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# Arrupe Insider

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GRATITUDE

2019 as a year has ended and a new decade is beginning. It is quite normal and actually healthy for one to look back at the past semester, firstly, with the eyes of gratitude. Being grateful to God, who has made it possible for a successful semester. We also look back, being grateful to the various stakeholders who have helped AJU in one way or the other. For St Ignatius, the worst of all sins is ingratitude. This insider’s edition would be an Ex-amen of happened in the past semester, highlighting the good times and the times which were not so good.



The semester couldn’t have begun any better, with the coming of new students with their excitement and hopes for AJU. In the past semester too, AJU celebrated one year of being a fully-fledged university with accreditation from ZIMCHE. This is a very key moment of the past semester which we ought to look at with grateful hearts. As the months turns into years, and as the years grows to become decades, AJU is seen growing too, and with such growth intensity, AJU has a prospective future of becoming a top-class university not only in Zimbabwe, but in Africa too.

Upholding the African culture and its values is also another thing that we did not take lightly in the past semester and the past year. As an institution which desires to be a model institution for Africa, we have started out strongly. From the courses we take in class, extra-curricular activities geared towards upholding the African culture and the student population in the school, I can comfortably say that AJU is on its way to becoming the model institution for Africa. This is a great start and achievement for AJU.

One of the greatest highlights of the semester and the year was the new universal apostolic preferences that the society of Jesus promulgated through the superior general. As a Jesuit institution, AJU was not left out in planning how to implement these Apostolic preferences. The four apostolic preferences which are; Working with the poor, journeying with the youth, taking care of planet Earth and spiritual accompaniment have been adapted to our situation and it has, for lack of better words, been ‘Africanized’. These apostolic preferences of the Society and the vision of AJU seem to point to a deeper desire of AJU and its member to reach out in service to the world around us, bringing healing and clarity to it. This, we have achieved in so many ways. Even though some of these achievements might be so little that they go unnoticed, we truly know that the deepest desires of AJU and its students are being fulfilled. Some of the great and ‘noticeable’ achievements are the various workshops on human trafficking and migration held by AJU throughout the semester. Also, the solidarity of the poor committee has also worked very hard in extending a helping hand to the poor in our neighborhoods. Looking at the year in retrospect, one would notice that there are so many things to be grateful for.

Probably the best way to end this editor’s not for the year 2019 is to quote one of my favorite Jesuits, Pierre Teilhard De Chardin, who says, **“we are one, after all, you and I together, we suffer, together we exist and forever will recreate each other”** As we enter a new year it is my desire that we draw strength from these words of Teilhard De Chardin, SJ, so that we can forge collaborations which will bring us closer to the world we desire to see.

*Joseph Ghansah, SJ*

# THE YEAR 2019



As 2019 comes to an end and we look forward to 2020 I would like to mention some of the lights and shadows of the year, from the perspective of the Chaplain's and Ignatian Identity office. Tobe Edeh, as outgoing Beadle, will say something from the point of view of the students.

### LIGHTS.

There were many good things for which she should thank God. They include:

**Ignatian Spirituality Education.** The one year Ignatian Spirituality theory and practicum course for AJU ran well and was successfully concluded. The number of lay people taking the one year part-time certificate course dropped rather dramatically from 35 to 12. This was mainly due to the economic hardships people are facing. I am always amazed at the dedication and self-sacrifice of people attending. In these difficult times they are looking for inner spiritual resources to help them cope with the hardships. In 2020 we are planning to start a two year Spirituality Diploma and a course on Palliative Care with a spirituality component.

The Formation of Formators diploma course had got off to a good start at Holy Trinity College. Participants are formators of all different male and female religious congregations in Zimbabwe. The diploma is being moved this year to Wadzanai Training Centre. There it will be residential, unlike at Holy Trinity College.

**Ignatian Identity Programme for AJU non-Jesuits.** We opened an Ignatian Identity Office, consisting of three Jesuit members, namely Fr. Bernard Muhigirwa, Fr. Chuks Mueme and myself. It will bring the Ignatian Ethos to staff through education, service programs and Ignatian prayer and liturgical practice. We started familiarizing staff with the main principles of Ignatian Spirituality. This programme will now take the form of one day away per semester (e.g. at Wadzanai) to learn about, discuss, reflect on, and pray about Ignatian Spirituality. Our first day will be on 25<sup>th</sup> February 2020 at Wadzanai.

