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Arrupe Insider

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In this edition

A big sweet fruit with several seeds

Pascal Bihorubusa

Poetry

Jean Claude Nsabimana

Sixty Years of Striving and Action; of Contentment and Happiness.

Evariste Nyabenda

In Happiness, sharing and loving

Oscar Madzonganyika

A contemplative visage and an easy smile

Hubert Niyonkuru

In the company of good people

Silas Kipkorir Kemboi

O Arrupe, thou art my new home

Reagan Macdavid

My challenging transition

Melvin Pius Friday

My Arrupe Experience Thus Far

Simbarashe Mashandudze

Facing the Economic Situation and the Challenge of Unemployment in Africa Today

Kiprono Ng'etich

A Life of Smiles, Service and Sanctitude

Chinonso Vitalis Ugochukwu

Book presentation

Pius Ndekile

My dilemmatic days

Jean Claude Nsabimana

Answer the knock on your door

Mukhwana Emmanuel Wafula

EDITORIAL: WHAT DIVERSE EXPERIENCES

WE SHARE AT ARRUPE!

The diverse personalities, nationalities and experiences present at Arrupe give us an opportunity to continuously “taste and see that the Lord is good...” (Ps34, 9). This past month, we have, like St. Ignatius enjoys, found God in all things – the pleasant and the not-so pleasant experiences. We have drawn fruits from these experiences. The September edition of the Arrupe Insider offered our new members and companions a glimpse of what life entails at Arrupe College. I am happy to observe that the neophytes have settled considerably and are enjoying their stay at Arrupe.

Apparently, the uniqueness as well as the beauty and care of Arrupe College is felt by all its members - students (both old and new), staff and friends. Their impressions and contributions ensure that Arrupe College continues to be a home for all. In fact, the testimonies of former members of Arrupe College validate the College’s contributions to the Church in Africa and the entire world. These testimonies of former Arrupeans encourage and spur us on to the path of excellence.

In this edition, we celebrate two exemplary Arrupeans – Frs. Eddy Murphy, SJ and Kizito Kiyimba, SJ. These men celebrate 60 and 25 years respectively in the Society of Jesus. Their companionship and service continue to inspire the rest of us on this journey of Philosophy and Humanities.

In a special way, the Arrupe Insider Editorial Board takes this opportunity to extend its condolences to all of us for the loss of our beloved mom, the late Dr. Claire Nyandoro. She really left an indelible mark in us. It is indeed hard to accept that she is no long-

er with us physically at Arrupe. I personally was bewildered as the words she addressed me some months ago in the multipurpose hall during lunch time came back to my mind. Commenting on her hard work at her age, she told me with her sonorous voice 'Emmanuel, do not worry; I am old, but I am still strong!' those words had comforted me. Alas, she could not prove once more that she was still strong! This experience made me appreciate God who blessed our Arrupe community with the inspiring presence of Gogo. Thus, I pray that all of us who have benefited from her presence in our midst may be able to pass on all that we have learnt from her.

May this edition help us cherish our diverse experiences at Arrupe, and lead us to deeper friendship.

Emmanuel Ndorimana SJ



A Big-Sweet Fruit with Several Seeds!

The metaphoric theme refers to the grape-fruit; its multiple uses and importance. This analogy of grape-fruits depicts the life of Fr Kizito Kiyimba, SJ, who celebrated his 25years in the Society of Jesus this month. As he stated during his thanksgiving mass, Kizito chose the grape-fruit during the first ten days of novitiate when novices were asked to choose a kind of symbol they hoped would symbolise their lives as Jesuits. Kizito randomly chose the fruit which will eventually become an

accurate symbol of his entire life, as he testified on 14th September 2016. Looking back, this fruit has reminded him of the need for a sweetener, the need to be productive, and the potentials he possesses. This leading principle has characterized his life from the novitiate up to the present as he celebrates 25years as a Jesuit.

In which ways does he resemble that grape-fruit? For the three years that I have been living with him, I can strongly confirm his



happiness and passion about Jesuit life. He always invites companions to, not just live, but live a

full Jesuit life, which is characterised by freedom, openness, care, compassion and love for one another. He never undermines any person, whether small in size, weight or in academic matters; he highly considers one's positions, though he scrutinises carefully. He believes in change and learning from experiences; a view also held by the German Philosopher – Immanuel Kant. I recall his admonition that it is not bad to make mistakes provided that we learn from them. For him, there exists no difference between students and lecturers; he valorises the companionship and love per se more than he does for relationships embedded in class. Living with him leaves you with a happy life, confidence and openness. His belief in everyone's ability makes me grow confident to the extent of discovering my real identity as both a person and a Jesuit.

This recognition brings about respect and empowerment. For anyone who suffers from such a lack in his/her life, I would recommend that he/she lives with Kizito. He has his special ways of making someone feel great, big,

excellent; and he does it by encouraging, sustaining and enlightening the person. He empowers and inspires everyone around him. This empowerment proves that everyone can become whatever s/he wishes to become.

One day, my community (Sabonete) was preparing for a big party, and we felt in need of extra-hands to perform some responsibilities. After I talked to him, he told me that 'we are able; we don't need other people to help us'. That simple sign gave us confidence and psychological strength. Every member of the community became empowered. I was really surprised when I saw a rather reserved man become the M.C (Master of Ceremony), and performed the duty wonderfully well. Later on, the community realised that, actually, we are able to do or become whatever we wish.. Kizito is a man who is always willing to step aside and give space and opportunities for others to grow and develop their potentials. In fact, he sees every young Jesuit as the future of the Society.

Beyond all the images that I have employed in describing Kizito, the

utmost metaphor is the chameleon, in an optimistic perspective. I find it difficult to categorise and identify Kizito. My first contact with him left me thinking he was a Rwandese for he spoke perfect *Kinyarwanda*. After some months, he spoke to me in impeccable French as though he was a Congolese. I thought maybe it was over. Another day, I saw him teasing Mozambicans in smooth Portuguese. I was further surprised when East Africans invited him to preside over the monthly Swahili Mass. After Mass, he engaged in a "Kiswali sanifu" conversation which inspired my desire to improve my limited Swahili. You cannot fathom hearing him talking with Germans. Together with other cultures, and languages and dialects such as Lingala, he has learned and understood others' cultures, which makes him fit into all cultures as mentioned above. He is a shining example of someone who breaks traditions to embrace the global village where everyone is equal and highly valued. He fits in every culture and tradition.

