



St. Gaspar Bertoni

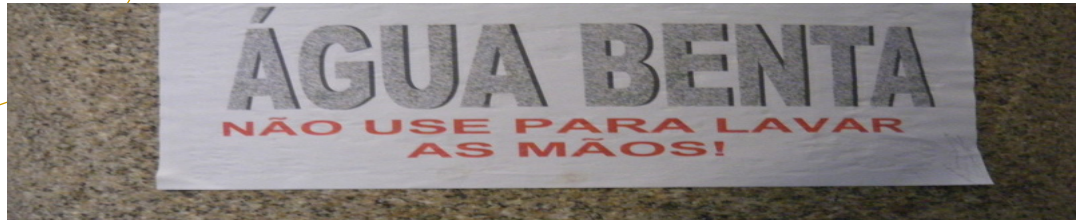
1777 - 1853

# DUMELA

## Voice from the Vice Province

### Most Holy Redeemer

AUGUST 2008



It is unfortunate that our country continues to be overshadowed by the aftermath of the recent xenophobic attacks against black immigrants in South Africa and the refugees' refusal to sign the temporary identity document allowing them a legal stay in the country. This only adds to a shameful and despicable development, the regress and downward spiral on African continent.

On the other hand, in my recent stay in Brazil, I experienced a different atmosphere. I was in a country which is fast growing economically despite its enormous population of more than 180 million people, among whom a good percentage is still poor. Brazil, ironically, has had its share of political turmoil during the era of military dictatorship and they have had to design a structure of

reconciliation and reconstruction for a better development of the people. It is from countries like Brazil that the Truth and Reconciliation Commission of South Africa drew its model of operation, and we are familiar with the good results of this commission in the late 90's. Who can forget a champion who was once branded the "red bishop" by the Brazilian military dictatorship which he opposed, a late Archbishop Helder Pessoa Camarra of Olinda and Recife, who was popularly and universally known to his people by the simple, familiar title, "Dom Helder?" He was well known for his advocacy of the human rights and defense of the poorest of the poor. A famous quote from Dom Helder quickly comes to my mind: "When I give the poor food, they call me a saint. When I ask why the poor don't have enough food, they

call me a communist." In a speech to the UN General Assembly in 1982, the archbishop said, "The North continues to hold onto its riches, always increasing its wealth, opposing the South by injustices perpetrated through the politics of international trade." In May 1982, he made his only visit to Alberta and, in a talk in Edmonton, praised the development of food banks. But the movement for justice must go further, he said. "Also I had a dream of justice bank. Without justice and love, peace will always be the great illusion." Why do I bring the story of Dom Helder?

Entering the Cathedral of São Paulo in Brazil, on the font of Holy Water, it is written: *Holy Water, Don't use to wash hands.* I was taken aback by this tag, and in my poor Portuguese I asked an attendant at the Cathedral main entrance who in turn took me



The photo crown is the Cathedral of Brasília. It is an underground Church with a crown on top.

#### SPECIAL POINTS OF INTEREST:

- Reflection on visitation in Brazil.
- Sharing our experiences in Formation 2008— Morogoro.
- Religious Life and its Prophetic nature— Study Day.
- Our lives!
- Informations.

of the Cathedral. Showing me the piazza of the Cathedral full of hoboes sleeping around, he said that as soon as they wake up some of them enter the church and usually they would use the holy water either to wash their hands or faces. So they have to warn them: *água benta, não use para lavar as mãos!* You may

consider it one of the greatest jokes of an adventurer or tourist, but there you are. The reality is that the Brazilian Church is quite sensitive to the needs of the poor. Option for the poor is not just a theory but an entrenched practice within a Christian testimony. Although a legend goes that St. John Bosco would have had "prophetic dream in 1833" about the

future capital of Brazil, which is today Brasília, in concrete terms with historical facts, it would be an Italian Stigmatine missionary who would go into history books as a "co-founder" of the City of Brasília. Fr. Primo Scussolino, who died in 1960, the same year of the foundation of Brasília, was

the first priest who celebrated the Holy Mass in Brasilia. In the Cathedral of Brasilia, a big cross is laid on the side, and that would have been the cross which Fr. Scussolino used in his first Mass. When he died at only 54 years of age, his funeral was fully subsidized by the State of Brasilia and he would be buried next to his friend, President Juscelino Kubitschek (popularly) known as JK in Brasilia). While JK is the political founder, Fr. Scussolino is the spiritual

founder of the city. Today, seeing the numerous and still growing numbers of the Stigmatine Congregation members in Brazil, we need first to pay homage to St. Gaspar Bertoni and our Holy Patrons for the great protection of our *busetta e lanetta*, but most of all to the great missionaries such as Scussolino who dedicated their lives for the salvation of many souls. The evident development of Stigmatine charism in the two provinces is just

but a testimony of the great efforts of our forefathers who crossed the Atlantic Ocean a hundred years ago to evangelise this land of Guarani Indians. Harvest is visibly encouraging!

