



# Networking Cedara



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Tuesday, 16 October: Institute Liturgy (4:15 pm Fredrick Agalo IMC presiding)

Wednesday, 17 October: Collaborative Research Meeting (12:15 pm at Theo 3 Class)

Friday, 19 October: Morning of Reflection

Tuesday 23 October: Institute Liturgy (4:15 pm Fr Solomon Mphela OFM presiding).

### FROM THE HOD'S OFFICE

Notices: Theology Four

Patrick O'Sullivan SPS

The Faculties Examinations will be held on Tuesday November 6<sup>th</sup> and Wednesday November 7<sup>th</sup> 2018. There will be four panels and each panel will examine six students each day. The morning sessions will commence at 08h30 and the afternoon sessions at 13h30. The panels have been selected and the students will be allocated to panels before October 27<sup>th</sup>.

The meeting of the departing students with the Academic Staff and Management will be held on Friday November 9<sup>th</sup>. The meeting will commence at 09h00. At this meeting students are asked to evaluate the performance of the Institute. The normal format is that the students are first asked to discuss what the Institute does well as an educational provider. Secondly they are asked to point out activities or practices that need improvement. All the Academic Staff and management are invited. All members of the departing Theology Four Class are requested to attend.

As of now (Saturday 6<sup>th</sup> :10am) I am still waiting for hard copies of 6 Research Papers and Electronic copies of 13 Papers. Many people submitted Research Papers in names other than those in which they registered as students (as shown in the class list). It is important, now that records are shown in Student Manager, to use the official name always. Many people named the file they sent me "final draft" or used the name of the Paper or wrote their names in a different order to that in which they are found in the official class list.

Please use your official name ( as it is in the class list) on all communications with the Institute. Thanks.

GRASSROOT VOICES OF UNEMPLOYED YOUTH AND WOMEN  
MISSING FROM THE JOB SUMMIT

Bishop Abel Gabuza.

Bishop Gabuza, the president of SACBC Justice and Peace commission, has called on the president to consider broader representation in the next job summit which is scheduled for next year. He said that “generally, we are happy with the resolutions of the summit. At the same time, we believe that the summit could have achieved far reaching results if the civil society, academic institutions, faith leaders, unemployed youth and women had a space at the table”.

According to Bishop Gabuza, the problem of unemployment in South Africa “wears gendered faces and young faces. We therefore expect more women and more unemployed youth to be well represented in any effort to curb unemployment. Nothing about them, without them”, Says Bishop Gabuza.

Bishop Gabuza has welcomed the fact that through the President, the ruling party seems to be finally conceding that the National Development Plan’s goals are unrealistic. “We hope this will lead into effective consultations with all the stakeholders – not just like-minded people – on the required adjustments to fit the current economic climate. The non-democratic already ‘agreed’ framework the President is talking about has flaws which we shall constructively engage the president on in due course.”

Bishop Gabuza is also happy “with the president’s leadership regarding the economic Stimulus and Recovery Plan, together with his commendable decision to establish an Infrastructure Fund.” In the context of technical recession, rising prices of basic items, and rising unemployment, other civil society formations have called for “the basic income grant and a serious review of youth wage subsidy. We hope that the president and his cabinet shall give critical consideration to these recommendations.”

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SACBC JUSTICE AND PEACE COMMISSION TO MR NENE–YOUR PUBLIC  
APOLOGY SHOULD BE ACCOMPANIED BY ACTION AIMED AT RESTORATION  
OF PUBLIC TRUST IN THE TREASURY

Bishop Abel Gabuza.

SACBC Justice and Peace Commission applauds the courage of Mr. Nene to present himself to the Zondo Commission. We thank him for disclosing a number of issues that we always suspected about his dismissal from the cabinet of former President Zuma.

We also applaud him for the stance he took in refusing to pen his name to the doc-

uments agreeing to the nuclear deal between Russia and South Africa.

It is not clear why he did not disclose all these details earlier when he was fired. Perhaps the unity of the party was far important than the wrong doings by the ruling party. His apology is well accepted. But he is not a junior civil servant. He holds an important position in the current cabinet. The contradictions regarding his meetings with the Guptas do not paint a picture of a man who could continue to earn public trust. He was a hero yesterday but today that image has been dented. The effort is to clean up the high levels of corruption in all sectors. We appeal to him to accompany his apology with a greater sense of accountability, which should include resignation from the public office

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## WHEN SEX CAN BE ENJOYED

Denis I. Ekwerike, MDP

### **Introduction**

While sex, generally, is pleasurable but at the same time mysterious, tradition has always reserved the sexual activity within the confines of marriage. Understood not simply in hedonistic terms, the Church proposes that, in addition to the rightful ecstasy derivable from sexual bonding, couples ought to joyfully and selflessly welcome new lives which are proper to such ecstatic union since that is basically the ultimate end of human sexuality.

Ironically, the urge for sexual intercourse forms and remains before and after man and woman have come together in marriage. The urge neither waits till a person is already married nor does it cease to wildly desire extra-satisfaction with others even within marriage. As a result, individuals may seek pre-marital or extra-marital sex to give expression to their sexual passions which are socially and religiously reprehensible.

The aim, therefore, is to explore the Church's position on pre and extra-marital sexual activities. These are rooted in Christian Tradition and may well be seen as further interpretations of scripture on the subject of discourse.

