

NUNTIUS

THE MESSENGER

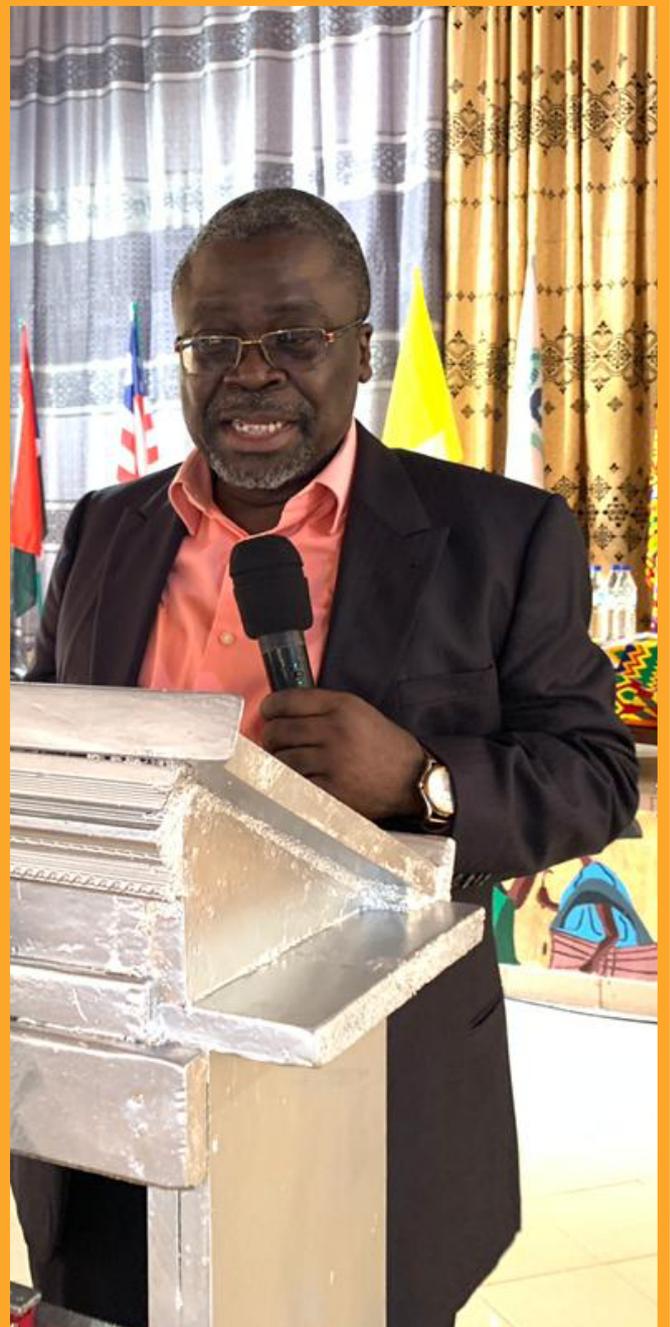
THE OFFICIAL MONTHLY NEWSLETTER OF
DON BOSCO INSTITUTE OF PHILOSOPHY IBADAN NIGERIA

LUMEN ET SAPIENTIA

Vol. 5. OCT. 2021

INAUGURATION OF THE 2021-2022 ACADEMIC YEAR

This year's Inauguration of the academic year was a remarkable one in the history of the Institute. Apart from the Eucharistic celebration presided by Very Rev Fr Charles Uzoeto SDB, the inauguration was graced by the lecture delivered by a distinguished professor of philosophy at the University of Ibadan Prof Isaac E. Ukpokolo. He delivered on the topic "**The Value of Philosophy and Integral humanity**". According to the lecturer, a human person is a complex whole with various parts and these parts work holistically. As such the meaning of life according to him is the sustenance, maintenance, and accomplishment of who you are. It is in this whole, coordinated well, that other aspects endowed in man manifest which include human integrity and human dimension. Human integrity, according to him is the intercorrelation of intellect, will, desire, and passion. Therefore, a human person is in integrity when he is able to control these four aspects in man; namely, intellect, will, desire, and passion and as such philosophy aids one to realize such. According to the Professor, there are four human dimensions that man always search for; namely, **truth, good, love and God.**



PROF. ISAAC UKPOKOLO

THE SUN NEVER SETS WITHOUT FRESH NEWS.. African proverb



NEW DEVELOPMENTS

According to Calvin Coolidge, all growth depends upon activity. There is no development physically or intellectually without effort, and effort means work. Developments in every institution, community or country can be identified by the efforts of the people. Therefore, the Dean, Very Rev. Fr. Dr. Anthony Okonkwo SDB together with some staff members and continuing students engaged their time and energy during the vacation to repair and construct the properties of the institution, because they believe that intellectual properties are key aspects for economic sustainability. Below are some of the developments.

