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Arrupe Insider

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Culture in Perspective

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CULTURE IN PERSPECTIVE

Nhamo, a Zimbabwean youth who has spent a good number of years in his educational pursuit in California, returns home for a brief visit to his family. On his arrival, he pays little attention to some basic practices and norms of his hometown, or perhaps, he seems to have forgotten a huge chunk of them. A week into his visit, his father begins showing signs of discomfort at his son’s neglect of their culture. With the further leap of days, Nhamo’s father grows so uneasy that he can hardly bear keeping his concerns to himself. So, he decides to redirect the steps of his ‘straying’ son.

On speaking to Nhamo of the importance of their cultural values, he wittily tries to dismiss his father’s concerns with the claim that culture is dynamic and thus, its adherents have to follow its dynamic rhythm. At this point, Nhamo’s father pauses for a while in deep thought and soon responds to Nhamo’s claim by saying, “I agree with you son, but do not forget that the changes which certain practices undergo need the acceptance and acknowledgement of our people for it to still be referred to as part of our culture. Thus, I advise you not to be quick in disregarding those values which we hold fundamental to our way of life”. Nhamo returns to his room after their discussion with enough food for thought.

“Culture in perspective”, seems to be an appropriate theme for this month’s edition of our newsletter given that culture, reoccurs from different perspectives, in most of the events that have been taking place at AJU since our last publication. Moreover, I decided to begin this editorial with the short story narrated above for two reasons, one of which I shall immediately disclose. The first reason is that the final remarks of Nhamo’s father captures the meaning of culture as it is employed in the context of this editorial, taking into consideration the difficulties that arise in trying to give a precise definition of the term (one of which is the problem of dynamism). In this context, culture refers to the sum total of the accepted values and standards that defines the way of life of a group of people or a society. May I briefly shed light into the cultural perspectives which of late, has colored most of the events at Arrupe.

From the African cultural perspective, the 11th of November saw the fifteenth edition of Arrupe’s annual celebration of the cultural night. This celebration of culture at Arrupe has, since the year 2004, taken its position as a part of Arrupe’s culture (way of life). More so, the annual event of the cultural night celebration, among other intentions, is organized to offer as much Africans as possible (and even those from beyond the African continent), the opportunity to come together to appreciate the vast treasures of his or her culture. In a nutshell, the cultural night event is an Arrupean cultural practice that celebrates the African cultural heritage.

On the second day of December, the Roman Catholic Church began a new year in her ecclesiastical calendar. Traditionally, she begins each new year with the season of advent wherein she anticipates the commemoration of the birth of Christ her savior on Christmas. AJU, being a Catholic University, does not fail to identify, as much as possible, with the ecclesiastical expectations of this season. For not only does the university encourage most of her students to prepare adequately for Christ’s coming, it is also part of the cultural norms of Arrupe as an institution to carry out works of Charity during this period. To this end, Arrupe, through the office of the Chaplain, Fr Von Nidda, Arrupe’s Students’ Association and in collaboration with the Society of the Destitute Aged (SODA) in

Harare, is at work in ensuring that smiles are put on some faces during the Christmas season.

If there were to be a list of values that characterizes AJU, both in her members and as an institution, excellence would not be lacking at the beginning of that list. Indeed, AJU has a culture of excellence. In other words, our institution, in her choices, visions, way of thinking and being, never settles for the ordinary or for mediocrity. Rather, with conscious efforts, she is always on the move for greater heights.

Our determination towards the best is neither selfish nor self-sustaining. In the first place, AJU aims at the empowerment of not just her members, but also, through her members, she aims at the empowerment of many within Africa and across the globe. Furthermore, we are ever aware of the importance of good networking systems with other institutions of great visions in achieving our objective. It is in the light of these notable facts that AJU, represented by her PVC Academics, Dr. Ekwueme Evaristus and a few other students, joined a host of other representatives of institutions of higher learning and influential corporations from Africa and beyond in the Innovation African Summit, 2018. The Summit was a three-day event, lasting from the 28th to 30th of November.

Moreover, it is in acknowledgement of AJU's conscious efforts towards greater heights and by the special grace of God that Zimbabwe's Council for Higher Education (ZIMCHE), on the 3rd of December, accredited Arrupe Jesuit University as a fully-fledged university. That particular day has become an epoch in the history and future developments at Arrupe as an institution of higher learning. Hurray to AJU!

On a light note, I also seize this opportunity to congratulate all Arrupeans for successfully completing the first semester of the 2018/2019 academic session. The examinations for all students ended on the 12th of December and surely, most of us are already overtaken by the euphoria of holidays as we look forward to the Christmas festivities. It is my hope that we also take enough rest during this period in order that we may be rejuvenated to carry on with the academic struggles come next semester. (The next semester begins on the 7th of January, 2019).

Finally, I shall conclude by referring back to the story of Nhamo and his father. The other reason why I began with the narration is that I feel that Nhamo's reaction to the cultural practices of his people captures the sentiments which, in reality, we can be tempted to have towards our cultural practices as Arrupeans, especially those which have been highlighted in the course of this editorial. As such, if in any way or for some reason, we are drawn towards compromising our African cultural norms, our compassion for the poor in our society or our standard of excellence, we should always bear in mind that each one of these values is a legacy at AJU which we are obliged to treasure. May we never lose sight of the fact that it is not just about our feelings, but about the call ever to love and to serve.

Ekesiobi Christian, SJ

Arrupe Jesuit University

CULTURAL NIGHT 2018



CULTURE FOR EMPORWEMENT

It has become a custom at Arrupe Jesuit University (AJU) that towards the end of every calendar year, a day becomes exceptionally beautiful. It is the day in which we all gather to celebrate the beauty of our African identity; the unity that binds people of various nationalities together and our diverse ways of life. It is a day in which we celebrate our cultural heritage. This celebration takes its form in the different dances, songs, dishes, and other means of cultural exhibitions. People from various countries and regions, within and beyond Africa, portray the wealth and uniqueness of their way of life through their colourful traditional attires. Traditional tunes, songs, plays, drinks, dances and different stage performances spice up the event and enrich the mingling of cultures.