### **Fornication and Adultery**

Scholars like Keane explain that pre-marital sexual intercourse or fornication refers to any sexual activity before marriage and it does not matter whether it was with one's future marriage partner or someone else. Pre-marital sex could either be casual or committed. It is casual when there is a lack of personal commitment between two persons engaging in it especially among young people. It comes as a natural response

to the sensual stimuli arising from the biological processes that announce the maturation of their sexual/reproductive organs. Committed pre-marital sexual intercourse happens between a lady and a young man who are deeply personally committed to each other and the intercourse takes place in this context of personal commitment. People who are in serious courtship and already engaged fall into this category. Keane defines extra-marital sex or adultery as the sexual intercourse taking place when there is an existing, functioning marriage.

### **In the Voice of the Church**

The Church officially teaches that sex is God's gift to humanity, essentially good with the capacity to vitalize the bond that exists between couples. Peschke holds that in line with the general position of scripture, the magisterium of the Church has repeatedly expressed its conviction that pre-marital and extra-marital intercourses are grave sins, although not by any infallible definition. They contradict the fundamental purposes of sexuality, which is the propagation of humankind through procreation of children.

The subjects of pre-marital and extra-marital relations appear to have often been treated in the Church's documents not as independent themes but always in relation to family and procreation. Some of the documents that have given attention to these are *Casti Connubii* (1930), *Popolorum Progressio* (1967), *Humanae Vitae* (1968), *Familiaris Consortio* (1981), *Deus Caritas Est* (2005), and *Amoris Laetitia* (2016).

*Casti Connubii* (1930) of Pope Pius XI insists that the lawful use of sex, a gift from God for the procreation of life, is reserved, by the divine and the natural law, as exclusive right and privilege of the married state, and must be restricted entirely within the sacred limits of wedlock. It calls extra-marital and pre-marital sex shameful vices (45 & 73). Following from this, Pope Pius XII is reckoned to have favoured bodily and spiritual purity in his many teachings. He tackled the tendency to justify extra-marital and pre-marital sexual relations using individualistic or situational ethics. According to Flaman, the Pope insists that that new system of morality is far removed from the Faith and from Catholic principles as it severs the individual conscience from God's universal, absolute moral law.

In the same vain, Pope Paul VI in his encyclical, *Popolorum Progressio* (1967) written to confront world population boom, did not fail to bare his mind on the use of sex. Like Pope Pius XI he locates sexual morality within the ambits of natural law in which case sexual acts are only to be performed by married couples, and for the main purpose of procreation. However, Pope Paul VI would treat the question of sex outside marriage more extensively in *Humanae Vitae* (1968). In it he condemns sexual promiscuity as something created by modern lifestyles and does not fit into a Christian vision of reality.

The same exclusivist approach was maintained by Pope John Paul II in *Familiaris Consortio* where he flayed the secular view of sex education that introduces young people to the practice of sex outside marriage. He strongly declares that the only place in which the self-giving of man and woman in its whole truth is made possible

is marriage, the covenant of conjugal love freely and consciously chosen, whereby man and woman accept the intimate community of life and love willed by God Himself which only in this light manifests its true meaning (11).

Pope Benedict XVI, in *Deus Caritas Est*, expressed worry that modern man and woman had placed sex for its pleasure far and above sex primarily as an act to people to procreate and fill the earth in line with God's injunction. His successor Pope Francis has not failed to lend his voice to the Church's corpus of teachings on sexual intercourse outside matrimony. In his Apostolic Exhortation *Amoris Laetitia*, the Pope laments the prevalent ideology where the need for safe sex has become the primary concern for many, especially among unmarried persons indulging in sex. This, he says, conveys a negative attitude towards the natural procreative finality of sexuality that is joyfully expressed in marriage. He highlights that in sex education the fundamental thing would be to guide young people to realise the sensitivity to different expressions of love, mutual concern and care, loving respect and deeply meaningful communication. The aim of all these will be to prepare them for an integral and generous gift of self that will be expressed, following a public commitment, in the gift of their bodies (283).

### Conclusion

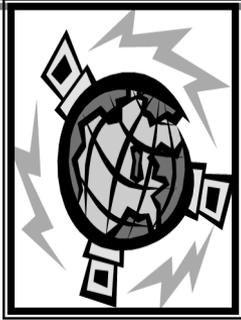
Clearly, the Church maintains that pre-marital sex, which is sexual intercourse between two unmarried people, is intrinsically wrong. Sex, a purely human activity, is a gift from God and can be exercised rightly only in marriage. The Second Vatican Council's *Pastoral Constitution on the Church in the Modern World* (GS 47-52) treats "The Dignity of Marriage and the Family". It is in this context that the Council's position on pre-marital and extra-marital sex is to be understood even though it did not spell the words out in black and white. The *Catechism of the Catholic Church* (CCC) speaks highly of chastity which is a call for all the faithful regardless of one's chosen state of life. It discusses chastity as a conscious moral act where individuals learn to master their sexual urges in order to refrain from seeking arbitrary and purposeless sexual gratification until it becomes an occasion of a complete and lifelong mutual gift of a man and a woman in marriage (2353; 2380-2381).

POPE FRANCIS CANONIZES POPE PAUL VI, SLAIN ARCHBISHOP OSCAR ROMERO AS SAINTS

October 14, 2018 (UPI).

Speaking Sunday in St Peter's square, Pope Francis entered Pope Paul VI and slain Salvadoran Archbishop Oscar Romero into the Roman Catholic Church's sainthood.

Five other lesser-known individuals were declared also saints during a mass that was attended by tens of thousands of people, church-run Vatican News reported. Francis said at the conclusion of his homily: "Brothers and sisters, may the Lord help us to imitate their example".



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