**“We need first to pay homage to St. Gaspar Bertoni and our Holy Patrons for the great protection of our *busetta e lanetta*”**



Vice Provincial with the new Provincial Superior of Santa Cruz, Fr. Aparecido Neres Santana



The Cathedral of Sao Paulo



Two Brazilian Provincial Superiors, Frs Rubens Sodre Miranda (left) and Aparecido Neres Santana. Hard at work during the Council of Superiors in Brasilia.

**COMMUNITY NEWS**

**MOROGORO COMMUNITY.**

Our community consists of two Stigmatine confreres: Fr's Sammy, as superior; and Harrison, as formator. We are 15 students; 3 in third year philosophy (Emmanuel—Botswana, Thabiso—South Africa, Godfrey—Tanzania); 7 in second year philosophy (Africa—South Africa, Castor—Tanzania, John and Bernard—Botswana, Davie, Simon, Erasmus—Malawi); we have 5 first year students in philosophy (Ngoako—South Africa, Brendan—Malawi, Alex (Zambian), Francis—Uganda, and Vintan—Tanzania).

Over the three months holiday, the third year students went for a month pastoral experience in Msolwa community where we helped in the farm and visiting the small Christian communities. This was a wonderful experience, it gave us an insight into the commitment and the hard work that the Stigmatines are doing in this part of the world and it was encouraging and motivated us to continue realizing our call to Stigmatine Religious Life.

In Morogoro, we have a monthly recollections and an annual retreat. This year, we shall be going

to Mbagala Spiritual Centre in Dar-es-Salaam. This will be just before we resume the academic year. During this retreat, we hope to strengthen our faith and zeal for the Lord before starting the hectic and challenging philosophical program.

On Sunday's we attend celebration of the Mass at our two outstations; St. Josephine Bakhita at Nanenane and St. Anne at Kingolwira. This is an experience we cherish since we share in the pastoral work of our community and this has been an impetus for our vocations.

Our community honors moments of prayer as moments to be with the Lord. We have half an hour of meditation every evening. Thursday's are moments of encountering the Lord during Holy Hour. These moments are helping us to have time to reflect on our faith and we become people whose philosophical formation is influenced by faith.

As we look forward to the opening of another year in our philosophical studies we encourage our first year brothers to be vigilant and not to lose hope. They, the first years, have begun with their philosophical introduction which runs for a month which is the requirement that the Salvatorian Institute has put in place to help them in understanding the work to be engaged in their next

three years. This introduction is tutored by Mr. Julius Wambua Mbithi, a renowned philosopher. This has been helpful since our secondary education does not prepare us for the philosophical field. Once this is done then one becomes confident to make a philosophical argument.

As for us in the third year, which is the final year, we are expected to submit a long paper and to solve baccalaureate theses. We are determined to do our best and hold the Stigmatine flag high, taking the baton from our seniors who did well.

Many thanks to seeing other confreres who come in to assist in our communities. To Fr. Gino who was there with us in Msolwa dur-

ing our pastoral experience. With his resources we managed to paint and renovate the community chapel. The chapel now enjoys the beauty it is meant to have and can now be a place of encountering our Lord.

We are also grateful to Fr. Mashaka who actually made himself available to give a hand to Fr. Harrison in the house of formation. Fr. Mashaka led us in cleaning the house and surroundings. We pruned the flowers and trees. Our house is now a welcoming home to all of you.  
KARIBUNI SANA!

Article by third year students:  
Thabiso Sedia, Emmanuel Morweng & Godfrey Augustino.

**RELIGIOUS LIFE AND ITS  
PROPHETIC NATURE  
A STUDY DAY—28 JULY 2008**

confreres met to discuss on religious life. The topic was taken up since this year the whole congregation is reflecting on the same topic, hence the symposium held at Sezana. The vice province invited the bishop of Rustenburg, neighboring our Archdiocese of Pretoria. Bishop Kevin Dawling C.S.S.R. is a champion in his own league on Justice and Peace issues and heads the South Africa Catholic Bishops Conference on the same issues. In this case as a religious himself he has been studying the "Challenges that are facing Religious Life".

His reflection was on the theme: 'RELIGIOUS LIFE AND ITS PROPHETIC NATURE'. Here I present only a fraction, introductory remarks, of this interesting topic which he presented as a form of reflection and sharing.

