



February 2015

# Arrupe Insider

A Publication of Arrupe College Students' Association

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## Editorial

Dear Reader,

Welcome to another edition of the *Arrupe Insider*. This newsletter is probably new to many of us, but it has been actually part of Arrupe College for many years until its hibernation in the recent past. This edition is an attempt to revive it. Its aim is to bring us news, stories, views, reflections and opinions from the College community and beyond, on a regular basis. Do you have a good story that you would like to share with the College Community? Is it a reflection from your apostolate, or an interesting topic from one of your classes? Kindly share it with the *Arrupe Insider*, and the college community will be glad to read it. This newsletter can only be sustained with your contribution. And of course, do not hesitate to send us your opinion concerning this current edition, and how we can improve on it. This will go a long way in helping us to make the upcoming editions better. Many thanks in advance.

Aloysious Lubega, S.J.  
**Editor**





# Jokes

## My Driver Will Answer That!

A renowned philosopher was held in high regard by his driver, who listened in awe at every speech while his boss would easily answer questions about morality and ethics.

Then one day the driver approached the philosopher and asked if he was willing to switch roles for the evening's lecture. The philosopher agreed and, for a while, the driver handled himself remarkably well. When it was time for questions from the guests, a woman in the back asked, "Is the epistemological view of the universe still valid in an existentialist world?"

"That is an extremely simple question," he responded. "So simple, in fact, that even my driver could answer that, which is exactly what he will do."



## How many philosophers does it take to change a light bulb?

"Hmmm... well there's an interesting question isn't it?"

"Define 'light bulb'..."

"How can you be sure it needs changing?"

Three. One to change it and two to stand around arguing over whether or not the light bulb exists.



<http://www.workjoke.com/philosophers-jokes.html>

# Learning the Language of Shakespeare



**I**t is a tradition at Arrupe College that after completing the first year of studies, every scholastic has to go

to another country for a language immersion. English speakers generally go to Francophone countries to perfect their French and those who have French or Portuguese go to Anglophone countries, to strengthen their English. Therefore, from the 27th of May to the 16th of July, I had the good fortune to spend quite a long period of time in Lusaka, Zambia at Luwisha House, the biggest Jesuit community in the Zambia-Malawi Province. Although I did not have problems anymore with writing, speaking and reading the English language, this time turned out to be a good opportunity to perfect my usage of Shakespeare's language.

With my fellow Arrupe College French speakers from AOC Province and Rwanda-Burundi region, we had more time to interact with Fr. Keith Esenther, S.J. who is a lecturer and a member of the Arrupe College community. His wide knowledge of the English language was beneficial to me. I, above all, enjoyed the free room he gave us in our schedule. I could indeed, concentrate more on

English grammar and vocabulary as I had never done before. Besides the fact that I had enough time to learn on my own, I also had more than enough time to meet with Fr. Keith and discuss various topics of the English language. Moreover, I had the occasion to practise the language in the city of Lusaka, by talking with people, friends, acquaintances outside, and also Jesuits in the community.

This time was not only a moment of study, but we also had a lot of leisure together (the other scholastics and I). Frequently enough we would go to some Jesuit schools to play soccer or basketball with the students. We also had tours to various Jesuit communities, parishes and the novitiate where we attended the vow mass. The most exciting moment for me was without the shadow of doubt during our trip to Livingstone to see the "mighty" Victoria Falls, one of the wonders of the world. On the whole, I can just say that this moment was very beneficial to me both academically and socially. I would like here to thank our rector Fr. Chukwuyenum Afiawari, S.J. for this mission he entrusted me and also Luwisha House Community for the accommodation. Of course, I cannot forget Fr. Keith Esenther for his availability, and my fellow scholastics with whom I had a great time, and who always made me enjoy the Jesuit companionship.

**Parnel LEDAGA-NGOUONI, S.J.**

Parnel with some companions on the Zambian side of the Victoria Falls.



