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Index: In this issue

Editorial: Culture in Our Daily Lives

Joseph Ghansah SJ3

Ignatian Identity Column

Fr Roland von Nidda SJ.....4

Inculturation and the Veneration of Ancestors in Luo Culture

Mark Abang SJ.....6

In My Culture, We Love!

James Kamau SJ.....7

Showcasing and Preserving Our Rich Cultural Heritage

Paul Becone SJ.....9

Some Interesting Shots from the 2019 Cultural Night

.....10

The Essence of True Friendship - Inspired by Christ's Narrative (Parable) of the Two Friends

Christian Ekesiobi, SJ.....12

CULTURE IN OUR DAILY LIVES

We as human beings are mostly governed by culture and traditions. Most of the time, our way of thinking, reasoning and doing things is influenced by the culture in which we are born and bred. These traditions and cultures vary from each other. It can be as little as a family culture or tradition of having a yearly get-together and it can be as huge as a festival celebrated by a tribe or country. As we pass through that transitory moment of teenage into adulthood, there is a likelihood that we question these cultures or traditions. We graduate from asking the question, “how is this done?” and we begin to ask, “why do we do this?”. This phase even though is viewed as a stage of ‘rebellion’ is an important stage in the life of an individual. This is the stage when one begins to truly understand the purpose of traditions and culture. No matter how little or big this tradition or culture is, it is very important that one understands why he or she partakes in such a culture or tradition. It is only through that that one is brought to a fuller understanding and appreciation of one’s culture and tradition.



As human beings, it is important for us to have it at the back of our minds that we are not confined to our little spaces or groups. We ought to understand that the world is much larger than our circles. We also ought to appreciate the fact that we are not pockets of islands, we are all connected in one way or the other. In appreciating that, it is important that we move beyond our circles and explore the traditions and cultures beyond our little circles. Not only should we explore them, but we also ought to seek to understand them, knowing the differences and similarities between our cultures and understanding why they are similar or different from each other. In attempting to do that, one finds out fascinating things that leads to more ‘confusion’ and questioning. For example, one would realize that in most of indigenous African languages, the word “and” is denoted by “Na” “Ne” “Ene” and so many phonetical sounds that sound similar. Is this a mere coincidence? Or is there something more to it. These similarities cut across so many aspects of different cultures; from folklore to language.



This seems so much to buttress the point that we as human beings are connected in so many ways that we could ever imagine.

In Africa, there are so many languages, tribes and cultures. While some vary greatly from each other, some are also very similar in the way they go about things. It is very interesting to learn about culture and tradition and as Africans, culture and tradition shapes and influences most parts of our lives. Taking time to appreciate, understand better and learn our culture and tradition as Africans is very important and that is why November is dedicated to African culture. Learning more about it, appreciating it and celebrating our culture.

Joseph Ghansah SJ.

Spirituality and Culture



I would like to make a few general comments on this subject. Mark Abang will then apply this to a particular case in his South Sudanese culture.

Throughout the history of the Society this has been a burning issue for Jesuits. How do we bring the Gospel and Ignatian Spirituality to people of very different cultures? We have to avoid falling into two extremes, namely a narrow, rigid and absolutist position, and a laissez-faire, post-modernist cultural relativism. Jesuits like De Nobili and famously Matteo Ricci (with the Chinese Rites issue), suffered from

the former. In Ricci's case, the rigid position of Pope Clement XI in 1704, forbidding any practice of Chinese rites, ruined much of his good evangelizing efforts in China. The same can be said of the 'Malabar Rites' controversy in India. Jesuits have generally not fallen prey to the second extreme, though people like Pascal and the Jansenists felt they were too accommodating and lax in their application of Christian morals. How do we navigate our way between these extremes? I think we have to bear in mind the following tenets and act on them:

Meta-Ethics. For Ignatius ethics is grounded in God. As creatures, made in the image and likeness of God, we are created 'to praise, reverence and serve God'. This is the premise of the **Principle and Foundation**. It is equivalent to Aquinas' **eternal law**.

Normative Ethics. Ignatius derives his normative ethics from this premise. We should do whatever accords with the will of God. And we should avoid anything which detracts from it. How do we know this? By discernment and by using our reason, as for instance in the first way of making an election. This roughly corresponds to Aquinas' **natural law** and **virtue ethics**. It ensues from the eternal law.