RENOVATED LECTURE ROOMS AND NEW CONSTRUCTED LECTURE PROPERTIES



According to the Krio culture of Sierra Leone, A severely underpaid hungry teacher in a renovated, well-equipped classroom, can perform just as well as a bird without feathers can do in a hanging decorated cage. Therefore, the classroom is every institution in very important and it must be kept clean and furnished always, because the classroom environment also contributes to the fast or slow understanding of the students as well as the lecturers. Therefore, the Dean together with

his team had renovated and furnished all the lecture rooms by painting the walls, adding more seats and also constructed new lecterns for the lecturers. According to the Dean, he felt it good by doing such, because he believes in acquiring wisdom, the environments must be decent and beautiful with good properties. Also, few students raised a happy concern in relation to the development. They are happy because now, there are more seats in the lecture rooms and the renovated walls are creating a serene environment for the students to think well.

THE INSTITUTE WELCOMES OLD AND NEW LECTURERS

The Institute welcomes back her lectures who were for sometimes not present in previous academic years. The institute welcomes, Dr. Ugo Aniga who was previously lecturing LatIn and now he is back to lecture History of Ancient Philosophy.

Mrs. Julie Emore is as well back to the Institute to lecture Introduction to Counselling and Introduction to Social Work.

Rev. Fr. Matthew Udoka SDB, will be joining the members of staff of the institute as a lecturer of the Fundamentals of Music:

NEW BUILDING OF THE INSTITUTE IN PROGRESS

The extension building of the Institute is in progress, and according to the Contractor, he promised the Dean of studies that towards the end of this academic year and the beginning of next academic year the building must have been completed with furnishings. The reason of the extension of the institute building is because in every year the school welcomes a larger number of students, and so there is possibility that in the next years to come the present institute building will not be able to accommodate the number of students studying in the institute. Therefore, the Dean is encouraging all the students to pray and also help in whatever good way to see to the completion of the new building that is in progress.

RENOVATED OFFICE OF THE DEAN

Other people's wisdom prevents the king from being called a fool. Therefore, the Student Union Government aided in renovating the office of the Dean of Studies. The office of the Dean has been furnished with new paints and with a good interior design. Also, the office of the receptionist to the Dean has been renovated. According to the Dean, he is happy with such development because the office of every Dean counts a lot in the institution. The office of a dean is like a kitchen where the mother prepares food for her children, and so it is in the office the Dean always prepares the curriculum of the institute.



RENOVATED LIBRARY WITH NEW RULES

Don Bosco Institute of Philosophy Library was renovated also during the holidays by the Dean of Studies and some members of the Student Union. However, before the renovation of the library, students were accessing the books before signing them out, but after the renovation, in the wisdom of the Dean of studies, there is as well a new cataloguing style for the library. That is, the students are not allowed to access the books before signing out but the procedure is, students should bring the title of the book and the Librarian will search for it and handover to the student. Also, there are new books added to the Institute Library. The Dean also appreciated all the students that contributed in donating new books for the institute library. According to Dean, he said the students are really showing signs of care towards the improvement and growth of the institute. Also, the Dean urging all the students and staff to comply by the new measures for the betterment of the Institute.

OUR INSTITUTE ANTHEM

Don Bosco, Institute of Philosophy

Centre of Knowledge

Consecrate them in truth (*1)

Lumen et Sapientia

Lumen et Sapientia

Long live Don Bosco we pray

God bless our mission (*2)

God bless our vision

God help us values to uphold
*Repeat from (*1)*
*Repeat from (*2)*

The Institute appreciates
the composer **Rev Fr Matthew**
UDOKA SDB and his team

INSTITUTE SLOGAN

GREAT DON BOSCO SCHOLARS
ADVENTUROUS THINKERS

OUR DEEPEST CONDOLENCES



The Institute expresses her deepest condolences to the following members of the Institute family who lost their love ones in the course of this year.