# Reading as a Social Activity

Students sharing their reading experiences



I was on home leave during the recent long break and one of the first things I always do when I get to Milltown Park, is to have a chat with my buddy Brendan Duddy about books. I said, ‘Brendan, I want to read some Irish poets that are simple and experiential.’ Soon I had my hands full and I got stuck into a large book on the American, Robert Frost whose poetry is deeply experiential. I thoroughly enjoyed it and later, we had many a session together on books and poetry.

The early renaissance libraries were meeting places where like-minded people came and read and then shared their ideas and their aspirations. The modern library, however, is designed for the individual to go and find their own material themselves and read it in the quiet of their own world. Yet, learning only really takes place when I begin to share with others

what I have read and when I listen to them recounting the results of their own findings.

While in philosophy and theology, I always revised the course work in a group that sought mutual support. For it is only when I can explain something that I really know it and only when I listen to others that I see the variety of perspectives.

For several years, I was part of a group of missionaries in Southern Zambia which read and discussed the new material produced after Vatican II. That particular group continued to thrive for more than fifteen (15) years, although all the individuals had changed over this period.

We need to develop a culture of sharing what we have come across in our reading and to listen to the findings and insights of others. There are two obvious results of this practice. Firstly, we develop

a habit of reading that lasts a lifetime, helping me to reflect and keep up with the constant changes of the actual world around me. It enables me to avoid that emptiness and loneliness in times when I am alone. It gives me an inner sense of well-being, where I have less need of activities to ‘pass the time’ or need to sit in front of the boob tube.

Secondly, when I can share my own experience and readings with others, I build a community of companions that goes deeper than just doing the same activity together. I become more appreciative of the inner world of people I live with and come to see how some of my companions are quite extraordinary people.

*Eddie Murphy, S.J.*



## Sayings of Our Elders



*Those who do not listen to the voice of the elderly are like trees without roots.*

Luo Proverb

*The chicken one carries on the head does not know that the road is long.*

Igbo Proverb

Some members of the Arrupe Football Club



## ARRUPE COLLEGE SOCCER CLUB

The first semester started well, with a few committed soccer players showing up at the soccer field. As time progressed the number of members increased and it became more mesmerising. The game of soccer can be addictive but the academic pressure is always there to play the moderating role. Of course, the soccer dyed-in-the-wool fans are able to balance their activities without killing the beautiful game of soccer. We played a number of friendly matches with non-Arrupeans and we won most of them. We also participated in the National Movement of Catholic Students (NMCS) Sports Day and we won all the matches.

As is the tradition, at the beginning of the academic year there is a welcome match for all new Arrupe students. The new students resentfully lost to the old Arrupeans as they felt that the referee who was an old Arrupean was biased. What an interesting and emotional game it was! Nonetheless, it was worth our while.

The interreligious tournament went on well. Although we did not play as Arrupe team it was exciting to see some members of Arrupe college students displaying high standard and quality of soccer. While the

Jesuits failed to make it to the final by a small margin, the Carmelites did well and got into the final. Eventually, the cup was lifted by the Anglicans from Bishop Gaul College. We thank God for this successful event which witnessed no serious injuries.

The Dean's cup was played in a peaceful and prayerful atmosphere. Against all odds, there were no major conflicts among the various teams and a high degree of advanced fraternity was exhibited. It was fascinating to see the combinations of people who do not train together forming formidable teams. The fourth years together with the finalists shined as they displayed their experience of playing together by being consistent in winning although it was by a trifling margin. They grabbed the first prize merely by God's grace. The first years who had an amazing team managed to claim the second prize. This was a great achievement considering the fact that the team was made of people who did not know each other well. It appears there is a great deal of talent which will soon be developed and get polished.

The third years' team which at first sight appeared to be an underdog, surprised many teams by its strength. They played beautiful soccer which was

free of individualism. They proved to be an epitome of what is meant by the expression 'playing as a team'. They gave a tough time to every team they played. It could have been an act of injustice if they were denied the third prize. On the other hand, we had the second years whom we failed to establish whether they existed or not. All we know is that they failed to come up with a soccer team for the reasons best known to themselves. It is our prayer that next time they will be able to organise themselves, come up with a team and be counted in the Arrupe College Soccer World.