In my opinion, this year's events of the 'cultural night' (in the Arrupean parlance) is the best of all the cultural night's events I have experienced so far at Arrupe. All and sundry were in attendance and the presence of assorted cultural varieties made it clear that Africa is not just one continent, but an enriched unity of diverse cultures. This year witnessed the 15th edition of this annual cultural display at Arrupe, and this year's occasion was held on the 11th November, 2018. This short piece of writing tends to give a summarised account of the unspoken words that echoed in the dances and sounds of that occasion.



The cultural night is one of those moments when we consciously put on the vest of our traditional reality. The colours and depictions in the attires, the looks and the sounds of the unseen African lion roaring in the vibes of every event that characterized this year's cultural celebration really revered the originality of our African distinctiveness. We heard the sound of drums leading the Gule group on stage. The beautiful women and handsome men behind the masks shook their legs and waists in celebration of the culture into which they were born and nurtured. The sound of timbila echoed in the multiple-pose hall. The 'flying' young men and the supple bodies of the Aerobic group demonstrated the talents and creative spirit of the African young men and women. Orcaastro Junior SJ, through his guitar performance, affirmed the giftedness of young Africans. The Nyandoro dance group put more emphasis on the African creative stunts in their stunning performance.

The North-West African province of the Society of Jesus delighted the audience with a melodramatic skit which portrayed the importance of

unity and dialogue among religions of the world, including the African Traditional Religion(s), in ensuring the peaceful co-existence of all peoples. The members the Rwanda-Burundi region stumped the hall with the reverberating melody from their drums. They jumped and sang their local songs. Another troupe, dressed in animal skinned-cloths, gave the proper and yet modernized Ngoma dance. It is believed that Ngoma is a traditional dance performed for Kings and Queens. Well, we can say that the Loyola multipurpose hall was a palace on the 11th November 2018, a day that will remain in the memories of many who experienced this cultural display.

The celebration was crowned with the performance of a Zimbabwean dance-hall artist, Kelvin Kusikwenyu, popularly known as Killer T. His presence at any stage across the continent is usually an honour. Arrupe was also honoured to have him perform to the excitement of the audience. Once he took over the stage, the exhilarating reaction of the audience gave the impression that the long-expected moment has arrived. Hardly was there anyone still seated. With





hands swaying across the air at different directions but following a particular rhythm, almost everyone sang along with Killer T. There were echoes of laughter and jubilation. Though the celebration was in its final stage at this period, people seemed to still possess the same energy and enthusiasm that marked the early period of the occasion. Even some who were already feeling bored and who distracted themselves with drinks and discussions with friends suddenly felt an air of rejuvenation. From the ambience that filled the hall during his performance, it was evident that Killer T is loved by the people.

One thing that captures my interest about this young artist is that unlike some other artists, he normally sings and performs on stage with his native language, Shona. I am quite convinced that one reason why he is loved by many is that his songs, in a way, speaks directly to the heart of most Zimbabweans since he sings in a language that is not alien to their Zimbabwean way of life and values. Also, reminiscing the different performances of that occasion, I become assured of the talents of the African people. However, it

is a bit discouraging and frustrating to acknowledge that the future of such young and talented minds is threatened by several menaces such as inter-ethnic wars, corruption, the decay of our original identities, lack of education, early marriages, diseases, bad leadership and nepotism, among others. Nevertheless, a source of consolation rests on the knowledge of the continuously animated hope and resilience of the African spirit despite these trials. And that resilience is what I saw in the multitude that were present at the occasion. For me, that occasion of the celebration of our culture spoke volume on the fact that regardless of the difficulties and uncertainties that buffet us as a continent, Africans will forever remain happy, hopeful and vibrant. The cultural night proved that Africa is not just a pile of chaos and disorder. It confirmed that we truly have a heritage which our challenges cannot take away from us.

Another factor which strengthens my faith in the brightness of the future of the Africa is the collaborative spirit which binds most cultures in Africa.





In Africa, culture is a priceless legacy; the embodiment of culture is a community and what community upholds is the common unity, progress and welfare of its members. Thus, in the African cultural setting, each person is partly responsible for the wellbeing of his neighbour just as the community ensures the wellbeing of its members. As such, it is part of the African cultural heritage that the unified efforts of the capable supports and uplifts the less fortunate within the community.

This legacy has always been at the heart of the organization of every cultural night celebration at Arrupe. In the first place, whenever a cultural night is held, there is always a theme around which the occasion is organised. The theme can serve to address an issue of great importance within Africa, or it can be a means of awakening its audience to a particular call or responsibility. In addition, it is part of our way of proceeding at Arrupe that the proceeds from the cultural night would be geared towards funding a particular charitable project. Consequently, the organizing team of the cultural night occasion factors in a particular project in its organizational processes.

The theme for this year’s cultural celebration was “Culture for Empowerment”. The idea behind this theme was to bring people to the awareness of the fact that the African culture(s) could be a meaningful tool for the empowerment of the African peoples. Likewise, this year’s cultural celebration was directed towards assisting an already existing project at Society of the Destitute Aged (SODA) in Highfields, Harare, Zimbabwe. It is important to mention that the SODA project currently aims at building two greenhouses; in addition, the project includes an installation of a



drip system, initial inputs, and seeds. It also aims at constructing a fowl run that will accommodate about 700 broilers, as well as a nipple system of cages that will house 1000 layers.

What this means is that the cultural night occasion does not only serve as a demonstration of the riches of our ethno-traditional uniqueness; it is also a means of standing in solidarity with the many Africans who struggle ceaselessly with the plight of poverty, hunger and destitution. This may not be surprising since, as we have rightly pointed out, culture in the African setting entails ensuring the welfare of one's neighbour within the community. And so, it is our hope that these less privileged will also benefit from the bounty of the African culture.

The description thus far tells that this year's cultural night was a success. And behind most successful events are good planning and hard work. Therefore, many thanks go to the Student's' Association of AJU and the organising committee of this year's cultural celebration which was made up of 18 members. A hearty gratitude goes also to each and every one who supported the occasion either in cash or in various other forms. The university's administrative team is not left out in these rounds of appreciation. Ultimately, we extend our gratitude to God Almighty who makes all things possible.

