

Networking Cedara



Volume 29 Number 24, 8- 14 October 18

THE NEXT TWO WEEKS AT CEDARA

In this issue..

THE NEXT TWO WEEKS AT CEDARA ...1

FROM THE OFFICE OF THE PRESIDENT OF SJTI : VOTE OF THANKS AND VISION 1-2

THE FRUITS OF THE MYSTERY OF THE TRINITY IN THE VIEW OF FATHER DEHON.... 2-3

OIKOS VISIT TO DENIS HURLEY'S CENTRE... 3-4

ENOUGH IS ENOUGH ... 5

EDITORIAL-TEAM6

Tuesday, 9 October: Institute Liturgy: (4.15 pm George Alahou OP presiding)
Thursday, 11 October: 14:00 Cluster Council at UKZN



FROM THE OFFICE OF THE PRESIDENT OF SJTI

Vote of Thanks and Vision
Fr Ewen Swartz OMI,
SJTI President

Thank you to the Board of Members who have entrusted me with the responsibility of leading St Joseph’s Theological Institute for the next four years. I am humbled by their trust in me and undertake this role in spirit of Christian Leadership and cooperation. A word of thanks goes to all those who played a role in preparing for the Installation on the 2 October 2018.

As president, I see my role as collaboration with all staff members in ensuring that the mission of the Institute, to train men and women for ministry in the Church and society, is fulfilled. We will ensure that an environment conducive to learning continues to exist in the Institute and we will strive to improve all aspects of the Institute so as to promote development and the success of every student. More concrete ways of how this will be accomplished will be discussed at the Strategic Planning meeting of the Institute.

The outcomes of this meeting will set a plan in motion for the development of the Institute. Infrastructural, academic, staff, research development will all be discussed and plans will be set in motion to accomplish this. These will continue to be in line with the basic mission of the Institute while seeking to broaden this mandate in order to guarantee sustainability and growth. These meetings will become a common feature in the life of the Institute. Over time we will seek to incorporate the views of all members of the Institute.



The first responsibility of the president is to the students and their respective sponsoring organizations. Thus all that is done in the Institute will be focused on ensuring that the students are given the best opportunity to succeed and their sponsoring organizations are receiving value for the financial contribution they make by way of fees and other donations. As stated during the installation, I undertake this responsibility willing and working with all staff members will do my best to accomplish this.

I ask for your continued support and prayers as I undertake this role of guardian, as elaborated upon during the homily by Fr Neil Frank OMI. By God's grace may we work together in order to continue to be held in high regard as a credible provider of education and training and a generator of knowledge in the Church and society at large.

THE FRUITS OF THE MYSTERY OF THE TRINITY IN THE VIEW OF FATHER DEHON.

Felisberto J. Dumbo, SCJ

The mystery of Trinity is understood as a light that guides human beings towards a vertical and horizontal relationship, this mystery is also the light of natural and created knowledge that is why analogously speaking we can bear fruits by engaging ourselves with the mystery of the divine Trinity which is partially accessible to human reason. One of the metaphors and analogies of the Trinity is the family. From this image we can draw some *vestigis* of the Trinity. Let me leave this aspect for next time, but for now I would like to say, Fr Dehon understood the mystery of Trinity in relational manner, it is all related to God as a personal being (*esse spiritus-esse persona*), a being who is otherness and relation, a God who is transcendent because of His unknowable nature (Immanent Trinity) and immanent because of His vital and transformed presence in the world (economic Trinity). Therefore, as we have partial access to what God has continually revealed (Trinitarian mystery), Fr Dehon drew a conclusion that can therefore bear witness from the mystery of Trinity, that is, through our human experiences as Christians for the fact that, 'we find traces of it in the family, in the triplicity of physical forces, above all in the human soul, whose three qualities are the image nearest to our comprehension of this majestic mystery' (Claude 2001:14).

Trinity is a majestic mystery because it is the light of our faith, it leads us and purifies us from our misconceptions of human relationships because by nature God, Son and Holy Spirit are in a complete relationship and communion (*perichoresis*). In order to bear fruits from the mystery of the Trinity father Dehon proposes a spontaneous acceptance of the strength that we can gain from them into our intelligence. For him, when we accept that the mystery of Trinity is the light of our natural reason, we easily witness their unity in our human relationship because to believe in the Trinity is the greatest act of confidence which the created being can have in God. That is, the relationship between immanent Trinity and economic Trinity help us to understand that 'in the Christian's life the Trinity is present and has to be present' (Rahner 1986:23). Through our baptism we received the means to enable us to live in vertical and horizontal relationships as human beings because as the Father, Son and Holy Spirit are by nature relational we are also encouraged to trust in this visible light and follow the same example.