Now as we look forward, our eyes are fixed on the Rector's cup. This is another captivating tournament which invites the students to come up with new teams that have unpredictable aptitudes. This event will be approached with great curiosity which is the greatest ingredient for one to enjoy the wonderful game of soccer. We pray that there may be no serious injuries and the spirit of being one in Christ may inspire all the people involved. Good luck to all the teams!

*Tinashe Kunze, S.J.*

# Apostolates

Many, many moons ago, when I was a scholastic doing philosophy in rural Heythrop, U.K., I would religiously pedal my cranky bicycle (it was unheard of for scholastics to drive cars in those days!) 15 kms. to a little town called Bloxham, in order to teach children catechism. Those of you who have been to England, will know that it is not like sunny Africa. It often drizzles or rains, and it is freezing in winter, with snow or ice-covered roads. More than once I heard myself muttering: “why the hell am I doing this?” But on further reflection I could see the point of it. It got me out of the prison-like isolation of Heythrop, to meet ‘normal people’ once a week. It enabled me to give and offer some service to others which felt good. Otherwise our life at Heythrop was one of receiving – free board and lodging, free tuition, free use of facilities, free lectures etc. And it gave me the chance to figure out how philosophy, which in those days was a question of learning scholastic theses by heart, could have any relevance at all to the real world.

Much water has flowed under the bridge since then, and things have changed considerably. So have I. In our present circumstances I am more convinced than ever of the importance of apostolates in our formation. I cannot elaborate on this here (Eyrach, in his usual military fashion, has only allowed me one page). So let me give three reasons why I feel apostolates are important:

1. When we decided to join the Jesuits (giving up the prospect of a lucrative

profession and beautiful wife), we did so in order to dedicate our lives to the service of God and people. Service is at the centre of all we do. When I study, I do not do so for its own sake. I do it so that I will be a more knowledgeable, professional and effective apostle. Service of others should be an element running through all I do, including when in formation. And this should give us joy and satisfaction. I have often heard scholastics, when they get to regency, say how challenging, exciting and deeply satisfying it is to work with, and for, people. It is a wonderful experience after the years spent in studies.

2. Ignatius wanted his men to be people of action and people for others. They are men who see the most pressing needs of the society, and who feel zeal to respond to those needs. It is a basic principle of social analysis that the first step must be ‘insertion’. We must insert ourselves amongst the people who are suffering and are the victims of injustice. We then see what causes the injustice and what can be done about it. We then commit ourselves to doing it. Zimbabwe is in the grips of a very serious social, economic and political malaise. It is making the life of people ever more miserable and it is increasing the huge gap between the few rich and the many poor. Our apostolates insert us among those suffering, and open our eyes to the corruption, injustice and bad governance infesting the country.

3. When we go out amongst the poor and see how they live, it gives us a more realistic view of our own life-style.

Living in the green, leafy suburb of Mount Pleasant (especially if we are isolated from how 90% of people live), can give us a completely false impression of what is ‘normal’ regarding lifestyle. Seeing first-hand how the majority live can help to make us more grateful for what we do have, and less worried about not having what we would like to have but can’t have. I know that there have been hiccups in some apostolates. That is normal. But on the whole I am impressed by what scholastics are doing in their apostolates and the commitment with which they do it. We are still in a learning phase. We need to find more interesting and challenging apostolates for scholastics. And maybe we need to wean off more of the less satisfactory ones. Thanks to all you gallant apostles. Keep it up!

**Roland von Nidda, S.J.**  
(Spiritual Father)



A scholastic enjoying his apostolate



## Teaching Experiment

We left Arrupe College in the morning of 26 May 2015. It was at mid-day that we appeared at Saint Ignatius College, a Catholic, Jesuit but public school located in Goromonzi district, Mashonaland East province, on the top of the Chishawasha Mountains in Zimbabwe. Warmly welcomed by Fr Ignatius Padya SJ, we were immediately introduced to the Jesuit community before we had our first meal. By then, we already witnessed the friendly and fraternal atmosphere that reigns in that house as we interacted with the members of the community as real “Companions in Christ”. In the evening, we had the privilege of joining the Zimbabwe-Mozambique Province Jesuits in formation (JIF) as they closed their gathering. This was the first day.

