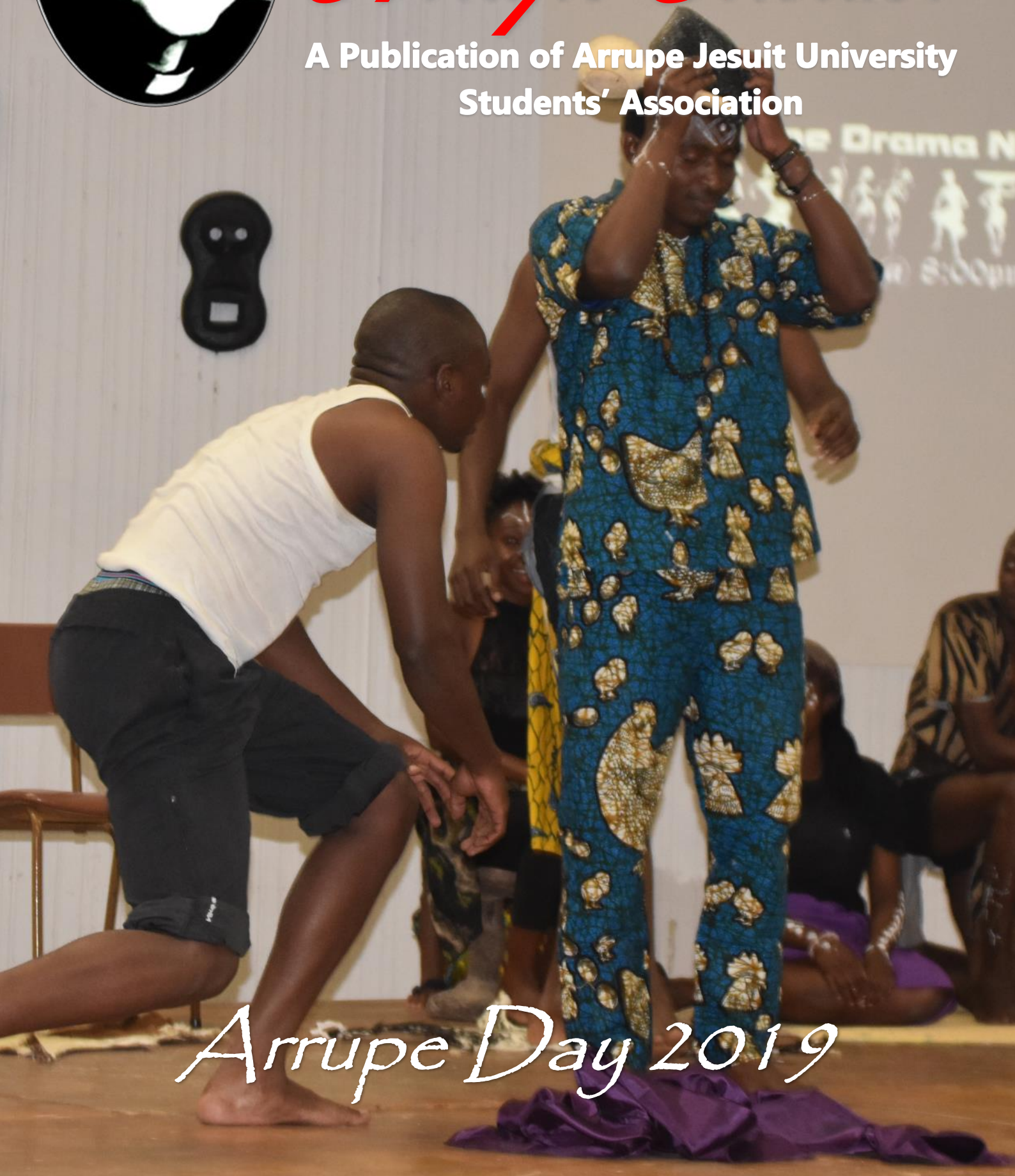




February 2019

# *Arrupe Insider*

A Publication of Arrupe Jesuit University  
Students' Association



*Arrupe Day 2019*

<b>Editorial: Arrupe – Immortalizing the Name</b> <i>Ekesiobi Christian, SJ</i> .....	3
<b>Students Association Update</b> <i>Reagan MacDavid Chengamali, SJ</i> .....	5
<b>Bachelor’s Degree Program in Transformational Leadership Kicks Off at AJU</b> <i>Michael Ndiweni</i> .....	7
<b>Arrupe Day</b> <i>Lucas Estevao, SJ</i> .....	8
<b>A Basketball Friendly Match with St Ignatius High School: AJU Basketball Team Dunking into a Hope-filled Future at St Ignatius College</b> <i>Joseph Ghansah, SJ and Egide Sekamana, SJ</i> .....	12
<b>The Blitz and Glamour of the Rector’s Cup</b> <i>Victor Mureithi, SJ</i> .....	14
<b>Nyanga - A Village with ‘Green Space’.</b> <i>Eric Manirabona SJ</i> .....	15
<b>The traveller’s receptivity</b> <i>Arinze Nnamani SJ</i> .....	17
<b>Is There Really any Epistemic Objectivity Behind Inductive Probability?</b> <i>Edeh Tobechukwu, SJ</i> .....	18
<b>Response to Felix’s Symposium Paper</b> <i>Yves Tassi, SJ</i> .....	19
<b>Between the Egg and the Chicken Which One Causes the Other?</b> <i>Akakpo Selom SJ</i> .....	20
<b>A Brief Look at Defining and Stating the Research Problem:</b> <i>John Turyakiira, SJ</i> .....	22
<b>If Artists Could Pick Up Where Nature Ends...</b> <i>Lloyd Hukama Champiruka</i> .....	24
<b>Lent</b> <i>Roland Von Nidda, SJ</i> .....	26
<b>A Meditative Letter to My Soul</b> <i>Swithern Chinhema</i> .....	29
<b>To be a Jesuit in the twenty first century</b> <i>Nyandwi Pierre, SJ</i> .....	30
<b>My Master</b> <i>Petras George, SJ</i> .....	32
<b>The Philosophical Journey</b> <i>Orcastro Júnior, SJ</i> .....	33
<b>Free Us Dear God</b> <i>Petras George, SJ</i> .....	34
<b>When I Feel Your Presence</b> <i>Orcastro Júnior, SJ</i> .....	35



## **Arrupe – Immortalizing the Name**

Charlie was in for his last rendezvous with the Principal just in the eve of his graduation from high school. He was very uneasy because from his previous experiences, a rendezvous with the principal was synonymous to a session of a reprehensive monologue with the principal. This explained why no student had such rendezvous unless he or she has pulled a stunt. This time around, Charlie was caught inscribing his name on the newly constructed teacher's desk in front of his class. No sooner had the principal demanded for an explanation than Charlie disclosed that he only desired to make his name remembered in the school even after his graduation and departure. At these utterances, the principal's furious countenance turned empathetic and he ended the rendezvous with an exhortation which began with the statement: "... but Charlie, you needed not inscribe your name on any surface to immortalize yourself in an institution. Good character is always the best engraving machine, its fruits are the most indelible inscription and the surface is the hearts of those whom you encounter...". Few days after his graduation, on recounting his experiences to a friend, Charlie remarked, "that rendezvous with the principal was not just my last, but the most meaningful".

This editorial is dedicated to the honor of a man named Pedro Arrupe whose memory remains vivid in many hearts. He was a 20<sup>th</sup> century figure. He was a Jesuit; lived a life of love and died in the service of others, but retains an immortalized existence in the hearts and through the works of many. He rests in the hearts of many who experience(d) the fruits of his relentless service. The Society of Jesus owes its ardent zeal for the promotion of "faith that does justice" to the experience-based invitation of Pedro Arrupe. In acknowledgement of his saintly life, the Roman Catholic Church has decided to include him in the canon of her venerable 'ancestors'. About a month ago, on February 5, the course for Arrupe's beatification (and canonization) was opened. Pedro Arrupe, though dead, lives on.

