



Networking Cedara



Volume 29 Number 28; 5 Nov 18-4 Feb 19

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Tuesday, 6th- Sunday 11th November: STUDY BREAK
 Monday, 12th - Thursday 22nd November: Examination Time
 Friday, 23rd November: Closing Liturgy (Fr Ewen Swatz OMI presiding)
 Dean's Merit Awards will be handed out at Mass and Tea after Mass.
 Wednesday, 28th November: Academic Staff final Dept. Meetings
 End of year Staff Lunch
 Tuesday, 29th January 19: Orientation of New Students
 Wednesday, 30th January 19: Registration for Returning Students
 Thursday, 31st January 19: Academic Assembly @ 8.30 am and Staff Orientation
 Opening Liturgy @ 11.00 am
 Friday, 1st February 19: Institute Picnic @ Protea Grounds @ 8.30 am
 Monday, 4th February 19: 1st day of Lectures

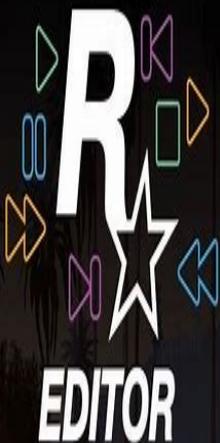
WISHING ALL STUDENTS SUCCESS IN THEIR EXAMS

FINAL EXAMINATION TIME TABLE

09th – 22th NOVEMBER 2018

WEEK ONE

CLASS	Friday 09 November	Monday 12 November	Tuesday 13 November	Wednesday 14 November	Thursday 15 November
Philosophy 1A			HU102 English (BO,JC) Written		PH106 Ethical Theory (OY) Written
Philosophy 1B			HU102 English (BO,JC) Written		PH106 Ethical Theory (OY) Written
Philosophy 2A			PH215 Metaphysics (PA) Written		PH219 Modern & Cont. (TG) Written
Philosophy 2B			PH215 Metaphysics (PA) Written		PH219 Modern & Cont. (HM) Written



CLASS	Friday 09 November	Monday 12 November	Tuesday 13 November	Wednesday 14 November	Thursday 15 November
Philosophy 3		PH327 A Major Phil (BM) Take Home		HU325 African Woman Writers (BO) Written	
Dev Studies I	DDS110 Comm. Dev. (CM) Written	DDSI04 Ethics (DL) Written		DDSI16 Dev. Challenges (CM) Written	
Dev Studies II	DDS110 Comm. Dev. (CM) Written	DDSI04 Ethics (DL) Written		DDSI16 Dev. Challenges (CM) Written	
Theology 1	THM 102 Bioethics (LM) Written	THB 103 Greek (QK) Written		THSI03 Christian Anthr. (CG) Written	THM 101 Fund Moral. Rec. (LM) Oral
Theology 2	THO215 Comm. Media (FK) Written		THS 105 Church Jesus (CG) Written		THO214 Intr. to Islam. (JK) Oral
Theology 3	THO215 Comm. Media (FK) Written	THS 110 Sac. Vocation (FA) Written			THO214 Intr. to Islam. (JK) Oral
Theology 4		THP 109 Past. Marriage (ES) Written	THP107 Integrity (NM) Take Home		
INVIGILATORS	GS, FK, QK	BM, DL, QK, FA, QK	BO, JC, NM, ES	BO, CM, CG, QK	OY, TG, HM, ES

WEEK TWO

CLASS	Friday 16 November	Monday 19 November	Tuesday 20 November	Wednesday 21 November	Thursday 22 November
Philosophy 1A		PH107 Phil. Anthr. (TG) Written			
Philosophy 1B		PH107 Phil. Anthr. (TG) Written			

CLASS	Friday 16 November	Monday 19 November	Tuesday 20 November	Wednesday 21 November	Thursday 22 November
Philosophy 2A			PH213 Phil. of Nature (GA) Written		PH217 Phil. of Rel. (PA) Written
Philosophy 2B			PH213 Phil. of Nature (GA) Written		PH213 Phil. of Rel. (PA) Written
Philosophy 3		PH327 Phil. Seminar II (BM) Take Home		PH329 Phil. Of Mind (OY) Written	
Dev Studies I	DDS141 Contemp. African (DL) Written		DDS132 Project Manag't. (GS) Written		DDS118 Mon. Evaluation (GS) Written
Dev Studies II	DDS141 Contemp. African (DL) Written		DDS13 Project Manag't (GS) Written		DDS118 Mon. Evaluation (GS) Written
Theology 1	THH102 Church Hist. (FA) Written	THB 104 Synoptics (QK) Written		THB 104 Pentateuch (QK) Written	
Theology 2	THP 101 Counselling (JP) Oral	THM 103 Social Moral (NM) Written			THB 105 Gospel John (RN) Written
Theology 3	THB 107 Hist. Books (RN) Written	THS III African Theo. (SCB) Oral		THP103 Christian Educ. (FK) Written	
Theology 4					
INVIGILATORS	DL, FA, RN, ES	TG, CM, QK, NM	GA, ES	GS, OY, FK, QK	PA, RN, ES

Please Note:

- 1. ALL STUDENTS MUST SHOW THEIR STUDENT CARDS FOR ADMISSION TO THE EXAM.**
- 2. ALL WRITTEN EXAMS BEGIN AT 08:15 A.M.**
- 3. STUDENTS SHOULD BE SEATED BY 08:00.**

WHAT ARE THE POSSIBLE ROOTS OF CORRUPTION IN AFRICA?