Father Bernard will be introducing non-Jesuit members of AJU to the **Ignatian Pedagogy**. And Father Chuks will be starting up an AJ choir. A monthly Mass will be celebrated for all AJU members to give them the

opportunity to pray together.

**Ignatian Practice.** We had our usual Wednesday evening Masses at the University. The highlights of our liturgies were Easter Saturday night and Christmas Eve. The latter was held at Our Lady of the Wayside parish church. It was a beautiful musical and liturgical event. The many hours of practice put into it truly paid off.

Eight day retreats were held for all Jesuit students in August, as well as monthly recollections and an Easter and Advent triduum. Retreats, spiritual direction and recollections were also given to non-Arrupeans at various parishes including Our Lady of the Wayside, the Magis youth groups, and students at St. George's College.

**Service Programmes and Projects.** As usual, students engaged in service programmes mainly for the poor. These consisted of educational, social, pastoral and spiritual programmes. They are a valuable experience for the students, helping them to experience what being 'a person for others' (Fr. Arrupe's motto) means. And many beneficiaries are helped through these apostolates. A new mentoring programme for poor children will be started with the help of an Australian organization called AIME.

Our social project during Lent supported squatter children at Tichakunda community school in Hatcliffe Extension. We converted chicken sheds (which children had been using as classrooms) into proper classrooms and a staff room for the teachers. During Advent we joined the Society of St Vincent De Paul (SSVP) to identify 100 vulnerable families and provide them with food. Due to the economic situation in the country and the drought, the UN estimates that 7 million people are hungry and require food aid. We also supplied agriculture inputs for those who have some land on which to plant. This will help them become self-reliant in food. The program runs till May.

### **SHADOWS.**

There are many shadows I could mention but most are caused by the economic hardships facing people in Zimbabwe today. These also affect us. The constant power cuts affect our ability to study and pray as we would wish. The fuel shortages negatively affect our ability to provide adequate transport to our service programmes. And it is difficult to attract a sufficient number of students to our educational programs because they lack the money for fees. We thank God that despite all this we managed to function so well in 2019. And we pray that things will improve in 2020.

***Roland von Nidda SJ***

# 2019... A Year of Spiritual Gains



One of the most important legacies of St. Ignatius of Loyola is a simple but profound prayer called the Examen. The Examen is a tool that allows one to search for traces of

God's activity in the course of a specified period of time. An application of the Examen to the year 2019 at Arrupe Jesuit University would reveal that God was indeed very active in the life of the institution, leading it towards notable spiritual growth. However, in my view, one of the most graced moments of 2019 was a seemingly small but hugely significant event that occurred on the 30<sup>th</sup> of September 2019. As God is always fond of sending invaluable gifts in the most unexpected ways, he decided to grant this grace in the form of a simple but remarkably enlightening question.

It was on the occasion of a Workshop on the Universal Apostolic Preferences spearheaded by two General Councillors of the Superior General of the Society of Jesus. The entire workshop was a grace-filled activity, but one small section of it stood out in my opinion as a moment when the proverbial scales fell off from the eyes of many present. After much discussion on the need to appropriate the spirit of the UAP's and to deepen our engagement with the Ignatian tradition as embodied in the Spiritual Exercises, one of the longest serving members of the institution stood up and asked a simple but eye-opening question: 'What are the spiritual exercises?'. In that moment, the eyes of the community were opened to the fact that though there was a lot of zeal to use the Ignatian legacy to reach out to the world, we were not all on the same page on what that

legacy actually is. The Jesuits in the institution had not done a good job in sharing the beauty that was bequeathed to them by St. Ignatius. This experience was the beginning of a thoughtful reflection process, not only formally among staff, but also informally among some students.

'No one lights a lamp and then... puts it under a bed' (Lk 8:16). We were just getting to better understand this passage as we realized that we were trying to share our lights to the outside world when we had not yet shared it with each other. From this experience a lot of spiritual gains have surfaced for all members of AJU. Not only has the chaplain's office put in motion a number of initiatives to help the staff learn more about the spiritual foundations upon which their workplace is founded but I also see that a number of non-Jesuits have become more interested in knowing more about the spirit that animates the institution within which they seek knowledge... and the Jesuits have grown more interested in sharing. This is a spirit that needs to be capitalized upon. And I sincerely hope that in time, the non-Jesuits too would be able to share their own ways of knowing God with the rest of the community.