Absolutism. On this criterion we can say that some things are universally right or wrong. They follow from our being humans made in the image of God. We cannot adopt a culturally relativist position on these norms. Some cultures might condone slavery, cannibalism or the slaying of witches, but they cannot be right just because the culture condones or encourages it.

Relativism. However, the ways in which these norms are applied in different cultures will vary, and this is morally and spiritually acceptable. That we should show respect to every human being, as one made in the image of God, is a universal norm. But the way we do this when greeting another will differ according to the culture. Some clap hands, others join hands and bow their heads, yet again others shake hands or

take off their hats. We should ‘praise, reverence, and serve God’, as the Principle and Foundation tells us. But the ways we do this in prayer, worship, and rituals will differ according to culture, and this is good. Here we can be relativists and not narrow absolutists like those who hounded Ricci and others. They (the ‘hounders’) made Western **customs**, which are relative, into absolute and universal norms obligatory on everyone.

Cultural Consequences.

Mark will examine a particular case of spiritual inculturation in his own culture. Here let me end by making a few general comments on this question in the Zimbabwean context:

Generalization. The early missionaries in Zimbabwe were men of their Western culture and time. They saw the Shona/Ndebele culture through that lens. Anything that did not accord with it was deemed superstitious, heathen and wrong. Christians must have nothing to do with it. They were placed in ‘Christian villages’ to protect them from this contamination. On the above criteria this is clearly wrong. Much in these cultures is normatively good. Early missionaries, understandably ignorant of the language and culture, did not grasp this. Also, customs and practices which differ from Western ones might simply be different ways of expressing and practicing the acceptable norms. They should be tolerated, respected and adopted.

Unacceptable differences. The above does not mean we accept everything in the culture. To do so would be to whittle away the objectivity of Christian beliefs and practices; they ‘die the death of a thousand qualifications’, as Anthony Flew would say. Polygamy, witchcraft and the use of medicines, ‘goblins’ etc to deliberately inflict harm, out of anger, jealousy, revenge etc on another, might be cases in point.

Acceptable differences. The Church in Zimbabwe has come a long way in inculturating liturgy and spiritual practices. This is true also in the universal Church. Last month Pope Francis celebrated Mass in the Zairean rite in Rome. Can you imagine Pope Pius IX, or Pius X doing that??? But there is still much to be done. Regarding Ignatian spirituality, we need to translate the Spiritual Exercises into Shona and Ndebele. And the Exercises should be given in those languages. The meditations need to be contextualized. For instance, the concept of sin, consequences of sin, repentance and forgiveness, need to be prayed within a Shona/Ndebele framework. There are rich ideas and beliefs regarding these from which to draw, to be found in Shona/Ndebele ‘tsumo’ or proverbs for example.

Roland von Nidda SJ

Inculturation and the Veneration of Ancestors in Luo Culture

The Veneration of ancestors is very important in the Luo traditional culture. If one meets a Luo, who knows and understands the Luo traditional practices and norms, and asks him what veneration of the ancestors in his culture can be compared to in the Roman Catholic Church, there is no doubt that he



will compare it to the veneration of Saints in the Roman Catholic Church. Interestingly, Roman Catholics have been accused of the heresy of worshipping Saints by some of our counterparts, the Protestants. It goes without question that some of the early missionaries also accused the Jo-Luo (the people) who practiced the veneration of their ancestors of worshipping them. But, the truth of the matter is, the Jo-Luo do not worship their ancestors, but rather venerate them just as the Catholics venerate the Saints.

The Jo-Luo believe that for one to be an ancestor, he must have lived a moral life here on earth so that when he dies his spirit stays with God and therefore acts as inter-mediatory between the living and God. It is the same practice for Roman Catholics who pray for the Saints' intercessions. Hence, I think it is something that can be easily inculturated into Ignatian Spirituality, although the criteria for beatification and canonization differ as we shall soon see. For the Jo-Luo, a childless person cannot be proclaimed an ancestor because what qualifies one to be an ancestor is determined by one's ability to impart the moral values that he lived by to his biological children and those of others. This is completely different from Catholic teaching where having, or not having, children is not a requirement for sainthood. But my main concern here is not about how one becomes a saint or an ancestor, but rather about the veneration of the ancestors in the Luo traditional culture,

and if it can be inculturated into Ignatian Spirituality. By inculturation here I mean the process of engagement between the Christian Gospel on which Ignatian Spirituality is based, and a particular cultural practice, for instance the use of drums which have been inculturated into Christianity. And if so, what makes

it easily compatible, or how should it be inculturated into Ignatian Spirituality? To this effect I can say that the practice in itself does not involve anything evil. It is meant to strengthen our relationship with God which the Jo-Luo called (Jwok).