All these descriptions are possible because of his social life. A man

of story, conversation, a public figure and eloquence, Kizito is versatile both in the physical and intellectual arenas. He has a young heart open to ideas and suggestions. He has a big heart when it comes to compassion, love, support, logical thinking and practical life. He wants everyone to resolve issues here and now by themselves. He goes against the idea of procrastination, whereby people postpone what is supposed to be done here and now. Thus, he believes in living the present and knowing what to do in a particular place and circumstance, which is viewed as wisdom in the Aristotelian sense. Many people do not know his honorific title, nor does he as well. I am sure many of us can still fail to answer this simple question of identity. Is he the Principal, Delegate or a Lecturer? Is he then identity-less? Not at all, he is none of these; only place and circumstance determine what he is. He knows how to adapt in every circumstance. Many people may have been hurt

when he rebuked them for calling him the Dean or Principal in his sub-community. Personally, I was part of this group when, one day, I asked him to contribute in a sub-community meeting as the Principal.. Others suffered it in class when they call him "Father" while he is lecturing. It can also be the case if you called him a lecturer at the door of the chapel; and the list goes on and on.

I recall a big debate I had with him concerning identity, whether one carries his identity wherever he/she goes. I dare say that Kizito is an example of those who know what they are in a particular place and situation rather than carrying unnecessary honorific titles. He accepts an honorific title according to the suitability of the title in suitable circumstances. He distinguishes himself in his contributions as the Principal, a Delegate, Lecturer and as an individual. This distinction makes him fit in all places by the fact that the audience does not fear to express their views. He can, therefore, be called a chameleon for

he adapts according to circumstances.

Kizito lives passionately and is interested in the good of all humanity. He makes sure to bring out what is good in his environment without forgetting his efforts to sustain what he imparts. His self-denial, his social life and relationships with others, his philosophy of empowering and inspiring other people, and his openness and understanding towards others make him a person who has no identity apart from the identity of here and now. May he continue to inspire us all in shedding our untrue and invalid beliefs and convictions about others. May his fruitful life continue to be a blessing to the entire society. I wish him more blissful years in the Society of Jesus.

Pascal Bihorubusa, SJ

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Poetry

Ma Volette

*Comme un oiseau, je vole sans me retrouver
Devant celui qui trône, sans m'approuver
De ce qu'il fit de si bien plus merveilleux
Sans me soucier de mon cœur tout joyeux.*

*Je m'interroge tant avec cœur furieux
En Cherchant sa cause sans la trouver
Et je termine avec un cœur tout pieux
Tout en me calmant sans me réprouver.*

*Tenant ris-peur de toute parure aérienne
Sans saisir l'ornementation toute mienne,
Je crois découvrir une Réalité indubitable
Détenant une magnificence intarissable.*

*De cette Évidence ayant toute puissance,
Qui met tout en cause sans conséquence,
J'adore tant ses plus adorables Dessins
Certifiant l'exactitude de ses Dessesins.*

*Ému de cette belle et bonne occurrence,
Je lève les yeux ouverts avec assurance
Vers le haut de l'Univers Noir sans soin,
Et j'y vois un univers blanc doté de soin.*

*Du coup, je discerne une planète sereine
Abritant un puissant Auteur Insondable,
Qui me recevra un jour avec joie
pleine
Dans son UNIVERS plus considérable.*

Jean Claude Nsabimana SJ

La bataille

A la bataille d'une vie éphémère,
Je me démène sans aucune manière
De chercher les plus imparfaites
Murailles de cette Bête défaite.

Elle se balade en cette planète,
Tête entêtée, brisée et désuète,
Détonant avec sa voix rauque
Pour me dérouter sans choquer.

Me trompant avec ses trompètes
Plus sonores mais bien obsolètes,
J'interromps toute voix plus mûre,
Poussant à suivre des voies sûres.

Découvrant ce si grand manque
D'une maturité bien magnifique,
Je recasse les cassures de la Bête,
Et je marche avec tête bien faite.

Aussitôt je récite le bon cantique
Au Roi sans robustesse magique
Qui me recouvre de son ombre.

En ce jour je célèbre cette victoire
Qui demeure sans aucune contrefaite,
Et qui me rend heureux sans contrainte.

Jean Claude Nsabimana SJ



Sixty Years of Striving and Action; of Contentment and Happiness.

The man is Fr. Eddie Murphy, SJ. He was born into a devout Catholic family. He attended a Jesuit high school in Ireland, after which he joined the Jesuits. He never contacted any other orders or congregations. He never doubted his vocation to the priesthood. After high school, he entered the Jesuit novitiate. He holds that he had a good novitiate. He learnt not only Jesuit spirituality, but also modern art and culture. All these happened before the Second Vatican Council. He did his Juniorate just after his noviceship. Eddie, as well as five others, were sent for studies. He was sent to do a degree in science which was exactly what he wanted to do. He loved it. After his degree in science, he began his philosophy studies in France. This was quite a shock in the beginning given that he had no knowledge of French. After a short period, the language was no longer an obstacle. He settled. France was a very open society with an open culture. It was a good experience for him to learn a new language and acquaint himself with a new cul-

ture.

After his philosophy studies, Eddie was sent to Zambia. At this point, the Second Vatican Council had been convened. Like the mission to France, the mission to Zambia, came as a shock. However, time



made him realise that it was a gift. Eddie confesses that he is not a linguist, in the sense that he does not easily cope with languages. Nonetheless, he soon learnt the local language, Tsonga. He taught science at Canisius Secondary School. He went back to Ireland for theology studies which lasted for three years. The Vatican Council was now over. There were great changes and great creativity. He did the fourth year

of theology in Uganda at the GABA Institute.

After completing his theology studies, Eddie went back to Zambia. There, he did a teachers training course at the University of Zambia. After completing the course, he proceeded to teach science once more. Eddie felt that after the Second Vatican Council, people needed to read and discuss. Thus, the province

library at the novitiate was built. After his tertianship, Eddie became assistant chaplain at the University of Zambia. In 1983, he moved to the newly built Hekima College, Nairobi. Eddie's vast knowledge of the library and experience in formation made him suitable for the job as head librarian. He spent twenty years at Hekima College. After Hekima, he moved to Arrupe College where he has spent twelve years so far.

Q and A with the man

Q. What graces, which you have received in the Society of Jesus, are you most grateful to God for?

R. "Bloom where you are planted", this has guided me throughout my Jesuit life. It is a kind of an Americanism which portrays the Jesuit saying "find God in everything". I am very grateful for the incredible, unbelievable people I have lived with in the Society of Jesus. I have met extraordinary people; some very gifted and committed, others ordinary but still committed. The Society of Jesus has a diversity of extraordinary men.

Q. You have lived sixty years in the

Society of Jesus and you are still dynamic, cheerful and interactive, what is your secret?

R. Sixty years in the Society of Jesus is just extraordinary for me. In fact, my family are short lived. I cannot explain why it has happened in this way. My secret is: Thomas Aquinas talks about two great principles of living. The first one is about concern and aggression, striving and action. The second one is about complacency, that is, to be happy with, or content. I have learnt to be happy as the most important thing in my striving.