It must have struck you already that Arrupe Jesuit University bears the name of this rare gem and this holds three obvious implications. Firstly, our university's mission and vision are inspired by the values of love and service which Pedro Arrupe lived and died for. Secondly, our university is not left out in contributing to the immortalization of Pedro Arrupe for as long as AJU stands, Pedro Arrupe's name remains vivid and pronounced. Lastly, in order to be true to the name we bear, we have to promote the values of love and service in the programs we run and the activities we engage in as a university. Full realization of these implications remains a task for every Arrupean. However, recent events in AJU played an important role in bringing forth this realization.

The most outstanding of these events was the Arrupe Day celebrations which was held on February 20, in the university premises. It was indeed a colorful day whose activities were organized both by the university's Students Association and the members of Arrupe Jesuit Community. Celebrating Arrupe was a clarion call whose response merited the participation of all Arrupeans, not only as members of AJU, but also as sons and daughters of Pedro Arrupe. This year's edition of the Arrupe Day at AJU was unique in the sense that it incorporated the celebration of the inauguration of Arrupe's course for beatification with the annual celebration in honor of Pedro

Arrupe.

AJU has also kicked off her bachelor's degree program in Transformational Leadership. The academic program began on February 25, with an orientation organized for all students offering the course which lasted till the 1st of March. Classes for courses offered in Transformational Leadership officially began on Monday, the 4<sup>th</sup> of March – the same day on which the rest of the students at Arrupe geared into the second half of the second semester after the reading week. As a student offering the program puts it, one of his attractions to the training for Transformational Leadership is that it aims at calling forth and strengthening "... (the) commitment to justice, peace and a culture of care giving among the students who offer it". The fact of prioritizing the initiation of this program albeit many other more lucrative ones tells of how much AJU works to uphold and promoted Pedro Arrupe's legacy.

Still more, other events include the Rector's Cup tournament as well some extra-curricular activities which engaged almost every student in the feat of physical fitness. Reports of these events will keep you enthralled at how even games can be transposed to media of healthy and hearty interactions.

Finally, the most recent event that demands a great deal of emphasis is the commencement of the season of Lent. On March 6 – Ash Wednesday, the 40-day period of prayer and penance began. Very edifying reflections and elaborate explanations of the entailments of this season are contained in pages to come.

Revisiting the Principal's exhortation to Charlie during their last rendezvous, there seems to be a way in which good character or the quality of excellence leaves indelible marks in the hearts of those we encounter. If so, following Pedro Arrupe's legacy of goodness, both as a university and as individuals, offers us the opportunity of leaving a similar legacy of goodness for those who will come after us. As such, we ought never to cease immortalizing Pedro Arrupe (both as individuals and as a university) by dedicating ourselves to love and service just as he did, for in so doing, we prepare the way for our own immortalization.

**Ekesiobi Christian, SJ**



# AJU Activities

## Students Association Update

It has been a pleasant year so far. We had many things to celebrate, regret and integrate. Among these, we acknowledge and celebrate the success of the 2018 Cultural Night. People came from all walks of life to celebrate the African Cultural Heritage. Various artists (musicians) and cultural performers graced the occasion with spectacular performances flavored with both traditional and contemporary styles. These include *Ghule Wankulu* (masquerade) traditional performers, *Mbira Dzenharira* and *Killer T*. Notably, this was an opportunity to fundraise towards charity: to help the underprivileged of our society in one way or the other as is part of our responsibility as an institution that upholds Christian values. The function was a success and the money raised from it was donated to the Solidarity for the Poor with the aim of assisting the funding of a social welfare institution.

We also hosted the Drama Night which was combined with Arrupe Day. The event was memorable. The actors were stunning and the people seemed happy and electrified. It was the first time that the Arrupe Jesuit Community and Arrupe Jesuit University partnered in hosting an event. We appreciate working with Jesuit Community.

Finally, despite other sporting activities currently going on at the university, the Arrupe Marathon was outstanding. The turn-out was very encouraging, but we hope we can do better next time. A major objective of the Marathon was to raise money for the continued sponsorship of the girl child in Mbare. It was well attended by the outsiders (non-Arrupeans) as compared to the Arrupeans. This is not a pleasant situation to behold because it risks the cancellation of funds for such events in the future. These events are expensive to host and so we would really love to see maximum participation from the Arrupeans. However, we would love to extend our gratitude to all those who enthusiastically participated in one way or another.

What remains on our Calendar is the Easter Concert, followed by the Finalists' Dinner. But, before these two events take place our elections would be due. I am therefore reminding potential candidates to start coming on board to campaign and express their interest to stand in for various Students' Association Council Offices. It is our bounden duty: "Ever to Love and to Serve".

We would love to thank every member, collaborator and friend of AJU for the support that you continue to render us in various ways. Given the diverse challenges we encounter, it remains true that it is not easy to run these offices of leadership (even here in our university). However, in the midst of the clouds we have found sunshine. We hope and pray that you can make it brighter.

**Reagan MacDavid Chengamali, SJ**  
**President, Students Association Council**



# Bachelor's Degree Program in Transformational Leadership Kicks Off at AJU

Arrupe Jesuit University has launched a rich and exciting Degree programme that builds a new level of transformational and thought leadership in the development education field. It is grounded in Paulo Freire's teachings, good theory, practice and ethical leadership under the School of Education and Leadership at the university.

The programme is pivoted on the Training for Transformation - an intensive course using participatory methodology to explore Paulo Freire's approach to critical conscientization and its application to our present reality as offered by the Grail Centre in South Africa.

Addressing students during the Academic Orientation for the commencement of this program, Dr Kaulema the Acting – Programme Coordinator said and I quote: “Transformative leadership is about developing citizens who are able to think critically about themselves, about their relations with others and by so doing, are able to work out ways of transforming their lives, those of others and the society at large”. Also, he added that the course “transforms our attitude towards the environment, so that our lives can become better. This includes the betterment of our society, its processes, its institutions, and the homes in which we live”.

Evernice Munando, a new student in the Transformational Leadership program and also the Executive Director of Female Students Network (FSN) said “It is very exciting to be part of this program, I look forward to acquire new skills... by the end of this program we will be able to do great works for our communities. Moreover, she commented that the university environment is very conducive for students to undergo this academic training.

In introducing the Centre for Ethics to new students, Dr Kaulemu said: “To be human is to be ethical, yet, we often forget to be human as we seek our wellbeing and advancement in life. In pursuit of this advancement, we have forgotten about the environment. As we embrace technological innovations, we often tend to undermine human beings”.

The new degree is designed for development practitioners, facilitators community leaders and organisation members from CBOs, NGOs and FBOs. It seeks to build the knowledge base, analytic abilities and skills of teams from NGOs and community organisations so as to empower local self-reliant community development efforts and to link these efforts within wider national and global movements within civil society.

Part of the program's objectives is to build the confidence and skills of students to work with and challenge their governments in order to ensure the adoption of macro-economic policies that are to the advantage of the marginalized. Furthermore, the program helps to deepen vision, values and commitment to justice, peace and a culture of caring among the students who offer it.

Alongside the Transformational Leadership Degree program, Arrupe Jesuit University has also established the School of ICTs and Engineering and the School of Philosophy and Humanities. The programs obtainable in these schools include Bachelor's degree in ICT, Bachelor's Degree in Philosophy and Master's Degree in Philosophy.

**Michael Ndiweni**

# Arrupe Day

It is difficult to tell at the birth of an infant, what kind of a person he or she will become or what impact he or she will make in his or her family and the world at large. Questions framed from the thoughts of this uncertainty and possible answers or wishful prospects about the infant's future remain in the hazy imagination of those who behold the first breath of an infant. Only time and space do testify and give clear answers to such uncertainties.

Somewhere in the corridors of Bilbao - Spain, a boy was born whose future no one could tell. Records show that the date was 14 November, 1907. Just like the birth of a child in our immediate families, we can imagine the atmosphere of the Arrupe family as they welcomed the little Pedro into the family. Friends and relatives might have gathered to show support and love to the mother and father (his parents). But that was not only birth of a child into Arrupe family. At the instance of Pedro Arrupe's birth, the mother Church and the Society of Jesus, had (unknowingly) gained a member whose presence would not go unnoticed. It is this climate of remembering Father Pedro Arrupe that I set this little article to recall the events experienced during the Arrupe day celebrated in February 2019 at Arrupe Jesuit University. But before going further, who can I say that Pedro Arrupe was? The quick answer that comes to my mind is the famous way of describing great men. Pedro Arrupe was an

ordinary Jesuit who did ordinary things in an extraordinary way.