Fr. Adolfo Nicolas once described the university as a *Proyecto social* – a social project, a light that seeks to do good to the world around it. However, our greatest spiritual gain of 2019 in my view was our realization that this light has to first be shared within our classrooms, refectory, sports facilities and staff rooms. There is so much we can learn from each other and the stage has just been set for us to do exactly just that... in the year 2020.

*Tobechukwu Edeh SJ*

# DÉJÀ VU!

I recently watched a youtube clip of a riff-off of songs from 1999 versus 2019, and that put me in a very nostalgic space. 1999 was a good year for music and entertainment. The world was going to end, in one form or another, so there was an incentive to go out with a bang, and audiences were only too receptive.

I was one such audience member, but not due to the notion that the world could be ending, more so because I was just out of high school, and became a tertiary student. In a sense, my world expanded, as often is the case for a tertiary student. I was a day student, not one of those lucky ones to live on or near campus. That did not stop me from partaking in many typical student activities. One of which was going to the movies between lectures, perhaps skipping some.

One of the stand-out movies for me was *The Matrix*. The first time I saw it, I didn't quite get it, but I knew it was worth another watch, and from that second watch, I was changed forever. If you haven't seen it, you should skip to the next paragraph to avoid the spoiler alert, and perhaps get an appropriately aged sci-fi geek to explain why it should be on everyone's watch-list. In brief, it is about the year 2099 and there's a guy who discovers that the world he knows as real, is artificially created, and he, like the rest of the people he knows, is plugged into it. His actual reality is living in a person-sized pod where his bodily energy is used to power artificially intelligent machines. Yes, the world is being run by machines, and they were farming human beings to feed their energy needs. The story gets more intricate, but I'll let you delve into that for yourself. For a teenager like me in 1999, it was mind-blowing.

*The Matrix* got me to question what is real and to think about what could be possible. Being a first-year student (again) at Arrupe Jesuit University, 20 years later, I find myself in a similar position. The difference this time is that it is a direct cause of the academic learning environment, as opposed to extra-curricular movie-watching. One of my favourite courses during my first semester, which I will rename *The Philosophy of Humanity*, in an attempt to aim for gender-neutrality, encouraged me to ask these questions again. The course covered the aspect of AI and the question of machine consciousness, just like the movie.

My initial response to the course was to ask why doesn't everyone just watch *The Matrix*, since it sums up the course content, and provokes you to ask similar philosophical questions. What I slowly began to realise is the value of classroom discussions amongst students and the lecturer as we try to digest and synthesize the material into our existing knowledge base and find how to apply it. That was where the fun began for me. In my 1999 stint, I was not too keen on providing reasons for why I thought what I thought, and it did not seem necessary. Now, I'm beginning to see the need and benefit of doing so, and how it stimulates the learning experience for everyone involved.

While I have walked through the halls of a university (for the first time) in 2019 as I did in 1999, it is a vastly different and unique experience, not least of all because the external reality has changed, but due to new eyes on that reality, 20 years on. I leave you with a motivational quote from *The Matrix*, for your 2020 journey and beyond, "Don't think you are, know you are".

*Brendon Nayanah SJ*

# **My Experience in the Past One Year and How it has Helped Shape Me**

Life, they say, is lived only once and after that comes death. Hence, there is need to live one's life in a manner that is worth recounting. My past one year in Arrupe Jesuit university (AJU) has indeed been one worth recounting and one to be recounted with joyful memories. I discovered that my experiences of the past one year in AJU and in the Zimbabwean society has helped to positively shape me. These experiences have shaped me into becoming that which I am now as well as laying a proper foundation for that which I will be in future.