The act of venerating the ancestors is not an end in itself, but rather a means towards the end, which is closeness to God and oneness with Him. This is also elaborated in the Spiritual Exercises of Saint Ignatius, the cornerstone of Ignatian Spirituality. Thus, inculturating such cultural practices in the context of the Luo people will make it easy for them to understand why Saint Ignatius in the sixth rule of thinking with the Church, emphasised the praising and veneration of the Saints. This would aid in the spread and adaptation of Ignatian Spirituality among the Luo. A further reason is that what is communicated or preached to them through an Ignatian lens is not strange to them, but rather, is something already familiar to them; the only difference being the criteria of choosing the person to be given that title of respect. Perhaps this is something that the Jo-Luo will have to learn from Ignatian spirituality. They will have to learn that different cultures use different criteria for proclaiming someone an ancestor, but for the same end which is closeness and oneness with God (Jwok) the creator.

Mark Abang SJ

In My Culture, We Love!



Traditions, practices customs, languages and foods are diverse! Even, may be better put, especially in Africa. Think about it. A Kikuyu unlike a Shona would never clap his hands to express gratitude or respect, if the clapping not considered disrespectful, it would be definitely rendered weird, yet the motivation behind each practice is particularly important! Many have read Ngugi's *the River Between*. Though I stand to be corrected by literature scholars, cul-

ture is a dominant theme in this brilliant work of Ngugi. In the book, reflections and refractions of the Gikuyu people events, procedures in preparations of a traditional practice and the meals prepared are specific to a practice. To give an example, methods of meat preparations on a naming ceremony, differed from those a circumcision ceremony and 'ruracio' (dowry payment) ceremonies, as the methods equally differed from a cleansing ceremony and rain-making ceremony. However, though their ceremonies differed as the methods of meat preparation varied, the common gradient in all the symbolic practices and ceremonies was unity and love. Well, at times due to human weakness and rigidity of the practices to change, division and conflict erupted, but it is pretty obvious that uncorrupted goal was unity and love. United either to celebrate the gift of a new born from God and the ancestors to the community or united to witness the mending of the broken relationships, some between humanity and God, and others between humans themselves. Though today its chauvinistic, it is intriguing how the men, while enjoying their traditional beer, discussed community empowerment policies and agreed on the behaviours to tolerate without angering the ancestors and God, and how women, with the patient ears of their children and husband to advice and counsel, brought about mutual bonds in the family!

How dynamic! God's grace is inevitably prevalent in the dynamic nature of culture. In fact, some would claim that culture is too dynamic be defined instantaneously. By this I mean, it is an under representation of a certain group's culture when it is put in books because it evolves faster than a narration. As history, sometimes aggressively, supports, some of the practices we have made our own are borrowed or adapted from other cultures. Is it fascinating that the practice of circumcision, that the *Gikuyu* consider as the transition phase from childhood to adulthood, and which is a taboo not to undertake (at least today for boys), was borrowed from the Cushitic practices. With all this in mind, would it be too strong a claim to make that when cultures mingle or dialogue, great

things happen, because God is present? I think Cultural Night provides space for the conception this dialogue and mingling of cultures. It gives each person room to share a meal, a dress-code, a song or play an instrument, a dance, a role-play and to mirror a practice in brief to initiate the process of dialogue and mingling of cultures. The Night not only unites different



cultures, but also promotes them. A platform is created to see how much love exist in other people's practices. A chance to diversify our horizons. To taste how delicious, at times, other people's meals are, and to experience how touched they feel when they are appreciated.



The Night of the 9th of November 2019 was one of those! One of those that Arrupe Jesuit University offers people of Africa and beyond a lens to witness beyond their myopia. To get educated and entertained by what other people value. To know that aspects of unity and love are not exclusive to traditions, practises, customs, languages, and foods, from places of their

origin. In variant forms and styles they exist, but they are embedded in love. A reflection that is deep in our human nature to love. Indeed, ours is a culture embedded in love!

By James Kamau SJ.