Q. Two phrases appear frequently in your homilies and conversations: **"that's life"** and **"a broken world"**. What do they mean to you and what is the message they convey? Do you identify yourself as an existentialist philosopher or a theologian?

R. I am interested in poetry. I have never written poems but I have a free imagination. I do not like abstract thinking. I like concrete thinking. I have an Irish imagination. It is experiential. I start from experience, from reality. I see myself as an existentialist but I

look for hope and meaning of life. The reality I talk about, I get it from science and my catechetical training; and I combine all these with my knowledge of history.

Eddie has a strong sense of humour. As he mentioned that he has a free imagination inherited from the Irish poetic culture, he likes narrating stories. It is very edifying to stay with him. This "old" and "young" man is one in a million. He confesses that his character is of a "doer" and an "accomplisher". One cannot be bored around him. He has very amazing and touching stories. He also has a lot of influence. He can influence one to become oneself and not to be carried away by any ideologies. I quote him, **"be yourself, it is your life"**.



Compiled by

Evariste Nyabenda, S.J.

In Happiness, Sharing and Loving

I struggle to completely articulate my reflections on my experience at Arrupe College. This is because I am having such an interesting time. However, I will try my best to recollect my time here thus far.

I had never heard about philosophy before I came to Arrupe College. After my superior told me that I was going to study philosophy, I was puzzled and mixed feelings clouded my mind. What is this philosophy, I thought to myself. I did not dare to ask my superior, as I realized at that moment that in due time, I would learn all about this course I was sent to study. I was consoled by the proverb which says “you cannot know the river until you cross it”.

I was tensed and full of despair on my first day here. To make matters worse, I was to write an essay, as my welcome package. Dr. Keith Esenther, SJ and the late Dr. Claire Nyandoro were the facilitators of the workshop on English Writing Skills. The essay writing fueled my confusion more, as I wondered whether philosophy involved only writing narrative essays. Like the German philosopher, Immanuel Kant, I raised many questions because of the capability of my mind, but failed to produce convincing answers since it is limited by nature. These questions included: “where are we heading and if this is the case, will I comprehend it? However, I later realized that the entire first week of orientation spent writing essays and receiving insights on how to develop English writing skills, was intended to help me cultivate a good culture of writing, as the art of writing is fundamental for the study of philosophy.

Progressively, the fear and anxiety disappeared



when philosophy lectures began. I am thankful for the several gifts that I have received here at Arrupe College. However, I appreciate most the loving, dedicated, and tireless attitude of my colleagues and companions towards the achievement of excellence. The commitment of our lecturers also challenged me to work very hard and I hope to be like some of them some day. Of the several outstanding lecturers, Dr. Kizito Kiyimba, SJ, stands out for me. He is one teacher who is not satisfied until all his students understand the concept he is trying to communicate. His use of gestures and witty analogies help me focus in his lectures. Furthermore, this helps me to easily comprehend difficult concepts. In my opinion, Dr. Kizito makes academics enjoyable and less tensed.

Arrupe College is a highly conducive environment

for study. Its state of the art library stands as a rich ocean of information and knowledge for anyone who desires them. I would also like to acknowledge the librarians for their unwavering support, hospitality and the amazing work they do in the library. They are always ready to assist; with listening ears and helping hands ever available to students. This is a sign of love, and for this love, I am grateful. I say keep up the good work!

This reflection will be incomplete if I leave out the facet of the presence of a community of prayer. Arrupe College, a conglomeration of different nationalities and cultures, creates a prayerful ambience that embraces the gifts and talents of all. It is through prayer that the Arrupe College community stands united as one, and through this we understand each other better. This unity and understanding helps me to live a happy life, to cultivate and assimilate love as the first virtuous activity, and to be open to share joys and adversities of academic life.

I have also learned that though our main aim at Arrupe College is to study and going out in the world to be ministers of the Word, there is need for refreshment of mind. This refreshment is not merely sharing meals and drinks, but the refreshment of participating in extra-curricular activities, especially in sports. In my opinion, it is crucial to refresh with sports after school work weighs one down. Sports helps me to refresh my system, thus, equips me with the energy to continue with my studies. The organization and management of events here at Arrupe College is also another thrilling aspect of the life here. I feel as though I am being molded holisti-

cally. I am not only learning and understanding philosophical concepts, but also learning how to participate in the organization of events. This is a gift I will treasure.

To the detriment of the College, we lost our beloved lecturer, Dr. Claire Nyandoro. I was deeply saddened by the loss of such a caring tutor. I know my words would not completely express the pain we bear, but permit me to say a few things about her. Gogo, you were a saint who led by demonstration. As I have already noted that lecturers like *Gogo Nyandoro* made my life feasible when it comes to academics. Her absence puts my joyful experience at Arrupe off for a moment.

Dr. Nyandoro's demise has left the button stick to us, that we may run our own race. May the good Lord find no guile in her and grant her eternal rest. Though we are mourning, we still celebrate the works she has done for the students and the College at large. I owe a great part of the little command of English language I have to the work of Dr. Claire Nyandoro. For this gift she has given to me, I am grateful. I will continuously remember her for it as a huge part of my experience here at Arrupe College.

My life has been spent living with people who are always happy and ready to share love. This happiness, sharing, and loving sustain and motivate me to keep living. Consequently, I look forward to finishing my studies at Arrupe College with this joy of love which we share as a community, as a family. Asante Sana!

Oscar Madzonganyika.

A Contemplative Visage and an Easy Smile

To you who has witnessed this act of Mercy and to you who was united with us in the spirit...

Shalom!



I have been wondering how I can share the great joy of witnessing the vows ceremony of our companions, Akakpo Ghislain, SJ and Tassi Noumbissie, SJ. I was delighted at this opportunity and did not wait to jump at it. I am particularly grateful to God for His mercy and infinite love upon

this least Society of Jesus, now 476 years old. After the first vows of the founders of this least Society, our Lord has drawn many men into its company; men whose hearts burn with a fire of love and service.