My experience of my first-year courses was dynamic. It was a year when I began to get initiated into the life of a university student and even more so, the life of a Jesuit scholastic. Getting to sit in the logic class and listen to weird terms like 'fallacy' gave me goose pimples especially because I had previously heard the term 'fallacy' being used on me by my paper responder during the last year's university symposium without knowing a thing about it. I was also introduced to courses like African philosophy; a course which I had never thought existed. Is there such a thing like an African philosophy? I asked myself. By being introduced to the academic life of a scholastic, I was consciously shaping my thinking, my acting, and my whole being as well. Courses such as the African Traditional Religions, African philosophy, African history, etc were courses that always left me wondering about certain events which have happened in the past to the African continent and some of which still take place today.

The formation of my past one year in AJU is one which has not only taken place within the classroom but also outside the classroom and within the larger AJU community. I had the opportunity of participating in one very remarkable event in AJU: the culture night. The culture night which was held in November was one in which I experienced the richness and the diversity of the African cultures and traditions. Zimbabwe in general has become a home to me and my Nigerian culture. It has become a home to me in the same way as it has become a home to different people and their cultures across Africa and around the world. Hence, the culture night was a time set aside for different cultures and peoples to meet and have a feel of the plethora of cultures; and I was not left out. My experience of the culture night left me more African than I could ever be. I saw myself getting so immersed in the diversity of values that I was becoming not just a Nigerian but an African with a wide range of experience.

The academic formation of the Jesuit scholastic is dynamic and not only takes place within the classroom or within the school itself but even further out within the country of residence; Zimbabwe in my case. As a Jesuit, one very important aspect of my formation is the apostolic aspect: reaching out and engaging with the people of God among whom I live. To make this more pragmatic, the society forms the scholastic to become apostolic by providing and assigning him to apostolic works where he will meet and serve the people of God. As a result of this, I found the apostolates which I was assigned to as one very important means of learning where I acquired a deepened experience of service to the people of God. Indeed, for this past one year, my apostolic life has been one which lay a firmer foundation for my future as a Jesuit priest. By forming my apostolic life, I become more acquainted with that one area which characterizes the life of a catholic priest.

In conclusion, having spent one full year in AJU and in Zimbabwe, I have a feeling that things are just getting started. I have much more to learn from future experiences and the best I can do whether as an AJU student or as a Jesuit scholastic is to open myself up for the best that is yet to come.

*Charles Ugwuonah SJ*

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## The Irony of Human Behaviour towards Nature and the Climate Change in urban areas



In most parts of Harare, one cannot walk in a street without seeing a plaque written *Professional tree cutter*. These public notices displayed along places of high population inhabitant or circulation, call for people who seek the services of cutting down a tree. It seems to be a business of the day, that people have become professional tree cutters. As a matter of fact, we hear in our neighbourhood machines mercilessly cutting the tree.

One wonders if people do not know the values of a tree. It is true that sometimes a wrong positioned tree represents danger to the people and the public in general. Sometime an electric wire has passed so close that a wind shaking the tree would damage the electrical phase; or if a tree falls along the road, then a car, or a pedestrian would probably be injured. These are few circumstances in which people do take actions against a tree. By cutting it down, they prevent few incidents. But there are some other trivial reasons upon which people willingly decide to cut a tree down; such include clearing a path for a wall, or opening a farm, creating a space for recreation— and other similar things; for the sake of a simple farm, wall, electric line, and sometimes water pipes, an entire forests has to be uprooted and thrown away.

In as much as people have reasons why a tree should be cut, there are perhaps good reasons to believe that trees should be persevered at all cost. If a tree consumes Dioxide Carbone and releases oxygen, then the urban inhabitants lake awareness of the importance of trees within the areas they live in. Instead of having provisional tree planters, cities have created professional tree cutters.

*Lucas Estevao SJ*

## **A Personal Reflection For The Coming Year**

What kind of sign do I ask from God in this new year?

Dear friends in Christ, the reading we just heard, if we were patient in listening to the text, we might have recognised in it a God who is both comforting, and disturbing, threatening and assuaging. The God of Isaiah 7 is the God we know in Jesus Christ.