Most of us, if not all, can recall the event that ended (or contributed majorly to the end of) the World War II in 1945. In the very clear and unclouded morning of 06 August 1945, a loud noise of a B-29 American air fighter plane reined the skies of Hiroshima. For those who saw it or at least heard the sound of the jet, as most probably Fr Arrupe did, it might have thought of as nothing unusual.

## Honoring a Man for Others

*Celebrating the Life and Ministry of*

**Pedro Arrupe, S.J.**

*Superior General of the Society of Jesus  
1961-1983*



1907-1991





Planes and fighter jets had been in the skies within that period of time as it was a war context. However, that was not a usual flight, shortly after the plane had passed; a louder explosion was heard in the city of Hiroshima. It was not just an explosion. America had just dropped an atomic bomb nicknamed 'little boy'. It is told that at the explosion of the 'little boy', the city of Hiroshima transformed into a lake of fire instantly. The burning airs of nearly 4,400 Kg bomb ran across the city, spreading intoxicants and high radioactive flames of fire. About 80,000 people died instantly and 90 % percent of the city was instantly destroyed. Days after the event, thousands more died from the radiation and countless more were left severely injured – burned by the fire from the bomb.

Hiroshima was transformed into a ghost city. Bodies were scattered everywhere, countless animals, dried trees, infected waters still ran through the city, houses and other infrastructures were devastated. Innocent civilians had just paid the highest price; death. Meanwhile, for the Americans, it was just a mission accomplished mood up in the sky. I can imagine the pilots pushing the throttles to the maximum speed and ascending the highest altitude to enjoy the flight back home and enjoy the Champaign of victory. The air in Hiroshima was thick, and the fears of war had not ended. Japan was still strong to fight, but the loss of the many innocent citizens meant two things: discomfort among the soldiers and consequently, the weakening of the military. If Japan had continued to fight under such circumstances, it would have been more disastrous than it was then. Solders were probably devastated already by the loss of their relatives, friends, and families. Also, the bombing might have meant failure to defend the very people they were supposed to protect. So, some generals and captains might have committed suicide, dishonouring themselves for the loss. In such times, there is no such thing as *a man does not cry* or a *soldier remains strong always*. We are all humans and no human is made of iron.

Father Arrupe, the then novice master of the Jesuit novices in Japan, witnessed the atrocities that Hiroshima went through. From the *outskirts* of the city, he could not stand by and watch as the survivors, some of them probably





half dead, ran for their lives. He was trained as a doctor, so it was time for him to put his skills into use as a professional, and as a spiritual doctor (priest). It was time to open his heart to the vulnerable. It is said that the Jesuit Novitiate house in Hiroshima became an infirmary. With the help of his fellow companions, he probably started an unplanned hospital experiment for the novices as well. They carried the wounded into the comfort of novitiate and offered the necessary help possible. I think, Pedro Arrupe, experienced the unthinkable effects that the atomic bomb had on most of its victims. He must have smelled the flames of the explosion at a very close range. But beyond the physical wounds, Arrupe saw the wounded Christ in the wounded citizens of Hiroshima. His fearless heart made him forget the dangers of the radiation he was exposed to, and extend his compassionate hands upon the suffering Christ. Much later, this closer encounter with the poor and victimized, would influence Father Pedro Arrupe, during the period in which he was the Superior General of the Society of Jesus, to open the doors of the Society wider, drawing it closer to the marginalized. He did this by creating the Jesuit Refugees Services (JRS).

The fearless and courageous character of Pedro Arrupe inspired many of us to take part in the celebrations of the Arrupe day 2019 at Arrupe Jesuit University (AJU). The drama group presented a play titled *The Arrupe Kingdom*. The life of Pedro Arrupe, after whom our university takes her name, challenges AJU to be and to build a kingdom of love, peace and tranquillity. As portrayed in the drama, AJU is an institution where no one is a stranger to another. We are all brothers and sisters; born of different parents yet, united under one Creator. Our differences and quarrels do not deserve atomic bombs to be resolved; they only need dialogue, forgiveness and above all, the unconditional love that surpasses atomic explosions or radiations, but rather reaches out in healing to those affected. It is a kingdom of writing research papers and having the courage to present them during symposium. It is an institution that encourages the contribution of all its members to the welfare of our university and of humanity.

Moreover, we honoured Father Pedro Arrupe in the children who had fun within the university premises on that day. Seeing those little innocent infants jumping up and down reminded me of all the innocent souls that perished

on the 6<sup>th</sup> August 1945 in Hiroshima. But at the same time, it made me realize that we still have such possibility today in the vulnerability of every child that is born, especially those born within the contexts of wars, famine and those born into impoverished families and societies.

Our Eucharistic celebration was an amazing moment where the AJU's Chancellor, Dr. Agbonkhianmeghe Orobator, led us to the awareness of God's presence among us. Situating the day's celebration within the African Traditional context, he prided in Pedro Arrupe as an ancestor of our university and the Society of Jesus as a whole. Thus, he called us during the Eucharistic celebration to appreciate, pray with, and pray for this ancestor of ours whose course for beatification has been begun. In his homily, he reminded us of a God, who is closer to us and a God of love and compassion who vows never to destroy the world again.

During each event that marked the Arrupe day, a particular ambience saturated the entire university premises. It was the ambience of love. In the action of each person who attended the event, the unheard voice and unseen presence of Father Pedro Arrupe was felt. His smiling face, his kind heart, his arms of care and love embraced each one of us, blessing the day's events. This helped us echo repeatedly the profound creed of our University; "Ever to Love and to Serve".

Lucas Estevao, SJ





## A Basketball Friendly Match with St Ignatius High School: AJU Basketball Team Dunking into a Hope-filled Future at St Ignatius College

It has been the tradition of the AJU Basketball Club (AJU BC) to organise friendly matches with other basketball clubs or teams. Last semester, we played two friendly matches and we won both of them. However, this time around, we wanted to meet a team, different from the previous ones and which is tied to any of the Jesuit apostolic institutions here in Harare. St Ignatius College, Chishawasha, was then a suitable option.

After the necessary contacts and adequate planning were made, the match was scheduled for the 27<sup>th</sup> of February, 2019, and was to be hosted by St Ignatius College. On that day, the AJU BC embarked on the journey to Chichawasha at about 1:30 PM and arrived at the College at about 3:00 PM. The match began without much ado after a brief remark by the Chaplain of the College. Inasmuch as the AJU team had age and experience on their side, the Saint Ignatius College team engaged some sophisticated skills, determination, and expertise that enabled them to emerge victorious -- after a nail-biting game. The later were so skilful that it was as though they determined every movement of the ball. In other words, it seemed as if once the ball was in their hands, it lost its 'free will'. Also, they were well strategized. Their skilfulness and preparedness paid off as the game ended 70 – 40 in their favour. But we the members of the AJU BC were not very surprised at the turnout of the game. In the first place, the St Ignatius' team had the advantage of playing in a familiar (their home) court. Moreover, they had endured a whole week of training for this game and in addition, they had enough substitutes. Given the above-mentioned factors, the St Ignatius team dominated the first three quarters of the game. AJU BC made a heavy come back in the fourth quarter but that was not enough to earn them a win.



Though the AJU team lost, it was for them, a humbling, learning and above all, an apostolic experience. Indeed, the match brought about the fulfilment of one of the apostolic preferences of the Society of Jesus. As Mark Nyipuch, the captain of AJU team, puts it, “Even though we lost, I see this game as an apostolic expedition... It was a way of engaging the youth and having fun.” This statement proves that the game was just a friendly one and not an unhealthy competi-

tion. In all, the game was enjoyed for both teams.

After the basketball match, we (AJU BC) joined the 'Ignatians' for supper where we had the opportunity of chatting with them and responding to their questions, most of which centred on the religious life. Something moving during that supper was how some of us helped the students of Form One clean the tables after eating. It really showed how well the lesson of humility which we received during the match had been internalised.

After supper, we were headed back to the university, arriving at about 8:30 PM. We thank God for giving us the opportunity to exercise the spirit of sportsmanship and apostolic engagement through the match. We also thank the AJU Student Association for their support in the planning of the match. Our gratitude further extends to the Rector of AJU who granted us the permission to play this match. We are now looking forward to having a return match with St Ignatius College basketball team, here at AJU.