Lastly, it is rather unfortunate that many young African men and women neither see the importance, nor appreciate the value of their culture. Some are actually ashamed to be identified as Africans. Others seek for ways to flee from their fatherland. Little do such people know of the vastness of their African cultural heritage. It is my hope that the beating of the drums, the cultural dances, attires, food and the likes may open our eyes to the wealth that we possess as a continent and that it may motivate us to work together to build our own land rather than desert it. May our attitude towards our continent and its diverse cultures be one which attests to the words of the former South African President Thabo Mbeki who once said that "it feels good to be an African". I believe that this is what Arrupe reminds each one of us every year during the cultural night celebration.

Lucas Esteveao, SJ and Noel Makoni





INTER-SCHOOL DEBATE

It was a remarkable day when a good number of students gathered to watch and listen to the debate between the seminarians from Chishawasha Major Seminary and students of the University of Zimbabwe (UZ). The debate was held on the 2nd of November, at the Loyola multipurpose hall, Arrupe Jesuit University. The topic of the debate was “Elections are an effective way of implementing democracy in Africa”. The Chishawasha Major seminarians affirmed the motion while the UZ students were on the non-affirmative side.

The affirming team opened the floor with strong arguments to strengthen their claim that elections are adequate in ensuring a democratic rule in Africa. Their arguments were built on the propositions that elections help to maintain order in the society and that through any electoral process, the people are given the opportunity to make their own choice of a leader.

The non-affirmative debaters argued their view out from a practical dimension. In the first place, they posited that election in itself, is not an African, but European ideology. Hence, it is not a practical of achieving democracy in Africa. Moreover, they brought up various challenges such as corruption which hinders the implementation of a true democratic rule even with elections. In their opinion, election has always failed the African people in their quest for true democracy.

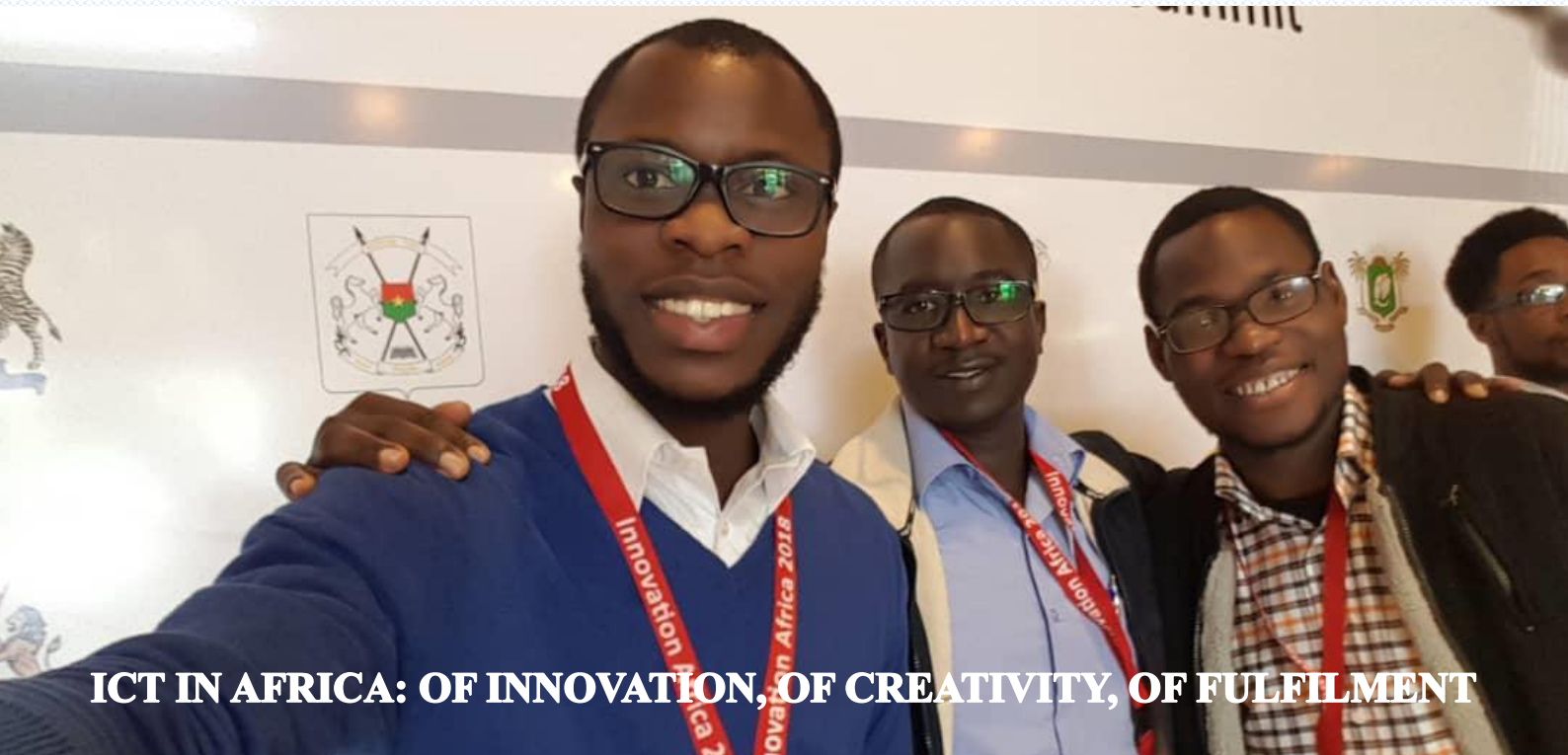
The debate was indeed highly competitive as both sides continued to buttress their claims with substantial examples and arguments. Most importantly, it was an intellectual discourse which was quite knowledgeable and created an atmosphere of learning. All these positive elements depict that the debaters were well prepared.

Towards the end of the debate, one might have learnt that elections are indeed good and that whether it was a borrowed ideology or not, it can still serve as a good way of achieving democracy. On the other hand, in Africa, elections may not really be the best way of choosing good leaders who would listen to the complaints of the masses and react positively to them. This is so given that the elections have failed to be implemented in the ideal way. As such, they have failed in the aspect of enhancing democracy within Africa. Furthermore, the opposing side suggested that Africans should return to their traditional ways of selecting leaders as that will be more efficient in the promotion of democracy in Africa than adopting the European electoral process.



Anthony Otah Kalu, SJ

After both debating parties have aired their views, there was room for suggestions and comments from the audience either in support or in opposition of the topic. It was indeed an atmosphere of learning for everyone present. The debate ended in favor of the students from the University of Zimbabwe. However, they defeated the seminarians from Chishawasha with a tiny difference in scores. This shows how competitive the debate was.