God sent the prophet Isaiah to Ahaz to give him a promise of the perpetuity of Judah. The message from Isaiah was one of comfort. Even though the kings of Israel and Syria formed a confederacy against him, God will intervene. Ahaz, was an evil king and could not reasonably expect God's intervention for him. But God had not given up on Judah. Isaiah told Ahaz to ask for a sign to authenticate the promise from God. He refused. So, Isaiah gave a sign from God, "and shall his name be Emmanuel"

In my prayer, I came to the knowledge that God does not give up on me and you. Many a time, is out of our own pride and denial of God's love for us that make us think He has given up on us. And only if we could open our minds and heart, if we can give God the space to operate within us, in this coming year, we may know that God never gives up on us and that he waits on us to be with him. He is a God, even if, we refuse to ask for a sign, he goes ahead to give us a sign as Isaiah did to king Ahaz. So, in this service, we pray for an increase in faith and a deeper knowledge of the new gift that God has given us, his own son, Emmanuel – God with us.

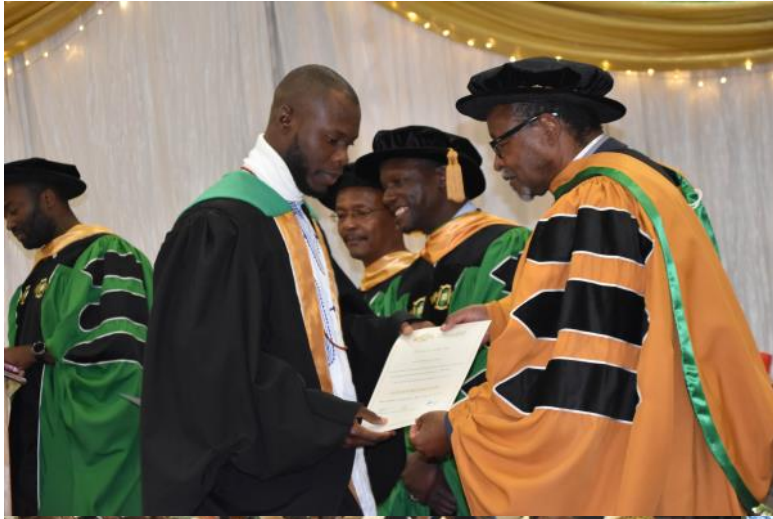
*Bonosa Fosu SJ*

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# Year 2019 in One (Images)







# The Cultural Divine in Human Sexuality: Fornication Case by Aquinas Views.



Thomas Aquinas has a strong reflection in ethics. His analysis is that human nature, most of the time, goes against God's wise order for human sexuality. The latter has to be in the context of natural matrimony and respect its end which is generation. Natural matrimony ought to be a life-time engagement and it gives no room for fornication. In this paper, I attempt to demonstrate how fornication is against Divine law and natural matrimony based on Aquinas' argument. I show that, even though fornication involves the consent of the participating parties (the man and woman), it is still a bad choice when considered from the view of natural matrimony's end

which is generation. Fornication seems to be a kind of arrangement in the aspect of opposition to rape. Lastly, I analyse the phenomenon of men and women who are sexual partners and decide not fulfil the end of natural matrimony or sexuality.

How may fornication be defined? Fornication can be understood as the sexual relations between two persons of opposite sex who are not married. I can also define fornication as sexual union which leads to the sexual pleasure enjoyed outside the context of marriage. That is a moral evil or a sin. Many people can think that fornication is not a big issue. Some hold that it is not a sin, but a simple expression of love or satisfaction of human sexual desires. But on the contrary, when a man and women fornicate, they commit adultery or for persons of the same sex, homosexuality. Such actions are deeply against natural matrimonial and therefore create the issues about generation or procreation as shall be discussed later.

Moreover, if one bases his or her argument on rationality, he or she cannot run away from Aquinas' viewpoint. Aquinas holds that fornication is a sin in the sense that the action is harmful to human flourishing which is also a part of God's divine plan. Undoubtedly, persons who fornicate, whether female or male, use their bodies to obtain a fullness of sexual pleasure. Nevertheless, it is a moral problem because it brings about instability for the

children who might be born out of wedlock but who also need to be brought up naturally in families consisting of a mother and a father. In fact, it is evident that the man or woman who consents to commit fornication does not have any commitment or promise binding on them. Indeed, their acts are motivated only by that satisfaction of the desire for sexual pleasure. I can say that such kind of behaviour is an obstacle to the permanent and stable union between a man and woman, which leads them to flourish, not only at the family level, but also at an individual level. Furthermore, with such stable union, the family which has to be considered as a hard core of the society becomes protected. Therefore, natural matrimonial union brings about the propagation of better societies freed from immorality.