**Joseph Ghansah, SJ and Egide Sekamana, SJ**  
**(Members of the AJU BC).**



# The Blitz and Glamour of the Rector's Cup

Glamour and rush of adrenaline marked the 2018/2019 academic year's edition of the Rector's cup at Arrupe Jesuit University. Held from the 11<sup>th</sup> to the 16<sup>th</sup> of February 2019, the week-long tournament had six categories of participants (all comprising of students of the university). These included the Zimbabwe/Mozambique Jesuits; the Rwanda-Burundi Jesuits and a few lay students; the Zambia-Malawi Jesuits combined with the Carmelites and Claretians; the Western African Jesuits; the Redemptorists, some local Diocesans and a few lay students; and finally, the AOR Jesuits, the Jesuits from the South Asian Assistancy, the Tanzanian Diocesans and a few lay students. The sporting events included Volleyball, Soccer, Basketball and Pool Table. The Pool Table, Volley ball and Basketball games were held in the afternoons of the weekdays at AJU. Whereas, the Football matches were played from 8AM to late afternoon on Saturday the 16<sup>th</sup>.

The curtains opened with the group stages of the Pool Table on the 11<sup>th</sup> at 2Pm. The redemptorists were exceptional and went on to lift the trophy. The Volleyball and Basketball group stages were played on the 12<sup>th</sup> at 2PM. In both categories, Zimbabwe-Mozambique, Zambia-Malawi, ANW-AOC and the Redemptorist team paved the way for Rwanda-Burundi and AOR to square it off at the finals. AOR (Eastern Africa) emerged triumphant in the finals of both sports that were played on the same day. They won all the three sets of the Volleyball game and the all the three quarters of the Basketball game.

Football is inherently grandiose; it was no different during the Rector's cup. The games played at St. John's High School football grounds on Saturday, the 16<sup>th</sup>, recorded the most attendance. The kick off was at 9AM with Zambia-Malawi squaring off against the Redemptorists and the AOR squaring off with Western Africa. The games had to be halted for about forty-five minutes following heavy showers experienced at mid-morning. However, the game maintained its alluring and breathless nature despite the slippery ground and the teams got back to action for the second round of the group stages. The Redemptorists and the Western Africa teams emerged victorious with scores of 2-0 and 1-0 respectively. However, the Redemptorists lost to Western Africa and in this way, West Africa found their way to the finals. Zimbabwe-Mozambique also triumphed over Zambia-Malawi to get to the finals which they eventually finally won.

All in all, it was an exhilarating sporting encounter throughout the week that saw the AOR team emerge victorious followed by the Zimbabwe-Mozambique team. The third team was Rwanda-Burundi team. It is worth noting that both volleyball and basketball games recorded a few 'walk overs' following the application of the tournament rules to the letter. Consequently, conducting a root-cause analysis for the walk overs followed by appropriate corrective measures to avoid or to minimise the chances of a team failing to show up for a scheduled match is highly recommended. Taking everything into account, the effort, commitment and sacrifice of the organisers, participants and the entire student body, it is necessary to appreciate everyone - participants and organizers alike - for the commendable job done. *Maita Basa!* The joy, commitment and enthusiasm of the student fraternity throughout the games was soul lifting. Indeed 'work and play make a cheerful Arrupean' quipped an elated Arrupean as he paraphrased the old adage.

**Victor Mureithi, SJ**



## Nyanga - A Village with 'Green Space'

When we talk of reading week, we actually mean a week during which students are supposed to sit and read what they have been learning throughout the first half of the semester. However, having been reading books and writing papers almost every day for seven weeks, some students would feel tired and probably desire some moments of rest. They would do so by taking advantage of the reading week to have a short break so as to rejuvenate themselves – physically and mentally, for the second half of the semester.

It is in this light that Tansi community (a sub-community of the Arrupe Jesuit Community) decided to go on a trip to Nyanga during the reading week, just for three days of relaxation. One of the things to be proud of in the religious life is the fact of living in a community of people who are able to come together, with the same understanding and unanimously agree on a line of action. For a religious community, this is a tool for a successful mission, considering community life as part of the mission

It is evident that some of us had a lot work during the reading week. However, as it is a way of proceeding in the society of Jesus that the studies should not be an obstacle to the community life and vice-versa, it did not prevent us from going ahead with the community plan of going to Nyanga.

In Nyanga, the accommodation is provided by the Zimbabwe-Mozambique Jesuit Province. As such, there was no need then to go to a hotel for accommodation. We then started off on the afternoon of Saturday the 23<sup>rd</sup> of February. We reached Nyanga towards the evening. On arrival, there was nothing much to do except to have supper, rest and wait for the next day. People were tired from the long journey they have had. However, sleeping was underneath the pile of our priorities on that day as the community was interested in having a fun-

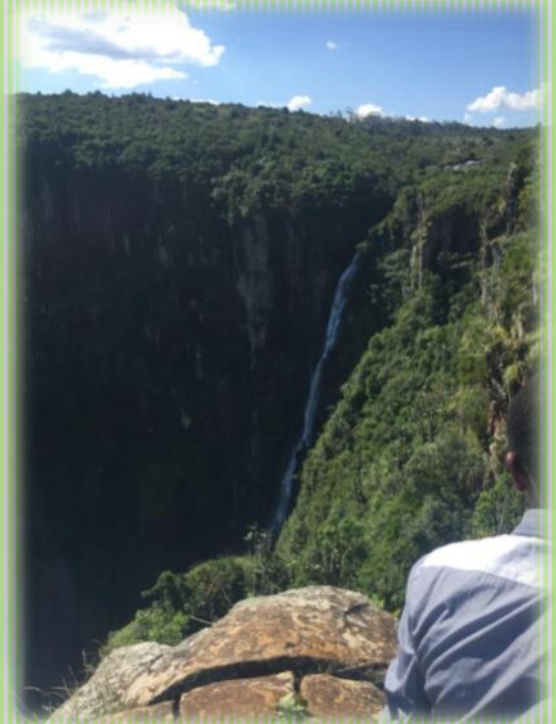


filled evening. There was need to forget about the pressure of school and get a bit of excitement. By chance, we discovered that there was a game called monopoly. It was a very nice game, showing how capitalists deal with their economies. The game was very interesting and entertaining. Despite being tired, people forget laid rest aside and occupied themselves with the thrills of the game.

The following day was Sunday. After the celebration of the Holy Mass, some companions collaborated in

preparing lunch, others were still engaged with the monopoly game. Towards afternoon, we took a road towards Mtarazi Falls. In fact, in my thoughts, Nyanga is a very beautiful place which is as attractive as other centre of tourisms such as Victoria falls. It has a very small town that can be likened to a village. When you look around, you will behold the beauty that characterizes the famous valley of apples. However, there is something that was most appealing to me. It was the fact that Nyanga is full of National Parks. Most likely, these parks attract the massive population that go to Nyanga for visits or holidays. In fact, my experience in Nyanga brought me to acknowledge that Zimbabwe is a very beautiful country especially when it comes to its 'green space'. The whole of Nyanga's territory is covered with different types of trees, which makes it look more beautiful. Apart from that, Nyanga also has different falls. The most famous of them (the first in Zimbabwe) is called the Mtarazi falls which we visited.

Another famous place that is important to speak of is the famous Nyangani Mount. We also had an opportunity to visit this place. Nyangani Mount is the highest Mountain in Zimbabwe and the second in Africa. Nyangani Mountain has about 3 km of altitude and it is said that you cannot climb the mountain after it is midday. One has to climb before 12 pm. It is also held that the mountain has a mysterious aspect. In fact, when one is climbing the mountain, he or she is required speak or act as will, but as instructed. This is because experience reveals that some people have been disappearing in that mountain. Even the guide prefers to talk about the mountain before or after climbing. The mountain is very high to the extent that when you are close to the top, you can see some of the mountains of Mozambique. It took us two hours to climb it and an hour for descent. On Tuesday morning, we finished our trip and returned back home to go about our usual activities.



I am very glad that I was given the opportunity of relaxation in such a manner. And from my experience, I encourage the continuity of such moment of repose.

