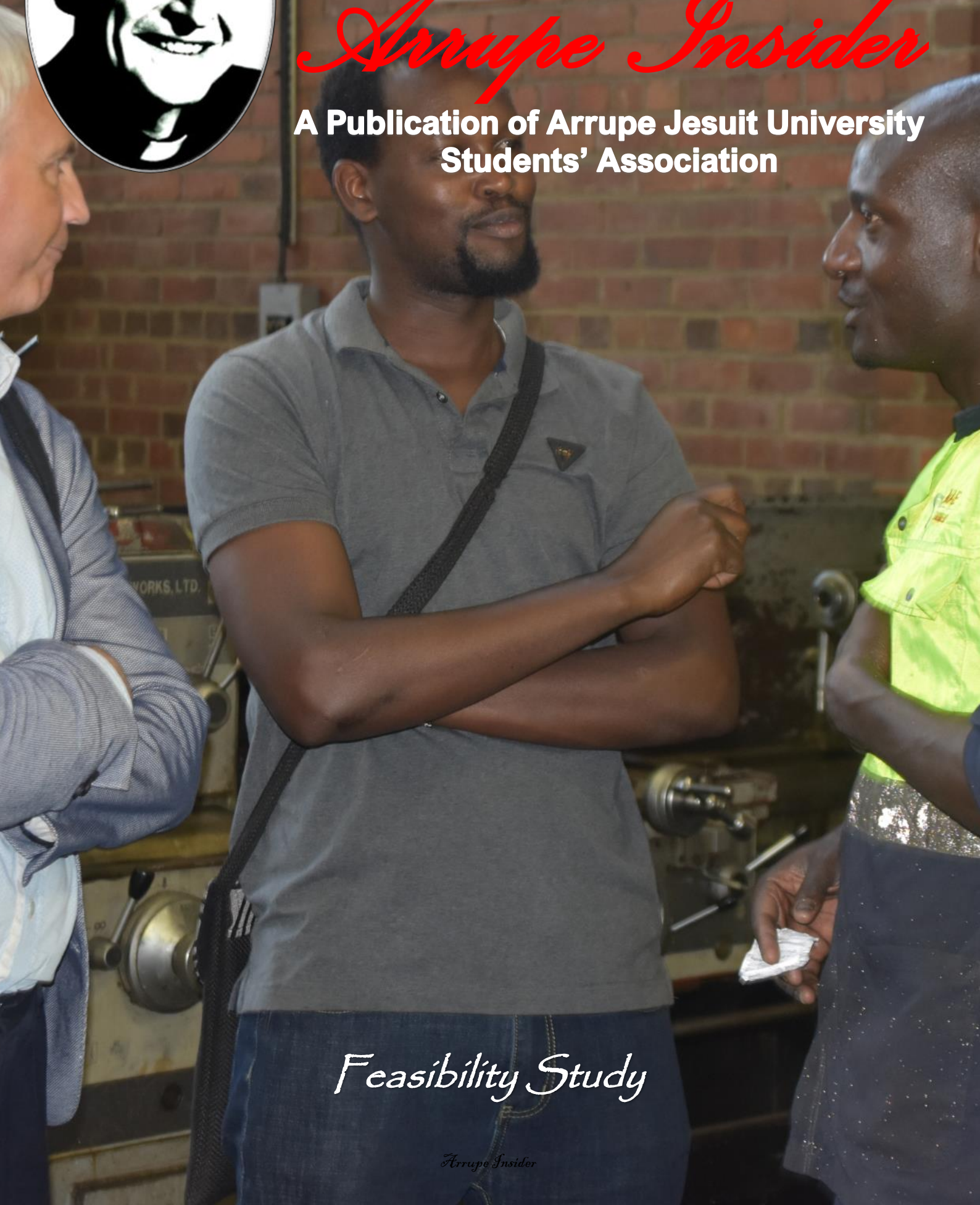




October 2018

Arrupe Insider

A Publication of Arrupe Jesuit University
Students' Association



Feasibility Study

Index: In this issue

Editorial

Ekesiobi Christian, SJ3

Another step forward!!

Eric Manirabona, SJ.....5

It's a Goal!!

Joseph Ghansah, SJ.....7

AJU Basketball Club's activities

Egide Sekamana, SJ.....8

An Interview with Mr. Marc

Eric Manirabona, SJ.....10

Professor Papa Nnukwu's

Alex Akalefu, SJ.....14

Becoming Change Agents in our Localities and its Challenges

Bernard Lubuva.....15

A Peep through the Dawn and the Evening of Human Life: A Possible Key to Unlock Mysteries

John Turyakiira, SJ.....17

Is Homosexuality Natural or not?

Nahum Osman, SJ.....19

Food for Thought

Otah Anthony Kalu, SJ.....21

Overview of Confessions of an Animist

Agbonkhianmeghe E. Orobator, SJ.....23

Le Safari des Lucioles

Thierry Manirabona, SJ.....26

A Symphony of Manufactured Sympathy

Uchechukwu Oguike, SJ.....27

Narrow door

Petras George, SJ.....30

A melody of hope

Orcastro Júnior, SJ.....31

The daydreamer

Orcastro Júnior, SJ.....32

New awakening

Petras George, SJ.....33



Editorial

Between the life stages of childhood and adult hood, there is always a developmental stage, put more casually, a stage of growing up. I remember the story of a dad who occasionally drives his son, John, back from school. On a certain day, as they headed homewards, he thought it wise to begin disposing little John’s mind to the prospects of a future career. He casually interrupts John’s rhythmical gesture to a hip-hop vibe from the car’s audio. “What do you want to be when you grow up, daddy’s boy?” He demanded. Little John’s response was frank and unhesitating. “Dad”, he said, “I do not want to grow up”. John’s reasons for his infantile wish of ‘not growing up’ is straight-forward. Growing up means getting distanced from mum and dad’s constant care, protection and provision. It also means encountering certain challenges and accepting responsibilities just as is the case for mum and dad. Surely, these are not much of a fun!

Arrupe is still on the process of being accredited as a fully independent university – a journey towards adulthood; a paradigm shift in status and structure. If there is a common reality that presents itself to John and AJU alike, it is that of growing up. But a distinguishing question is: How do we approach this reality? What is undeniable is that part of the reality AJU has to deal with at this moment of transition are the struggles, challenges and responsibilities that come with becoming an independent and well-established University. And I must say that sometimes, these demands can be overwhelming.

From my observation thus far, the mechanism adopted by the members of AJU for dealing with these demands is simply a consciousness and acceptance of the fact that we are still in the process of becoming; we are still growing up. Consciousness and acceptance in this sense, connote other details. Accepting our developmental status predisposes us for the challenges that may come with, or precede each stage of our growth process. It brings us to the awareness that we still have a long way to go and a lot to learn. It infuses in us an attitude of gratitude for every step we take or progress we make in this process of becoming. It charges us with the paradoxical elements of calmness and vigor to do our best each day as we take it one day at a time. Most importantly, it sustains in us, the vision of greater heights that are yet to be attained which in turn, becomes a continuous source of motivation towards taking another step forward.

One step at a time is the secret; making meaningful steps is target. Most, if not all Arrupeans are imbibing the foregoing axiom into their everyday tasks. And I can assure you, this axiom does more in ensuring our growth than a catalyst does in speeding up chemical reactions. A meaningful step has been made on the part of the Academic department towards the establishment of a School of Engineering & ICT at Arrupe. To this end, the department has employed the collaborative assistance of ICAM, a Jesuit Engineering Institute in France, represented by Mr. Marc Genuyt. The Pro-Vice Chancellor Academics, together with Mr. Genuyt’s and some Arrupean engineers formed an Engineering team which is undertaking a feasibility study with regards to the possibility of the School of Engineering & ICT. The first part of this study lasted from the 6th to the 13th of October – just few weeks ago.