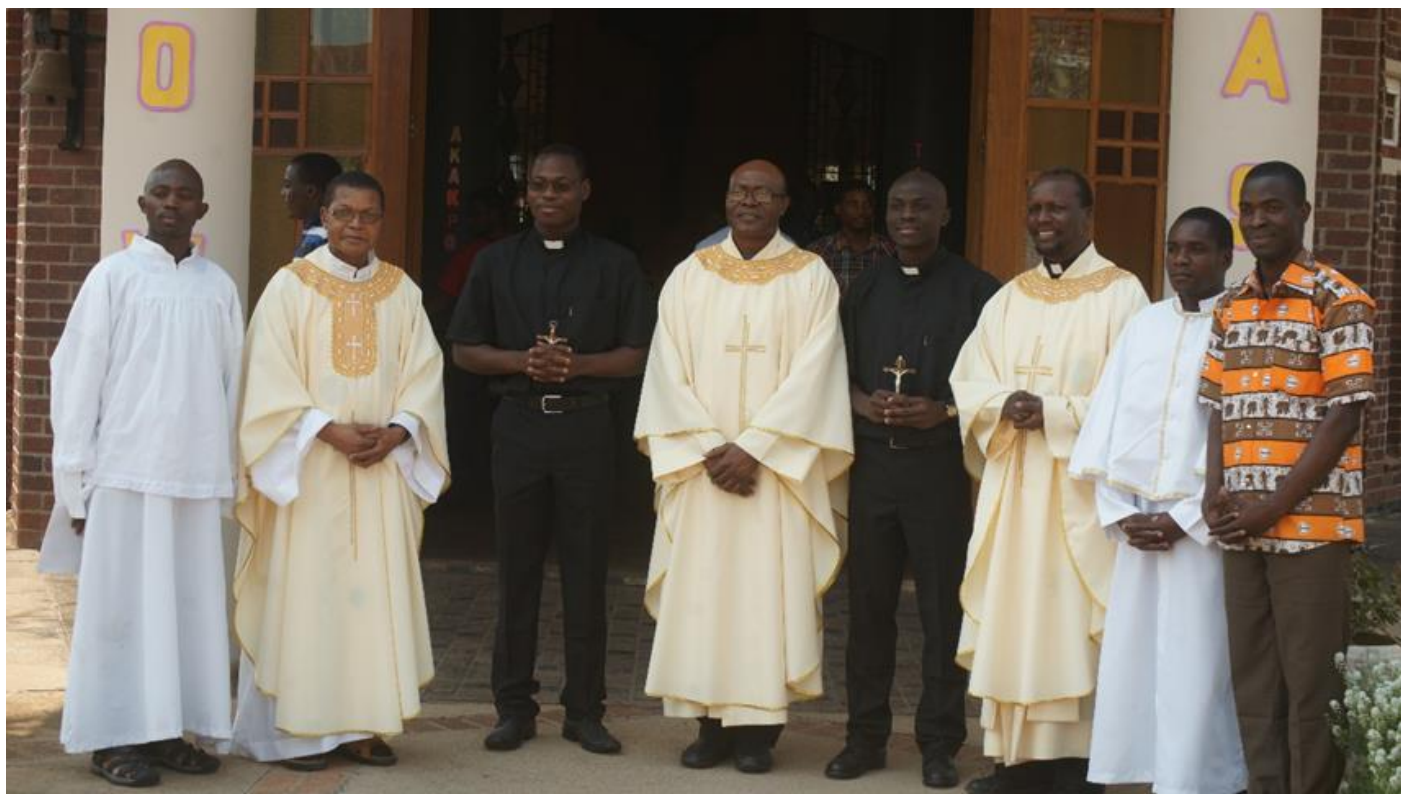
How can I describe that humble event, yet profound in its meaning, without describing the place in which it was celebrated? You may think that I am sentimental, but trust me, Arrupe College is a wonderful place! Its chapel is named the Chapel of the Holy Name. As regards the architectural design, my words are inappropriate to give a superb description of the masterpiece. However, let me tell you that at that vows ceremony, it was more beautiful due to the wonderful decoration of our brother Alexander Akalefu, SJ. Among the sever-

al decorations that graced the chapel, three of them moved me. These three are the three words that symbolized the vows that our brothers were going to take: Poverty, Chastity, and Obedience. What is more, they were adorned beautifully with different colors.

Allow me to quickly allude to their significance. Poverty was in green, the color of nature. Chastity was in red, the symbol of energy and love. The red was bright and very attractive. In my opinion, I hold that its brightness tells us that our vow of Chastity is a visible testimony to our contemporary world. Finally, Obedience was in yellow, which is associated with joy. I enjoin you to continuously meditate on those vows as depicted by the artist.

The Arrupe Jesuit Community was





also in a great delight. Before the Mass, we had had a beautiful meeting that was characterized by a spirit of warmth, gratitude, and motivation to grow. Thus, the atmosphere was appropriate to commence the Vow-Mass. In a solemn procession, Akakpo and Tassi entered the chapel accompanied by Dennis Sawadogo and Frs. Chuks Afiawari, Kizito Kiyimba, and Amadeus Shirima. The faces of the novendi shone as their joy could barely hide. Akakpo radiated a certain contemplative visage, as though he was contemplating the joy mysteries of the Rosary. Tassi, on the other hand, wore his natural easy, charming smile from the start to end.

In his homily, Fr. Kizito brought the congregation to a deeper understanding of the nature of the vows that we took, and that our brothers were about to take. He stressed that the vow of Chastity is a source of communion with God; this communion affects our relations with others because we are able to give them our pure love. The vow of Poverty, delivers us from evils that can detain us. The vow of Obedience is a channel by which we do the will of God. In his concluding remarks, he enjoined the novendi to stay strong, as challenges will emerge in the course of their journey.

At the stipulated moment, the men pronounced

their vows with confidence and evident bliss in their hearts. For us, the witnesses, we supported the men with our praying, singing, and applauding. At the end of the Mass, a sweet feeling of joy could be felt in the atmosphere, as we welcomed our newest, freshest Jesuits! A thanksgiving celebration followed in the multipurpose hall.

I hope that I have helped you to feel the joy of witnessing the unforgettable day in the life of our brothers, Akakpo and Tassi. I also hope that those of us who witnessed the event were inspired, and that our zeal and fidelity for the life of the vows were rejuvenated.

Hubert Niyonkuru, SJ

In The Company of Good People

Hallo Insider! You do not have to continue reading this junk...but you seem determined to continue....I guess we should get to know each other. Before that, let me tell you what Soren Kierkegaard thinks of life. He says, "Life can only be understood backwards; but it must be lived forwards." Allow me take you to the genesis of all....I guess the silence means yes. I am Silas Kipkorir Kemboi, a Kenyan Jesuit, belonging to the East African Province of the Society of Jesus. I was born and bred at the foot of the Cheranganyi Hills, Trans Nzoia County in the Western part of Kenya. Coming from Trans Nzoia, the breadbasket of Kenya, my years before joining the Society rotated around school, looking after cattle, and managing maize fields.

I knew about the Jesuits through a friend and a teacher at the minor seminary. They spoke so highly of Jesuits and how hard it was to join them. During the feast of St. Ignatius of Loyola, the chaplain talked of them as teachers of priests. I felt the Jesu-

its were not doing their work well, because of the long and boring homilies I had to bear with. I thought of joining them one day, but the thought and desire diminished as years went by.