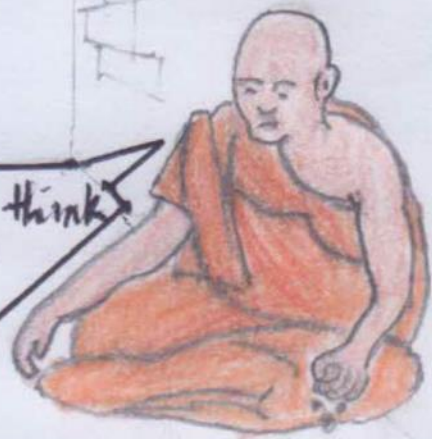
**Eric Manirabona, SJ**



# THE TRAVELLER'S RECEPTIVITY



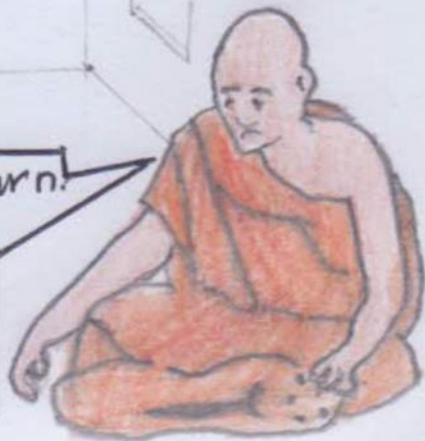
I wish to learn,  
will you teach  
me?



I do not think  
that you know  
how to learn



Can you teach me  
how to learn?



Can you learn  
how to let  
me teach  
you?

TEACHING ONLY TAKES PLACE WHEN LEARNING  
DOES. LEARNING ONLY TAKES PLACE WHEN YOU  
TEACH SOMETHING TO YOURSELF.

## **Is There Really any Epistemic Objectivity Behind Inductive Probability?**

The problem of induction is indeed a very old one. Many attempts have been made to solve it or at least, to bypass it. One of these attempts was made very recently by Jean Claude Nsabimana in his interesting article, 'Epistemic Objectivity Behind Inductive Probability'<sup>1</sup>. In this article, Nsabimana attempts to salvage science from the problem of induction by arguing for the objectivity and constancy of natural phenomena. If Nsabimana succeeds in this project, he would have solved one of the oldest and most complex problems in the philosophy of science. But does he succeed? As optimistic as Nsabimana's conclusions are, it seems to me that his arguments are not convincing enough to pull off such a monumental coup.

Nsabimana sets the stage with a reiteration of what is popularly called the 'No miracles' argument. This argument has often been used by enthusiasts of the truth of scientific theories to remind their more skeptical counterparts that 'if our scientific theories are not objectively true, they would not be making such correct predictions'. As the argument goes, it would be a miracle for a false scientific theory to make predictions which turn out to be so accurate. Since it is not plausible to believe in miracles, we are rationally constrained to believe that our scientific theories are true. However, in my view, the 'no miracles' argument which Nsabimana champions so ardently seems to me as nothing more than an enthusiastic claim largely unsupported by the facts of the history of science. As Thomas Kuhn famously observed, theories which have been celebrated for so many years as being true accounts of the nature of objects in the world, have often faced crisis and have been eventually refuted and replaced by other theories. This seems to show that correct predictions do not entail truth as the 'no miracles' argument suggests.

Even more interesting is Nsabimana's contention that there is a difference between the nature and the state of an object. The argument claims that the nature of objects in the world do not change, rather, it is only the state of these objects that are susceptible to such changes. From this, Nsabimana argues that our best scientific theories identify the true nature of objects and as such, can be trusted to remain true since nature is uniform. It seems to me that Nsabimana's distinction between the nature and state of an object is a rather ambiguous one. However, even if that ambiguity is ignored, there still needs to be support for the claim that nature of an object remains uniform. The only justification I can think of for this claim is the fact that some objects of our experience appear to have always remained the same. However, appealing to this explanation would render Nsabimana's argument as circular reasoning since an inference of the nature of things from previous observations of them is an inductive approach and induction is the very bone of contention here. I

<sup>1</sup>An abridgement of this article was published in the January 2019 edition of the Arrupe Insider Newsletter with the title, "Interdependence of Scientific Theories and Their Philosophical Approaches".

however do agree with Nsabimana that our empirical investigations of the world and our rational interpretations of it have to be grounded in objectivity. However, Nsabimana fails to clearly identify the ways in which such objectivity can be achieved. He puts forward the Bayesian product principle, a mathematical derivation from Bayes theorem, as the standard for solving the discrepancy between the senses and reason in scientific observation and interpretation. It is however unclear how a mathematical formula can help us become more objective about the world. A mathematical algorithm is simply a function which receives inputs and produces outputs. The question of how we can objectively decide what inputs should be fed into this algorithm still remains open.

Therefore, on the basis of all that has been said so far, I am inclined to conclude that Nsabimana's promise of ridding philosophy of science from the perennial problem of induction falls short of its objectives. This does not mean that Nsabimana's position is without its merits. For it is an important aspect of philosophy of science to keep reflecting on how we can continue to trust our scientific theories despite the lack of any logically valid justification for them. Nsabimana's article reminds us that even if no answers have been uncovered yet in this regard, it is the task of philosophy to keep searching.

**Edeh Tobechukwu, SJ**

## Response to Bikorimana's Paper on "Foreign Aid as a Hump to Africa's Development: Endogenous Development as a Way Forward"



Felix's presentation can be reformulated through the following general questions: what is wrong with Black Africa? What are the causes to the ongoing Black African socio-political and economic predicament?

I praise Felix for his commendable project and effort to reflect on such issues and to attempt to provide an adequate solution and answer. In his presentation, and as already implied in the title of his presentation, Felix argues that the foreign aid is the problem or the cause of the problems which African States are facing. To make his point stronger, he takes us through a well-elaborated

understanding of the foreign aid, and points out the biased and unfair principles that are at work therein. At this level, I have a first remark to make. On emphasizing on the foreign aid as the cause of what one may call the "Black African problem", Felix seems to divert our attention and to make us believe that the problem for/of Africa is an external one. He seems to tell us that: "it is because of *them*, not because of *us*, that we are the way we are."

It is true that Felix highlights that the causes for the African ordeal can have internal agents (like corruption and

poor leadership). However, in persisting on the fact of the foreign aid, Felix gives us a somehow partial analysis of the causes or obstacles to the flourishing of Black African States.

He could have had a more balanced and integral analysis of the problems affecting the integral development of Africa. In short, if at all one is to appreciate the issues facing Africa today, such an appreciation should be conducted both from “within” and “outside” of the continent. Moreover, it could also be that the problem is not with the aid per se, but rather with us, when we fail to question the intention of the one donating.

I move on to the solution that Felix proposes, namely, the endogenous model championed by Thomas Sankara. There, I pay attention to the point which Felix raises about the endogenous model, when he asserts that this model should capitalize on the aspect of “cultural integration.” One might have paid attention to the fact that Felix has told us “what” is to be done; he unfortunately does not tell us “how” to do “what” is to be done. To complete and strengthen his account about how culture can foster development, Felix could have read Cheikh Anta Diop’s notions of “historical consciousness”.

**Yves Tassi, SJ**

## **Between the Egg and the Chicken, Which One Causes the Other?**

The ‘Chicken and Egg Paradox’ was first proposed by philosophers in ancient Greece to show the problem of determining cause and effect. Is it the chicken that causes the egg or the other way around? Quantum physics however, has shown that both the chicken and the egg can come first. Nevertheless, in this work, my aim is to show that the egg comes first and that this claim does not lead to any paradox. My argument will be based on Darwin’s Theory of Natural Selection. How did he come up with this theory?

In 1831, Charles Darwin started a journey of five years which influenced his believe on the origin of species. He was as well influenced by Charles Lyell’s Principles of Geology and the fossil discoveries of his time. In short, the observations, data collections, experimentations, note taking and so forth during his five years journey and the influence of different authors of his period led Darwin to write his book *On the Origin of Species*, one of the most influential books in the history of humankind. Which theses did he postulate in this book?