We also acknowledge the efforts of two members of AJU who have taken meaningful steps in the field of research and creative writing. AJU’s Chancellor, Dr Orobator Agbonkhianmeghe upholds an exemplary standard for all students and staff through the publication of his most recent and well-researched book, **Religion and Faith in Af-**

rica – Confessions of an Animist. The presentation of this book was held at AJU's Multi-Purpose Hall on the 25th of October. Thierry Marinambona, a Master's student in the School of Philosophy & Humanities, has also contributed immensely to the field of creative writing with a series of publication. His most recent publication is titled **Le Safari des Lucioles**.

There are countless number of meaningful steps taken by other Arrupeans in the forms of scholarly research, creative innovations and selfless service, all of which go a long way in fostering the development of our growing University. It is impossible to include every detail of these endeavors within the pages of this editorial, nevertheless, they are neither left unnoticed nor unacknowledged.

We cannot but continue anticipating more meaningful steps in the many endeavors of Arrupeans. Bearing in mind that meaningfulness does not subsist in the amount, but the quality of our actions, may we continue to put in our best into all our endeavors, striving ever to love and to serve.

Ekesiobi Christian SJ

A photograph of a man with a beard, wearing a patterned shirt, speaking into a microphone. He is looking down at a tablet device in his hands. The background is slightly blurred, showing what appears to be a wall with some decorative elements.

Another Step Forward!!

It was in the afternoon, 10th October 2018, at 4:00 pm; students, staff members and invited guests were all seated in the Loyola Multipurpose Hall. Since it is our tradition as a catholic institution to begin our events with prayer, Fr Roland von Nidda SJ, gave the word of prayer in his capacity as the Chaplain of Arrupe Jesuit University, renowned as 'The Spiritual Father'. Immediately after the prayer, Mr Zangairai, the Assistant Dean Academics, took over the podium and gave the welcome remarks. Indeed, it was the Mid-Semester Academic Assembly in which AJU evaluates the first half of the semester while shaping their footing into the second half.

The academic Pro Vice-Chancellor (PVC), Dr Ekwueme Evaristus, SJ proceeded to the podium. After the opening remarks, he began his speech with a request for a moment of silence to be observed while standing by all present. This was in honour and memory of our departed brethren. Among our deceased brethren, special mention goes to Fr John Moore SJ - a former staff member of Arrupe who had passed on some days earlier in Zambia. The PVC Academics then proceeded to welcome the new lecturers at AJU while also relaying some important notices and information. Notably, the assembly was not merely an official ear-marking of the second part of the semester but it was also a medium of progress evaluation on how far we had gone in the process of becoming an independent university.

In fact, one thing that AJU should be boasting of is that it has made another step forward. The Pro-Vice Chancellor Academics noted that ZIMCHE (Zimbabwe Council for Higher Education) had approved a number of degree programs and that some of them were already running. These programs include BA Honours in Philosophy, BA Honours in Transformational Leadership, BSc Honours in ICT, MA in Philosophy. Dr Ekwueme, reminded the stu-

dents about the high moral obligation expected of them so that they do not only become learned, but responsible citizens as well. As we are still in the process of obtaining full accreditation as a university, it is necessary to conform to the standards expected of every university. On a firm note, the PVC academics emphasised that if a student gets ill during the examination period, it is discouraged that he or she sleeps in his or her room. It is rather wise to go to the hospital. In this light, if a student misses an exam because of an illness, he or she will only be allowed to sit for the exams when fully recovered, given that a formally written and endorsed medical report is presented.

On another note, he encouraged the students to have academic advisors who will take them through their academic struggles with wise counsel. The same way a religious person needs a spiritual director to accompany him or her on the vocational journey, it is commendable and highly required that each student at Arrupe Jesuit University has an academic advisor. The path of academics can be highly stressful, rigorous and confusing. Such challenges would be more bearable if one has an academic advisor. In his words, “the fly that has no advisor follows the corpse to the grave”.

The PVC Academic’s speech was ensued by that of the president of the Students’ Association, Mr Reagan Chengamali SJ. Focusing on the main points of his speech, he first of all congratulated the first-year students who won the Dean’s Cup Tournament. He applauded John Turyakiira, a finalist student who decided to be at the service of the injured students during the tournament. Mr Chengamali proceeded to announce the activities and projects that the Student Council intend to accomplish during this academic year. One of these activities is the Cultural night which will take place at AJU on the 10th November 2018. Since AJU is a multi-ethnic university, the intention of the cultural night is to present different cultures from different countries in general and different Jesuit provinces in particular. The second intention is to fundraise in order to support the needy. Mr Chengamali concluded his speech with a word of encouragement, inviting all students to be actively involved as we make history at Arrupe Jesuit University.

Finally, the Vice Chancellor, Fr Kizito Kiyimba, SJ, took over the podium to give his address. By and large, he reinforced the words of the previous speakers and also encouraged everyone to be on board as events unfold at the university. He refreshed our minds, strengthened our focus and enlarged our vision by challenging our participation in making AJU a better place. He also made known to us his aspirations for Arrupe Jesuit University. He stated that we should not stay passive in this ‘history defining moment’.

Immediately after the assembly, we all processed to the chapel for the Eucharistic celebration presided by a Carmelite Priest: Fr Owen Kudumba O. Carm. His homily was nourishing and he challenged all to sharpen their axes of knowledge, skills and behaviours in order to fully realise our potentials in various dimensions. The singing was animating and angelic. After the Mass, we proceeded to the hall where we had supper and socials.

Eric Manirabona, SJ



On the 15th of September to the first week of October, 2018, the Dean's Cup Tournament was held amongst the classes at Arrupe Jesuit University. There were three sporting events in which each class was to participate. These include soccer, volleyball and basketball. The best class in this tournament would bear the Cup for the year; an award which merits a cash prize of \$200 and the ultimate prize - pride of the class. The competition was very successful and most of the students participated in one event or the other.

The first sporting event was soccer. The first soccer match saw the first years playing against the second years and the third years playing against the fourth years simultaneously, at different pitches. Arrupeans exhibited great talents in the events that marked the tournament. In the soccer event, Anthony Kalu and Norbert Rwodzi were the Didier Drogba and Samuel Eto'o of the competition, grabbing two goals each which made them the top goal scorers of the competition. Kelvin Munkuli could be equated to Denis Onyango as his talented goal-keeping skills aided the fourth years to come second in the football competition. However, the first years came forth from the soccer matches.

Volleyball and basketball were next and these saw many Arrupeans unravelling their talents at the courts. Joseph Kachitsa, with his dangerous smashes, led the first years to victory in the volleyball competition. The volleyball competition also saw great talents like Baramo Tadele, Akakpo Ghislain, Kang'ethe Ngonjo, and Petras George. The fourth years won the basketball competition with John Sauti emerging as the best basketball player. The basketball competition witnessed the unleashing of raw talents in players such as Akakpo Ghislain, Mark Nyipuoch, Fleury Nduwayo, and Egide Sekamana. The surprising fact that was revealed in the tournament was that there were some who participated in each sporting event and were exceptionally good in them. Men like Akakpo Ghislain, Kelvin Munkuli, Thando Maseko and Anthony Kalu deserve some accolade in this respect. The overall best in the competition was won by the first years, and, on winning the competition they were very jubilant.

The rigorous studies at Arrupe Jesuit University can be very daunting. But the Dean's cup offered the students of AJU an opportunity to relieve themselves from the stress accumulated throughout the first half of the semester. The competition was a success as it lived up to its expectations. Generally, all were happy and excited with how the competition went. In high spirits and rejuvenated minds, we continue on the lane through the second half of the semester, hoping for the best that this semester has to offer.