It was only in my final year, that I began thinking seriously, about what I wanted to do with my life. The earlier thought and desire of becoming a priest came strongly. On the eve of my final exam, I wrote letters to the Jesuits and the Kiltegens who ministered at my parish. A day before departing from the school, the rector handed me two letters. They were replies from the two congregations inviting me for "come-and-see" programs. The programs were on the same date but different cities.

Being the eldest son of my father, and the living husband of my grandmother and great-grandmother, I was not sure of their response to this desire of mine.. Knowing that the harvesting season was near, everyone tended to be happy, and at home, I kept the letters. I was taken aback when



the message received no objection from my family. Actually, most of them supported me.

I entered into communication and discernment with the Vocations promoter. As part of my candidacy program, I worked as a volunteer with the street children at Don Bosco Nairobi, as a teacher and caretaker. I had a life transforming experience. Even if the Society of Jesus had not admitted me, I would have lived the rest of my life cherishing this experience I had, thanks to the opportunity I was given by the Jesuits.

I entered the Jesuit Novitiate on the 10th of July 2009. The two years for me were a period to affirm my vocation, grow in intimacy with God, know the Society, and engage in a self-discovery Journey.. I realized that I did not know my mom deeply; I could not recall ever telling her I love her. You can predict my first task after my Novitiate.

My first assignment after the Novitiate was to Gujarat, India, where I pursued Bachelor's degree in Biochemistry at St. Xavier's College. Transition from Novitiate to a house of studies was not a big challenge, compared to catching up with the education system and culture. The community consisted of 60 Jesuits, 50 of whom were college students, from 10 different Jesuit provinces.

Apart from the studies, I made new friends, learnt the cultures, and appreciated the universality of the Society of Jesus - the many stories in one history. During my extensive travels, I found it easy to adjust and bond with Jesuits. I guess it is due to our formation. I felt challenged and inspired by their lifestyle, the number and the diversity of apostolates run by Jesuits there.

After college studies, I was missioned to Arrupe College, but that did not materialize. Instead, I went for regency. I did my regency at the Jesuit High school in Gulu, Northern Uganda. Going for regency was the best thing that ever happened to me. I lived and worked in the company of good people. My service met the needs of the

people; I felt needed and my vocation strengthened.

I had heard many interesting tales about Arrupe College and Zimbabwe. When the opportunity presented itself, I jumped at it whole-heartedly. It has been two months now since I arrived here, and despite the economic and political situation, which the country is experiencing, I find Zimbabweans to be friendly, exuberant and peaceful people.

I find Arrupe College to have a cosmopolitan identity, keeping in mind the diversity of its members. The facilities, environment, and programs provide an ambience and enormous platform for learning. I feel blessed to be part of it. Looking at all things, I find no better words to express how it all feels, only the words of the famous poet - *Robert Frost* comes close to it, "Two roads diverged in a wood, and I took the one less traveled by, and that has made all the difference."

Silas Kipkorir Kemboi, SJ

*The two years for me were
a period to affirm
my vocation,
grow in intimacy with God,
know the Society,
and engage in a
self-discovery Journey*

O Arrupe, thou art my new home



I began to feel lost the moment I was found. I was neither frightened nor aghast. It just seemed like an extraordinary nightmare meant only to confuse. Yes, I was confused. The people looked like me. They looked like those I saw before I entered the bus and those with whom I shared the bus. No one had turned alien but it seemed as though when we dropped off the bus I had developed a grievous hearing impediment. The people spoke and laughed and I listened but couldn't interpret. I looked at

my phone and suddenly it could not make any phone calls despite the heavy empowerment I had given my sim card a few hours ago. Even my phone didn't want to speak to me, I was astounded. The moon and stars only appeared when I was found, picked up and taken to what was soon to become my new home, ARRUPE COLLEGE.

The night was cold and so where many more to come but I was comfortable with my new single bed. Its greatly part of my vocation by the way.

The next day I forgot about my hearing impediment until I was saluted by a merchandiser as I was trying to enquire over a certain commodity. Lost for words, she then asked me if I was new to the country. Only then did I realize that I didn't need a doctor, I was in a foreign land.

Meanwhile, at the College, orientation had commenced. It was very professional. We had series of lectures and tours all involving non-stop seating. After a week, I was becoming flat if you know what I mean. The Rector if I can still quote him well emphasized the importance of those lectures in these or similar words "brothers, I want you to know and understand where you are so that when things start happening you won't blame anyone...". I thought this was only fair but my back was still getting ironed.

As the weeks went by I felt more and more acquainted to the environment. Then came our traditional monthly retreat and the theme of the readings of that day talked about talents and using them well. The reflections and

prayers hit me like a storm. I felt like I was on a sinking boat but with no Jesus to wake me up. It was barely a month and I jumped in and out of five clubs. I went to join the footballers, then changed to running with athletes, then cycling, before I could know it I was standing on the door to join either the Juda or Karate clubs but only to find myself running on a tennis court. This was madness I thought. If I were a monk I would be kicked out for lack of stability. Thank goodness Jesuits are to find God in everything!

*O Arrupe, art thou
my home? I wake to no
singing birds but
the sounds of
French. My hand hath be-
come my mouth even
though
my brain remains
my brain. Patient I shall
remain, for the definition
of
home is once
again redefined. For it's a
place I grow in love with.
Arrupe, thou art my home.*

Reagan Macdavid, SJ

*The moon and stars
only appeared
when I was found,
picked up and tak-
en to what was
soon to become my
new home, AR-
RUPE COLLEGE*

My challenging transition

At about 2am on July 24, 2016, four newly professed scholastics of the ANW Province of the Society of Jesus arrived at Arrupe College, Harare. I am actually one of them. The temperature in Harare at the time of our arrival was about 8 degrees. It was a changing and surprising moment for me and the rest. We had travelled from the hot climate of West Africa to Harare burning with cold winter. This was the first aspect of our transition from Benin City to Harare. It was a complete contrast from where we were coming from. We would be experiencing this temperature for the next three weeks. Gosh! We would have frozen if we had not been given heaters for our rooms. Yet I was pleased to be here.

I accepted the mission to study. This was a different mission to that from the novitiate. The novitiate is mainly a time of learning how to pray and learning the ways of a religious particularly a Jesuit. The mission here at Arrupe is studies. In the process, one is invited to expand his mental ability. Though the novitiate does not discourage intellectuality. Its focus is on spirituality. This is done by urging novices to read spiritual books to enrich their discernment process. The regimented life in the novitiate also make life as a scholastic at Arrupe different.

