



Networking Cedara

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In this issue..

THE NEXT TWO WEEKS AT CEDARA

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..... 1

PAULINE BOOK SALE AND EXHIBITION..... 1

FORTHCOMING SHORT COURSE DURING THE MICHAELMAS BREAK..... 1

A NOTICE FROM THE PUBLICITY COMMITTEE... 1-2

IS A BOOK IN THE LIBRARY OF EVERY SUCCESSFUL PERSON. ..2-3

THE PHILOSOPHICAL LACK OF WONDERING AND ITS THEOLOGICAL IMPLICATIONS....3-5

NEW TESTAMENT PERSPECTIVES ON TRUTH....5-7

EDITORIAL...8

Thursday, 13 September: Stakeholders/Special General Meeting (8.30 am boardroom)

Tuesday, 11 September: Institute Liturgy (4.15 pm Luigi Morell M.Afri presiding)

Tuesday 18 September: Institute Liturgy (4.15 pm Quinbert Kinunda M.Afri presiding)

Saturday 22nd - Sunday 30th September: Michaelmas Break

Pauline Book Sale and Exhibition

The Pauline Books and Media will be coming to St. Joseph Theological Institute on the 10th - 13th of September 2018 for books and medial sale and exhibition.

Forthcoming Short Course during the Michaelmas Break

SJTI is offering a short course during the Michaelmas break

Course title: Monitoring and Evaluation

Date: 25 – 27 September 2018

Time: 08:30 – 16:00hrs

Lecturer Fr Gideon Sibanda CMM

Cost: R 1 000.00 per person

Register at: [admin@sjti.ac.za/](mailto:admin@sjti.ac.za) 087 353 8940

Registration deadline: 20 September 2018

Upon completion Participants will receive an SJTI Short Course Certificate of Attendance

A Notice from the Publicity Committee

This serves to remind all students and members of staff to write articles for the Imbizo magazine. The theme is "The Church and Social Media". All are encouraged to write articles pertain to this theme. For more explanation on the theme see the write up on the notice board.

Articles should not be more than 700 words, single space and 10 font size.

.Send your articles to the following email addresses:

mukuka26@hotmail.com; patrick.ngei32@gmail.com; alferesocrates@gmail.com
Articles should be submitted/sent before 30 September 2018

**FAILURE IS A BOOK IN THE LIBRARY OF EVERY SUCCESSFUL
PERSON.**

Umunnakwe Justin Ifeanyichukwu
Klerksdorp Diocese.

We cannot always be on the winning side; we should also learn how to loose happily. Some know how to win but do not know how to loose. Some know how to be good winners but cannot handle failures. Some are so obsessed with winning that they know nothing about loss. Some are so preoccupied with how to win that they have no time to think of how to handle failures.

IT IS NOT WHAT HAPPENS TO US THAT COUNTS BUT HOW WE RESPOND TO WHAT HAPPENS TO US.

Devastated! Broken! Distressed! Beyond redemption! That is how we feel when we are not prepared to handle failure. We think the whole world has fallen. We think nothing else could be done. We think it is simply the end of the road. This is the problem with the “winning-complex,” the problem of a life that is predominated with one side of life. ‘*A winning-complex*’ makes us think that we can never fail.

Those who think that failure is impossible find it very difficult, and sometimes unable to rise when they fall. They do not always recover from the shock of failure. They are plunged endlessly into the ‘*why*’ question. Why me? They are in the dilemma of whether to believe it happened or not (state-crisis). Sometimes, failure is like a nightmare they never wake up from. They are weak in the face of failure. They are less capable to face the reality of failure. They are never prepared for it. It takes them by surprise. It comes to them like a dream. What a pity. *ARE YOU ONE OF THEM?* If you are, what are your plans to accept it and move on with life? Does it occur to you that you can fail when you are prepared to win? If it does occur to you that you have no monopoly on success, then you can decide beforehand

how to respond to failure. It is not what happens to us that count but how we respond to them. Do not allow the reality of failure to take you unexpected. Be always prepared for any eventualities in this life where anything is possible at any given time. It does not surprise me when two people receive the same news of loss or failure and respond to it differently. One sees the failure as a defeat and another sees it as a challenge. One sees it negatively; the other sees it positively. One sees it as a stumbling block; the other sees it as a stepping stone, the same situation but different reactions or responses. It is obvious that one sees failure as a bus-stop; another sees it as a spring-board.