Felisberto J. Dumbo SCJ.

All civilizations throughout history have faced corruption. However, the impact which it causes has not been evaluated in a uniform manner. That is why 'the persistence of corruption throughout the ages has forced some scholars and policy makers to view it as an unavoidable part of human evolution' (Mbaku 2007:11). Corruption is considered as a new colonization in Africa. It is considered a consequence of the collaborative work between African leaders and Euro-American leaders. Of course one cannot give a specific date as to when and how corruption started. I believe that the issue is complicated. However, there is a remark on how it developed in Africa.

The contextual approach of post-colonial conditions in Africa was based on a complex web of power relations: socio-economic structures, both within formerly colonized societies and in their relationship to former colonial European powers. Because of this political link, African states inherited a colonial legacy which has endured up until now, that is, 'the colonial legacy endures in former colonies through the persistence of the inherited apparatus of colonialism and its political, social, economic, and legal consequences. This legacy continues strongly influencing structural and institutional developments in African countries long after independence' (Metz 2007:197). Corruption was already in Africa when colonizers gave Africans a different understanding of and different ways of corrupting those countries which were colonized by them. Therefore, how Eastern Europe understood corruption, as specific to issues of transition from command to liberal economies, does not meet with the African reality (Michael 2000: 138).

Corruption is a conflict of interests arising from public office for private benefit which automatically emphasizes the canonical power of individualism. Unfortunately, this practice has turned Africa into the most corrupt continent world-wide. Anoyoade (1988:104) says that 'when independence came, it usually signified the transfer of control over authoritarian power structures and processes of government from colonial masters to local elites... [Without] growing organically from within civil society'. Hence, corruption became normal and a life style that many African people cannot live without. Politicians and some elders accepted this new style of life as their motto. It became a new culture; it is experienced in the Church, society, public and private spheres.

In Africa there are two ways of looking at the causes of corruption: partiality and impartiality. In other words, where African governments have fallen, careers of world renowned public figures ruined, and reputations of well-respected organizations and business firms have become severely besmirched on account of it. In many African countries, 'political power is often associated with access to self-enrichment opportunities. In fact, in many countries in Africa, those governments which have captured political power often use that power to generate benefits and

privileges for themselves and their supporters' (Mbaku 2007:13). Consequently, Africa is still seen as a developing continent, not because of lack of natural resources but rather because of corruption which has been the major obstacle in the process of economic development and in modernizing the continent. *Ipsum factu*, it is said that after HIV/AIDS, corruption is one of the most insidious things to attack African societies. This system affects the whole community. For example, civil servants perform their duties in anticipation of bribes from those who need a service. In many cases there is a negotiation between government and civil servants in order to distort the rights of people as a way of promoting perverse economic programs in order to benefit the governors as well as the servants. Thus, corruption is not only an individual issue, it affects the whole community.

SOME REFLECTIONS ON PRAYER

Octavio Bernardo SCJ.

Human beings are the most complicated and difficult beings to be defined. Nonetheless, throughout one's life, one comes to realize that human beings are relational. Our being relational is not confined to our relationship with the material universe. Christian tradition affirms very strongly that the universe is not all that there is. There is a God who is personal and therefore can be related to. Prayer is a way of relating to God.

Allied to that is the fact that our prayer life needs discipline and constancy. In regard to this, I will now turn to the four types of prayer:

Prayerful reading – the main characteristic of this type of prayer is the reading of the Holy Scriptures or any other spiritual book in a way that is attentive and prayerful. It has to be pointed out that we should not take to prayer any kind of book, thus the need for discipline. The scriptures, in this case, should be given privilege. It should be pointed out that 'reading Scripture with attention, seeking God's word, is itself prayer'. This sort of prayer requires that we begin by 'taking up the Bible and asking for a sense of God's presence'. Efforts should be made to avoid distraction and if they come one should be able to say no to them. The text should not be read in a hurry, rather one ought to read it carefully and slowly because 'it is prayer simply to listen with reverence to God's Word'.

Meditation- it follows upon the prayerful reading. It also insists on the meaning of that particular text to one's particular circumstances. 'It involves discovering the meaning or importance of the text for you'. It is not the study of the text but wrestling with it, 'like probing it deeply, pondering on its parts, and seeking its application to your own life and especially to your unique relationship with God'.