ICT IN AFRICA: OF INNOVATION, OF CREATIVITY, OF FULFILMENT

*This past semester saw the last three periods on Mondays dedicated to worship of the course-goddess: African Philosophy Seminar. Yes, it was indeed a goddess of a course! In the previous week, we ended individual presentations. Thank God! We basically did a philosophical combing of the entire continent. From Sankara to Anta Diop; Ifa Divination to Ujamaa; Nkrumah to Wiredu; Ma'at to Zera Yacob; African literature to the many-layered aesthetics of African art! This particular week, we were to begin the bigger one which many of us were excited about. We were to begin group presentations. It was especially interesting because we had formed groups of three, and each group was to come up with a new philosophy on Africa. Yes. My course mates did not disappoint. Several brilliant topics emerged. One topic particularly stood out for me: "How can I/We be happy in Africa?" Their philosophy was simple. We can be happy if each one is engaged in some positive, life-giving creative activity. Thus, although socio-economic or political issues abound, each one in Africa can find fulfilment if he or she is engaged in some creative activity that promotes life. Daring, eh? But I found their philosophy to be plausible at the **Innovation Africa Summit 2018**.*

Zimbabwe was this year's host nation. Rainbow Towers, Harare, hospitably played guest master to delegates that arrived from over thirty countries in Africa, including Angola, Mauritius, Nigeria, Democratic Republic of Congo, eSwatini, Rwanda, Senegal and Zambia from 28th to 30th November, 2018. The summit is Africa's official ministerial meeting that gathers stakeholders in governments and civil societies and industry leaders under one roof to engage in discussions on the prospects of advancing greater public-private partnerships in ICT innovation, education and technology. Consequently, as the Minister of Higher and Tertiary Education, Science and Technology Development in Zimbabwe, Prof. Amon Murwira welcomed university vice-chancellors to the final day of the summit, he made reference to the fruitful deliberations of the previous days held by ministers of education and ICT from various countries in a quest to find ways of translating knowledge generation in Africa into goods and services.

The final day of the summit not only saw vice-chancellors of thirteen universities dialogue on ways of improving ICT programs in their institutions, but also presented students an opportunity to participate in the

creation of their own future. Some of the participating universities included ICT University, Cameroon; Addis Ababa Science and Technology University (AASTU); Botho University, Botswana; The Copperbelt University, Zambia; University of South Africa (UNISA) and of course, Arrupe Jesuit University (AJU), Zimbabwe. Arrupe Jesuit University was well represented by both staff and students. The PVC Academics, Dr. Evaristus Ekwueme, participated as one of the vice-chancellors, while the student section of the summit was graced by Michael Machingauta, Casper

his full names) from Nigeria and Zimbabwe respectively, presented their inventions and ideas to the summit. While Silas stunned the participants of the summit with a breathtaking presentation of his incredibly brilliant MekaMon – the world’s first intelligent gaming robot – Taku thrilled the participants with his powerful idea of connective learning where high school students from the comfort of their classrooms in Zimbabwe could have mentors across the world in the various areas in which they wish to specialize later in the future. Their presentations



Chitsva, Akakpo Ghislain, Kushinga Jerahuni, John Saut and yours truly. The summit had several corporate, media and education partners from across the globe including Cambridge University, Microsoft, the British Council UK, Canon, Education Development Trust, eLearning Solutions, Digital Skills Foundation, East African Science and Technology Commission (EASTECO), UbuntuNet Alliance, Baobab Africa, Reconnect Africa, and Epson.

The height of the student session, and perhaps the entire summit, was when two innovators, Silas Adekunle and Taku (unfortunately, I was unable to get

reminded me of the presentation on Happiness in Africa in our African Philosophy Seminar course at Arrupe.

It is indeed possible to find happiness and fulfilment through creativity. Silas’ presentation was a manifestation of the fruit of creative play, hardwork and desire to make a difference in the world, irrespective of the many challenges confronting us. Taku’s presentation was an invitation to depend less on what the government has not done or could not do, but to focus on what I/we can do to improve life in our communities. Both presentations summarized some of the goals the government officials, university vice-

chancellors and industry leaders hope to achieve in their various countries after the summit. Three of these goals include: 1- Generating an ecosystem of industrialization where knowledge is translated into goods and services, and higher education is re-oriented into economic transformation. 2- A fusion of advanced scientific method and heritage-based philosophy where local resources are used for innovation. 3. The interplay between technology in the brain, ideas expressed on paper, and action taken to bring brain and paper works into action.

At the end of the summit, it became clearer that in Africa today, ICT stands as a cross-cutting tool for growth. The summit also acknowledged that socio-economic and political factors stand as challenges to the proper implementation of ICT innovations. Indeed, in the coming years, knowledge of ICT will become a pre-requisite for any kind of job in most African countries. Thus, the summit challenged ministers of education and vice-chancellors to ask the relevant questions about the type of ICT programs which could be offered in their countries and universities so as to equip Africans with the skills they need to adequately respond to needs at present, and in the future. The summit left me with a lingering question: “Would it have mattered to Africa that you lived?”

Uchechukwu Oguike, SJ.

THE KINGDOM OF GOD IS WITHIN YOU (LK 17:21)



We are quite rooted in the Western Christian tradition, but there is an equally great Christian tradition in the East. We share the same patrimony, but there are actually differences like those of temperament. In fact, the Christian West approximately follows after an overt practice of great saints like Augustine, Albert the Great, Aquinas and other scholastics who inspire us and help us in our perennial search to know God. Most of the writers from the East have also attempted to portray God. Nevertheless, they have reminded us that God is still incomprehensible, thus unknowable. For them, we cannot know God and every time we claim to know Him best, we say what He is not – the Negative way of theology.

In the eighteenth century, St Nicodemus the Hagiorite, an Eastern spiritual writer made a collection of spiritual sayings, which is called the *Philokalia*; – well worth our attention as spiritual reading. The main theme of the *Philokalia* is “inner prayer”. Its message is summed up in the passage found in the gospel according to Saint Luke: “the Kingdom of God is within you” (Lk 17:21). This passage has immensely influenced people to appreciate the project of Christianity in general and the religious life in particular – “the Kingdom of God is within you”. Some translations have a social meaning of the passage and it reads - “the kingdom of God is *among* you”.