FAILURE IS NOT THE END OF THE ROAD, BUT THE DIRECTION TO ANOTHER ROAD.

Failure is to be studied. You cannot master failure unless you become familiar with it. Be aware of what it does, how it does it and what it means. You cannot master it. Failure is a book in the library of every successful person, it is like a map for direction and you must study it well. What you know does not control you, what you do not know does. You can control failure when you have it in your palms. (To be continued)

THE PHILOSOPHICAL LACK OF WONDERING AND ITS THEOLOGICAL IMPLICATIONS,

Felisberto J Dumbo, SCJ

Women and men have often enjoyed philosophical insights without being aware of their full meaning. The pioneers of Greek philosophy were seeking for knowledge in order to attain the full meaning of reality. Therefore, *prima causalita*, (first cause), effects and contemplation were the ways classical philosophers used in order to engage and grasp cosmic reality. The philosophical starting point was philosophical wondering. To put it in other words, philosophers used to wonder about the why and how of things. Philosophers used to inquire about whatever was not perceived, that is why, wonder was seen as the first philosophical step in order to understand things beyond matter. I think it was, is and should be the root of philosophy. Philosophy is not only confined to giving immediate answers, philosophy is not only the materialization of the dialogical process of causes-effects. Rather, philosophy leads one to the unknown that can be known but not absorbed. Thus, the knower should wonder how things are done, how, can we integrate what seems disintegrated in order to understand the involved reality. Understood in these terms , philosophy involves three

polarities: the known, the knower and the unknown. That is so for the fact that philosophy is the science which leads us to wonder, to desire to know the unknown. With these preliminary remarks, one might say philosophical wondering is no longer the starting point of seeking genuinely to a knowledge of plenty or human reality. It is crucial to hold on to the fact that presenting wonder as a task which leads one to comprehend, to grasp all at once, or to lay hold of with everything that belongs to it, is to go beyond possession because wonder is an “in-quest” which causes astonishment or surprise of something that is not yet known and grasped all at once. Therefore, wonder implies a kind of desire. Wonder indicates that desire rests on a paradoxical relation of poverty and plenty: it implies an absence, but not a simple absence, since a total lack of relationship to something is an inert indifference (cf. Plato, *Symposium* 204e). To reconstruct a classic philosophy, I would like to debunk those modern and contemporary philosophers who perceive philosophical wonder as the finalization or (*causa finita*) of knowledge. One of them is Goethe observed by Eckermann (1885:50-53) who says “the highest that man can attain...is wonder, and when the original phenomenon causes him to wonder, then let him be content; it can grant him nothing higher, and he should not seek anything further behind it, the limit is here”.

This statement above mentioned is the cause of many theological implications which today have turned into *nihilism*. Theology is a science and it demands its own methods, however, it will never exhaust the whole of its mystery. Therefore, philosophical wonder is not only the starting point of mere knowledge as Heidegger thought, but rather it is the giving rise to it, it is the movement between two contraries (wonder-*Sapientia*). Philosophy begins in wonder, and theology is the continuity which ensures it to knowledge which is not always materialized. The theological implications come into being when one thinks that wonder is the end of everything, when one swallows the virtue of reasoning to attain wisdom as the highest excellence possible. Then, human beings become the cause of their own happiness by believing that to be happy is to confine oneself to material possessions. Furthermore, the mystery of Christ being human and divine is questioned because one does need

to wonder how it is possible to have two minds (human and divine) as Christ has. The Dogma of the Immaculate Conception; the possibility of living a radical chastity; the contemplation of beauty with a clear distinction of what is partial and absolute beauty. Furthermore, the manipulation of embryos, the misuse of ecology, and so on, are all consequences of this philosophical lack of wondering. Then, human beings lose the fundamental questions such as, where do things come from? How do things work in harmony? We no longer admire the beauty of nature, the beauty of human beings because today people taken for granted by thinking that there is no divine mind behind human reality which makes human beings their own gods.

New Testament perspectives on Truth.

Octavio Bernardo SCJ

John D Zizioulas in his highly esteemed book *Being as Communion*, started off the II chapter *titled* truth and communion with the subsequent remarks ‘Christology is the sole starting point of the Christian claim to be the truth (John 14:6) constitutes a fundamental presupposition for Christian theology’ (1985:67). For Zizioulas this is one of the aspects in which the western and the Eastern Church fundamentally agree on. Nonetheless, he recognizes that this standpoint is by no means easy to interpret. According to Zizioulas Christ ‘left the Pontius Pilate’s question unanswered and throughout the ages, the Church has not answered it with one voice’ (:67).