The second day was dedicated to a sort of orientation and introduction to the college. We met the headmaster who, after providing us with the main guidelines, assigned us to classes to teach. After hearing our opinion, he assigned both of us (Tonny Kumakech SJ and I) to teach geography. For reasons that we did not discover immediately, all teaching staff seemed much delighted to have geography teachers, especially two at once. One teacher exclaimed as he introduced us to his colleague: “Here are two geography teachers”.

For sure, our teaching experience was not to be limited to the academic. As the chaplain advised us, “Teaching is more than classroom. It includes daily interactions with students, staff and all the members of the community”. We were thus missioned to extra-curriculum activities such as soccer, basketball and volleyball, various clubs and apostolic ministries including French club, Christian Life Community and catechism.

Come the first week, we attended the school assembly held every Monday before class, where we were officially introduced to both teaching staff and the students. Each one of us was given a mentor whom he was to observe teaching for a week before taking over. After that week, the mentor observed the mentee for another week, giving advice and help where needed. At the end of these two weeks, the reins of the classroom were handed over to the student-teacher.

My entire teaching experiment was a two-sided exercise which comprised both teaching and learning. Saint Ignatius College teachers have undeniable capacity and competence to impart knowledge. More specifically, my master teacher helped me settle in a class of highly sharp students who needed both a welcoming and prudent attention. As I delivered my lessons, I was touched by the

creativity and cooperation of students both in and outside class. These are students who know both their rights and their duties. With a good sense of punctuality, they display commitment and joy in fulfilling their obligations. At the same time, they would not leave anyone infringe on their rights. Should a teacher unduly miss class or fail to meet any of his/her responsibilities, they would politely “remind” him/her. This explains why Saint Ignatius college flag has been flying high for decades, as the best academic outfit in the country. Working in such an environment where authorities, teachers and students know and respect each one’s duties and rights, it was a positive challenge for me to wonder why some of our institutions fail to set up such a climate which seems to be the springboard of a healthy community.

Although highly preserving the academic, Saint Ignatius College incarnates the values of the Jesuit holistic education: it gives no less time to the extra-curriculum activities. Students participate in almost all competitions organized in schools around Zimbabwe. The notable cases I witnessed include the participation in the C.A.S.S.A. ball games held at Mount Saint Mary’s high school in Wedza. These competitions include all the catholic schools in the Archdiocese of Harare. Saint Ignatius, who were the defending champions both in soccer and basketball, retained the trophy in basketball while coming second in both soccer and volleyball after Saint Francis of Assisi and Makumbi Mission respectively. A few weeks later, the C.A.S.S.A. choral competitions took place at Belvedere Teachers College, where Saint Ignatius came 4th in twenty choirs, hence qualifying for the nationals. These were other enriching experiences for me as I travelled with the teams, helping in coaching when needed and sharing with them both joys and difficulties encountered in such away-games with the tough winter around.

So, my teaching practice was a tie of learning and growth. Punctuality, solidarity, respect, listening, love

and teamwork are some of the values and virtues cherished at Saint Ignatius, just to mention a few. It is true that everything cannot be rose at once. In fact, Chishawasha is very rich in dust. So, it was somehow normal to taste a bit of tough flu especially in the first days. Moreover, it was not that easy to catch up immediately with the teaching plans such as schemes of work and daily lesson plans when the mentor had already elaborated her own schemes. It required lots of creativity and flexibility. But all in all, it was a wonderful experiment. When the headmaster officially announced the end of our mission at the assembly, it was almost a surprise for many because the stay seemed so short for them: “We will miss you, but the only thing I know is that we meet to part and part to meet”. These were the words from some of our fellow teachers, which reiterate the unfailing support we received from them. Students, individually, in pairs or in groups were extending their good wishes: “Sir, we heard you are going soon, we have come to say good bye to you”. Talking to us in the staff room, the headmaster said: “We wish you well; we learnt a lot from you and we hope you also learnt one or two things from us”.