One of the distinguished senior lecturers, **Dr Philip Edema** lost his father; our librarian **Mrs. Gloria Igwe** lost her father and student **Christopher Okafor** lost his grandmother. Let us be close to these members with our prayer. May God receive their souls. Amen

**HOMILY OF VERY REV. FR. CHARLES UZOETO SDB ON
THE INAUGURAL MASS OF 2021-2022 ACADEMIC YEAR**

The inaugural Mass was presided by Very Rev. Fr. Charles Uzoeto SDB, the rector of the Salesian Community Ibadan, Nigeria. The associated priests were, Very Rev. Fr. Basil Mary Ugwuatu, the superior of the Tansian Missionaries Ibadan; Rev. Fr. Fabrice Capatine SC., Rev. Fr. Mark Momona SC, Rev. Fr. Cornelius Anyanwu SDB, Rev. Fr. Mathew Udoka SDB, and Very Rev. Fr. Dr. Anthony Okonkwo SDB. The Dean of Studies welcomes everyone who attended and he appreciated the efforts of the senior lectures and all inviting guests for attending the mass. The homilist of the Mass was Very Rev. Fr. Charles Uzoeto SDB.



In his homily, Fr. Charles, began by thanking God for his grace for making us witness this day and also for the continuous development of the institute. He encouraged the students and lecturers to also begin any life with the Holy spirit. He compared the creation story in the book of Genesis and also the gospel of Mathew, wherein God breath in Adam and Eve and gave them life, the breath is the Holy Spirit. Jesus also started his mission with his disciples with the presence of the Holy Spirit in the upper room. As such, each us has a mission just like Christ and we can only actualize this mission well if we always call on the assistance or control of the Holy Spirit. There is always a new beginning in life whenever we turn to a new page. For instance, the first years were elsewhere before they were admitted into the Institute, the second years were in the first-year class last year and also the final years were in the second-year class last year, but now all have turned into a new beginning and therefore, it is good to invite the Holy Spirit to guide us as we continue to search for the knowledge of truth. Also, he emphasized that, as we begin this academic year, we need the gifts of the Holy Spirit to put us at the right track during the course of our studies and also to able to understand well what we are taught. He reminded us, that philosophy is the search of truth, and so, Jesus is the only truth, therefore, philosophy is there to help us to be closer to Christ than moving away from Him. He concluded by saying that for us to do philosophy well we should learn to go down on our knees; that is we are called to be humble and always pray to God. We need intellectual humility if we want to have the grace of the Holy Spirit of God. Therefore, he encouraged the students that as they studied, they should always look up to Christ who is the only Truth and wisdom *Per Excellence*.

Human love in its fullest sense is an experience of intersubjectivity. It passes beyond the I-It and the I-He/She relation to an I-Thou relation. *It* is a thing to be used as a means. *He* or *She* is someone else standing over there about whom we are talking; we communicate about but not with him or her. But to me you are *Thou*, and I am *Thou* to you. Why not say *You*? We use archaic English form to emphasize that it has to be singular. It signifies the relationship between one center of consciousness "I" and one other center of consciousness "Thou". If love is for a person, it is focused on that one person, and if the love is returned, it is focused back on me. There are **six acts of love**.

LOVE IS SILENT. Why do I love you? Because you are you. There is no reason and it is futile to search for one. If one could be found, it would show the love to be of the lesser sort, a love for various desirable qualities you may have, and this could be more a love for the advantage those qualities may bring to me than a love for you. This lesser love of desire is genuine love and by no means to be despised, but it contains more of an element of self-love and does not rise as high as love in its fullest perfection, which goes beyond all desirable qualities of the beloved directly to the beloved as a person. It bypasses the beloved's suchness to reach his or her selfhood, a self-subsisting in its own goodness, not as perfective of the lover but as loved for itself in its own person.

LOVE IS COMMUNION. Lovers love themselves but do not remain wholly within themselves. Love in a sense is one, and in another sense is two. As *one*, it is a uniting, a union, based on likeness. Because the beloved is like the lover, the lover can love the other, since he or she sees in the other some image of the lover's own self, and in the best love an idealized image of what the lover would want both of them to be. Communion in love demands community in goodness. Love is two in the sense that the union does not do away with lovers. The term of love is the selfhood of the other, the unique, irreplaceable, incommunicable subsistence as a person. The other retaining his or her uniqueness as a person, which is the very reason that he or she is loved, still somehow becomes one with the other. Thus, that I-Thou relation remains. Love makes the other a Thou, but the Thou never loses its identity to fuse with the I.