The following questions were posed:

- Religious life, as it is actually lived now, is it still relevant today in the Church and world?
- Where will clerical religious life be in 25 years time; where will our clerical religious community be in 25 years time?
- What is the source of personal identity for a clerical religious: the religious calling and charisma, or clerical priesthood? Do I think of myself primarily as a priest, or as a religious?
- Do Congregations / religious communities / individual religious radically live gospel values in the Church and society?
- Do we really believe the call of religious life is essentially prophetic, and what does this actually mean for us?
- Do we actually want to be prophetic in the way we live, the witness we give, the way we get involved in the real issues of people's lives, especially the poor and vulnerable, in view of transforming that diminishes their life and dignity?
- African culture and the religious life, vows and community life—what do we think needs to be done by us so that we can

live these authentically, even radically?  
How do we feel as we look at those questions? Yes! Complex and deeply challenging questions concerning the very meaning of our lives, and our future as religious, and in particular as clerical religious. At the same time, life must go on while we consider those questions. We have important commitments, responsibilities, concerns, and maybe worries which occupy us right now and which require action, a sustained response—because what we are engaged in with fairly limited human resources may have great value and is making a difference. I want to affirm all this. Therefore, we have to be very realistic—while at the same time trying to be faithful to the search and discernment required of all us regarding the future of religious life and our own particular charisma. The current reality in life is indeed demanding of us, and was captured so well in these words of Thomas Merton which I came across in a book:

*"There is a pervasive form of contemporary violence. . . (and that is) activism and overwork. The rush and pressure of modern life are a form, perhaps the most common form, of its innate violence. To allow oneself to be carried away by a multitude of conflicting concerns, to surrender to too many demands, to commit oneself to too many projects, to want to help everyone in everything, is to succumb to violence.*

*The frenzy of our activism neutralizes our work for peace. It destroys our own inner capacity for peace. It destroys the fruitfulness of our won work, because it kills the root of inner wisdom which makes work fruitful."*



Participants in the study day  
28th July 2008

"Prophetic ministry in our contemporary Church and society must 'nurture, nourish and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us.'" (The Prophetic Imagination, 1978)

In considering religious life today and its future, and the challenge so often addressed to us, viz. to be "prophetic" in the Church and world, and so forth, inner wisdom is indeed a profound value without which our search cannot be fruitful. Inner wisdom must begin from considering and analyzing the present complex reality in which we live and minister, allow this to question us and our assumptions as religious, so that we reflect on and try to discern the core meaning of God's call and our way of life in this complex, even disturbing reality—but with a contemplative, peaceful attitude; not easy to do.

## CURIA VICE PROVINCE

**Curia:** holyredeemer.curia@yahoo.com

Tel: +27 12 542 1263.

Fax: 0866032016 / 012 542 4741

**Vice Provincial:** Fr. Patrick Rakeketsi CSS

Email: prakeketsi@yahoo.com

Cell: +27 73 380 5629

Tel: Curia +27 12 542 1263

**Vicar:** Fr. Lino Vinco CSS

Email: linovinco@yahoo.com

Cell: +27 827 420 622

Tel: Mmakau +27 127 0390

**Secretary:** Fr. Nel Matlala CSS

Email: matlalsnel@yahoo.com

Cell: +27 827 825 908

Tel: Brits +27 122 524 388

**Bursar:** Fr. Daniel Giacomelli CSS

Email: daniel.giacomelli@yahoo.com

Cell: +27 766 317 514

Tel: Wildwoods +27 125 421 601

**Stigmatine website:** [www.stimmatini.org](http://www.stimmatini.org)



P. ANTONIO GERALDO BASSI  
(1931-2006)

### CONDOLENCES

Our condolences to the Province of Holy Cross on the passing away of Fr. Antonio Geraldo Bassi. May he rest in Peace.

### REMEMBRANCE

On the 30th August, will be first anniversary of the death of student, Lebogang Motheogane, who passed away while at studies in Morogoro.

### MANY HAPPY RETURNS!

- ◇ On the 11th August is birthday to our General Superior, Fr. Andrea Meschi. Happy birthday!
- ◇ Happy birthday to Fr. Assuero Mascanzoni. His birthday is on the 30th August.

## INFORMATIONS

1. **AUGUST RECOLLECTION** on the 12th August 2008 from 9am. Wildwoods.
2. **ANNUAL PILGRIMAGE** to the Shrine of Mary Assumpt into Heaven will be on the 17th August 2008 (Sunday) There will be confessions, Mass and Healing service.
3. **CANONICAL VISITATION** to the communities in Tanzania will begin on the 14th to 19th August 2008. Provincial Council together with the Vice Provincial Superior will jointly do visitation to the communities.
4. **DEACON PAUL TATU** will be assisting in the community of Morogoro in the absence of Fr. Sammy who is taking Italian language lessons in Italy. Deacon will leave with the Vice Provincial Superior on the Thursday 14th August 2008 and will only come back to Pretoria at the end of October month.
5. **VP Council Meeting** will be held on the 21st August 2008 at the Curia from 9am.
6. **SEPTEMBER RECOLLECTION** will be on the 9th.