No one can deny that every child has a natural need for a father and a mother. So, to commit fornication would be considered as a defilement of this natural need, and a harm to the fruit of such fornication. This is because the children born of fornication could end up being raised by a single parent, especially the mothers who might not have all the wherewithal to properly raise them. It is very rational to say that it is essential and important not to behave and act in gratification of the impulse for fornication. In contrary, human beings can control and direct their sexuality and sexual longings towards the vision of family stability through marriage which has an ideal end of procreation. Nonetheless, if I try to analyse a bit what sometimes happen in our societies where women are forced to engage in sexual acts without their full consent, Aquinas finds such sexual arrangement which is the opposite to rape. The latter is the wound in that matter. The sexual rapport which is made without one of the partner's consent is against human flourishing. In addition, it damages both physically and morally, the women who have been subjected to such terrible act. Rape is also against the order of God about procreation and the raising of children in dignity. That kind of violence sexuality is also an assault against families and all human society.

Returning to the issue of fornication without consent, one may argue that it does not seem to be an injury to God if a man and woman without the vow of chastity agree to commit fornication. There is even no breach in morality since both parties feel satisfied by the sexual act. Since there is no defilement of moral obligation, then there is no sin and consequently, fornication is not harmful to God. However, there is a sound and valid objection. If I consider the proposed end of any sexual activity, which is to perpetuate generations, then I can rightly argue that acting otherwise is against human good. It has to be considered also as sin.

Each part of the body, including the sexual parts (organs) has its own end, the end works for the good of all humanity. It is not human beings themselves who has to determine the end of each part. Since we admit the existence of God, we also admit that God is the one who determines the end of each part. To engage in fornication contra-

dicts the end for which the sexual parts of our bodies are to be used, that is procreation. This therefore implies a refusal to cooperate with the will of God who determines every end. For that reason, fornication has to be understood as a sin against God and against human's good. Any sexual act outside matrimony has to be considered as a sin.

Furthermore, I can give an analogy from the wider category of animal species to stress on the validity of my argument. From what has been observed, animals engage in sexual acts for the purpose of new species. In my understanding, it should be easy for a human being who is rational to understand this same purpose of sexuality. Yes, animals do not stay together, but man and women have to stay together for the good of children because the children need the nourishment, care and training proper to them. This need should be given by the joint responsibility of both parents and not just a single parent. In fact, a collaborative care of children by both parents also takes care of the children's soul. It will enable them to get a holistic formation and learn how to be fully human. A child who is not educated, nor subjected to any human formation can become delinquent and thus a burden to the society. Thus, children have to learn from both parents how to control their passions and therefore understand from their parents the importance of matrimony and the avoidance of fornication. In this regard, matrimony can be seen as natural for human beings as a means of perpetuation and human growth - both of body and soul. In contrast, committing fornication gives reign to the lower animalistic tendency in humans because lower animals (female and male) do not need to stay together after the act of generation.

At this point, a pertinent question arises: What if a man and woman decide to stay together and be sexually involved with an agreement not to bear children? There are also such cases in our societies of couples who stay together and use contraception after having 2 or 3 kids. Are such acts against God's order? I would say that couples who decide to live together and are sexually involved but who resolve to bear no kids are acting against the end of their sexuality. That kind of matrimony cannot take many years except when the decision against procreation is non-voluntary like when one of them has health's problems. For such cases where the couple who has got 2 or 3 kids decide not to bear more, they are not acting against God's order. Maybe, they are not able to take care of the lives of more children, were they born especially as with reference to their nourishment and education. Perhaps also, the woman is no longer able to give birth or her birth process is more complicated and demanding (as in such birth cases requiring surgical operation, etc). For such a case, the couple is not acting against God in my understanding. They are controlling procreation with the good intention of sustaining the lives that already exist. For this point, I defer from Aquinas' thought that sex should always be done with the end of procreation. I cannot imagine the practicality of a situation where the man and woman, in order to respond to that end of procreation,

give birth to a large number of children whose care would be beyond the couple's capacity. I think it is necessary and essential to control the population.