Showcasing and Preserving Our Rich Cultural Heritage



Culture in simple terms is the way of life of a particular group of people within a particular geographical location. Our way of life defines who we are and thus giving us an identity. Culture influences how we think, how we express ourselves, and how we view and understand people. Our way of life includes, our beliefs, values, language, clothing, arts, music, food, and practices that we share in common. Culture plays a crucial role in our social lives. Culture creates our story to be read and the master piece to be seen by the people we meet throughout our lives. It is important for shaping our social relationships, maintaining and challenging social order, decisive of how we make sense of the world and our place in it. Culture shapes our everyday actions and experiences in life.

Cultural festivals are celebrations of the traditions of a particular group of people. They are very important in the lives of Africans. These festivals are occasions in which we showcase our traditional costumes, sing, and dance to cultural music as a way of expressing our joy, happiness and oneness. The most important part of a community is the cultural diversity that exist within it. Arrupe Jesuit University is made up of people of diverse cultures. This diversity in cultures gives one the opportunity to interact with people from diverse professional and cultural backgrounds drawn from all over the World. This is very important as far as global issues are concern; for the world is made up of different cultures and a single angle cannot apply in all these cultures.



However, business interests and material gains, and a more connected world of technology today is fast threatening not only to change but wipe out our cultural heritage.



Storytelling, traditional songs and dances are giving way to increasing use of social media among youth. Arrupe Jesuit University being proactive rather than reactive, has an annual event viz. Arrupe Cultural Night Celebrations in which students from various parts of Africa with a variety of cultures take pride in their cultural identity. It is a night in which cultural diversity is showcased. They showcase varieties of traditional delicacies, adorn cultural costume, and act drama. It demonstrates the rich cultural heritage of the African continent. The drama acted by students from the ANW province during the 2019 cultural night for example, demonstrated

that we are not only related or identified by our skin colour (in most cases), but have a commonality of strings of our rich cultural heritage.

The cultural diversity at Arrupe Jesuit University not only help the individual but the whole University to grow and develop. It also teaches us to value our differences and respect the speciality of each individual. This further shows that though we may be different on the outside, we are all similar on the inside and that culture defines us. Celebrations such as Arrupe cultural night should be encouraged to showcase and preserve the rich cultural heritage of Africa for the future generations.

Paul Becone SJ

Some Interesting Shots from the 2019 Cultural Night





The Essence of True Friendship - Inspired by Christ's Narrative (Parable) of the Two Friends

From a Christian perspective, many a time, we judge the concept of true friendship with the attributes of love spelt out in the Biblical passage, 1 Cor. 13: 4-8: Love is patient, is kind, is not jealous, arrogant, resentful, self-seeking nor easily angered..." Perfect qualities! But how many of us can boast of either having or being a true friend based strictly on the standard of these qualities? I dare to say, NO ONE. It may not be an exaggeration to conclude that such standards of true friendship are quite idealistic rather than realistic. But does this mean that we should worry less about cultivating relationships based on true friendship and just concentrate more on symbiotic, exploitative or contracted relationships given that the so-called true friendship is way beyond practical human affairs? Not really. I think Christ, being a very good teacher, offers us insights into the entailments of true friendship through one of his numerous stories or narratives – that which I would love to refer to (at least in this writeup) as the parable of the two friends. Let's take a look at Christ's narration:



“Jesus said to his disciples, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him’; and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything’? I tell you, though he will not get up and give him anything because he is his friend, yet, because of his importunity, he will rise and give him whatever he needs. And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.” (Lk 11: 5-9)

A couple of questions would lead us into a better appreciation of the insights Christ offers in this parable.

Does any of the two characters spoken of in the parable qualify as a good friend? If yes, which of them?

Perhaps, Christ would have responded by saying: ‘Yes! Both of them. This conviction of this response comes from a positive assumption of Christ’s unspoken words or unrevealed thoughts while relating the parable. Given that he does not outrightly refer to any of the friends as “bad”, we can infer with a convenient degree of assurance that he supposed both of them to be good



friends. More so, the fact that he used the relational affairs of these two friends as an illustration on what our relationship with the Father ought to be (in terms of prayer) tells how well he approves of the friendship that both friends share and their manner of living out the friendship. Clearly, he must have regarded their relational behavior to each other as the mark of true friendship for him to have used that as an illustration on how we are to relate with ‘the Father who is in heaven’.