Father Dehon believes that this personal aspect of God is not confined in the understanding of individuality as the centre of consciousness but rather God is personal because He is a being who is in mutual relationship with other persons, to put it in the words of Gunton (1991:164) God is personal 'as being three persons in relation, of having his being in what Father, Son and Holy Spirit give and receive from each other in freedom of their unknowable eternity'. That is the first criteria to bear fruit from the mystery of Trinity. In the view of Fr Dehon it is to be in relationship as brothers and sisters as Saint Paul in Ephesians teaches us *supportantes invicem in charitate* (I urge you to love one another, to be tolerant with one another).

Fr Dehon urges further by saying that the mystery of Trinity should be the source of the spirit of community and acceptance of one another, that is, to accept that God has given gifts to each one of us. In his Spirit he emphasizes clearly that each one should serve according to the given spirit so that we may build a community, a society in the framework of unity in diversity. The spirit of unity and acceptance of different gifts which all were given should be used for the goodness of the community. This aspect becomes relevant for father Dehon because it is the beginning of true peace, it is through the same baptism that we become one body and one spirit, in other words, *unum corpus et unus spiritus, unus Dominus, una fides, unum baptisma*. In this same God we recognize a Father of whom we are all children, a Son of whom we are all brothers/sisters, a Holy Spirit by whom we are all animated (Claude 2001:17).

Thus the mystery of Trinity is for Fr Dehon the model of charity that is why Claude (2001:18) quotes him when he said that 'we must love each other as the three persons of the Trinity love each other: as the Father loves the Son, as the Son loves the Father, as the Father and the Son love each other in the Holy Spirit. It is Our Lord Himself who invites us'. In summary, Fr Dehon was a theologian who was not concerned with theories and dogmas. He explored the doctrines and teachings of the Church to help people to apply and live them because he believed that the mystery of Trinity have traces in us and it is an invitation from God to live in harmony, charity and unshakable unity as the three persons of the Trinity live.

OIKOS VISIT TO DENIS HURLEY'S CENTRE **Bahati M J Onkanoti, IMC**

On 26th October 2018, a group of 15 students from St. Joseph's Theological Institute (Cedara) paid a visit to the 'centre of hope' named after Archbishop Denis Hurley's. The centre reflects the Vatican II call to search for 'what draws us to fellowship'. Archbishop Hurley took this call at heart and made it his mission and vocation. It is under the inspiration of this call that Archbishop Hurley reached out warmly and graciously to other churches and religions. It is under this vision and inspiration that, the centre came to existence. The centre deals with issues of justice, peace, care for the poor and the marginalized. It is guided with the motto 'where the spirit is, there is freedom'

Our morning started with a beautiful interreligious prayer that is normally organized with the centre. The prayer encompasses everyone with their different religious belief and it manifests the true spirit of interreligious dialogues. After the prayer and introductions, we were dispatched to different groups.

First group was to help in the kitchen, preparing breakfast, setting the table and cleaning the utensils. Second group went with the nurses for outreach with a mobile clinic to other centre to distribute medicine and check on the status of the clients.

Who contributes the food?

During our stay there, we witnessed volunteers from other religions who came to assist in the kitchen. We were glad to learn that, the menu of that day which comprised of breakfast (black tea, two slices of bread and a piece of cake) and lunch (rice and meat-sauce) was provided by the Muslim community. Other Christian communities also have their day to give donations towards the running of the centre as well as different Organizations. Government plays a special role as well. Individual people and concerned citizens are always welcomed to contribute in kindly, monetary or any other form. Leaders from across other faith communities (Hindus, Jews, Muslims and Christians of various denominations) are the patrons of the Denis Hurley's centre.

Who comes for help?

The centre is open to all people; all colours, all nationalities, all religions, all ages and all genders. It does not discriminate on any basis. Hunger has no boundaries, it neither discriminates nor ignores and this is the reason why everyone is welcome and catered for. The centre assists almost three hundred people per day.

What Activities are done there?

There are a number of activities performed by the centre. Soup kitchen is the main activity; it takes place every day from Monday to Sunday, twice a day morning and afternoon. The centre provides also education to children of migrants and other interested pupils. They teach IsiZulu, English and other special courses that enable the pupil to integrate well into the reality of South Africa. The visitors to the centre also get free education on environmental issues and the care of humanity. They have mobile and immobile clinic. They provide bathrooms for free, hot shower and a free dry-cleaning service.

What was New?

The Oikos group has been visiting Denis Hurley's Centre since its beginning, as a matter of fact; most of us were not visiting for the first time. Nevertheless, every time we visit we learn new things as it was confessed by majority. We all agreed that, it was a transforming experience under the guidance of divine providence. We also learnt that not only religious can serve God, even other people can do wonderful works; we serve the same God we only come to Him differently.