Philokalia (the love of the beautiful) is convinced that the passage - “The Kingdom of God is within you” - has a consoling message. We cannot know God, or understand his Kingdom but we can comprehend the kingdom, which is within each one of us (inner kingdom). Our inner kingdom can be understood as the spiritual space in us, source of our spiritual life, which is full of wonder and mystery and which can be accessed only through a prayer life. This prayer life leads us to strengthen our spiritual life and to this effect, by deliberately joining the religious life, we become more and more able to cultivate the kingdom of God in us (inner kingdom). In addition, the spiritual writers advise us not to be attentive to every kind of distractions that can come from the worldly kingdom (the world of appearances). Moreover, the prayer life enables us to be aware of ourselves, the only one way to preserve our inner kingdom.

What the gospel and writers like St Nicodemus the Hagiorite say is that we have not so much known God if we do not know much about ourselves; if we do not plumb the depths of our being.

We can assess various arguments for or against the existence of God, we can be disturbed by philosophy. However, it is not the primary way we can come to know God. If our knowledge of God is shattered by philosophers, we need to ask ourselves how we think about God. If our efforts at social transformation into a kingdom of God are not fruitful, we need to examine the way we relate to our inner selves. Philosophy – just as the failure we meet in some of our social efforts – may be, in this sense an invitation to prayer, a way in which we shatter our

false images of God so that we can go deeply into the mystery of God.

The kingdom of God is where God's will is being performed (where people are fulfilling the will of God). If it's in our hearts, then the Kingdom of God is implanted in our hearts. This will, being manifested externally, has effects to the environment (people around us).

One may conclusively say that there is a need to control our temper and absorb more wisdom from the Christian East. St Isaac the Syrian, another great Eastern, said: "Be at peace with your own soul, then heaven and earth will be at peace with you. Enter eagerly into the treasure house that lies within you and so you will discover the treasure house of heaven. For there is but one single entry into them both. Enter into yourself, dive deeply within yourself and you will discover the steps by which to ascend."

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Mayamiko Kachipapa, SJ

THE ADVENT SEASON: THE SICKNESS AND TIREDNESS OF GOD A REFLECTION FROM THE BOOK OF ISAIAH (CHAPTER 1)



In the vision which Isaiah had concerning Judah and Jerusalem during the reigns of Uzziah, Yotham, Ahaz and Hezekiah, kings of Judah, God is seen to be putting forward a complaint. He complains about the children of Israel whom He nurtured and brought up. Instead of knowing their Master and understanding Him, they rebelled against Him. God complains on the grounds that his people have given themselves to corruption and have turned into a sinful nation.

According to the Lord, the nation was formerly faithful and full of justice; and righteousness used to dwell in her. However, she has now become a dwelling of murderers. Her silver has become dross; her choicest wine is diluted with water. Her rulers are rebels and companions of thieves. They all love bribes and chase after gifts and possessions. They no longer defend the fatherless and the widow's case hardly comes before them.

Due to this rebellion against the Lord, the nation suffers terrible blows and is driven to shame. Their heads

are injured and their heart, afflicted. From the sole of their feet to the crown of their heads, they are covered with bruises, wounds, welts and open sores which are neither cleaned, bandaged nor soothed with oil. Disaster upon disaster befalls them. Their country is desolate, their cities burn with fire, their fields are stripped of their beauty by foreigners right before their eyes.

What rends the heart of God the more is that despite these mishaps, His people still persist in their rebellion. However, He does not lose hope in the redemption of His people. It is for this reason that the Lord calls upon them to turn away from their wrongdoings and learn to do what is right. He urges them to seek justice, speak for the oppressed, defend the fatherless, and plead the case of the widow. He guarantees that if they are able to do so, their sins will be wiped away and remembered no more. God promises them the restoration of their lost glory and beauty if and only if they are “willing and obedient” (1: 18-20).

Just as the philosopher, Socrates of Athens, Isaiah invites people to examine their life. As many must have heard and may agree to the maxim that “an unexamined life is not worth living”. In my opinion, this maxim whose origin is normally traced to the Athenian philosopher who lived over 2400 years ago, is a truth which is still of great relevance in our contemporary world. But, given the “busy-ness” of today’s world, we give very little or no time to self-examination. Consequently, with the pass of time, we tend towards forgetting our status and priceless identity. We forget our moral and religious responsibilities. People become less aware of what is allowed to them and what is not allowed to them; confusing the wrong for the right. Some take both right and wrong as the same and make themselves the standard measure of the truth. We abuse the normal course of things. Hence, disastrous phenomena befall them. Isaiah depicts this reality with the image of a city seriously beaten, with their heads, injured; their hearts, afflicted and their bodies covered with sores.

Today, we hear of famine in many countries. We learn of thousands of migrants who lost their lives in the process of crossing the Mediterranean Sea. News broadcasts speak of the challenges of hunger-stricken migrants on the American-Mexico border. We encounter orphans, victims of HIV/AIDS and STIs in the course of our daily activities. Many countries and almost the whole world experience the consequences of global warming. We cannot forget the series of wars here and there that claim a lot of lives and render a majority homeless and devastated.

These happen, partly as the consequence of our deviation from the laws of God and nature. If we stop doing wrong and learn to do right, the world would be peaceful. If people learn to share the fruit from mother Earth with the less privileged, there shall be little or no famine. There shall be no such deaths on the sea, and there shall be no such murderous wars as we observe them till date. If people learn to do right, justice shall prevail; the oppressed, the fatherless and the widow shall all find their place in our common home.

It is unfortunate to see Christians lost in the search of wealth, honor, and pleasure. Like people who are unaware of their purpose in life, they become rebels, companions of thieves; lovers of bribes and pursuers of gifts. Many are those who do not defend the case of the fatherless, to whose presence, the widow’s case does not come. According to Isaiah’s vision, these rebels will be broken. They will be ashamed because of the sacred oaks in which they take delight in defiling; they will be disgraced because of the gardens of unrighteousness which they have chosen.