Prayer of the heart- this kind of prayer takes place when there is a shift from the mind to the heart. This type of prayer touches our innermost being. It is not by chance that it is called the prayer of the heart. It is not about the surfacing of emotions but the 'feelings of the heart... the movements that affect one deeply, some-

thing closer to what we call gut feelings'. This type of prayer reminds us that we are not walking brains but we also have feelings and those feelings should never be despised. 'The movement of prayer has been from the exterior to the interior, and interiorly from mind to heart, a movement ever deeper within. And within the heart, prayer moves from oneself toward God'.

Contemplation- this is significantly the deepest moment of prayer. It is also the simplest and most silent. It has been depicted as 'a simple, loving gaze'. Here Words are not required; one ought to strive to be silent and alone with God. This might be difficult but is of particular relevance in the African context which needs to appreciate the value of silence in prayer. The four types of prayer should not be seen as one opposing the other. They are not in conflict but they are inexorably bound up. We should strive to make use of them unitively to better our relationship with God.

Relationship between prayer and Icons.

One of the aspects which is crucially important in our Christian life is our relationship with God. God is not just a mere hypostasis or a beautiful idea. The God that we believe in is personal. The locus of God's revelation is not a vacuum but real human beings. Prayer is a way of relating to God as we have remarked above. In prayer we open ourselves to God and God allows him/herself to be experienced. An example of prayer is the Jesus prayer which does not appeal solely to our minds but to our whole being. 'The fundamental idea of the Jesus prayer is to pray constantly. This requires a kind of attention to God that becomes habitual while one goes about the task of daily life'.

The prayer of Jesus is vital in an active world as the one in which we are living in; we need to allow God to be part of our daily experiences so that we may be able to glorify him/her in whatever we do. The beauty of this prayer is that it permits us to 'feel and know the Lord's immediate presence in a direct personal encounter'. On the other hand, the experience of God is not going to be equal for every human person. Therefore, the relationship with God should not be boxed in; there are different ways of relating with God. In this regard, icons can be of major help in our relationship with God. They are 'an intrinsic part of the Christian message from the beginning'. We cannot play them down because of three things:

Firstly, an icon is consistent with the mystery of incarnation; secondly, it takes the goodness of creation very seriously; and thirdly it reinforces the sacramental nature of all things. In other words it 'implies that a physical object can be the meeting place between God and human beings'. These two ways of relating with God do not diminish the Christian faith. Thus, one need not pity one against the other.

They complement each other. On the whole, we preserve the identity of the two realities in order not to have either destroyed. However, by doing so we allow them to express their relatedness to each other, like the chords in a guitar which preserve their singularity to bring about symphony and a good sound. Therefore we let them challenge each other rather than letting one fade away into the other.

Prayer therefore opens our minds and hearts to the value of human beings. In more recent times, human beings are being attacked. It looks as though the more we ponder and unlock the mysteries of the universe, the less some scientists believe in the intrinsic dignity of human beings and their special value. People are being constantly commodified and pervasively debased. Others strongly hold that there is no God because the universe ‘created’ us. Christian tradition strongly holds that God became human so that ‘the human person might become God’. We are not the result of chaotic forces working in the universe. We are created and loved into existence by a Loving Creator. We are not valueless and God shows how special we are by becoming one of us and calling us to a full share in the Divine life. In other words, God empowers us, opens the door for us so that we human beings can become divine.

‘FINDING’
Ndubuisi Vitalis SPS

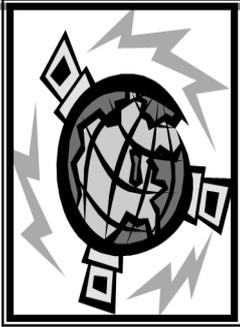
Almond was in search, he doubted if he would ever find all he needed to know. He comes by a man he never knew who tells him “I will help you to know all you have ever seen”. He wonders how this is going to happen because the man was busy tending his ravens. Walking away was never an option and he stayed on convinced that the new man had much to offer.

Almond hardly said a word, he just waited for whatever the man had. The man, as though moved by instinct, saddled a horse and rode off quickly and Almond ran after him. They arrived at the man’s house and he dropped and began to feed the ravens he had there. The ravens flew up and the man called out for them to come down but they soared higher and were soon to be out of sight. He had to trail them. He took the horse and Almond ran after passing through narrow paths and tight houses hoping that in the end he would get what had been promised.

Almond was caught in a building after the man had passed until he said who he was and his mission of chasing ravens. They realized how urgent his mission was and allowed him his way. Finally, they found the ravens at the spot where Almond had first met the man.

Just then Almond realized that all he ever knew was: “from the beginning, back to the beginning”. Then he knew that all he had known and seen amounted to nothing. He waited for the new man to lead the way, forgetting all he had known and seen.

THE EDITORIAL TEAM WISHES YOU ALL, STUDENTS, SUCCESS IN YOUR EXAMS



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