Mission

After spending the whole day at the centre, we were given a special mission; the mission to protect the environment, the mission to spearhead the struggle to conserve nature and to take good care of it. It is only when nature is at peace that we can claim to have peace ourselves. We were challenged and asked to take the challenge to our various communities and wherever we shall go. How at the personal level are you taking care of our common home? How is your community taking care of environment? What are the simple ways that we can implement at personal and community level to promote and care for our common home?

We returned well to our various communities with the promise to visit again and to carry our hearts the experience we had at the centre.

ENOUGH IS ENOUGH

Umunnakwe Ifeanyichukwu Justin

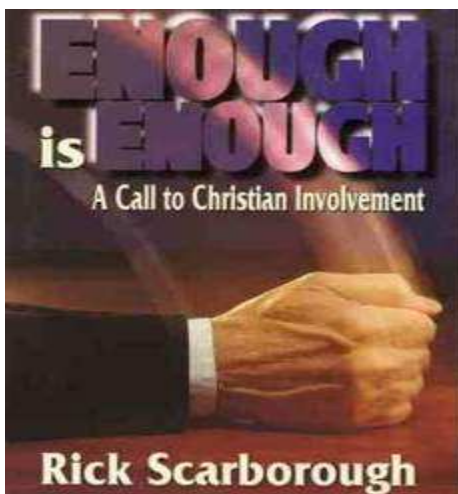
Each time the word ‘enough’ is used, change is imminent. It is the right button to press if you must see the next station. “Enough” is a great force that can stop a parade. It can create a new situation. It breaks the bond between past and present, and between present and future. This word ‘enough’ is noble and powerful. When failure becomes frequent, one needs to say ‘enough is enough’ to put it to an end.

There is nothing that stops the frequent occurrence of failure like this noble word, ‘enough’. When someone musters the courage to utter this divine word (enough), the present will cease to be and something new will emerge. This word is able to stop the bad for good, the good for the better, the better for the best. When the situation becomes unbearable and you wonder what to do next, simply address the situation with the ‘enough’ principle. Enough is enough. That is all you need to bring the situation to a halt.

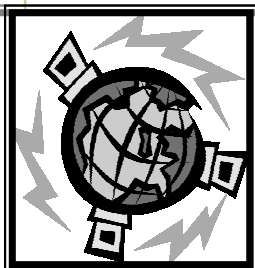
When God wanted to stop the angel of destruction from penetrating Jerusalem, he said, ‘Enough!’ (2 Samuel 24:16). When Elijah was fed up with life, he said, ‘Enough!’ (1 Kings 19:4). This word ‘enough’ is both blessed and divinized. It is like saying, “let this dominion come to an end”. When the reign is not favourable, when it is not on your side, when it is not good, when it does not help you to grow, rise or become a better person, all you need to say with or without reverence is ‘enough!’, silently or loudly; it produces the same effect. But it must be said with all seriousness. The tone of your voice and the rhythm of your spirit must show that you mean it. It must show that you are not in the realm of comedy.

It may be impossible for a new thing or phase to begin in your life unless you say ‘enough’ to the old thing. Enough is another way of saying a terrific ‘goodbye! When you wish to tell a situation that you are through with it, just say, ‘enough’. It is the word that closes the matter. It is powerful to the extent that it can stop a relationship. It can close up a business. It can terminate a mistake, it can break up a habit, and it can put an end to suffering.

I do not think you have said this before. Why not give it a trial.



Networking Cedara



EDITORIAL TEAM

Editor: Emmanuel Ndlovu CMM.

Reporter: Sue Rakoczy IHM.

Layout: Isaac Mutelo OP, Emmanuel Nyerere SAC,
Justus Oseko MCCJ, Badjanga Titi Jean-Pierre M.
Afr, Ntandoyenkosi CMM, Bahati Maximilian
IMC, Felisberto Dumbo SCJ, Augustine Epieru
MCCJ, Octavio Francisco Bernardo SCJ, Lemohang Tebeli OP.

Production & Distribution: Itumeleng Mafias OMI.

All Articles must be submitted by Wednesday afternoon.

Email: emmanueln@sjti.ac.za

SJTI Website: <http://www.sjti.ac.za>

Applications and Student Records: registrar@sjti.ac.za

Academic Dean: dean@sjti.ac.za

Sibanda Gideon MTh, Head of Development Studies: hodsrs@sjti.ac.za

James Calder PhD, Head of Philosophy Department: calderjg2003b@yahoo.ca

Patrick O'Sullivan STL, Head of Theology Department: hodth@sjti.ac.za

Institute Facebook Page:

<https://www.facebook.com/St-Josephs-Theological-Institute-182152505476216/>

Student Forum Office: studentsforumsjti@gmail.com

Student Body Facebook Page:

<https://www.facebook.com/pages/St-Josephs-Theological-Institute-Student-Forum/431392193576786>