*On the Origin of Species* contains two main ideas: “the tree of life and the natural selection” (Waters 121). The tree of life presents how species change, get extinct and how new species appear (123). This position challenged the commonly accepted view on immutability of species. The natural selection offers a pattern in which species can change (123). It brings the idea of selection of individuals with variations which give them more chances of survival and reproduction. These variations will be transmitted to the next generation which gradually shifts towards the form of the fittest parents (123).

The chicken as we know it today, has evolved from another bird namely the red junglefowl (*Gallus gallus*

*bankiva*). Another theory says that chickens in general evolved from different species. However, the fact is that they did not appear on earth by magic. Moreover, those ancestors (the red junglefowls or other species from which chickens evolved) were egg-laying birds.

Appealing to natural selection, in order to move from the ancestor to a new species, there would be a need of an offspring. In the case of the chicken, that offspring comes in an egg. It follows that, when moving from the ancestor (let us say *Gallus gallus bankiva*), there was first need for an egg that when hatched would give another bird that looks like *gallus banvika* with some differences. After a number of generations, a new offspring would give us a chicken as we know it today. If we follow the process well, we will notice that, an egg is necessary for us to move from the ancestor to the chicken since it is through the egg that new offspring that has evolved comes into being. Thus, we can then assume that the egg caused the chicken not the other way around.

However, if the question is; which one is the first between the egg and the animal species in general, our answer would have been different because laying eggs is an ability that came later in the tree of evolution. Thus, species comes first.

In this work my aim was to show that the egg causes the chicken and not the other way around. I showed through natural selection that evolution happens through offspring(s) and in the case of the chicken, the egg comes before the offspring. Thus, between the ancestor (*Gallus gallus banvika*) and the chicken, there is an egg. It follows simply that the egg comes first before the chicken.

**Source:**

Waters, Kenneth. "The arguments in the Origin of Species." Hodge, Jonathan and Gregory Radick. A Cambridge Companion to Darwin. Cambridge: Cambridge University Press, 2009. 120-146.

**Akakpo Selom S.J**

# A Brief Look at Defining and Stating the Research Problem:

Defining a research problem is the first and essential step in a research process. This article will briefly attempt to explain what a research problem is, its components and techniques involved in formulating a research problem. The article will then look at steps involved, and challenges encountered in stating the research problem. The article will proceed to highlight the importance of defining a research problem, and end with a conclusion.

As an operational definition, research, will refer to a systematic process of inquiry into a given subject or topic. This paper will mainly focus on the scientific research process. The scientific research process, according to C.R. Kothari consists of; defining a problem, formulating a hypothesis, collecting of data, and analyzing it so as to arrive at inferences, and finally testing these conclusions against the postulated hypothesis. (Kothari 1)

A research problem according to C.R. Kothari, consists in *a difficulty* that a researcher experiences in either a theoretical or a practical situation and would like to solve it. An individual or organization, (*I*), has a research problem only if *I* does not know the best course of action; in other words, *I* is in doubt of the solution. C.R. Kothari argues that an Individual or group, *I*, is said to have a research problem if *I*, having one or more desired outcomes is faced with at least two courses of actions with *unequal efficiency* for desired objectives and at the same time, *I* is in doubt on which is the best course of action. (Kothari 24-25).

CR. Kothari summarizes the components of a research problem in five points as follows; firstly, an individual or group must have a *difficulty*. Secondly, there ought to be *(an) objective(s)* to be attained. Thirdly, there ought to be *alternative means* or *courses of action* for realizing the objective(s), that is at *least two means* must be available to the researcher. Fourthly, the researcher must *be in doubt* in selecting the alternatives; with regard to the *relative efficiencies* of these alternatives. And fifthly, there ought to exist *(an) environments(s)* in which the difficulty exists. In this way a research problem necessitates the researcher to rule out the best solution to a difficulty; to rule out the course of action through which an objective will be optimally realized in a given environment. (Kothari, pp25).

CR. Kothari enumerates the techniques of defining a research problem as follows; firstly, stating the problem in general terms. Secondly, understanding the nature of the problem. Thirdly, going through the available literature. Fourthly, developing ideas through discussions. And Lastly, reformulating the research problem into a working proposition. (Kothari 27-29).

C.R. Kothari argues that a research problem can relate to states of nature or to relationships between variables. In formulating the research problem, he argues, one needs to have a thorough understanding of the problem and rephrase it so as to make it *analytically feasible*. Understanding the problem arises from discussion with colleagues and with those experienced in that area. By reviewing the conceptual and empirical literature, the researcher acquires knowledge of data or materials available for operational purposes. It is after this, that the researcher can rephrase the problem into analytical or operational terms. Formulating and defining the problem enables one to rule out relevant data from irrelevant data, the characteristics of data required, the relationships to

be explored as well as the techniques to be employed. (Kothari 12-13).

Donald Kisilu Kombo and Delno L.A. Tromp suggest four steps in writing the statement of the problem, namely; first, of all, the researcher needs to reflect on what issue(s) puzzle(s) him or her as well as the independent and dependent variables of the study. Secondly, the researcher needs to identify key uncertainties. Thirdly, the researcher then formulates the problem indicating why and how it affects people or institutions. And lastly, the researcher needs to justify the problem by showing what are the repercussions in the long run, in an event that the problem is not addressed. In this way the researcher needs to show that the research is needed and urgent. (Delno.A.Tromp, pp.33).

Among the challenges encountered in formulating the research problem, Donald Kisilu Kombo and Delno L.A. Tromp argues that some research problems lack clarity. Others lack unity between the research problem, research objectives and literature review. Some research problems do not reflect urgency and others use emotional language. (Kisilu and Tromp 33-34).

A close look at the above discussion suggests that defining and formulating the research problem is indispensable at the onset of the research process. This initial and invaluable step requires one to start from a general aspect of the problem and *scale down* gradually to its specific formulation through resolving the ambiguities and rethinking about it. This enables one to arrive at a research problem that is *analytically meaningful*. In this regard, the demarcation of the study becomes clearer such that the researcher can differentiate relevant from irrelevant data. This enables the researcher to arrive at the desired data characteristics, variable relationships and the techniques to be employed. The research hypothesis also emerges from this defined problem.

In a word, defining a research problem has been found to be of utmost importance in keeping the researcher on track in the research process. The article has argued that a research problem is a difficulty the researcher wants to solve. Components of the research problem and techniques of formulating a research problem have been explored. Stages of statement of the problem and challenges usually encountered in this process have also been explored. It is hoped that the above discussion could serve to *whet the appetite* of researchers or the readers on the subject of defining and stating research problem(s).

**John Turyakiire, SJ – Jesuit scholastic at AJU**

#### **List of sources:**

Delno.A.Tromp, Donald Kisilu Kombo. *Proposal and Thesis Writing; An Introduction*. Nairobi: Paulines Publications Africa, 2006.

Kothari, C.R. *Research Methodology; Methods and Techniques*. New Delhi: New international Publishers., 2004.

## If Artists Could Pick Up Where Nature Ends...



I would like first to recall the words of Marc Chagall when he says, “Great art picks up where nature ends.” According to Meriam Webster, “Art is the conscious use of skill and creative imagination especially in the production of aesthetic objects.” However, art is so diverse that there are as many ways to understand it, depending with how one interprets it. It can be in the form of film, music, theatre, drawing, painting, pop culture and the likes, which aim to entertain, educate and make people happy. Plato once said, “Music is a more potent instrument

than any other for education.” According to many researchers, art uses both sides of the brain, a fact that make it valuable in all areas of development and great art goes beyond imagination and mere beliefs. This means that, artists can be influential academically, emotionally, physically and spiritually.

Art can also be defined as any creative work of human being(s) or an act of making something visually entertaining and educative. According to Frank Lloyd Wright, it is the discovery and development of elementary principles of nature into beautiful forms suitable for human use. Thus, art plays an important role in the lives of human beings. As this piece of writing unfolds, I will try to show how important artists can be in our world.

Great art elicits powerful sentiments. Indeed, it can change the behavior of the society, that is, it has the power to change the minds of people. Consider how people find pleasure and new educative ideas in music, paintings and drawings. In fact, art can bring certain emotions, give inspirations or boost the morale of human beings. Hence, a critical art has the power and the ability to transform the world.