However, I agree with Aquinas that the woman and man have to stay together for a life-time in order to fulfil the end of procreation as I have mentioned. However, they do not have to totally discard every form of birth control. Another challenge which Aquinas' argument would encounter today concerns human law. Human law does not emphasize on that end for generation, it rather stresses on sex-consumption, not to refuse each other. This creates a kind of legal obligation that leaves out the end of the sexual act as proposed by Aquinas and this is considered as unjust with regards to the natural law. In addition, sex in the modern sense has become a matter of choice. But natural law leads us to choose what is good. In that case what is good is God's wise order (generation). Therefore, to choose fornication is to choose what is bad. After all, for Aquinas, man's reason is right, insofar as it is ruled by the Divine Will - the first and supreme rule in which human reason participates in by natural law.

Another big issue which is linked to the fornication is about in modern times is abortion. Most of the time, people who abort are not in natural matrimony but mere relationships. Abortion in that sense can be compared as a homicide. That is to say that fornication is a sin which can lead to other sins or crime. It is a good thing to do sexual act but in has to be within the appropriate context which is marriage or natural matrimony. Furthermore, no one can deny that Aquinas's argument has also its background from the biblical perspective. As long as fornication is a sin and against the God's order, it takes the fornicators far away from the kingdom of God. Human beings should be morally responsible.

In conclusion, this paper has tried to show that to make a choice in favour for fornication is morally wrong. Hence, I have demonstrated that fornication is an offence, an assault against the divine wise order and natural matrimony. In fact, natural matrimony is the best way for generation, nourishment and education in order to build a better society in conformity with morality, natural law, and thus, respect for God's order. However, for the people who do not admit that God exists, fornication can be seen as something normal which is not rape. For such persons, I doubt that the claim that the end of sexual act which is generation would make any sense to them.

*Guillaume Semugisha, SJ.*



# I glorify Yahweh

My soul glorifies Yahweh my Lord,  
My spirit rejoices in Him, my Savior.  
Mine may not be the Magnificat of Magnificats,  
Like of Mary.  
And yet indeed my soul glorifies the Lord,  
My spirit rejoices in Yahweh.  
Mine may not even be the great Benedictus,  
Like of Zechariah,  
And yet my soul blesses the Lord,  
The Lord of my life.  
I may never be able to acclaim as Hannah did,  
And yet like her,  
I render, I give this soul back to Yahweh.  
I may never be a good a singer or a poet,  
Like king David of blessed memory.  
And yet like him,  
I shall write of Yahweh's love and mercy,  
For He will help me.  
For indeed,  
Yahweh's abundant mercy and grace have found me.  
Like St Paul,  
I persecuted the Church,  
I persecuted Christ.  
But Yahweh has had mercy on me.  
He has lifted me up from the dungeons of sheol.  
With his right arm He has rescued me  
From the darkness and density of death.  
I sing of broken vessels for His amazing grace.  
I needed conversion of heart,  
Like St Peter.  
To confess and profess,  
That Christ is the Son of the living God,  
For indeed He is.  
And like to Moses,

Yahweh listened,  
Yahweh did not disappoint.  
Though my sacrifice could never be like that of Abel,  
Or my offering  
Like that of His great and holy priest,  
Melchizedek of old,  
And yet my humbled contrite heart  
I have given to Yahweh.  
Yahweh has raised me up  
Like Daniel from the lions' den.  
High above Sion, His great mountain.  
Like broken Israel,  
He has gathered my brokenness and weaknesses.  
He has taken up my failures,  
Turned them all into something much more beautiful.  
He has set up bulwarks around me,  
Strong armies of His around me,  
His great Seraphim and Cherubim surround me.  
With them I forever sing  
Holy(Musande), Holy(Musande), Holy(Musande) Lord  
(Mambo).  
Like my father St John the Baptist,  
Yahweh sends me for His anointed,  
To proclaim the greatness of His love and mercy,  
To share of the richness of His grace.  
You are Yahweh's vessel,  
And His great and mighty works,  
Shall be done in and through you for His greater glory.  
And like my brother St Ignatius,  
I, a sinner called to serve with humility,  
Desire all the more to do it  
Ad Majorem Dei Glorium.  
For Yahweh protects me,  
He remembers His mercy for ever and ever.

Amen.

*Johane Nkosinathi sj*

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

The articles may include:

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