the cluster worship: anyone who has got any talent to enrich our cluster worship is welcome to share with the bigger community of SJTI as we prepare for this day. We would like to be as creative as possible.

On another note, we extend a vote of thanks to Brother Felisberto Dumbo SCJ for accepting to lead us in our second celebration of knowledge. We are looking forward to the third one from the Developments studies.



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