In addition, art can be made to spread awareness of certain events in human lives. The fact that art is quite connected to daily human experiences and undertakings make it unsurprising that we have always made it part of our ways of living. Clearly, art is more than just a practice but rather, it is a way of life. It is more than just a skill but a lesson and it is more than just an image, but rather, it is a worthy story each one can tell.

Basing on the above views, artists have a great work to do on this earth. Alberto Gracometti says, “The object of art is not to reproduce reality, but to create a reality of the same intensity”. Artists have to let people make a new way of life and each and every one who encounters their products should tell a story. People in this world are hungry and thirsty. Some are spiritually dry; they need someone to nourish their souls. Some are struggling politically; they need artist to boost their confidence in their endeavors. Some are emotionally disturbed; where are you artists to console them? Ultimately, the world needs to be educated, therefore, gather your best ideas and deliver them to the world. The youth need you in their confusion and also the aged crave for your entertainment. There-



fore, do whatever it takes in order to fill all these missing gaps.

Given all these, I encourage all artists to move out of all their cocoons of fear, prejudices and myopic ways of viewing the world. Lift up your eyes and see the needs of the world. Get rid of all fear! Essentially, every artist should engage in a critical training whereby he or she can be aware of what to say and how to say it. If artists are not devoted to a critical reasoning and giving sufficient care to their minds, they can corrupt the world with their empty narrations. Art without a meaning is like an empty vessel which simply makes a meaningless noise, hence, their works should have a meaning and a feeling. Remember that, “Art washes away from the soul the dust of everyday life” (Pablo Picasso). In summary, do it now, use your abilities, your ideas, and your creativity for the betterment of this world. Finally yet importantly, embrace critical reasoning in all your works not only for your personal gratification but for the well-being of the whole society.

*Lloyd Hukama Champiruka*

# Spirituality

## Chaplain's Corner



# Lent

In the month of March, we begin the season of Lent. I would like to say a word or two about what Lent is and what it can mean for us at Arrupe.

### 1. Background

Scripture tells us that Jesus rose on the first day of the week (Mt.28:1). The resurrection of Jesus was seen as the most important event in the life of the Christian community. As Paul says, without it our faith is in vain (1Cor.15:14). So the early Christians chose the first day of the week, and not the Sabbath (the last day), as the day of the Lord (Acts 20:7. 1Cor.16:2). This was the Roman Day of the Sun; hence 'Sunday'.

At the beginning of the Second Century, Christians began to celebrate Christ's resurrection. Two hundred years after the event, they felt they must have a period of preparation for this great occasion. First, they celebrated fifty days after the resurrection to the coming of the Spirit at Pentecost. And then they chose 40 days before Easter as the time for preparation. Why 40? Because the number 40 has a strong symbolic significance in the Bible. The Flood lasted 40 days, and Moses was on the mountain for 40 days (Ex.34:38). The Jews spent 40 years in the desert. Elijah travelled 40 days to the mountain of God. The people of Nineveh did penance for their sins for 40 days. And of course Jesus prepared for his public ministry by praying and fasting in the desert for 40 days.

Christians prepared for the 40 days of Lent by prayer, fasting and almsgiving. Public sinners were reconciled and received back into the community. Those wishing to become Christians would be taught Christian doctrine and

practice for forty days before their baptism on Easter Saturday night.

## 2. Lent and our apostolic priorities.

On 19<sup>th</sup> February, Father General, Sosa, promulgated our four Jesuit priorities for the next ten years. Lent is an excellent time and opportunity for us to prepare ourselves to live and preach these priorities in our own way. For example:

**To show the way to God through the Spiritual Exercises and discernment. (Prayer)** The Spiritual Exercises are the great treasure bequeathed to us by St. Ignatius to transform our own spiritual lives and to help us through them to transform the lives of others. As Ignatius says, they are not a subject to be learned, but a way to be practiced. If we don't practice them in our own personal and spiritual lives there is no way we can bring them to others. They involve apophatic mystical prayer. That is to say, to have a direct intuitive experience of the God within us, 'in whom we live and move and have our being' (Acts 17:28). This gives us the deep experience of peace, joy and love, which Ignatius called '**consolation without previous cause**'.

Lent is a good occasion to make a commitment to this contemplative prayer for 15 or 20 minutes each day. It is my 'sacred time' with the Lord. By it, I deepen my relationship with him, keep the fire of his love burning within me, and move towards the 'unitive state' the Christian mystics talk about.

Ignatius also used 'cataphatic' prayer. In the Exercises, he presents us with formal ways of praying, as well as meditative ways whereby we use our imagination to experience God. Ignatius gives us rules and principles for discernment and for making decisions. And he shows us how this process can be used to monitor our spiritual lives each day through the **Examen**. It is a wonderful tool to help us see what is leading us to God and what is drawing us away from him. Why not make a special effort during Lent to use this precious tool by doing the midday Examen each day? It will bring us inevitable growth and consolation.

**To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of**





**reconciliation and justice. (Almsgiving).** Each Jesuit student at Arrupe is involved in an apostolate or service program. Through our apostolates, we get in touch with ordinary people. We see their struggles in these difficult economic times. We reach out to them, help lighten their burdens, and derive great love in our hearts.

The Solidarity with People who are Poor sub-committee chooses a project each Lent and Advent to support these people. This Lent, let us deepen our commitment to the second of our apostolic

priorities. We can do this by fully involving ourselves in our apostolates, and in the Solidarity with the Poor projects. Many of our apostolates deal with young people, for example Tichakunda School, Mbare, Zambuko Street Kids, St. Marcelline's, Shurgu Dzevana etc. In the Spirituality Course, students are given the chance to direct young people (at St. George's, St. John's and Magis Youth) for three or four week in the 19<sup>th</sup> Annotation Exercises. This covers the third of the Society's apostolic priorities, namely **'to accompany young people in the creation of a hope-filled future.'**

**To collaborate in the care of our Common Home (fasting).** It is tempting to ask: 'what can I, as a scholastic at Arrupe, do to care for our big blue planet Earth?' Here we need to live by the common social slogan: 'Think globally, act locally'. If everyone were to act in their own small way to show sensitivity, and sensitize others, to our ecological home, many of the wounds we are inflicting upon her would be healed. And we could help create an environment where we can all live together in love, peace and harmony as fellow beings in God's garden.

This Lent, we can sensitize ourselves to the beauty of our common home and the injury we inflict upon it and ourselves when we desecrate it. Ignatius urges us to **see God in all things**. This is not just a metaphor but is literally true. Not that if we look under the bush we will see God lurking there. But when we look with mystical eyes we see that all things 'live and move and have their being in God'. They are expressions of the spirit and love of God. Ignatius would look at the stars from his Rome window and would be entranced by the divine mystery he would see in them.

If we see with similar eyes, we would be conscious of the times that we cause environmental harm even in very small ways. This Lent we could cut down the wastage of precious resources, like water. We can be tempted to stand under a shower for ages, oblivious of the water we are literally pouring down the drain, when a brief shower could do the job just as well. We can become more conscious of our use of cars. Each time we use a car we are using up a precious resource and leaving our carbon footprint. And we can switch off lights when not needed. We can avoid wasting food and throwing it into the bin.

Lent prepares us for Easter which is all about the new life and the new creation brought about in Christ. We pray that we may experience a renewal in our own lives this Lent, and contribute to the renewal of the earth, our environmental home.



**Roland von Nidda SJ**



## “A Meditative Letter to My Soul”.

*On the First Station of the Cross, Jesus is Condemned to Death by Pontius Pilate, Luke 23: 13-25.*

Look, my soul, at what Jesus Christ encountered in saving you from your sinfulness and from the death that you deserve. Think of this dreadful scenario: your Saviour Jesus; the just and merciful judge is appearing before Pilate, the Roman Governor, to be tried and to be condemned. Imagine Pilate sitting on the judgement seat and your Saviour is standing before him as a prisoner while the crowds render false accusations against him. Your saviour is not even defensive, but like a lamb being slaughtered, he remains silent.