This period before the celebration of Christmas for Christians is called the “advent season”. It is a period which offers every Christian, and by extension, everybody an opportunity to examine his or her life. In this period,

we ought to ask ourselves questions like: Who am I? Where do I come from? Why am I here? Who nurtured and brought me up? What was his or her intention in doing so? Do I carry out my responsibilities as expected of me? What is my relationship with the other? What is my relationship with other creatures? What is my relationship with my Creator? By responding to these questions, one gets to know himself or herself better. And in this way, we become aware of our shortcomings and begin to seek ways to right that which is wrong and better that which is good in us. It is only with this disposition that we can become adequate “lamp holders” through which the light of Christ the King who is to be born will shine. Therefore, let us come and reason together with the Lord. Let us be willing and obedient so that we may eat the fruits of peace, harmony, love and fairness which God grants to his faithful people.

Pierre Nyandwi, SJ

“HE FOLLOWED THE CALL TO LOVE AND PAID THE ULTIMATE PRICE OF THE COMMANDMENT OF LOVE.”

Memorial Mass of Fr. Victor-Luke Odhiambo, SJ, At Arrupe Jesuit University. (16/Nov/2018)



**BORN : 20 JAN 1956
JOINED JESUITS : 4TH JULY 1978
ORDAINED PRIEST : 22ND AUG 1987
FINAL VOWS : 30TH MAY 1993
DIED 15TH NOV 2018**

The Eastern African (AOR) Jesuits at Arrupe Jesuit University were joined by some other Jesuits from other provinces as well as friends in celebrating a Memorial Mass of the departed Fr. Victor Luke Odhiambo SJ, on the 16th day of November, 2018, at

5pm in the University’s Chapel. Fr. Victor-Luke Odhiambo SJ was a Kenyan Jesuit who was murdered in South Sudan on the night of the 15th of November, 2018. A group of unidentified individuals had attacked the Daniel Comboni Jesuit Community in Cueibet, South Sudan, on that fateful day. Fr. Victor was in the sitting room watching a T.V programme, while the other community members had retired to bed at the moment of the attack. These other community members included two priests, a scholastic, and a visiting priest from Wau, South Sudan.

Fr. Victor- Luke, as he was popularly known, was born on the 20th of January, 1956 in Kisumu, Kenya. He joined the Society of Jesus in 1978 and did his Novitiate in Lusaka, Zambia. He was among the pioneer students of Hekima College, and was ordained in 1987. He was the first Kenyan to be ordained a Jesuit Priest. He pronounced his final vows in 1993. At the time of his death, Fr. Odhiambo SJ was the Principal of Mazzolari Teachers’ College in Cueibet, as well as the Acting Superior of the Jesuit Community therein. He had been a Jesuit for 40 years.

The Memorial Mass at AJU was presided over by Fr. Kizito Kiyimba SJ, and was a celebration of the well lived life of Fr. Victor-Luke SJ. During the Mass, some companions from the AOR province shared the experiences of their encounters with him. Even those who had not been opportune to have first-hand experiences of Fr. Victor-Luke had testimonies to give about his life based on the information they had gathered about him during his lifetime. Fr. Kizito capped the sharing with a reflection on how Victor-Luke's life was an interplay of the 'call to Love' and the 'commandment of Love.' Drawing from Victor-Luke's passionate commitment to all the apostolates he was engaged in, and especially his commitment to his mission in South Sudan, Fr. Kizito described Fr. Victor-Luke as a unique but typical Jesuit - the genre of companion which every Jesuit province should pray to have amongst its ranks. He succinctly presented Fr. Victor-Luke as one who **“followed the Call to LOVE and paid the ultimate price of the Commandment of LOVE.”** Fr. Kizito urged the gathered scholastics to pray for the grace to grow in availability to the Society of Jesus and especially the grace of courage to go to the 'frontiers' where others may be hesitating to go.



SJ. His remains were interred in the College Chapel.

Compiled by Victor Mureithi, SJ

Fr. Victor-Luke was an educationist who believed in the power of societal transformation through education. Before his 10-year stint in various educational missions in South Sudan, in addition to other diverse apostolates, he had laboured in Kenya's Starehe Boys Centre and Loyola High School in Tanzania. Both schools are recognized academic powerhouses in their respective countries. Fr. Victor-Luke SJ held education as the key to South Sudan's progress and peaceful transformation. He was buried at the Jesuit-run Mazzolari Teachers College, South Sudan, on November 19, 2018 at 10AM. The Eucharistic Celebration was led by the Provincial of the AOR Province, Rev Fr. Joseph Afulo



FRIENDSHIP AND EXCELLENCE IN LIFE

There is a deep connection between friendship and success. Choose your friends wisely.

Suppose I ask you this question? “Have you ever seen, perceived or heard of a person striving to achieve a miserable life?” I mean, have you ever encountered anyone whose aim or purpose in life is to become a prostitute, a drunkard, a burglar, a hobo, a thug, a con man, a street kid, or a vagrant? I doubt your answer will be a yes! And if yes! Then I might have the right to interpret you anyhow. I may think that you are saying yes, for the sake of argumentation. Or else, you are the one striving to achieve the miserable life. Otherwise, you are psychopathic, because a sane individual will not willfully strive towards dejection.

Again, suppose I ask you to tell me about your desires and dreams in life; or I ask that you tell me of the desires and dreams of your current or childhood friends. You can simply start mentioning hundreds of them. For instance, you may tell me that as a scholastic, your desire is channeled towards the priesthood. Or as a youth, your desire is to have a happy marriage. You may even mention that young boys and girls have great dreams. They dream of becoming teachers, doctors, pilots, engineers, nurses, religious people, philosophers, psychologists, geologists, economists, et cetera. You see, the list could be endless. It is my conviction therefore, that normal human beings are geared towards excellence.

But why is it so that humans strive for excellence in life? Why at all, do they desire to excel in life? A simple answer to these questions is this - all people desire the good, they desire a happy life. A philosopher named Aristotle (384–322 BC) describes happiness as the ultimate end of human life. He says that there are several means to achieve that end and those means ought not to be confused with that ultimate end. Think of this. What do you want a good job for? How about a good wife, a nice car, a nice house, a friend and of course money? It is all about happiness. All these are means to achieve the end which is happiness. If that is the case, then it is rational to conclude that excellence is simply a state of life in which you have attained the ultimate end (happiness).

However, there is still a puzzle. We all want success but very few succeed. I read books about success in

life and what I encounter is this: successful people talk about principles, discipline, attitude, and choice as a blueprint to their success. But what I find behind their explanations is relationship.