In the community, it was a feast on the day before our departure and joy could be read on each one’s lips. All these gave us courage and hope to have given a good impression and left a good image of Arrupe College behind us.



**Melchiade Nininahazwe, SJ**

## Xenophobia - An Answer to Migration?

**W**hat is our purpose of existence? Is it to grow into a mountain or to shrink to a grain of sand? Is it to merely make a living or to enable the world to live more amply, with greater vision, with a finer spirit of hope and achievement? Brethren, we are here to enrich the world and we impoverish ourselves in forgetting this errand. Why do we create the ‘I-Them’ demarcation in our societies? Why segregation? I mean to talk about those we name as foreigners today.

The fact that everyone is a victim of migration calls each of us to reflect on how we treat those who are “foreign” to us. What is our response to those whom we call foreigners? Do we accept and welcome them with our hearts or do we treat them with intense dislike and fear like pests to be exterminated? Recently, I was privileged to attend a lecture at Arrupe College which was titled “Debunking the myths: Migration in the age of ISIL and Ebola.” The lecture was given by Fr. David Holdcroft, SJ, a Jesuit priest who has quite a lot of experience working with refugees and migrants. I will briefly share with you some of my reflections on his insights on what he called the five common myths surrounding migration.

Migration is a hotly debated issue almost everywhere, one that elicits strong emotions no matter which side of the debate one falls on. I feel strongly moved to reflect upon this issue and I think that it is an extremely important topic for us all to consider and think about. We humans are all connected at the same invisible level. We all belong to the same family and we have common origins. We are all cut from the same cloth and what you do to the other, you do to yourself. It is only an illusion that we are separate and different from one another. We are all pilgrims on this planet earth,

*continued on page 9*

# An Experience Inspired by Wonder

After the closure of the 2014/15 academic year here at Arrupe College, Lee Malunga and I were missioned to Ruwa for pastoral work. We stayed in Ruwa with two Claretian Priests for a period of 5 weeks. Our group mate Kudzai was sent to Zhomba mission. We were assigned to help with teaching at St Vincent Secondary School, located about 9 kilometers outside Ruwa.

We received a warm welcome from the headmaster and the members of staff, and an hour later, we started teaching. I was asked to take Form 1s and 2s for Religious Education. Each class had about thirty-five to fifty students. My colleague was asked to take Form 4 classes in Science.

My experience with the students at St. Vincent was wonderful though I faced some challenges. I had to prepare lesson plans for the whole week before going to class. In addition, the school administration required that students be given an exercise every week and a test after every fortnight. I can recall sitting in the office marking a heap of books. One of the challenges I faced while marking was that some students mixed Shona language and English in answering some questions. I found myself coping with different circumstances like the preparation of class, teaching and evaluating the students. My background in philosophy helped me a great deal in carrying out my duties to the fullest at St Vincent. I came to realize how important it is to take every philosophical course seriously during studies since it may be useful be it in pastoral work or in any other field.

During class periods, I enjoyed sharing with the students what I had prepared for them. I also learnt a lot from these students since their participation was enormous. At times I had to deal with a few who were bullying and making fun of others during the lessons. One might ask how I dealt with naughty students. I used the principle of charity as we have in Logic. I would not want the students to get lost in my presence or even in my absence. Moreover, I had these students at heart so I could put myself in the position of a caring father or mother whenever I was with them both within and outside the classroom. Also, every Friday I had to take the Form 1s for Religious and Moral Education, where we discussed topics related

to the responsibilities and challenges facing young people today among many other topics.

In addition, I also had to do an evaluation after every class in order to assess the students' participation, understanding of a given topic, and performance in different written exercises. Apart from the class business, Lee and I were asked to help the school choir in their preparation for Catholic Choir Schools Competitions which were held at Belvedere Teachers College in July. Back in Ruwa community, we were accompanying the priests wherever they went to celebrate mass, especially in the small Christian communities. We also had time to pray, eat and recreate with the Claretian priests with whom we were staying.