My soul, think of the shame that your Saviour underwent. He did this not because he was weak or guilty. NO! But out of his infinite love for you. His heart trembled when he heard the crowds crying out, “*Crucify him, crucify him*”. Humanity cries for the death of its God and the release of a robber Barabbas. Imagine how the angels in heaven adore him, how the powers and the hosts of heaven tremble before him, but on earth people are treating him like a criminal to be condemned and killed; what a contrast! *All this was for your salvation.*

As you contemplate on this passion of your Lord, be quick to remember the kind of life that you are leading. Are you not bringing your saviour before Pilate again, to be tried and to be condemned? Is he not calling you to his love and you are shouting “*crucify him, crucify him*”.

My soul, how do you relate with your Saviour? How many times do you opt for the ‘*Barabbas*’ of this world instead of your saviour? Have you ever thought of how much he suffered for you? Do you ever think of the immensity of his love? Open your eyes and see, let your ears be attentive, let your heart be open and receptive. See how much Jesus loves you.

Remember my soul, the love of your Saviour constantly flowing to you daily. In this season of Lent, what are you going to do for him? Let us agree today, promise me that you will respond to the love of your Saviour Jesus.

Picture from: <http://www.fatherdaniel.net>

Promise me, my soul, that during this Lenten season you will find more time to be *alone* with your Saviour in prayer. Promise me that you will find time to thank and adore him for all the blessings and graces he bestows upon you. Promise me my soul that you will find time to deny the body some of the earthly riches, so as to detach yourself from the things of this world. Lastly, promise me, my soul, that out of the temporal goods he has given you, you will take some to give back to your Saviour by helping the poor and those who are in need.

Say these words to God, the Loving father: *Father, you willed to save men and women through the death of Christ your son on the cross. Grant that we who have known this mystery of love on earth may enjoy the fruits of redemption in heaven. Through the same Christ our Lord*<sup>1</sup>

**Swithern Chinhema**

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## To Be a Jesuit in the Twenty-First Century

Since the beginning of the history of the Society of Jesus, Jesuits have been respected as men of deep intellectual capabilities and achievements. If one reads the story of the first ‘companions in the Lord’ (the ten founding fathers of the Society of Jesus), it is amazing how such a small group managed to revolutionize such a mighty institution as the Roman Catholic (Mother) Church. This can only be explained once one understands the problems in which the Mother Church was immersed within the age of Reformation. More so, the contribution of these founding fathers, led by Saint Ignatius of Loyola, was fruitful because of their zeal and their goal-orientation. By desiring to serve and save the Church, this small group of men needed to be well-informed about the needs of the Church as well as the trends and direction of the world. With the depth of knowledge they acquired, and their wealth of spiritual experiences, they were able to trace a route that has contributed immensely towards the Church’s salvation. It is this legacy that they have left to the future sons of Society of Jesus, who in our context are the Jesuits of the 21<sup>st</sup> century.

Does it mean that every Jesuit should be highly educated or that any man of high intellectual competence is qualified to be a Jesuit? Put differently, does education and rigorous intellectual engagements entail the life and mission of the Society of Jesus? Neither of these questions has ‘yes’ as its appropriate response. In a session with the Jesuit scholastics at Arrupe Jesuit University, Dr. Orobator said that “being a Jesuit is neither a matter of how intelligent one is, nor is it about one’s academic qualification(s). Rather, being a Jesuit is about how suitable and available one is for the mission of the Society of Jesus”<sup>2</sup>. In making this assertion, he made reference to Fr. Adolfo Nicolas, former Superior General of the society of Jesus. Fr. Adolfo Nicola’s criterion for giving the fourth vow consisted of two questions: Is this Jesuit available for the mission of the Society of Jesus? Can I entrust the care of

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1. This prayer is taken from *My Wounded Hands, A way of the Cross*. Pauline’s Publication.

2. Rev. Fr. Orobator Agbonkianmeghe SJ is the president of the Jesuit Conference of Africa and Madagascar (JCAM). He addressed the Jesuit scholastics on February 25, 2019 in the university’s Audio-visual room.

the Society of Jesus to this Jesuit?

Thus, being a Jesuit is not only about the head, but also about the heart. The backbone of the Society of Jesus consists of the Spiritual Exercises and discernment. The Spiritual Exercises and discernment are tools that Jesuits use to lead people to God. Hence, every Jesuit is called to live out the Spiritual Exercises and engage in constant discernment processes. According to Dr. Orobator, “the way we work will tell people who we are”. If we are going to teach people how to discern, we should first know how to discern ourselves; and if we are going to give the Spiritual Exercises to people, we should begin by living them out ourselves.

It then becomes a challenge to young Jesuits and especially African young Jesuits. These days, there is a demographic shift in the Church which implies a demographic shift in the Society of Jesus. The Church is leaving the west and moving towards Africa (and South Asia). The challenge for the young African Jesuit is to have a big picture of the Church and the Society of Jesus. Thus, he should situate himself in the future of these two institutions and view himself as an agent of transformation. The young African Jesuit is asked not to overlook the scandals and challenges that are facing the church such as “child abuse”. Father Orobator advised us never to deceive ourselves by saying that these issues are Western, they are also happening in Africa. Unfortunately, they happen in the name of culture and they are concealed. It is therefore an appeal to each young African Jesuit to be constructively countercultural.

**Nyandwi Pierre, SJ**

## My Master

My eyes were shut when I saw a blurred image  
I guess, it was my master, of whom I have been  
Searching restlessly, and here finally he merges

I doubted a while, because never before have I seen  
He gently kissed and whispered follow me  
Fearfully doubting again, I demanded, where

With a gentle smile he uttered, come and see  
Though not fully ready I went after him there  
Where he lived to give eternal life, you see

With a warmth embrace, he said be faithful on my way  
I promise you many greater things in your life you will see  
With thousands of tears, I thought, it's so much, how can I repay

*Petras George, SJ*



# The Philosophical Journey

By the most enchanting beauty of nature  
Drunk I was when trying to it understand  
By drawing my attention to such a picture  
Pleasure I found in a particular green-land

Beholding curiously at my surrounding  
Signs of attractions drove me into science  
When impregnated by art's demanding  
Raised I queries of existence and guidance

Robbing information from science and art  
I tried to harmonize paintings and realities  
Certainly, in so doing I connected my heart  
To the nature of philosophical genialities

Was it philosophy that took me into wonder?  
That from science to art I tried to surrender  
The imagination of an inglorious splendour?  
If so, then my reason has surely torn asunder

Wished I to be of art an avid and keen mender  
And of science a real and perspicacious defender...

*Orcastro Júnior, SJ*

# Free Us Dear God

Free us Dear God from our uncountable sins that we may know we are sinner but forgiven by your precious grace.

Free us Dear God from all our businesses that we take a moment to praise you, to be with you, to feel you and to love you.

Free us Dear God from our own fetters that bind us that we may come out of our selfish world.

Free us Dear God from our wrong motives that we may avoid the occasion to sin.

Free us Dear God from our, us, that we may realize there is someone greater than us.

Free us Dear God from our stubborn egos, that we may give ourselves entirely.

Free us Dear God from our attachments, that we may attach our hearts to you.

Free us Dear God from our fears, anxieties, jealousies and prejudices that we may serve you wholeheartedly.

Free us Dear God from our riches, honor and pride that we seek you and acquire your values.

Free us Dear God from our evilness that we see you in everything.

Free us Dear God that we may imitate your Beloved Son who laid his life for our sake to free us from the bondage of sin and win our souls for you under your holy obedience.

Free us oh! Dear God we earnestly pray this Lenten Season.

**Petras George, SJ**

# When I Feel Your Presence

When I feel your presence  
My heart beats in a metrical combination  
Like the sky in its most thunderous devotion

When I feel your presence  
Everything in life makes an incredible sense  
It is like the manifestation of a divine essence

When I feel your presence  
Unexplained hope in unrestful commotion  
Disrupts from my soft and blissful aspiration

You are like the breeze that bristles  
Upon the light surface of my innocent skin  
Blowing on my face gently till I cheerfully grin

When I feel your presence  
The sensation of gladness gains its vigour  
And the assurance of tenderness its splendour

When I feel your presence  
My heart fondly rejoices with a victorious glory  
Making its journey the evidence of an elated story

***Orcastro Júnior, SJ***

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

The articles may include:

POEMS, JOKES, GOSSIP, HUMOUR AND CARTOONS

APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

CLUBS' PROGRESS REPORTS AND ACTIVITIES

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