The question asked by Pilate has arisen divergent sort of reactions. Hermann Dietzfelbinger has brought to our attention that the question of Pilate what is the truth? If taken seriously it is quite depressing because ultimately it is not really a question at all but an answer. According to Hermann Dietzfelbinger “Pilate’s response to the one who claims to have the truth is: Enough talk what is truth anyway? Let’s deal with it concretely anyway (Ratzinger1995:39-40). As we have remarked above the very same question is being posed with similar connotations today. We thereby are called to reformulate the question that was asked by Pilate. How is it that to become true is to become good and that truth is good, indeed the good? How is it that truth has a value of itself, without having to validate itself with reference to exterior aims? ‘These

affirmations are correct only if the truth possesses its worth in itself if the truth itself is the ground upon which I stand. To think of the essence of truth is to arrive at the notion of God (:40). In other words, truth and worship belong together. Let us sum up complex and yet fruitful debate with a story taken from Chesterton:

‘A little boy was sitting on my knee the other day while I was reading a new book of philosophy. He could just read capital letters, and then he read across the top of a chapter “what is the truth?” and the moment he saw this grey and the ironical riddle of old Pontius Pilate, he called out in a sudden shrill and exultant voice, “oh, that is an easy question. I know what the truth is. It is saying things right. And so indeed it is; that is the best answer to the question, except the colossal silence of Christ. But the point here is, that the whole strength of the child lay not in the fact that he solved the difficulty, but that he did not admit that there was any difficulty (Ahlquist 2012:42).

Within the synoptic Gospels, the truth is depicted in the Greek sense. The aspect of conformity to the reality comes up quite clearly. In other words, one is compelled to speak what is in conformity with reality. In Pauline writings, one finds allusions to the truth which resembles the Greek understanding. Phrases like ‘to say the truth or to be truthful not only strikes similarities with Greek thought but also cohere to what we have seen in the Old Testament understanding.

This Semitic tone could be visible also in words like ‘fidelity, obedience due to the truth which was the Gospel. For Paul, to proclaim the Gospel of truth was to set a man free by revealing to him that he is bound to his creator and to Jesus. According to Léon-Dufuor (1980:412) ‘for John, the truth came into existence in Jesus Christ, truth in person, a truth which he spoke and testified to so that his words and deeds were the very expressions of God. Hence among those who did not want to do the truth, there was the desire to kill him, something incomprehensible except in a Semitic perspective. The spirit of truth was charged with the task of witnessing to the Justice of Jesus.

John Zizioulas points out quite astonishingly that we should watch out not to fall into the temptation of equating biblical thinking especially in its New Testament

form with Hebrew or Jewish thought-forms. In his viewpoint, when St Paul presents the cross of Christ as the content of his preaching, he challenges the Greek and Jewish mindsets concomitantly. 'The Christian message may be confused neither with the wisdom of the Greeks nor with the Jewish preoccupation with signs (1Cor. 1:22). Within this perspective, we can once more reassert that one of the main characteristics of the Hebrew thought as contrary to that of the Greeks rests in the Jew's interest in history. That is where their preoccupation with signs fits in. This overwhelming preoccupation with signs sows forth the belief that God can and indeed acts in history. 'By and in these signs truth makes itself known historically as God's faithfulness towards his people'(1985:68). As we have mentioned above, for the Jewish mentality the emeth of God shows that God is certain and consistent in his utterances. The truth here is equated with God's oath which goes back on nothing (Ps. 132:11) and for this reason offers security.

Waldemar Molinski agrees with Suzanne Noffke that within the New Testament framework truth is clothed with highly Christological nuances. For Molinski 'the distinctive element in the New Testament is that both in John and Paul truth is the Christological truth (:1771). We cannot fail to mention also that the Pauline use of the word Aletheia cannot be taken to mean always one and the same thing. With this regards Aletheia is used in Pauline writings with the subsequent nuances: A) The phrase the truth is used to characterize the gospel itself. B) Paul also uses alētheia to depict God's revelation of his will or even of his being either truth the law or even at one point through creation. C) Truth is also used to contrast lies or deceptions.



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