My time at St Vincent and Ruwa community helped me to live and taste the Claretian Missionary way of life and also to deepen my understanding on my desire to become a Claretian Missionary.



**Tafadzwa Garikayi. P**



## Sayings of Our Elders

*The one who has been bitten by a snake before is afraid of a worm.*

Akan Proverb

*Food from a nursing mother is eaten by one who holds her child.*

Shona Proverb



*cont. from page 7*



Be it voluntary or forced movement, migration has been a characteristic of humanity throughout history. One can say that it is written into humanity's DNA in some manner. People generally migrate for two fundamental reasons. Firstly, people migrate in order to improve the social, political and economic prospects for themselves, their families and/or groups. Secondly, there is the need to get away from some sets of circumstances which in some manner threatens their current lives, judged by the minimum standards for safe survival. This is normally because of their membership to a particular social, cultural, religious or ethnic group. This second factor can be seen as a subset of the first. Therefore, one can argue that we are all foreigners in some way.

A vast number of mythic statements have been put forward which are commonly heard in conversations around migration. The first is, "We are being overrun by migrants". In response to this, Plato has it in the Republic that there is usually a temptation in each one of us to rule and not be ruled, to be free and not subject. This same desire makes us feel inferior whenever someone foreign appears to be taking over the scene. As a result, 'natives' claim that "immigrants" and, in particular, refugees take locals' opportunities", another myth. However, a research from countries as varied as Uganda, Australia and South Africa suggests that refugees and immigrants provide successful business models that avail services not readily available and generate both employment and income in their host communities. In other words, the presence of migrants on the whole benefits the economy. If only each one of us had a positive attitude towards

the 'stranger' and eyes that see value in the social outcasts.

Another myth is that, "Immigration encourages terrorism". While I am not objecting to this, however, I feel we are challenged to note that of all the notable terrorist activities in different countries only a few in numbers have involved people with refugee backgrounds. The overwhelming majority of terrorists are people living on the urban fringes or second generation migrants, another social issue which needs to be looked at much more closely.

Another myth advocates that, "By accepting refugees and migrants, a country discourages people from returning to their own". While it is true that refugees, in common with other migrants, rarely return to their countries of origin once they have achieved a degree of integration, they, through remittances, do become a significant source of development aid to their countries of origin where they often have remaining family. In this way they contribute to lasting peace building and other positive benefits.

Finally, using the Post Hoc Argument, some of us claim that by accepting immigrants, a country risks losing its cultures. Here the experience of Australia and the United States are instructive. Both are relatively high immigrant societies where the foreign born have found a way to contribute and consequently change the identities of their host societies. There have been tensions, but a genuine multi-cultural experiment has left the countries receptive to greater trade with more partners than before. I would maintain that a culture which is not evolving is one which is dying. However one that is open to outside influences and which has the capacity to adapt – in a manner that people can integrate – is a culture which is developing resilience and strength.

Compiled by

**Talent Mutungwazi. O.Carm**





Photo Spl





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

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APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

\*

CLUBS' PROGRESS REPORTS AND ACTIVITIES

\*

MOTIVATIONAL STORIES AND PUZZLES

\*

CURRENT COLLEGE NEWS, EVENTS, CONCENRS AND VIEWS

\*

REFLECTIONS AND OPINIONS

(Maximum number of words for articles: 800)

***Editor-in-Chief:***

Aloysius Lubega, SJ

***Associate Editors:***

Lee Malunga

Kingsley Madubuike, SJ

Cashios Mutemachani, SJ

***Photography:***

Fr. Keith Esenther, SJ

Gustav Kpeyibor, SJ

Tobias Dindi Ong'aria, SJ

Lottana Obiezu, SJ

Regis Komtenza, SJ

***Layout & Design:***

Eyrah Foli, SJ

Contributions may be sent to

[aloyclub@yahoo.com](mailto:aloyclub@yahoo.com)

[folisj@gmail.com](mailto:folisj@gmail.com)



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