There is vast freedom given here. My life in the novitiate was directed and approved by the novice master. I am now given the responsibility to take

care of myself. This comes with its own positive and negative effects. With freedom, I am able to grow into maturity. I can move about at will yet taking into account who I am - a religious. I regulate my own time and actions. The danger I have noticed is that personal prayer has become an issue. It is very easy not to have personal prayer as one may give many excuses of the business of work. However I realized that if I want to do it I can do it. I can only do it by doing it.

The aspect of studies is very important to address. There is an enormous opportunity for intellectual growth. Arrupe provides an opportunity to grow in every dimension. Studies is challenging. The tools are given and the environment conducive for studies. The transition from novitiate to Arrupe speaks for itself.

I have also met different nationalities from all over Africa and beyond. The international nature of the school brings out different cultural realities. In the novitiate, there were only three nationalities – Ghana, Liberia and Nigeria. Here at Arrupe we have more than ten nationalities. It is a beautiful thing. The college has beautiful structures. There are several extra-curricular activities that one can incorporate into one's life at Arrupe. One of those is drumming for me. I have re-

ally found joy in drumming here at Arrupe College. In the novitiate, I used to play the drums during Masses. Here at Arrupe, I see the opportunity to expand my skills as well.

Another thing that is new is Shona language. I am always happy to hear and be able to grasp at least a bit of a new language. So too Shona is going to be a lot of fun.

These weeks of transition from novitiate to Arrupe has been challenging. It has involved environmental, political as well as academic changes; including writing of papers.

Melvin Pius Friday, SJ



My Arrupe Experience Thus Far

The very first question that came to my mind during my first days here was: why should I study philosophy? Since I am preparing to be a priest, should I not be focusing all my attention on scripture, theology, pastoral ministry and the sacraments? What role does philosophy have to play in my future ministry? Gradually, my questions are now being answered. I am actually realizing that there is more to philosophy than I ever imagined. I am beginning to understand that philosophy stands important in helping me clearly understand reality as well as myself as a human being. Philosophy helps me to understand the events of the world, based on our common human experience.

I am finding my philosophy studies quite helpful and relevant, because I am realizing that many of the issues priests deal with are simply human problems and not necessarily theological. Philosophy is equipping me with certain lenses for viewing life, and increasing my intellectual alertness. These lenses and alertness ensure that I am able to assess issues critically with a higher level of reasoning. A strong philosophical education is therefore essential to me. As a future priest, I must be able to use philosophy where appropriate, to help others encounter the gospel. Enabling an intimate encounter with God includes a robust cultivation of the intellect. Philosophy will help me there.

The atmosphere at Arrupe College is friendly, and I enjoy the welcoming attitude towards all peoples which I have noticed in every event I have attended so far. I have found this particularly encouraging,



considering that I am relatively new to the college. So far, I am enjoying what I am learning here. However, one cannot talk of Arrupe College without mentioning the enormous workload; papers to write, tons of pages to read, and deadlines to meet.

I hope my time at Arrupe College will enrich my life in many ways. I also hope that it will provide me with the necessary tools to enhance my skills. I am confident of acquiring valuable knowledge about this diverse world, people and concepts in general, for *greater glory of God*.

Simbarashe Mashandudze

Philosophy helps me to understand the events of the world, based on our common human experience

Facing the Economic Situation and the Challenge of Unemployment in Africa Today



On Tuesday 13th September, 2016 Arrupe College had the pleasure of hosting an Open Lecture which was delivered by Her Excellency Amb. Lucy Chelimo, the Kenyan ambassador to Zim-

babwe. The topic of the lecture was, *'Facing the Economic Situation and The Challenge of Unemployment in Africa Today: An Entrepreneurial Approach'*. The lecture was very well attended by

both the students and staff of Arrupe College, despite the mood of the day upon the announcement of the passing on of Dr. Claire Nyandoro. A good number of non-Arrupeans also came to listen and to participate in the lecture.

According to the figures presented by Her Excellency, 70% of the African population are youths. Of this, about 10% is unemployed. Many of the youths who are employed earn so little in the form of salaries that they barely manage to meet their financial obligations, let alone putting aside anything for savings and/or investment. The Ambassador pointed out that it is very important for young people to get into occupations, quoting a speaker in the TICAD (Tokyo International Conference for Africa's Development) Forum which took place in Nairobi in the month of August, 2016, who said that "if the youth do not find what to work for, they will find what to die for". She described the vulnerability of young people, showing how dangerous it is for them not to have occupations, especially during this moment when there are many terrorist groups who are targeting to recruit them, and how they become a matter of concern to the entire society.



There are various factors that have led to the high rates of unemployment in Africa, according to the Ambassador. Some of these include the fact that the rate of job creation in the countries is lower than the rate at which the population is expanding, and inappropriate education system for the societal needs. The type of education that most African youth are receiving nowadays is theory-oriented, such that many graduates are not competent enough to handle practically what they had studied. This means that part of the problem of unemployment is because the youth themselves are unemployable.

Seasonal changes in the job market also affect the young people; for example, the common rain-dependent agriculture and also tourism are seasonal, meaning that such sectors have no consistency in the labour requirements. In addition, lack of appropriate technology affects the employment industry, reducing its capacity. There are market imperfections, too, such as those created by the environmental factors, among others.

The Ambassador presented entrepreneurship as the most appropriate approach to the challenge of unemployment among the youth. She stressed that

there has to be well-grounded strategies that can enable young people to become entrepreneurs, and that these strategies should promote inclusivity in the society. The young people themselves, according to her, are supposed to create employment. She maintained that the youth should be encouraged to take business risks and implement their brilliant business ideas. 65% of the youth are reported to have the intention of starting a business; however, there are many risks which tend to kill those ideas since many of the youths are not willing to take such risks.

It was strongly admitted that the

youths need good mentorship and internship in order to make them effective and efficient in their areas of operations. The young people tend to have biased perceptions about professions

According to the figures presented by Her Excellency, 70% of the African population are youths. Of this, about 10% is unemployed

and most of them lack career guidance. Some of them get discouraged when they learn that education does not necessarily lead one to a white-collar job. The Ambassador insisted on the need for education, even if a person is going to operate business only, based on the fact that an educated business person is in a better position to do well in business than an uneducated one.

The 'Teacher-turned-

Diplomat' (as she referred to herself) said that the role of the government in this regard is to create an enabling environment for the enterprises to bloom, and to formulate the necessary policies. Some of the support systems that the governments should put in place include ensuring that entrepreneurship courses are offered among the common university units (core courses) in all the institutions of higher learning, giving Kenya as a case study. Governments can also provide loaning facilities for the young people who have business ideas and the intention to start and run businesses. She gave an example of the 'Uwezo Fund' which is available for the youth in Kenya. This is a zero-interest loan given by the government to youth groups ('Uwezo' is a Swahili term which means 'Enabling' or literally, 'Ability'). In addition, she said that the Kenya government has set up a policy which requires that at least 30% of all government tenders are to be given to youth organizations.