Joseph Ghansah, SJ



AJU Basketball Club's Activities

Within the space of two weeks in October, 2018, the Arrupe Jesuit University Basketball Club (AJU BC) organised, hosted and played two friendly matches with two different basketball clubs. In the first game, AJU played against the youths of Sacred Heart Cathedral. This took place precisely on 9 October 2018. It was the second time that AJU BC met the youths of Sacred Heart Cathedral for a basketball match. The friendly match was supposed to begin at 2:00 pm but it started a bit later due to the delays from both teams and the difficulties of not having a referee. For the latter reason, one of us (a player) had to officiate the game, instead of playing.

After one of us had taken the whistle, the game began in earnest, following the rules of the game. The Cathedral team had a good start as they were well strategized; full of dribbling, crossovers, fast and accurate passes and nice lay-ups among others. Their tactful and skilful manoeuvres merited them a six-point score in the first quarter. For AJU BC, it was not easy at the beginning. We got lost in those fast passes, dribbles and crossovers but, we managed to make two points in that first quarter. In the second quarter, AJU team came in with much determination that they took a lead with one point at the end of that quarter. The third and final quarters, also ended in favour of the AJU team as they tried to maintain the lead. Consequently, the match came to completion with a nineteen-point score for AJU BC over an eighteen-point score for the youths of the Sacred Heart Cathedral.

The second match took place on a Sunday - the 14th October. It was AJU BC versus Catholic University of Zimbabwe BC. This game was somehow overwhelming for both teams. For this reason, AJU BC prepared seriously in anticipation of the match. It started at about 3:00 pm with an atmosphere of calmness accompanied with music in the background. AJU BC started off well with an eight-point score over the two points of Catholic University BC. That good start gave a well-deserved finish because the match ended with AJU BC leading with 25 points over the 19 points of the Catholic University of Zimbabwe's BC. In this game, AJU BC performed better than what they did in the previous game against the Sacred Heart Cathedral youths. This success can be attributed to the contribution of AJU's remarkable players, one of them being Mr Theogene Nginshitu, SJ.

Moreover, AJU BC's performance in these two friendly matches gives hope that there is much that AJU BC can achieve as a team with commitment and hard work. In fact, people who play basketball here at AJU, they do it for leisure, not for competition or other reasons. But our commitment determines our success in the matches we engage in from time to time. We thank God who gave us the energy to represent our University well. We are also grateful to the University for giving us the necessary support for the success of the matches. Our heartfelt gratitude also goes to the Students Association for their assistance, fans for their cheers and other people who worked hard behind the scenes to make sure that everything was in order.

Egide Sekamana, SJ





An Interview with Mr. Marc

Interviewer: Thank you for making time with Arrupe Jesuit University newsletter.

We would like to treat you to a few questions that we believe will go a long way to inform our audience on the forthcoming good of a possible faculty of Engineering at Arrupe Jesuit University.

1. Who is Mr. Marc

I am Mr. Marc Genuyt, a fifty-five-year-old French citizen. I am the eldest child in a family of five children. I am an Engineer by profession who graduated from ICAM (*L'Institut Catholique des Arts et Metiers*) in the year, 1986. I live in Grenoble presently. My first job experience was with a company in the field of IT (Software Engineering) after which I moved to a bigger company, Hewlett-Packard (HP). With the HP Company, I moved to France where we had a working network with the entire Europe. I also worked with the United States and got to travel to other parts of the world. Soon, I switched from technical jobs to more administrative ones. I remember spending a year in Singapore to lead a big project for the Company. After sometime, I got a bit fed up with HP's figure-oriented business atmosphere. I wanted to refocus my professional life on things that were more meaningful. It was then that I decided to move back to ICAM my former College, to serve as the director of a Campus. Simultaneously, I had the opportunity to work with an Indian Tertiary Institution named Loyola College in Tamil Nadu, South India. It was an opportunity to work with many Jesuits. I have also learnt to work with people of diverse cultures and nationalities. Sometime in July this year, my boss offered me a new job description of working for the development of ICAM at International level, creating new ICAM campuses in developing countries. This job requires that I meet with different Universities especially Jesuit Universities like Arrupe Jesuit University and to see how we can establish Engineering Schools together, as well as the possibility of partnering with these Universities. This is the case since ICAM, which I represent in my travels has a special interest of impacting the Jesuit spirituality to many.

2. How do you view this recent event of Arrupe's elevation to the status of a university?

For me it's a great opportunity. I believe this has been a vision since the inception of this Institution. I think you all might have been caught a bit by surprise at this approval for the process was quite a fast one which of



course, is a good sign and opportunity. The reason is that a country like Zimbabwe requires this sort of University that offers the holistic formation that is embedded in the Jesuit education system. And I am also of the notion that this holistic formation can be applied not only to the study of Philosophy, but also, to other fields of studies such as Engineering. So, your University will be able to train students who do not only acquire various skill, but who are capable of reflecting on how their skills can be of service to humanity. This is the same spirit operational at ICAM whose program consists of three components – Science and Technology; Leadership Management and ethics (Social Consciousness). Moreover, your new status gives you the freedom to design your syllabus in the way that fits into this spirituality or system of education. In all, I am very excited to know that Arrupe has become a University. Thus, I must say, Congratulations.

3. From your explorations so far, do you think that a School of Engineering & ICT is a possibility that can be turned into a reality for AJU? If yes, how short or long-termed is the achievement of this reality?

Arrupe has great potentials. The truth is that I cannot really say when and how it may come because this is my very first visit. But also, the success of such a project requires the collaboration of many minds and machineries who would form a team. This team formed by the school's administration has to involve innovative persons, companies, a chamber of commerce as well as secondary and tertiary Institutions such as ICAM. This team of stake holders will have to play a role in the project. Also, every process would have to be properly documented. And when the time is ripe, the Board of Governors and other authorities would have to give their approvals as well. All these factors would determine the length of time required in the realization of this project. We must also bear in mind that the such school of Engineering has to meet the academic standard of Arrupe itself. And the complexity of putting up a school of high standard demands a bit of extra planning and efforts. As such, I can say that we still have a long way to go. It could take two, four or perhaps more years. However, I believe it's a possibility which is not far from reality and which can be very fruitful in the future.

4. The name AJU suggests that ours is a university which identifies with the global network of Jesuit universities all over the world. Bearing in mind our prospect of establishing a School of Engineering & ICT, what do you think about the potential benefits of AJU, especially within Africa?

I think we shall be humbled when we speak about this. The potential of every human being is huge. As the parable of the mustard seed portray, we may all start off small, but what we can become is almost limitless. This illustration of the mustard seed applies also to Arrupe. This University has great potentials, but how it will flourish, only God knows. Thus, it is not so important to preoccupy ourselves at the moment about how much AJU will flourish. What is important for me is that the quality of education at Arrupe continues to flourish. We should also focus on doing our jobs and playing our little roles very well. This means asking questions like: How I can bring up new projects as an administrator? How can I improve my teaching ability as a teacher? How can I make the best of my study time as a student? If we can focus on our immediate responsibilities as individual members of AJU, every other thing will fall into place.

5. Given the magnitude of the initial demands involved in establishing a faculty like that of Engineering, do you think Arrupe Jesuit University has the resilience to successfully scale through the challenges it may encounter in the early stages of establishing a faculty of Engineering?

There are three important factors here on which this relies on. First, the ability of AJU to bring new partners that understands the vision of AJU and how they can contribute to that vision. This involves giving the right space to the partner in such a way that there is mutual, understanding, co-operation and accommodation of interests between AJU and her partners. The second concerns the ability of the administration to govern and manage the affairs of the university in all ramifications. And this includes setting up a clear vision and strategy plan that is understandable by every member of AJU. The third is the contribution of all Arrupeans especially the students.

6. What are your expectations for Arrupeans, staff and students, as they physically and intellectually prepare to take this step of establishing a faculty of Engineering in their development as a University?

It goes back to the previous question. Each member of this Institution has to think of her as “his or her institution to which he or she can contribute a quota to her development. Each member must realise that he or she has an important role to play. It is left to the onus of every one of you to realize what your talents are and how it can serve the needs of the university. This requires a level of openness and humility on your part. Also, AJU – students, staff and administration have to be open to new ideas, understanding the new trends and knowing the positive sides of trends. This can benefit the school greatly.