What is the mark of a true friendship?

Contrary to any idealistic notion of true friendship, Christ endorses a more humanly realistic kind of friendship as the true form of friendship. The big shock is his admittance that true friendship is a relationship in which both parties involved enters without necessarily abandoning their individual interests. In other words, he agrees that it is ok for true friends to disagree in some areas of personal interests as long as at the end of the day, they are able to sacrifice some of those interests for their mutual benefits. Both friends in the narrative had some personal interest to protect. While the ‘needy’ friend is interested in showing hospitality to his recently arrived guest, the ‘sleepy’ friend is bent on getting some nice uninterrupted rest together with his children. But after all, both friends have to come to a compromise of putting up with initial hesitations of his friend in the case of the needy friend and sparing some of the precious rest time in offering the loaves in the case of the sleepy one.

What are the qualities of a true friend?

From the ordinariness of the actions and dispositions of the two friends portrayed in his parable, Christ teaches us of, at least, five essential qualities of a true friend which may challenge the common conceptions or notions of friendship. They are:

- ***A true friend is not afraid to ask for a favor from the other:*** Strange as it may sound, there are quite a number of friendships in which the necessary respect for each other’s private space have been so exaggerated that the individuals involved in the relationship are not comfortable with seeking favors from one another. In some cases, this may arise from the uncertainty of the benevolence of one’s friend or even from a lesson about a friend’s unwillingness to offer a helping hand in time of need.

However, as the attitude of the ‘needy’ friend who knocked at the door of his sleepy friend in the middle of the night depicts, a true friend is one who is able to approach the other with some level of trust in the other’s benevolence or generosity. One way of doing this is to believe in the inherent goodness of our friends. In going about true friendships, it is often better to err on the side of trust than to give up belief in the goodness of one’s friend. This emphasizes the fundamentality of a **minimal level of trust** in the creation and sustenance of true friendship.



nevolence or generosity. One way of doing this is to believe in the inherent goodness of our friends. In going about true friendships, it is often better to err on the side of trust than to give up belief in the goodness of one’s friend. This emphasizes the fundamentality of a **minimal level of trust** in the creation and sustenance of true friendship.

- ***A true friend does not hesitate to relay his or her feelings to the other as far as the manner of approach is in itself, accommodating:*** ‘Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything’ . As harsh as these words may seem, it bears within it an ingredient for true friendship – which is, **sincerity**. The truth is, no matter how close partners may feel when together or how memorable their moments together might be, if there is no sincerity in

their expressions, actions and thoughts about each other, the friendship they share would still remain superficial.

More so, as far as sincerity is upheld in their relationship, there would often be instances when they would have to be open to each other about what the one has done which has not gone down well with the other. But how often disagreements arising from such sincere expressions occur between friends is not as important as the deep bond of unity and understanding that cements the friendship when they are able to move beyond such disagreements. Nevertheless, in practicing the act of sincerity in true friendships, the disapprovals which may often be involved should be limited to the impropriety of actions rather than extending to an assault of personality and dignity. That is, sincere confrontations ought to be accommodative rather than derogatory. Notably, the response of the sleepy friend focused only on the actions of the needy friend.

- *A true friend applies positive interpretation to the seemingly unfavorable attitudes or expressions of the other:* Christ, perhaps for the sake of being straightforward, shortened the parable by skipping some conversations and thoughts of each friend before concluding with how the sleepy eventually heeds the appeal of his needy friend due to his importunity. But to assess the insights offered in the narrative, we need an elaborate picture of the entire incident and for that reason, we may have to fill up some spaces with expressions and thoughts between both friends which were left unsaid and unrevealed respectively.

In this case, it will be profitable to find out what made the needy friend remain persistent in his demand regardless of the seemingly unfavorable response by his friend. One answer which I find most appealing is that he did so because he was able to give a positive interpretation to the hesitations and expression of his friends by firstly, acknowledging his own shortcomings as a ‘warrant’ of such expressions. To better understand this, we may imagine this needy friend as saying: “I know I am partly at fault by coming to my friend’s doorstep at this hour of the night. So, I can understand his reluctance in granting my request. Yet, I believe he will attend to me if I ask him more softly, again and again”. What this emphasizes is the **Ignatian principle of presupposition** wherein one is always encouraged to give the best possible interpretation to the actions and words of others. And this leads us to the next quality.