The participants at the Open lecture were challenged by the Ambassador, not to be contented with what they earn. She told them that they should have the entrepreneurial spirit of looking for more, by way of legal businesses. "We never have enough", she argued. "If you have enough, then you are not sharing". She insisted that we are not meant to eat alone and that we must be

mindful of those who are disadvantaged. A business-minded person who owns a car, for instance, can turn the booth of his or her car into a shop in order to supplement the salary if he or she is employed. According to her, employed people are not supposed to use their salary for petty expenses, like buying of food-stuffs. These should be supplied by means of the supplementary earnings.

According to the day's Master of Ceremonies, Mr. Francis Koshoffa, Ambassador Chelimo's presentation was very lively and interactive as it managed to capture the attention of participants from the beginning until the end, despite the fact that the session came only after lunch when people usually have a tendency to slumber.

Kiprono Ng'etich, SJ

A Life of Smiles, Service and Sanctitude

An Igbo adage says that, *Ebe nwata na-arụ aka, nne ya anoghi ya, nna ya anoro ya*. This adage literally translated means that "when a child is pointing fingers at a place, either the mother or father will be found there". The life of Dr. Claire Nyandoro was one that pointed to God whose beauty she lived and exemplified in service to all those she encountered. She was a mother, teacher, friend and mentor to the many lives God brought her way. She gave her all to ensure that those under her watchful gaze and tutelage became all that God wanted them to be. To her, all the people she met as an educator were worth the risk. The risk of spending herself through the gift of her time, presence, and labor.

Dr. Claire Nyandoro was what the Igbos call *Mmadu*, which means "a person". She was a "person" who fully gave herself generously to the community that valued and esteemed her. She was an outstanding "person" who graced the community with her gifts. She recognized the personhood in everyone and thus she did not withhold anything that was beneficial to their growth and development. She was selfless, loving, caring and full of light. For those who found themselves in need of motivation, Dr. Claire Nyandoro was always there. She had the thoughts, words and actions that brought back the fight in every student; the fight for success, excellence and academic doggedness. One did not need to read the *Joy of the Gospel* by Pope Francis to know what it meant. Dr. Claire Nyandoro in her teaching, research, and outreach embodied joy, which she radiated to all who encountered her.

Dr. Claire Nyandoro as an educationist par excellence had within her depths the desire and ability to create and initiate avenues for learning. She enjoyed the respect of her students because she facilitated true learning. This was evident in her ability to bring wisdom from her knowledge, past experi-



ences, and work to the aid of the present challenges and concerns students face. She helped students identify possible solutions to their concerns while recognizing the progress made and appreciating the growth attained. She was a teacher who did not only transmit knowledge through the information and professional training she made available to her students, but went beyond it. She proffered wisdom to her students by personally accompanying them patiently and attentively. She transferred wisdom to her students by the way she cared, aided growth and facilitated a spirit of effective willing that enabled the students to hold on through life's struggles. She was an educationist who compassionately served with smiles on her face.

Another Igbo adage expresses that - *Ndi Igbo na-ekwu si na obughi ihe nile diochi huru n'elu nkwa ka O na-kocha* – "It is not all that a palm wine tapper sees on top of the palm tree that he reveals". This adage expresses for me, how difficult it is to completely communicate of all that Dr. Claire Nyandoro

instilled in me through her life, work and deeds. She was like a fountain that flowed unceasingly day in, day out. I can only express so little of the wealth of wisdom she taught me. Her life of service, expressed through her dedication to depth in research and a conscious appreciation of the beauty that knowledge bestows, was amazing. She did recognize in her service and study that the more we know, the more we advance towards truth. She invited students to rigor in the use of their intellect, imagination and ingenuity towards their studies. This ensured that students advanced in creative and critical analysis of the various issues they engaged.

In and through the daily gift of herself in service, Dr. Claire Nyandoro birthed a sanctitude of life visible and observable by all. This way of life, she consciously led throughout her days. Undoubtedly, she had her weaknesses but in the dawning of every new day, she gave herself to the needs of her students such that her own weaknesses were purged, turned, and transfigured in embracing the weaknesses of others. Her sanctitude showed not in a life lived without weaknesses and mistakes, but rather in a life lived in unflinching hope. This hope radiated in her attitude of service and smiles towards all. Dr. Claire Nyandoro so lived fully her innate God-given gifts that God found it worthy to transform her. She is now more alive than ever in and through the many lives she touched with her smiles, simplicity, service and sanctitude. She is one that the Igbos would boldly call *Echete Obiesike* - "One remembered and the heart is strengthened".

Chinonso Vitalis Ugochukwu, SJ



Dr. Claire Nyandoro was what the Igbos call Mmadu, which means "a person". She was a "person" who fully gave herself generously to the community that valued and esteemed her

Dr Nyandoro : RIP

Book presentation



Most Arrupeans might have marked September 7th 2016 as one of the important days in Arrupe College because the day reminds us that somewhere in Africa, its children are taking important issue that affect Africans seriously. This is because “we are sick and tired of being sick and tired.” Some important issues that have plagued the African continent were discussed and questions were raised in that light. One of the issues that has seriously beleaguered Africa is the issue of “church”. Hence, the topic of the first presentation was “*The Church we want: African Catholics look to Vatican III*” delivered by Rev. Agbonkhianmeghe Orobator. A main argument in this presentation can be framed as; what is the role of the Catholic Church in the socio-political and cultural? In order words, we are asking for, and looking forward to a church that plays an active role in the lives of the people that she is ministering to, such as, fostering good leadership, and most importantly, responding deeply to the call of justice and peace in a continent that is replete with wars and conflict.

It is to our joy to know that some

group of people have come together to see how the church can be more involved in Africa. It is not enough to say that Africa has the population of one of the fastest growing churches. We want to see the quality (in bearing fruits) and not just the quantity. It is the product of the conversations of these people that has yielded the book of which the topic of discussion was about as mentioned above.

Another important topic that was discussed was the “*Advocate for Life: a Kairos Movement for the Catholic Church in Africa to be a Guardian, Sustainer, and Protector of Life*,” presented by Dr. Nontando Hadebe. The presentation pays particular attention to the “violence perpetrated against women and sexual minorities.” How do we advocate for the rights of those who are marginalized in the society? Are we sometimes afraid to speak on their behalf because we are scared of being labelled as one of them in the society? We are sometimes afraid of speaking out when people are being treated in a dehumanizing way because we are afraid of being compromised. In other words, in a world that is changing and re-defining itself, we are also called upon to examine our beliefs and see whether they unite or divide us.