LOVE IS PRESENCE. Lover and beloved share in a common value that must be present in both. I as a subject am present to myself as the secret and profound source of all activity that constitutes my life, the consciousness of myself as I. This is no abstract concept, but a living experience. The subject is present to the other and the other to the subject, not as a universal concept, not as an existing nature like other natures, not even in the abstract recognition of his or her subjectivity and personality, not as an It and not as a He or She, but in that indescribable presence, so like my own presence to myself, that is designated by the Thou. To me, the Thou becomes a second self as a subject, and open to me in the same sense in which I am open to myself.

LOVE IS SELF-GIVING. Only insofar as I love another do I really love myself. I find that what I love in myself is not confined to myself but extends out to a Thou. By my love I make myself a gift to the Thou. This self-giving is essential to the completion of my personality, but it is not consciously directed to the completion of myself but of the Thou. My goal is to make the other infinitely lovable-but not by shaping or twisting the other into anything else but the other's self. I appreciate his or her freedom as I appreciate my own. Far from subjecting the other to myself, I help him or her to become himself or herself in the full exercise of his or her self-directing freedom. Because this gift of my self is never total, love can increase forever.

LOVE IS CREATIVE. It is not a dreamy feeling or a lazy repose, but a vigorous commitment toward the fulfillment of the Thou. It influences another center of consciousness and helps that center grow in the presence of the lover. Love does not create the original personality of the other but finds it. The beloved exists in the world, displays his or her personality there, and merely by being a self has made his or her being shine into my own. I will the continued existence of the other as developing autonomously in harmony with the ideal he or she is striving for and I anticipate in him or her. Thus, love is creative by cooperating with the beloved's work of creating his or her own fulfilled personality.

LOVE IS RECIPROCAL.

Loving implies both the desire and the fact of being loved. It is impossible to have love that is not returned, but its unsatisfactoriness is evident. This desire to be loved manifests the inevitable



component of self-love in all love, a self-love that in no sense need be selfish but is simple in regard of the worth of oneself as a person even as one regards the worth of the other as a person. Thus, love links persons into a community. The reciprocal journey of the I to the Thou and of the Thou to the I results in a “we”. The “We” of the love is the meeting of the two subjects whose being is in each’s self but whose having is in the other’s self, and the awareness of this communion. It is a heterogeneous identity of the I and the Thou, not absorbing the I or the Thou but expressing their mutuality. There can be a lesser We consisting of a mere crowd or a loose class-conscious group or an organized society of cooperating members, but the “We” of love is the personal I-Thou relation.

LOVE IS SUPREME VALUE. We may question this statement, but on reflection we see that love must be all or nothing-although not in its actual exercise, for we may love more or less and never love perfectly any more than we do anything else perfectly. In its thrust and goal, however, love is limitless and can take second place to nothing else. Love does not oppose any existing realities but animates them while respecting them. Love is its own value, which is the value of the person. But is not God the supreme value? Certainly, but God is Love. All that was said here about love between two human persons is verified on an infinitely higher plane in God, in our love for God and God’s love for us, and in God’s own love for himself. Even love between human persons is unfinished unless their union is seen as a participation in the love of God, who is the very acme of personality and lovableness.

INSTITUTE CORE VALUES

Dedication: is expressed in our commitment to proper educational ethics and academic excellence.

Impact: is portrayed in our relevance in addressing existential issues.

Innovation: is portrayed through our receptivity to new ideas and forms of expression, intellectual curiosity and willingness to take on intellectual challenges.

Family Spirit: is expressed in our focus on forming good Christians and honest citizens.

Inclusion: is portrayed through a convivial environment that welcomes ideas from diverse cultural contexts.

Integrity: is reflected in our conventional ethical standards in personal and professional behaviour and in our consistency in educational pedagogy (the Preventive System of Don Bosco).

Sustainability: is reflected in the upholding of our values and objectives as a Catholic Institute in being an example of educational standards.



Published by: Don Bosco Institute of Philosophy, P.O.Box 7508 Secretariat, Ogungbade, Ibadan (Nigeria). Editor-in-chief: Rev Fr Dr. Anthony Emeka Okonkwo SDB, KoC; Editors: Adimike John Owen SDB and Ezenwa Marcel SDB; Director of Media/Associate Editor: Mustapha Julius Soki SDB.

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