There are many ways to facilitate success, (we call them means) the greatest among them is through relationships. Building relationships is one of the easiest means of attaining the end. When I speak of relationships, I am simply talking about human relations which can exist in different levels. There are relationships based on intimacy (love), brotherhood, parenthood, family hood et cetera. There are shallow relationships, (online relationships). There are hostile relationships (jealousy, enmity and so on). Now, since every (good) relationship has elements of friendly interactions, then speaking of relationships is similar to (as good as) talking about friendships.

Friendship, as a (good) form of relationship, can exist among individuals, families, societies, and even countries. However, in this forum, I will talk much about friendships on individual basis.

Friendship among individuals exists when there is mutual affection between two or more persons. Friendship, in this sense, can be understood as a strong form of relationship. It is more than just interpersonal association. Essentially, this kind of friendship consists of a mutual feeling of good will between two or more people.

Friendship is also of different kinds. According to Aristotle, friendship exists in three basic types.

The first is utility friendship. I call this kind of friendship as parasitic friendship. This exists as long as there are some benefits. Take away these benefits and the friendship is over. Such friendship is likely to last for a short period of time and in the long run, the individuals involved may end up in a state of indifference or worse still, enmity towards one another.

The second is friendship based on pleasure. Here there is friendship as long as the two individuals involved enjoy their pleasant qualities and shared interests such as good looks, sex, drinking together to mention but a few. This is also accidental just like the first one and as such, is not expected to last for too long.

The third is friendship based on virtues (goodness). This is the best and ideal form of (individual) friendship. It is both rare and time intensive to find or build this form of friendship. In this form, there exist mutual benefits and pleasure. Above all, it is a friendship for each other's sake. This friendship is based on similar characters (virtues) which the individuals involved possess.

What is the point of this whole articulation? If you do not know yet, it is simply a way of bringing to our consciousness the fact that in life, there is a deep connection between success and friendship. If you read the Bible, you will be surprised at how much friendship matters in life. In the book of Proverbs (13:20), Solomon, the wise-king, wrote: "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." There are many other verses and quotes from the holy scriptures, which you can do yourself the favor of finding out. Nevertheless, the fact here is simply that life without friends is chaotic. We need shoulders which we can cry on. We need people to whom we can turn for advice or care when times are tough. Such are the people we call friends!

But a concern arises on how we get along with those friends. Our friends are people we trust and by whom we are influenced. We confide in them. We imitate them. They have our weird secrets. However, we must not forget that those we call friends can also become the cause of our most humiliating downfalls or our worst heart breakers. It often takes a single change of heart for a best friend to become a dreaded enemy just as it often takes a single betrayal of a deep trust for a victim to be heart broken. There is a proverb in Swahili which goes as thus: "kikulacho ki nguoni mwako"; literary translated as "that which eats at you is within you". More generally, it

means that those people with whom you eat, chat, live are the people who can ‘judas’ you. Not all our friends are true friends. Knowing this presupposes precaution. Moreover, as rational beings we need to make rational decisions about whom to make a close friend, knowing that a good company will have a good impact in our life.

Bernard Lubuva



A SOJOURN AT TRUTH

Introduction

Whenever witnesses are testifying before a court of law, they promise “to say nothing but the Truth”. Sayings like, “the truth will set you free” are also commonplace in our lives. In his trial before Pilate as recorded in St John’s gospel, Jesus said that He had come into the world to bear witness to the Truth and that whoever is of the Truth listens to him. This prompted Pilate to ask Jesus what the Truth is (18: 37-38). Our life can be considered to be an investigation, a search, a quest, - but what are we in search of? What is the goal of any inquiry?

In the Plato’s Dialogue, *Meno*, at a certain point during Socrates and Meno’s inquiry into the definition of virtue, Meno asks Socrates how possible it is to recognize what one is searching for when one comes across it, if in the first place, one does not know its identity/nature. For in such a case, one is likely to pass over it unaware in the course of the search (Plato, 80c-e.). This article will briefly look into the accounts of the nature of Truth as presented by Michael P. Lynch in an article entitled *Truth*. The article will explore the four perspectives of understanding the concept of truth, namely; the correspondence, pragmatist, deflationist and functionalist approaches. It is hoped that this can shed light on what we often, if not most times, search for in a significant part of our lives. This can help inform and order our lives around the concept of truth.

Correspondence (and Representational) theory of truth.

This, according to Lynch, holds that beliefs are true if they correspond to reality. Lynch argues that these beliefs are true when both the beliefs and facts share a common structure. He also highlights that of recent, correspondent theory adherents have shifted to the representational account. This representational account holds that:

a given belief that α is δ is true \iff the object denoted by α has the property denoted by δ .

At the same time the representational approach employs the causal mapping such that:

the belief that α is δ is true \iff the object causally mapped by α has a property causally mapped by δ . (where, \iff signifies if and only if).

The main challenge to correspondence theory according to Michael P. Lynch is the scope. This scope problem, Lynch argues broadens as one employs more of representational approach to correspondence theory of truth. (Lynch, pp.3-4).

A close look at the correspondence account of truth reveals that it can be mathematically depicted as a function that maps the Domain to the Range. Where the Domain refers to the set of independent variables (x -axis and in this case, the set of reality) and the Range refers to the set of dependent variables (y -axis and in this case, the set of beliefs/concepts). Truth arises as a function mapping this Domain to the Range. Thus, the function; $y = f(x)$, (where f designates a function).

Pragmatic (and Super warrant) theory of truth

Pragmatic theory, according to Michael P. Lynch, holds that the truth is the aim or goal or end of the inquiry process. He argues that on this inquiry road, we use evidences and for reasons as our compass direction. The challenge here, however, is whether there is hardly an end to this inquiry. Michael P. Lynch observes that the pragmatic position has been revised by subsequent thinkers like Crispin Wright and formulated as: A belief is true \iff it is Super warranted.

Super warranted in this case means that a belief continues to enjoy being warranted at all times. The problem of scope, argues Michael P. Lynch, affects the pragmatic theories too. (Lynch, pp.4-6).

Something interesting about the pragmatic theory of truth is that our life is a kind of endless investigation, for we are ever on a search. This is in a way consistent with the pragmatic theory of truth; that we are looking for answers; searching for what the case is; the truth.