7. As a member of ICAM, Lille, in what (other) ways do you think your Institution can aid the growth of our young university?

ICAM is a network of engineering colleges with a strong presence in France. But we have also begun to establish our presence in developing countries especially in Africa. We are starting new campuses in Duala, Point Noir; another beginning in Kinshasa and still another in Recife which should be operational by next year. Given this, first, we can bring this network to Arrupe. With this network, it will be possible for the students of AJU to travel to and study in any of our campuses. With our experience, we can also be of assistance by project-managing the starting of the Engineering faculty with AJU’s administration. We can as well help provide the syllabus of the Engineering faculty which is going to be very much in expectation with Arrupe’s Jesuit spirituality.

8. Next year, AJU celebrates 25 years of its existence and achievements as an Institution. With this new development (Faculty of Engineering) that is in the pipeline, where do you envision AJU in the next 25

years?

I cannot say anything about this, because it is not just for me to say what AJU becomes. But I hope that by then, AJU would have been well established with a clear strategic plan that all her members can be able to support. I hope AJU still remains a spiritual centre informed with the studies of philosophy where people can come to learn of who they are. I think you should not lose that. I also envision a collaborative research and exchange of ideas between the engineers and philosophers. The main aim is actually for there to be a consciousness of what are the needs of the twenty-first century and how the engineering programs can be channelled towards solving those needs. Lastly, I hope for an Arrupe Jesuit University that will work together with other Jesuit schools in tackling some world-wide issues like the ecological problems etc. To conclude, though you are comparatively big today, I am sure that by tomorrow, you will be bigger.



Merci beaucoup pour votre générosité et disponibilité.

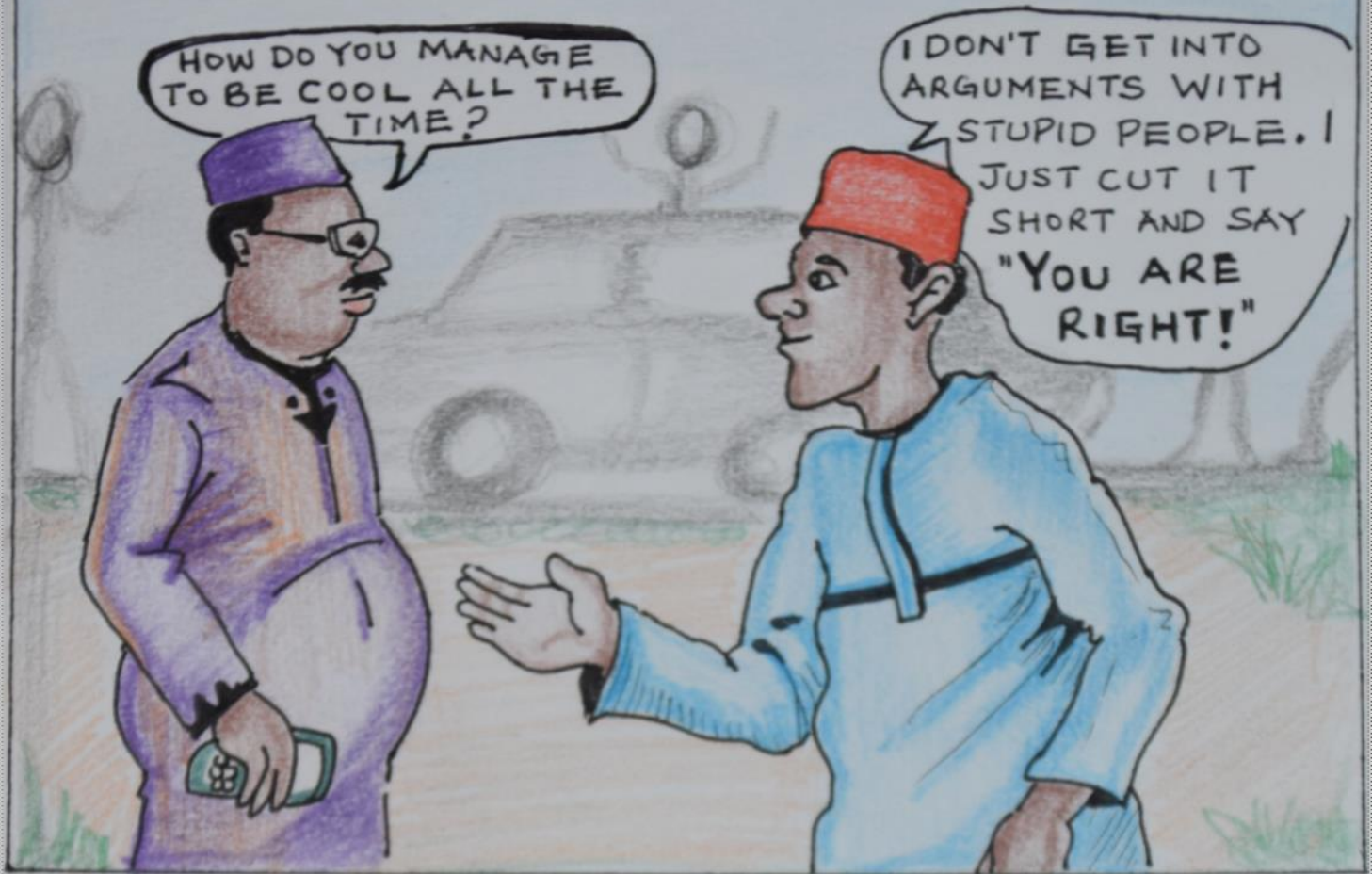
Que Dieu vous bénisse.

Interview questions prepared by Ofori Francis

Interviewer – Eric Manirabona, SJ



PROFESSOR PAPA NNUKWU'S WISDOM



LEXIBLE CONCEPTS

Becoming Change Agents in our Localities and its Challenges

We like it when positive changes are taking place around us. Unfortunately, we mostly do not bother ourselves with the agents of that change, unless we want to censure them. Let's take an example of Pope Francis. Pope Francis has become an inspirational figure not only to Catholics, but also to non-Catholics. The Pontiff's indefatigable work has been to serve the poor and to try making the world a better place. That's desirable. But who really cares about the pope? Very few, I guess. However, how many people attack the pope? Countless. Yet, despite the mockery and criticisms, the pope stands unshaken. That's courageous and motivational. Thus, becoming a virtuous person just like Pope Francis is something that many people aspire to. But, turning that aspiration into action is itself a challenge. For instance, someone may aspire to be the agent of transformation in his locality, but in anticipating challenges of threats, rejections, failure and many others, the mood of despair takes over. When that happens, the desire is resisted or begins to fade away. This is because the self has not been trained to cope with the pressure of being a change agent.

Who is a change agent by the way? Conventionally, a change agent is someone who brings change within or without his or her organization or locality. In its broadest sense, a change agent is someone who shakes off the former settings in order to bring in new order; a master mind or a think tank who tries to give things a new look.

Normally, the tactics of an effective change agent goes hand in hand with leadership skills. This presupposes that a change agent is analogous to a leader. And this implies further that, holding top positions and certain offices are much supportive of someone who aspires towards becoming an effective change agent as compared to when he or she holds no leadership position. Though that may be the predominant outlook, there is still room for everyone to become a change agent. All it takes is a proper understanding of the chemistry behind it, which may imply the following.

First, becoming a change agent is not simply assuming leadership but also allowing others to know you. That is, letting others know your mission, your vision just as you get to know theirs as well. The first step towards getting others to know you and your principles is essentially to have a knowledge or understanding of yourself. As a change agent you need to understand your role, your manners, your capacity, the environment in which you are going to work, and the people you are going to work with. This will help you compose strategies relevant to that particular locality and also to the particular mission you are taking up.