Lastly Professor Ezra Chitando

gave an overwhelming presentation on the state of HIV and AIDS in Africa. In one of his several quotes he said that “we are tired of HIV but HIV is not tired of us.” HIV/AIDS has been a menace to the productive capability of the African people and it would continue to cause mayhem until “members of the society who are not affected become as outraged as those who are affected.” In responding to the issue that affect the African continent, we should be proactive and not be like the ambulance that comes after the accident has happened.

The aforementioned issues and many more should incite our thoughts and at the same time, inspire us to encounter the circumstances from which these issues come up. In responding to these issues, we should be led by wisdom and fortitude to know how to handle them. We should not be like the person in the story: “a Leopard is chasing us and you are asking me if it is a female.” *Aluta continua!!!*

Pius Ndekile, SJ

My dilemmatic days!



The movement from old experiences to new ones is a significant part of human life. There is always an excitement in going through new experiences in life. The different thoughts not only overwhelm a person's mind, but also bemuse his or her life. This state of internal uncertainty characterizes our lives as humans at various points. Breaking from an accustomed routine into a new one always requires a form of **transition**. This has been my experience at Arrupe College, this past two months. It is obvious that most of the new Students at Arrupe College are those who, in the Society of Jesus, have recently finished the first stage of their formation: Novitiate. It is very difficult, if not impossible, to relate the lifestyle in novitiate to the lifestyle of Arrupe College. Let me point out my own experience by looking at my life in the Novitiate and at Arrupe College.

Ever since my childhood, as well as during my novitiate, there has not been a loaded and demanding period as the Orientation Week here at Arrupe. The first two weeks in the novitiate were quite challenging for me. It was difficult to perceive clearly, the sort of life I would be living for the two-year period of the novitiate. I was separated from my family and friends. As time went by, I came to appreciate life in the novitiate. The food, prayers, games and excursions organized by the novitiate community, were interesting and formative. I came to realize what is indispensable in my life. Coming to Arrupe, I had thought life would remain the same or even better. The Orientation period was intense – workshops, writing sessions, visits to various places, etc. By the end of the period, I felt relieved. Classes began after the Academic Assembly, and this ushered in a different challenge. I soon realized that life at Arrupe is significantly different from that in the novitiate. This led me to a rethink of the conceptions I had about Arrupe College. I realized

that I had to adjust to a different routine here at Arrupe. My greatest challenge was in the aspect of language. Arrupe is home to Jesuits and non-Jesuits from various countries in the continent and beyond. Although everyone on campus spoke English, I found it difficult to understand because of the various accents used while speaking. I struggled during classes and outside of class to communicate effectively. However, gradually, I came to understand the various accents and can, although with reduced difficulty, communicate.

And then came the papers! Writing papers presented yet another challenge. I continue to grapple with the demands of the transition from novitiate to a life of studies. It is my hope that these challenging experiences will help mold and prepare me for the task ahead – the task of building an intellectual and spiritual edifice, in preparation for mission in the Society of Jesus.

Nsabimana Jean Claude, SJ.

Answer the knock on your door

Saturday September 24, 2016 was a spirit filled recollection day for the Jesuit community at Arrupe, a recollection that saw the community fetch from the mature life giving river of Sr. Janice McGloughlin, MM. She spoke of her adventurous missions in Africa and America that saw her end up in a prison cell in Zimbabwe, an experience she holds so dearly. Most of us found the media coverage her detention attracted as well as, her eventual deportation to the United States, inspiring as a way of responding to the call of love. It is such love that must have drawn her in the first place to leave her comfort zones in the United States with a promising future, a career, husband, family, and all the goods that the world can provide to find herself in solitary confinement somewhere in a Zimbabwean prison. The offering

made during mass and the call by the Presider, Fr. Stephen Buckland, SJ, together with the gifts of bread and wine only made my day extremely fruitful, but what compels me to remember this unique experience? What made the recollection so touching to me?

What stood out for me in this recollection was the “answer the knock on your door”. Sr. Janice McGloughlin, MM. elaborated that her experience was a result of several knocks she received on her doors as she went on with her daily experiences in life. She kept me wondering how many knocks I have ignored, how many I have snubbed and the many more I just responded because I was compelled to. What attention do I give to persons? How



often do I appreciate their struggles? Do I empathize? These questions are without doubt at the core of my Jesuit vocation, a call to love. I remembered a coral-verse I composed in Novitiate. One that reminds me the reason for my existence, which is to answer the knock on the door. The verse goes as follows:

My mystery
Why are you?
Why do you live?
What reason have you to exist?

I live to love,
To praise, reverence and serve God is why I am.
Only that do I choose, my road to my reason.
My reason for being created.
Have you chosen a better part?
I mingle with life, abundance is my lot.
God must be mean to you

I look at creation, rich creation,
God has given me everything,
Yet everything is for me to get to Him.
I love to detach; for when I don't, I be mean to
God.

Mean to God? Can you give him anything anyway?
He has given us beauty, a life to enjoy,
He has given us feelings, the senses to explore,
He has planted in us fantasies.
Enjoy yourself!

I strive for purity,
A purity like that of the angels.
For the one whom I tread after
Gave up all for me. For thus, I learnt to love.
You learn to love?
Love without freedom?
Freedom taken away?
You learn to love?

Freedom moves me to the world.
For when I become like an old man's staff,
I become free to be all things to all;
I obey, obey because there lies love.
For sweet providence lies underneath

Wonder fills my mind.
At your words, mysteries clog the more.
Why? Why? Why?
Why do you do all these things?

Your mind wonders

For by itself, too big are the mysteries.
Do you want to understand mysteries?
Yet a mystery you are?

Look around you.
Empty life gazes. Poor little one cry.
Who shall hold their hand?
Who shall offer them a kiss of life?
Who shall offer them an embrace of love?

I tread towards fulfilment.
Fulfilment of something greater than me.
A mission greater than mine.
For if I do not speak to them, who will?

Our hearts have searched.
Searched for the things we couldn't comprehend.
Meanings so near yet so far.
Mysteries so open yet so closed.
Unless he opens them to us, how can we?

Mysteries! Mysteries! Mysteries!
Hidden in the light we walk in.
Hearts once closed, how can we open them?
Yet so open at the mysteries?
So closed the eyes of our hearts.

Shall you gain the world?
Shall you conquer the ends of it?
Conquer you will, yet all shall you lose.
For if a man does gain it all, and does his own
heart lose, what benefit does it him?

Mukhwana Emmanuel Wafula, SJ



Recollection day with Sister Janice



Vows of Tassi and Akakpo





Jubilee of Fr. Murphy and Fr Kizito





Jubilee of Fr. Murphy and Fr Kizito



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

MOTIVATIONAL STORIES AND PUZZLES

CURRENT COLLEGE NEWS, EVENTS, CONCERNS AND

VIEWS

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