Deflationary theory of Truth.

This theory, according to Michael P. Lynch holds that the concept of truth is nothing but a mere logical tool; just like a T-schema. In this way deflationists posit that the concept of truth does not serve an explanatory role, but an expressive one. In other words, Lynch notes that deflationists postulate that the concept of truth is only a logical device which serves no significant role. Moreover, Lynch observes that the deflationist theory escapes the scope problem since they consider truth to be metaphysically transparent. Lynch points out that Deflationists would need to account for common beliefs which are held as the truth like the *Normative Belief* which cannot purely be reduced to the T-Schema. Deflationists also need to offer good reasons why we should abandon the explanatory power of truth in explaining the nature of meanings, knowledge, as well as the success of our actions. Lynch further posits that in oversimplifying the ontology of truth, deflationists, have gotten into a complicated theory of the nature of meanings as well as mental content. (Lynch, pp.6-10).

Functionalists and Pluralists about Truth.

Functionalists unlike other reductionists, use a pluralistic approach. Lynch stipulates that they hold that the distinguishing feature of true propositions is that they possess a property with **a functional role in our cognitive economy**.

In symbolic logic, Lynch's account of functionalist position on truth can be formulated as follows:

$$\forall x(T_x \supset R_x)$$

Where the symbols are interpreted as follows:

$\forall x$: for every x

T_x : x is True

R_x : x possesses a property that plays a Truth Role.

\supset : If and only if.

Lynch then argues that functionalists have an advantage of providing alethic pluralism since different beliefs can be true in some sense. However, the challenge with functional accounts would be to re-examine the definition of validity - which holds that valid inferences preserve a single property of truth. But to overcome the mixed inference challenge, Lynch suggests a functionalist approach where truth designates a higher order property, serving a truth role (10-12).

In this way the functionalist account of truth has accommodated traditional truth accounts, each with its properties like causal mapping and super warrant and at the same time, it has allowed truth to keep an explanatory role.

As discussed above, it has turned out that the Correspondence and Pragmatist approach seek a property identical with the essence, causal mapping and super warranty of truth, they risk being reductionists and face the scope problem. On the other hand, the deflationist theory has compromised the explanatory power of truth. Functionalists are more appealing since they simultaneously accommodate plurality and keep the explanatory power of truth, thus keeping it worthy of metaphysical investigation.

List of Sources:

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John Turyakiira, SJ

PROFESSOR PAPA NNUKWU'S WISDOM

What do you think?

- EVARISTUS EKWUEME

Education is not the learning of facts, but the training of the mind to think.

- Albert Einstein

Those who know how to think, need no teachers

- Mahatma Gandhi

I cannot teach anybody anything, I can only make them think.

- Socrates

Think!
Think!!
Think!!!

To Find yourself, think for yourself.

- Socrates

Thinking: the talking of the soul with itself.

- Plato.

THE THINKING MAN...

LEXIBLE ©

Poems and Short Stories

Bright Meditation

Huge imagination
In so empty a mind
Bright meditation
In a heart unkind

It is the Lord
who cure and cleanses
This sinful thought
in a planet dense

Strait mind?
Light thought?
Maybe the gods can afford
And so, even the blind
When well taught
Can in contemplation explode

By: *Orcastro Júnior, SJ*

Screams of Change

*The roads started talking
The traffic lights left to march
In a land of camouflaged lords
No leaders, just freeloaders*

*The people who watched in silence
Lost patience to eavesdrop
The discourses of unpromising future*

*The folks, lost in poor banquet
Oppressed by the unequal budget
By their own brothers and comrades
Stripped of currency and hope
The wealth they built together, they lost
The fruits that together cultivated, they begged*

*Roads wept and semaphores screamed
Appealing march on a poor rich land
Old, young and children screamed for Zimbabwe
Who? Who will fuel the heart?
The heart of heartless leaders?
When? When will the voice of the voiceless
Break the deaf hears of heedless
Into change and valiant revolution?*

By: *Orcastro Júnior, SJ*

The “Yes” of a Maiden

1. When the fullness of time came, God sent His angel to a maiden asking, whether she would be, God the Father’s Loving daughter, the spouse of the Holy Spirit and the Mother of Jesus our Lord.
2. Though the maiden was perplexed by the message, yet in all her humility, genuineness and love for the Father she uttered “yes”
3. Her “yes” was so great that a barren woman’s good news was given to her.
4. Her “yes” was so great that God the Father made a lowly, fragile woman the most high and strong among the rest.
5. Her “yes” was so great that it proved that God loves the poor, the lowly and the neglected ones and chooses them for His greater glory.
6. Her “yes” was so great that it fulfilled the prophecies of the prophets.
7. Her “yes” was so great and so pleased God that He sent His only Son through her.
8. Her “yes” was so great that through it, a great light was shone in our world.
9. Her “yes” was so great that it gave a Savior and Salvation to the sinful world.
10. Her “yes” was so great that we are here, with joyful hearts to celebrate the occasion of the birth of the Savior.
11. May Christ, on the eve of Christmas, be born in our hearts.

Petras George, SJ

How great thou art

O, my dearest Savior Divine, how great thou art.

*What a tremendous love thou bearest for us, mere human
beings.*

*Thou didst leave thy Glorious Throne and thy Heavenly
Kingdom for the sake of sinners.*

In all thy humility thou didst take on our likeness.

*Thou, the Divine One, became the poorest of the poor;
Redeemer of sinners, the down trodden and rejected by ones
in the society*

Thou didst desire to be born in a pitiful condition.

What a time has come for God to be the Lowliest of all.

*The Eternal King (God) was threatened by the Earthly king
(man)*

*Wasn't it possible for Him to destroy the man by a single word?
But it was a matter of Divine Love.*

*A Love that handful people felt when Thou didst dwell among
us.*

A Love that will not end even if death comes on its way.

A Love that will save the human race.

*For truly it was the matter of Pure, Holy & Deeply rooted Love,
from the creation of the world.*

*O, Dearest Savior Divine, on this eve of Christmas, we wish
Thee to be born in the lovely manger of our hearts and dwell
therein forever.*

(Merry Christmas)

Petras George

Wishing You a Merry Christmas

A Prosperous New Year and



God's Blessings During this Festive Season

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

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