Secondly, becoming a change agent doesn't mean that, you are the first, or the only one to engage in that enterprise. Rather it demands that you know others with similar dreams as yours. As a change agent therefore, you will need to assume leadership, not to control others but to inspire others to dream with you. By so doing, you can easily win the mutual support of others. Even when you may have won their support, you may still need to make it

lasting by building a network of mutual trust and understanding.

Thirdly, becoming a change agent is more than being a leader. It takes some effort in making people believe in you. People will always need to see you being passionate about what you desire to do, they need to see you being transparent, clear, consistent, communicative, and they may also need to see the benefit or the productivity of your mission.

Well said! But how is this relevant to Arrupe community of Jesuit and non-Jesuit scholastics? Actually, it is more relevant than one may conceive. Given the fact that there is life after Arrupe, it suffices for a reason. As scholastics and seminarians, we are undergoing training to be representatives of Christ Jesus who was crucified because of the socio-political and religious changes he was effecting. This is enough to suggest that we are also called to become excellent change agents within our localities.

Although that is the case, one has to admit that there are strong challenges which make it difficult for us to become change agents. One of the greatest challenges is that most of us are submissive; we wait for orders from above (superiors). It takes time for instance, for seminarians and scholastics to initiate a project and seek for its approval and required assistance. There is a need therefore, for the need for the Church's authority to create the atmosphere in which seminarians and scholastics can comfortably involve themselves as change agents, socially or otherwise.

Another challenge springs from the social understanding of the concept of change. The society believes that, social change has a lot to do with politics, and that, it is a secular issue. With this mindset, it even becomes more difficult for seminarians or scholastics to become agents of social change. But this should not stop us from working for change. We need to change the world and make it a better place for living. We need to also create the awareness that, being a seminarian or a scholastic is not being totally isolated from the society, and that we seminarians and scholastics' have the greatest potentials to influence social change.

Lubuva Bernard

A Peep through the Dawn and the Evening of Human Life: A Possible Key to Unlock Mysteries

Many questions remain unanswered about human existence; the meaning and origin of life; the existence and origin of the soul; the origin of rationality; afterlife among others. A reflection-tour on the opening and the closing pages of human life might shed some light on where we come from, how we come into existence or even where we are going as humans. One simple approach in studying a process is to examine it in sections namely; how it begins let say it's 'first third' - its first causes, how it proceeds in the 'mid third' and how it ends in its 'last third' as well as its effects. Let us now wet our appetite about the 'first and last thirds'.

Human life is a process which contains process-subsets. Following, fertilization, embryogenesis ensues. T.W. Sadler in the book *Langman's Medical Embryology, 12th edition* argues that Embryogenesis is the progressive differentiation process by which a single cell - a zygote undergoes a chain of events leading to a primordial organ. This happens from day one of fertilization up to 8 weeks into a pregnancy. The next period till birth is named fetal period. Fetal period is also characterized by increased differentiation. Human cognitive capacity and behavioral functions are influenced, among other things, by prenatal experiences and factors. Maternal nutrition, emotions, life style among others are some of these parameters. Genetic constitution also plays a key role as molecular biology has come to tell us. (T.W.Sadler pp.xii). Christ, in the Gospels, seems to associate some kind of wisdom with some qualities of infants - their childlikeness (Mark10:13). Lets now take a big leap to the last third of human life.

Socrates in *the Republic* argues that conversing with old/aged people might shed insights on Wisdom given that they have travelled a longer part of their life journey (Plato 328e-329e). Elders in many societies are associated with wisdom, an example is in Africa. 'The will of an elder or a dying person, the last words of a dying person often carry a heavy weight'. Not only might they 'capture a sum total of what holds as his or her deep beliefs in his or her entire life' but, they also 'shed rays on what one believes is the next realm - a kind of foretaste'.

Human life seems to suggest that there is lack of clarity and certainty as to where we started from and where we



are going to end in the human trajectory of life. As adults, we could say that we are in *the middle of this journey*. As part of the ways to gain more clarity, we could study and learn from those just entering this world and those about to leave it. Since these two groups stand at the *two edges or cliffs*, *they might* be able to see what we who are somewhat in the 'valley' may not be able to see for the time being. Even if they see it with a blurred vision, it would nevertheless give us vital insights to guide our current understanding and living. These *outliers or the two tailed ends* could be sitting on wisdom that could unlock the mysteries we are yet to know. Thus, studying patterns at these two extremes might enlighten or shed insights on unanswered questions on human life.

In a word, it is worth probing through the patterns of these two ends of the human life curve – the first third and the last third. This could cast rays on our current obscure notions on human life such as the existence and origin of the soul, life after death, origin of reason and whether this reason is homogenous among humans. The list continues... !

List of Sources:

Plato. "Republic." M.Cooper, John. *Plato Complete Works*. Indianapolis: Hackett Publishing Company, 1997. pp. 971-1223.

T.W.Sadler. *Langman's Medical Embryology, 12 th Edition*. Tokyo: Wolters Kluwer,Lippincott Williams & Wilkins, 2012.

John Turyakiira, SJ-A student of Philosophy and Humanities at Arrupe Jesuit University, Harare.

Is Homosexuality Natural or not?

The human history is full of weird ideas, most of which have been attributed to the complexity of the human personality and behavior. One of these ideas is the concept of homosexuality. Homosexuality means, in simple terms, sexual inclination towards persons of the same sex. The propriety of homosexuality is debatable until now. People have given various explanations and theories that seem rational. For example, some argue that homosexuality is genetic. In other words, homosexuality is a natural thing.

On the other hand, some people refute the idea of homosexuality as a natural phenomenon. Still, a third group decide to remain neutral in the debate. This last group of people maintain their neutrality by saying; “Who are we to judge?”. Well, I understand their position. These are the people who would leave the matter to God that He may decide on what is right and by so doing, solve the matter. But in actuality, such people run the risk of not contributing or rendering help in serious matters that might affect the entire society even when they are capable of doing so.

Historically, the phenomenon of homosexuality was introduced by the ancient Greeks. Etymologically, the word homo-sexual is a hybrid term derived the Greek word *homo* which means ‘same’ and the Latin word *sexe*, meaning gender. So, this hybrid term refers to sexual attraction between people of the same gender. For instance, man to man or woman to woman sexual attraction or orientation. Men who identify to this sexual orientation are commonly called gays while women are called lesbians.

Homosexuality was characterized for so many years as some psychological as well as physiological disorder; a pathology. People who were homosexual have been subjected to medical treatment. But this approach is no longer applicable today. The number of homosexuals is increasing daily. Science and medicine are not offering any solution to this trend either. Homosexuality is rejected by many religions, especially the monotheistic religions such as Judaism, Islam and some denominations of Christianity. This rejection is coming directly from their sacred scriptures. Science is not the only authority on which lies our basis of conviction about the matter. The teachings of major religions are incompatible with this phenomenon. So what do we do?

I intend to give my own opinion about the matter. The questions that run through my mind at the thought of this phenomenon are; “What is the primary objective of homosexuality? Is it for pleasure or procreation?” I do believe that sex is a precious gift. It is a gift given to humans for the concrete manifestation of genuine love, and the fruit of that love is procreation. Let’s say that homosexuality is also a part of that gift through which the same love should be expressed through sexual intercourse. The questions that remain are these; Is there a possibility of procreation in homosexuality? What does homosexuality have to offer to humanity? I have never heard of any woman that was born possessing a biological organ that can make another woman pregnant. The same applies on the part of men. So, what is the good of homosexuality since it has nothing to offer to the entire humanity?

Philosophers have been referring to a human person as a rational animal or agent. This account was given by great philosophers such as Aristotle, Immanuel Kant, Rene Descartes, Bertrand Russel and many others. Rationality is the highest character of the intellect through which we are supposed to become the best of whom we are meant to be. If male or female animals, who are irrational and who act purely according to sensual instincts, cannot have sex

with other males or females of their kinds respectively, why then should we human beings who are rational do so? As much as I try to find one rational ground on which to accept the idea of homosexuality, I failed to get it. I think homosexuality is not natural, it is only matter of choice and it is a defect. I think it is a disgrace and shame. It is a sign of lack of appreciation and ingratitude to God who has designated a definite order to human relations.