- *A good friend not makes no hasty judgement about his or her friend, and can be persistence in accordance to the degree of necessity:* Imagine that the needy friend, on getting the initial response of his sleepy friend, leaves his doorpost while saying to himself, “This friend of mine is not a good one. How could he have given me such a cold response? I don’t think I can trust him anymore”. Then off he goes, broadcasting such poorly-founded news and thus, tarnishing the reputation of his sleepy and reluctant friend. This reaction might constitute part of the common experiences of many who have being in friendships. However, it is uncharacteristic of a true friend. In the first place, such an act would be most unhelpful because with that, the hasty (and needy) friend would neither be able to secure the loaves he wanted nor his friendship with his reluctant friend. Moreover, he would be defying the principle of presupposition by unjustifiably tarnishing the image or personality of his friend.

On the contrary, a true friend does not judge the other hastily. Instead, he (she) never gives up on his (her) request to the other. Note that this request might not always be materially constituted. It could as well be a request for the change of a certain behavior or a change of heart. The central point is that a true friend takes his time to bring the goodness of the other from potentiality to actuality by continual persistence regardless of the object of request. Of course, the true friend would not be able to do so without a disposition of trust in the goodness of the

other as well as the application of a positive interpretation to the other's action. In this context, we can say that friendship, just like love, is “**endures in virtue**”.

- *A good friend is one whose reaction to the importunity of the other is positively pruned or empathetic:* Once again, Jesus simplifies the narrative by saying, “*yet, because of his importunity, he will arise and give him whatever he needs*”. But notice that there could have been other reactions from the sleepy friend to the importunate attitude of his needy friend. On the one hand, he could have very angrily scolded, insulted or even beaten up his friend. On the other hand, he could have just completely ignored his blabbing by sinking his head as well as those of his children into their pillows. But as a true friend which he is, he does otherwise. We may once again fill some spaces by imagining the sleepy friend saying to himself at the persistence of his needy friend: “If not that you were my friend, I would have just completely ignored you no matter how importunate you are or even given you a taste of my fists for your importunate attitude. Either way, I will no longer be bothered by you. But because of the bond we share, I prefer to through the inconvenience of getting up and giving you what you want”. Here, we can say that a true friend exercises **forbearance** over the excesses of the other.

Why are these insights on true friendship important?

On a general note, I suppose these insights speak volume to us especially in the context of our present world which is increasingly fettered by the individualistic ideology at the expense of the social and humane interconnectivity which humanity's identity presupposes. (At this point, it will be good to go through the explanations of these qualities again, noting the emboldened terms or phrases in these explanations.) But on a more particular note, these insights speak directly to all Jesuits (and Jesuit collaborators by virtue of our shared mission) whom St Ignatius, our founding Father, deemed fit to refer to as “friends in the Lord”. In the union we share, in the oneness we partake, in the mission we undertake and in the ordinariness of our everyday relationship with one another, we are invited into the bond of true friendship – into a union of hearts and minds. To help us in this mission of oneness, Christ presents us with this narrative of the two friends that we might learn from their examples.

But even if all I have expressed in this write-up has made little or no sense to you, I invite you to take to heart a final point for reflection on true friendship from Christ's narrative. It is the idea that true friendship does not always have to be between equals. Put differently, economic, social and statutory disparity should not constitute a hinderance to true friendship. To better understand this point, notice the description which Christ give for each of the friend he mentions. The first is one who is in dire *need* of some loaves – the one whom I have referred to as the ‘needy’ friend. The second has enough for himself and even some more to spare. As a matter of fact, he is surrounded by an air of comfortability, so much so that he easily falls into slumber in the company of his children – thus, the ‘sleepy’ friend. But despite the disparity that exists between the two, Christ still refers to them as friends. Perhaps, this point of reflection could aid our internalization process of the Society of Jesus' third Universal Apostolic Preferences: “To walk with the poor, the outcasts of the world, those whose dignity has been violated in a mission of reconciliation and justice”. Then comes the fifth question to ponder on for a better appreciation of Christ's insights on true friendship: **Can my solidarity with the poor be born of true friendship, rather than a mere sympathetic disposition or obedience to some pious impositions?**

By Christian Ekesiobi

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 Jesuit University for the upcoming edition.

The articles may include:

POEMS, JOKES, GOSSIP, HUMOUR AND CARTOONS
APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES
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