



Networking Cedara



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Tuesday, 2 October: Institute Liturgy and Installation of the New President (4.15pm, Neil Frank OMI presiding)
 Tuesday, 9 October: Institute Liturgy: (4.15 pm George Alahou OP presiding)
 Thursday, 11 October: 14:00 Cluster Council at UKZN
 Friday, 12 October: 10.30 Academic Assembly- BTh 4 Class

NEW PRESIDENT FOR THE INSTITUTE

The installation of the new president will take place on the 2nd of October during the Tuesday Eucharistic celebration and there will be tea in the Hall thereafter.

A WORD OF WELCOME

The editorial team would like to welcome MOTI back to the Institute. Kindly note that this term is very short. We encourage you to start working hard as it begins in order to achieve good results. Wishing you all a very successful winding up of the year.

MANHOOD IS NOT ABOUT DOMINATION. Itumeleng Mafisa OMI

Humans have become so good at rationalizing that even destructive behaviour is becoming acceptable in our communities. "Take it like a man" is a phrase that has been commonly used to allow young men and even boys to take verbal abuse and veiled bullying from their peers.

Many cultures have their own view of what a man is but what they almost all agree on is the respect for a man as being the protector and provider of the family. However, we find that these days young men have their own definition of manhood, which includes who can drink the most beer, who can harbour multiple



girl friends at the same time, or maybe who can get away with mischief without being caught. Our *lack of proper education on manhood and credible role models* has led to the deterioration of manhood, which has created a deluded image in our modern youth of what a “real man” should be. Many times, this sort of behaviours lead to alienation of those who are considered not man enough and many times they fall victim to being bullied. Sexual orientation and gender identity, race and ethnicity, and level of ability have all been identified as potential factors that lead to bullying of men by other men.

StopBullying.gov, a government-sponsored website managed by the U.S. Department of Health and Human Services, defines bullying as ‘unwanted, aggressive behaviour among school aged children that involves a real or perceived power imbalance’. This definition can extend to all of us who are over 18 and find ourselves in seminaries, universities and workplaces. Men who bully use their power—such as physical strength, access to embarrassing information, or popularity—to control or harm others. Power imbalances can change over time and in different situations, even if they involve the same people.

The *South African Depression and Anxiety* group says that bullying behaviours happen more than once or have the potential to happen more than once and many times are hidden in the form of a joke between guys. Have we become so idle that putting another man down with jokes has become our favourite way to pass time? Lastly it may be unfamiliar to some but threatening, spreading rumours, physical attacks, verbal attacks and extreme forms of exclusion can be seen as bullying. Real manhood is a combination of *character values, clear direction in life and independence*. Let us strive for greater values as men and stop using words such as “Sissie”, “softy” or “staban” to make other men feel less than us. We should be able to mould our views of manhood around St Joseph and not on what is below the belt.

THE ROLE OF PRAYER IN AUTHORITY.

Augustine Epieru MCCJ

Reading this statement for the first time, one may tend to immediately think of spiritual authority. However, with deeper reflection, we come to realize that all authority, spiritual and worldly, in so far as it is endorsed by God, ought to be sustained and lived in and through prayer. The role of prayer in authority is so crucial that biblical tradition as well as human history attests to it. The fact that authority figures, starting from the family, through human groups and organizations, to politics and the church, have responsibility over ‘the sheep’ entrusted to them, is inescapable. It is not by chance that when a young man or young woman is a thief, robber, womaniser or ‘man eater’...society will always ask, ‘whose son is he?’, ‘whose daughter is she?’ best reflected in the common phrase ‘like father, like son’ or ‘like mother, like daughter’. In common usage, the latter statements are sometimes used in reference to a parent-child relationship expressing common bad behaviour, or to disapprove of a char-

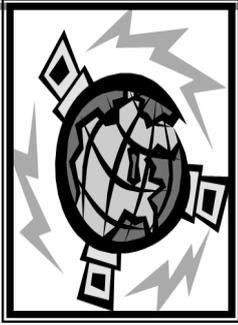
acter beyond peoples' comprehension possessed by a child and not by the parents. This was the case with Jesus and his village-mates, 'Where did this man get this wisdom and these deeds of power? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas?' (Mathew 13:54c-55); while if the relationship is good, people will say 'blessed is the womb that bore you and the breasts that nursed you!' (Lk 11:27), or something similar to that. This is true for a biological relationship as it is for the relationship between any member of a group and the group to which they belong. It is true for a religious family as it is for political affiliations. Moreover, this relationship is more naturally rooted in the social being of the human person and human relationships than it is in the human egoistic self that continuously strives to alienate itself from community in search of fulfilment that is unattainable outside the human family.

In the 21st Century, it is common to see parents disregarding their own children and vice versa, or people refusing to identify with their own relatives, prayer communities and sometimes even their religious families. What is at the heart of this denial of identity? Most often, it is because there is not a good reflection of the image of authority in the sheep; there is some unacceptable behaviour or attitude that is being avoided. On the other hand, however, when the image reflected is good, people even claim authority over distant relations.

What do all these have to say about the role of prayer in authority? In the scriptures, we see that through the prayer of Abraham, an authority figure, God forgave the sins of the people of Sodom and Gomorrah (Gen 18:23-33). Similarly, Moses prayed on behalf of the people of Israel and the Lord renewed the covenant with Israel (Exodus 34:9). In our own time, because of the prayers of a parent for a wicked child, or of a priest for wicked parishioners, because of their authoritative power of intercession, God will hear their prayers and show mercy. This is clearly exemplified in the life of St John Mary Vianney and his parish, and we may have heard or seen similar experiences of conversion. Indeed most of us owe our faith to the good example and prayers of our parents, guardians or spiritual guides.

But the greatest mystery of this relationship is that if for some reason the person in authority falls victim to their human weakness and strays from the path of truth, the converted child, having known God, will have the spiritual power, through prayer, to save their parent, priest, religious leader, group leader, or political leader. Again, there are many examples of people who experienced death-bed conversion (conversion at the hour of death) because of the prayers of their converted children, biological and spiritual.

It is precisely for this reason that we are continuously encouraged not only to respect our parents, our priests, religious leaders and political leaders, by whose prayers we are blessed in our daily living, but also to pray for them, aware that they are 'earthen vessels' invested with heavenly treasures (Sirach 3:8-9, 1 Tim 3:2a).



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