The gift of our human sexuality has three essential elements: It is a gift; it is an expression of genuine love and it leads to procreation. Homosexuality misses the third element and that is enough to disqualify it as a natural phenomenon. This position should not be mistaken or misunderstood as being applicable to those who have been born with little or no sexual capacity or those who have been made eunuchs by castration. Here, I am talking about people who are sexually active.

The language with which I have described the homosexual might be sensitive. But I think there should be no neutrality in such issues. It is a fact that for humanity to continue in existence, there must be continuous procreation through sexual intercourse between persons of opposite sex. Therefore, there is no room to accommodate the idea or phenomenon of homosexuality since engaging in the act does not lead to procreation and as such, does not contribute to the human community. I do not dispute that it is a choice, but let it be left as such. It should not be made to seem as a natural phenomenon. I stand unconvinced about the notion that homosexuality is a natural phenomenon unless the homosexuals procreate among themselves. Otherwise the phenomenon seems and remains irrational.

Written by Nahum Osman SJ

Food for Thought

Have you ever wondered how the earth was made and who made it? Have you ever wondered how you came into existence? Have you ever wondered what happens at night when you are asleep? Have you thought of what wakes you up every morning? If you do not know, there is a Supreme Being behind all these. As you wake up in the morning, do not fail to acknowledge Him first for all these mysterious deeds He does for you.

Every morning is a new beginning, it's a time to start afresh. Do not let the ugly past haunt you. Let each morning be the start of a new dawn.

In every new day, life is renewed, you are renewed, your smiles are renewed. Remember many were not privileged to be renewed. Why not give thanks to the One who has made it possible for you to be renewed?

The future is not just a far time or distant period we look forward to arriving at. As the clock ticks, so our future unveils. So why do you procrastinate? Your future is today. Why not make good use of your time?

Every day you clamour for change in the world. Have you realised that you are change yourself? So, my dear 'Change', you have another opportunity to act. Do not relent.

It can be quite difficult to wake up since you feel very weak and tired. Maybe you feel like giving up, but you don't really have to. I assure you just get up and push yourself out, you will see reasons to continue. Smile to yourself and say I can do it again today.

Let the plan for your life not revolve around you alone. Always try to let others be part of your plans and remember to help those who struggle to find their plans and bearings in life. Include one or two of the poor in your budget.

In life, there are things you cannot change. Do not battle with them. Handle them with care. Do not put blames on people when you fail. Be responsible for your actions.

No one will give you the real joy you deserve in life except yourself. No matter how sad you feel, you are the redeemer of yourself. The act of love begins by loving oneself.

Let our pursuit for 'the more' not subject us to a state of insensitivity and ingratitude for the little we have. Gratitude is the key to achieving more.



Love is one of the most frequently used word in today's world, but the amount of love shown is very little in relation to what is orally professed. Let's not only love by words but by deeds.

Do not expect anyone to have high regard for you. If you find anyone who does have regards for you, appreciate it because no one owes you that.

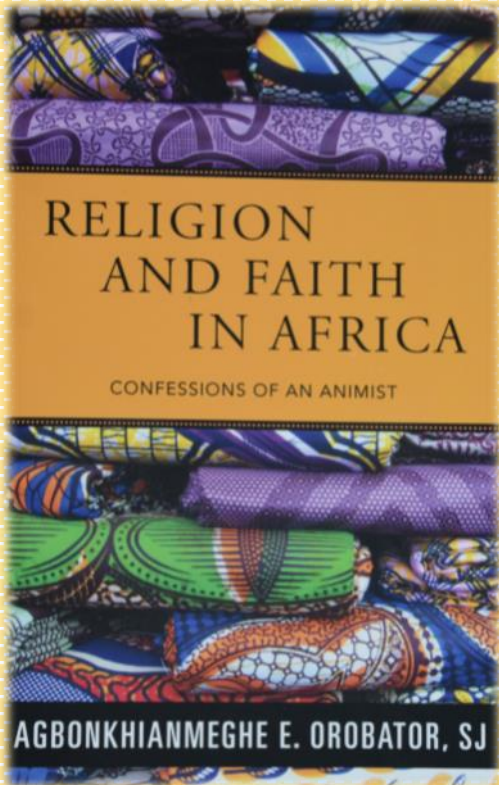
We wish to be healthy and strong only when we are sick and we review our lives imagining ourselves well again. But how often have we taken time to consider how we would have been feeling if we were not healthy? Think about this and draw fruits that will lead you to gratitude.

Don't try to be what you are not. Maintain the person you are and develop yourself. Use your gifts for the service of God and humanity. Try to contribute something to the growth of others.

Do not ambition to be a leader, never say you are born to rule. Just try to be the best you can in whatever you find yourself doing. Think about it, if everyone is born to rule, who will be the follower? And if there is no follower, what is the need of a leader?

Otah Anthony SJ.

Overview of *Confessions of an Animist*, a Book by Agbonkhianmeghe E. Orobator, SJ Chancellor of AJU



Beginnings

The book grew out of the Duffy Chair in Global Christianity hosted by the department of theology of Boston College.

I was invited to give the Lecture series for 2015/16 focusing on theological insights, questions and challenges from the global south.

Methodology

As I reflected on how to deliver the lectures some specific elements stood out for me as possible areas that I could explore.

I wanted to offer my audience a narrative of religion and faith in Africa with a focus on my own experience. To do this I would have to honour my identity as a bearer of multiple religious identities, namely African Religion, Christianity and Islam. What is more, for historical and personal reasons all these identities do not have equal value for me. There is an order in which these identities emerged, developed and established their claims on me as a subject of a religious experience.

To give an honest account of my multiple religious identities, I cannot speak in abstraction. I needed to draw on empirical evidence of religious experience using myself as the subject. Hence, I talk about the earliest experience of religious performance. For example, my father's medicine room and my mother's goddess. The form that I choose to present my narrative simply cannot mimic the speculative narrative of academic theology. So I resorted to familiar literary forms, like stories, legends, myths and proverbs. I tell a lot of stories in the book.

My story

The common thread in this book is the story of my religious experience. In telling my story I emphasise the chronological development of my religious experience: "There was a time when I was not a Christian.... I was born into African Religion and later converted to Christianity...." (p. 1).

By the time I converted to Christianity, many elements of African Religion were already ingrained in my

consciousness. I knew how to pray; I knew there was a God. I participated in worship and ritual activities. Then came Christianity and Islam, both offering essentially the same things, except claiming a form of superiority.

The question for me – as I am sure for many Africans in my situation – then was how do you reconcile all these traditions in one and the same person? Missionary Christianity and Islam answered this question in the same way. Their approach was “no you don’t reconcile them – you don’t put new wine in old wine skin; don’t mix light and darkness.” The old must give way to the new.

In my case, I was considered a heathen, a pagan and an animist. There was no place for me in the new dispensation (Christianity or Islam) except as a convert, that is, one who has made a clean break with his or her past. The problem, for me, was my past was not a religion made of codes and doctrines – it was a way of life. How do you root out a way of life? How do you erase the leopard’s spots? According to Paul VI, you don’t need to (p. 18).

Discoveries

As I said, in the face of Christianity, I was considered an animist, pagan and heathen. I have subtitled this book, *Confessions of an Animist*, which is still my preferred title. The concept of animism is what gives this book its particular flavour. I decided to focus on the term “animism” to explore my religious background. What I discovered was that animism is the ground on which Christianity and Islam have planted or established their religious edifices in Africa.

If AR is animist, it is not a bad term if you understand what animism truly stands for: it is a recognition that every object no matter how insignificant has a purpose and deserves recognition. Consider the philosophical theory of “pan psychism” – “everything has a mind.” I think it is a correlate of animism – what I call “a deep belief in the livingness of creation” (p. 16).

I also discovered that that even though Christianity and Islam claim superiority, that is not a guarantee that its values and principles supersede those of African Religion. In fact, in Christianity, the technics of modern-day evangelical and Pentecostal preachers mimic the technics of AR, namely, explanation, prediction and control (prophecy, deliverance, healing). A similar dynamics exists in Islam, when you consider the influence of Marabou in some parts of Africa.

When Christianity’s strength or superiority is measured in Africa, we look to numbers to prove the point. The same for Islam. I hold the position that numbers are not sufficient yardstick for measuring strength and success.

Critique

Besides being a narrative, this book is a critique of what religion has become in Africa. Religious growth is more than meets the eye. We all celebrate the growth of religion in Africa. There is strong evidence to suggest the existence of such growth. Think of RCCG and Friday prayer at Idi-Araba mosque in Lagos, Nigeria. Religion is growing and manifesting in all directions. The question is how to assess this phenomenon of growth.

In my opinion, we need to distinguish between the use of religion to create division, justify violence and, most important, exploit people. Christianity and Islam are both guilty of all three vices or pathologies

(pathological performance; p. 88). Examples: healing, prophecy and deliverance. The other side of religion that I explore is prophetic practice: when religious beliefs enable genuine human flourishing (p. 96). I give examples of both sides, but I mention that AR considered as animism is closer to the principles of prophetic performance than Christianity and Islam are willing to concede.

To prove this point, I explore two phenomena: first, the issue of women in religion and society; second, the issue of ecology.

In the case of women, I point out that although we have all the rhetoric for validating the importance of women, for example, as “backbone of the church,” our actions and behaviour do not match our words: women are not allowed to use their gifts in all spheres of life in church and society. In these contexts, the norm is still patriarchy, androcentrism and clericalism. Unless and until women are able to contribute their gifts unhindered, and are allowed equal role in the church, we will remain a mutilated body or like a bird trying to fly with one wing. In AR (and actually in other Christian traditions) women do not have such limitations placed on them. In my religious upbringing *Ohen awanuro* (high official of the god) was a woman, as were many women who establish altars to their gods and goddesses without let or hindrance. The second phenomenon is ecology. There is no doubt about the seriousness of climate change as a consequence of the actions of Anthropocene where we now claim a god-like domination over the ecology and the earth’s ecosystems to the point of significantly altering our climate. When we look for solutions, we cannot rely on science alone. Science is a particular form of knowing that generates a set of attitudes and behaviour. We can draw knowledge from religion to inform our attitudes and behaviour. And my model here is AR, which is a religion of intimate communion with the earth or livingness of creation.

However you read this book, it is a controversial work.

It is placing value on the influence that AR or animism has on Christianity and Islam.

It is saying that Christianity and Islam need AR to continue to function and flourish as African religions.

It is saying that Christianity and Islam can learn from AR on how to be agents of peace rather than mutually exclusive options.

It is saying that while religion in Africa may be flourishing it is not necessarily for the right reasons; in many instances, religions have become part of Africa’s problem, rather than a solution to its problems – it is feeding the greed and gullibility of the wealthy and powerful and feeding on the desperation and aspiration of the poor and vulnerable. The real winners, at least in material terms, are “the merchants of prosperity gospel” (p. 163).

It is saying that “what is good for Africa’s poor is good for Christianity. As long as Africa is impoverished Christianity will always have a solid base” (p. 163). You could say that for Islam as well.

Finally, it is saying that AR is the foundation on which is built Christianity and Islam; whether we value or dismiss it as animism, AR is the root which anchors them and continues to nourish them. If you remove this root, there is no longer any basis for claiming Christianity or Islam as African religions.

You can read the rest for yourselves and make up your own mind.

Agbonkhanmeghe E. Orobator, SJ. *Religion and Faith in Africa: Confessions of an Animist* (Orbis, 2018)

Le Safari des Lucioles, a Book by Thierry Manirambona



Le Safari des Lucioles is a collection of poems in French. It is the result of a meditation on the message that fireflies draw in the sky every time they cross our nights. Fireflies are these peace-loving men and women. This collection of poems celebrates life and invites the reader to hope. Through these poems, the author does not hide his sadness every time a firefly is lost in the darkness of the night, whenever despair seems to win the hearts of peacemakers. *Le Safari des Lucioles* is also a letter to Eve, the source of life.

Le Safari des Lucioles, 88 pages, was published by Iwacu Editions and was first printed in Belgium in October 2018.

My blog: <https://laplumeburundaise.wordpress.com/>

Poems and Short Stories



A Symphony of Manufactured Sympathy

“Nwanne, this flight is too slow! Person no dey even understand wetin dem dey speak for microphone! Bia, Chidalu, we need to change flight ooo! Ethiopian don dey mess up!”

They had jumped out of their seats immediately the air-hostess announced that it was now safe to move around the cabin, as though the seat belts were the primary cause of their disgust and seeming entrapment. We took off from Bole International Airport barely twenty minutes ago. The twenty minutes had seemed like two hours to them. Three of them rose almost at the same time from their seats, as though they had planned to do so before we boarded the flight. There was just something that seemed to make them want to carry out one activity or another on the flight. Such profound restlessness!

Although my head was buried deep in Noviolet Bulawayo’s *We Need New Names*, I could feel that the flight pulsed with Nigerians. The symphonic buzz on the flight would have easily told a stranger that Nigerians were on board. Damilola was crying relentlessly two seat rows ahead of me, and Mama Dami was trying to contain his nuisance with some pricey slaps. Two landed in quick successions. Oghenetega and Caro were watching a Nollywood classic on the screens before them. They both ensured that the passengers seated around them were kept abreast of the ensuing drama. Caro had this piercing semi-hysterical, semi-bray laughter that rang freely through the cabin. Oga Emeka and Chukwudi were engaged in a rather lame argument about the connection between *Shaku Shaku*, SARS and Madam Philomena in Falz’s *This is Nigeria* music video.

Gbenga, sitting in the middle seat next to me, although irritated by the discomfort of not finding sleep due to the noise of the arguments, desperately wanted to join the heated conversation. From the angle of elevation of his neck, I could tell that he felt that Falz should have added the high rate of examination malpractice in the country, lecturers trading marks for sex with students, and the death traps that have now become our inter-state roads in

Nigeria somewhere in the mix. Rev. Sister Benedicta was praying her rosary on board. She had visited the loo twice already, each time stroking the beads so piously you would think she was Jesus' first cousin sister. Her veil hung beautifully on her head, announcing itself with blinding whiteness and religious elegance. Mr. Ubong was drinking Time magazine in quick, thirsty gulps. He had a concentration frown on his face, accentuating the frown of Donald Trump on the cover bearing down at the terrified, sobbing two-year-old Mexican child before him. Mr. Ubong sat by the window at the extreme end of my row. His thick glasses balanced on his nose, professor-style.

The three men who stood earlier only took their seats when it was time for food. The arresting aroma of the food briefly interrupts the buzz on the flight. That did not seem to deter Chidalu whose level of frustration is higher than the rest's. *"Dia food sef too dey small. Person no dey belleful. Dem no dey even give you plenty water to drink. Dem go dey use small plastic cup give person water like say I be small pikin"*. Gbenga finally finds a way into some conversation. He takes the opportunity without hesitation, with a firm, menacing voice intending to convey mockery. *"Your papa buy plane give you? Why you no pay for first class? Abi Nigerian Airways dey work? Una no dey shame sef. Una dey inside another country national airline, but na so so complain una dey complain. Una country even fit boast of national airline? Abeg make una just keep kwayet, chop the food jejely make person hear word for this plane!"*.

The cabin is silent momentarily, as all around digest his stinging words. This is it. Chidalu is silenced, deflated. Oga Emeka comes to his rescue. *"Come, wetin be your problem? What is your problem? Can you not mind your business where you are?"* Gbenga retorts. *"Since when this plane take off, una just dey disturb. Person no fit sleep. Na so una dey make noise. This Igbo people sef, na so una go dey give wahala anywhere wey una dey! Make una carry una Biafra wahala commot for Nigeria"*. His remarks infuriate all the Igbo people around. With unrehearsed unison, several people turn their necks towards our seat. Trouble is brewing.

Chukwudi, feeling obligated to protect his motherland, begins. *"Wee you keep kwayet dia! Who do you think you are? Yes we are tired of Nigeria and your weak, old, Fulani, Muslim president! Where is Nnamdi Kanu our leader? Is he dead? What did your president do to him?"*. Chidalu finds his voice again, interjecting Chukwudi. *"Yes! We don tire for una Nigeria. See how many people don die for herdsmen hand. See as dem dey slaughter people like fowls! Na so dem kill over 100 people for Jos last week. Na war we dey fight abi na wetin?"*. Mr. Ubong, in a fatherly manner, attempts to broker peace. He walks to the corridor, with arms outstretched in a priestly gesture. *"Errmm, gentlemen can we please be civil. Please let us calm down. In as much as this flight is bound for Nigeria our home, it remains an international flight. Let us respect the other passengers on board. They have a right to travel in peace, please!"*. They heed. All return to their seats, with heavy chests and taut lips. All this time, some other Nigerians in the other cabins behind had come to see what was happening. Some returned to their seats unperturbed. *These ones don chop belleful!*

The peace does not last. Irritation and disgust hang in the air. The source of the agitation this time, is Caro's piercing semi-hysterical, semi-bray laughter. Caro and Oghenetega do not care enough to be sensitive. Caro let out a longer, piercing laughter of hers, and all 'Ojuelegba' breaks lose. Mama Dami turns her neck and literally shouts, *"Which kind film una dey watch for dia wey una no fit watch kwayetly? Na only una dey watch film inside dis plane? Na wao! Kilodee? Ejoo no dey laugh that your yeye laugh wey dey disturb my pikin wey dey sleep!"*. Tega and Caro burst into a cynical, rehearsed laughter. It is louder than Caro had been letting out. Then Tega responds with utter malice. She begins by clapping her hands trice in the manner we are accustomed to seeing in Nollywood

movies. Her Urhobo accent is undiluted, as words blurt out of her mouth. *“See me see trouble oo! Yanga dey sleep, Yoruba wahala go wake am! Abi you nor get television for your front ther? Madam you nor try oo. Na why you nor watch your own film? Why you nor make your own noise? Abi I hoo your mouth? Abeg, based on logistics, just keep your stupidity for your corner ther oo!”*

“You don’t have respect again for elders! What nonsense. You can’t even show respect for a mother!”. *“Abeg keep your elderhood and your motherhood! Who you epp? Who elders for Naija epp? No be elders dey mumu for senate so? No be elders go tiff our mase for senate, dump am for street? No be one governor wey be elder share money give person wey don already win big money for big brother Nigeria? Our president no be elder? Wetin we don achieve? Elder wey say youths dem lazy! Infact ernn, na God go punish all of una wey dey claim elders for this Nigeria! Make una wait first. Young people don dey campaign for elections. Sowore and Durotoye dey. We go see wetin go happen for next year elections!”*

Mama Dami, Mr. Ubong and Oga Emeka all rise with fury, heading for Caro and Tega. The girls are standing too, waiting to engage. Rev. Sister Benedicta, sensing the imminent turmoil rises and makes a timely intervention. She incredibly impedes all three of them, Mr. Ubong, Oga Emeka and Mama Dami, from moving any closer to Caro and Tega. She gives them hard, pleading stares, and they return to their seats. *“Please, please, I beg you all in the name of God. Please let go for the sake of peace and the safety of this flight”*. On the way to his seat, Mr. Ubong concludes, *“Since you children of nowadays think you can do whatever you like, and say whatever comes to your mind, we shall see how you will win the elections with your ego and uncouth attitude. You think politics is about making noise and uploading videos on social media. Nonsense!”*

My food is now too cold to be eaten. My appetite is gone. It strikes me that I will have to sit through the remaining two hours of the flight on a hungry stomach. I think I have been overfed already.

Uchechukwu Oguike, SJ.

Narrow Door

The narrow door is going the extra mile

It's never crowded as only few go for it

The secret to eternal life is taking the narrow gate

The secret to successful life is going the extra mile

To fulfill your mission waking up when all are asleep

To accomplish them before going to bed when all are gone

Prosperity follows your footsteps, when you give your best

Never settling down until the work is done for rest

The extra mile or the narrow gate is narrow till you think

But ultimately the joy is more than reward when played role

Road less travelled is same as choosing the narrow road

To be average, mediocre, and satisfied is not my goal

Petras George, SJ

A Melody of Hope

In innocent pages I wrote
Verses of victory and hope
In pages graciously coloured
With romantic and mimic flavours
Verses recited and repeated
Verses of gladness and tenderness

On antique portraits I painted
Images and proses of the unknown
Images of beauty and enchantments
Colours captured from creative imaginations
Colours of a dear and flourished Zimbabwe

With endless rhymes
Melodies of despair went viral
In my mother land, soil unfertile
No seeds, no rain, no fruit, no life
In my father's eyes
Capitalism fell low
And my people sang and mourned
For a moneyless bank
Empty pockets, and tearful faces

Mysteriously, hope becomes unwritten song
The work of our hands unfinished verses
And because of these verses,
More verses were manifested
Verses of prosperity in my Zimbabwe
Song of harvest on my mother land

Lost verses of hope, quenched, unrevealed...

Orcastro Júnior, SJ

The daydreamer

Pleasure after pleasure
Wonder after wonder
Dream after dream
Uncertainty after uncertainty
In the middle of the day he dreams

Words, played and distorted
Thoughts, absent and scattered
The daydreamer is caught in delight
For far beyond in wondering he travelled

In the middle of the dark he sets light
In the middle of uncertainty he builds hope
In the middle of the chaos he bears new world
In the middle of contemplation he sets new action
Not the action of the body but the action of new art
Not the art of language but the art of poetry

Orcastro Júnior, SJ

New Awakening

I don't know but a new awakening is dawning now

A change is happening

A new beginning has begun

Or let's say conversion is taking place

I have begun to see things I never saw before

I have begun to think I never did before

I have begun to feel I never did before

I have begun to love myself as I never did before

I have begun to do as I never did before

Like I have begun to take things seriously

All this is happening like a dream

All of sudden things are happening differently

It seems as if I'm enjoying everything

It seems as if there is newness in everything

For surely, it's charm of Arrupe that I'm falling in love.

Petras George, SJ

The ARRUIPE INSIDER team would like to thank all those who contributed articles for this edition and invites more contributions from all members of Arrupe College for the upcoming edition.

The articles may include:

POEMS, JOKES, GOSSIP, HUMOUR AND CARTOONS

APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

CLUBS' PROGRESS REPORTS AND ACTIVITIES

MOTIVATIONAL STORIES AND PUZZLES

CURRENT COLLEGE NEWS, EVENTS, CONCERNS AND

VIEWS

REFLECTIONS AND OPINIONS

Editor-in-Chief:

Ekesiobi Christian, SJ

Secretary:

Pierre Nyandwi, SJ

Associate Editors:

Ashley Salima, O'carm

Elvis Tawanda Chirara

Eric Manirabona, SJ

Hubert Niyonkuru, SJ

Lovemore Mashiri, SJ

Prosper Tubulo, SJ

Nobert Rwodzi, SJ

Victor Manirakiza, SJ

Photography:

Arrupe Media Center

Layout & Design:

Ghislain Akakpo, SJ.

Contributions may be sent to

insiderarrupe@gmail.com

The views and opinions expressed in this edition are not of the editorial team.