



February 2017

# Arrupe Insider

A Publication of Arrupe College Students' Association



CG 36 ~ Rowing into the deep



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## EDITORIAL

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### Why Gratitude?



According to St. Ignatius of Loyola, 'Ingratitude is the most abominable of all sins'. Would Ignatius' friends, the Arrupeans, like to be guilty of such kind of sin? Certainly not. In fact, most of the experiences shared in this edition of the *Arrupe Insider* express gratitude for one reason or another. Some of the people whom we encounter in our lives draw our attention and incite us to say or do something in response to their prowess to affect us; and very often, the much that we can do in such response is to simply express our gratitude. We also encounter events and things that make a difference in our lives, and for which we cannot help but appreciate.

The utterance of gratitude derives from the stirring proficiency that some Arrupeans find in the people whom they have met or have learnt about. Some of these inspiring people are still alive while others have preceded us to heaven and are interceding for us. Enthused by these model figures, the Arrupeans judged it good to share with us their privileges, so that we may all experience a continuous growth and improvement in our lives. Obviously, they must have been transformed by the lives of these great people; hence, they are inviting us to let ourselves be inspired and transformed by their experiences too. Our inspiration and transformation can result in a boost on our academic, spiritual and even social life. This requires us to have restless minds, strong faith, unwavering hope, impeccable holiness, astute humility, steadfast headiness, and so on, to enable us to relate our human experiences to God's will, and to act accordingly.

Dear reader, do you ever take a moment to reflect on the fate of your life? If so, you presumably look forward to attaining a better life after this earthly one. Do you know what to do in order to gain it? Read this edition carefully and prayerfully, you shall discover crucial means to help you work for it. The articles contained in this edition can inspire us on how to begin living a transcendent life in a very ordinary way.

As usual, *Arrupe Insider* editorial board would like to wish a very happy birthday to you who are celebrating your birthdays this month. May you grow closer and more faithful to God our Heavenly Father.

*Ndorimana Emmanuel, SJ*

# SPIRITUALITY

## REFLECTION ON HOPE

To have the confidence to actually do something about where you are is especially hard because you have to build up that confidence. By the end of the time you come on the streets you have lost all confidence in yourself and you think I cannot do it. Even if I try, I am not going to be able to do it. Today, dear friends, I would like to reflect on HOPE amidst times of despair. Hope is a virtue deeply rooted in the Bible. It came out of the many stories of crisis, despair and difficult times revealing how people of faith deal with diversity. Given the numerous problems we face in our nation and world, many are asking this question today "Is there any hope?" People who have lost their jobs and homes; those who face major health issues and life-threatening diagnoses want to know and those for whom life has lost meaning and purpose want to know. There are times dear friends, in all our lives that we ask that same profound question: "Is there any Hope?"

To find an answer to the above question, we must define Hope as a Christian virtue, a spiritual gift from God. Hope, dear friends, is not simply wishful thinking. It is the focus on the positive energy that gives us strength to face life's realities. Hope is a belief in a positive outcome related to events and circumstances in one's life. In other words, Hope is the feeling that a desired outcome is possible or that events will turn out for the best. Hope is grasping the ultimate truth about God's grace and love revealed in Jesus Christ which sees us through every stage and phrase of life's journey.

Dear friends, we need to keep in mind that Hope is not found in our feelings nor is itself a feeling. Hope is not found in how well or bad you feel about yourself or the world around you.

Often, we judge things on how good we feel. If we have excitement in our gut or enthusiasm about an idea, we say that we are hopeful. In the current circumstances of life and our own abilities, feelings come and go. Feelings of Hope rise and fall like the waves of the ocean. Dear sisters and brothers, Christian Hope arises only from the fact that God has mercy upon us and instils Hope in us. Christian hope never has any other object or matter or foundations than the mercy of God, not our work, not our abilities, and not our feelings. Many years ago, Jeremiah expressed hope not in his sadness or the current events of his time but rather hope in the faithfulness of God. His Hope was in God's steadfast love, God's unending grace. Think about this for a moment, Jeremiah had it bad, far worse than any of us can imagine and the hope that he was given was in God's faithfulness. The same can be said of all the periods of time. There has always been and will always be sickness, greed, corruption, war, death and despair. However, these do not negate God's faithfulness and His enduring promises.

The book of the Acts of the Apostles, give a shining example of Hope. It says that Apostle Paul suffered many hardships during his life as a missionary. Yet, he was steadfast in proclaiming a message of hope. This is what he wrote to the Church at Rome: "What then shall we say in response to this? If God is for us, who can be against us? Who shall separate us from the love of Christ? Shall trouble or hardships or persecution, or famine or nakedness or danger or sword? No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life; neither angels nor demons, neither height nor depth, nor anything else in all creation, will be

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## REFLECTION

### ON HOPE

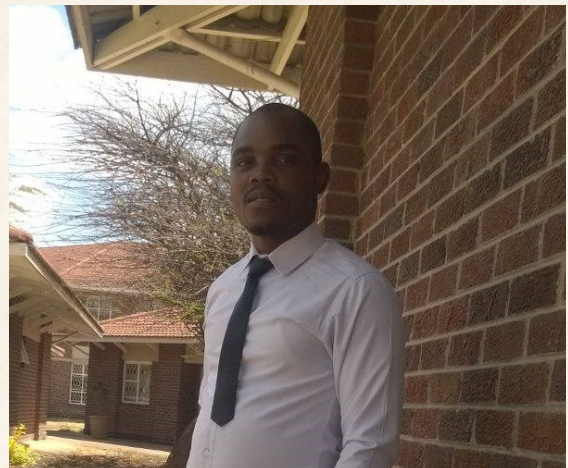
able to separate us from the love of God that is in Christ Jesus our Lord” (Rom. 8).

Nothing in the events of today or tomorrow can change what Christ did for you. God’s love is steadfast for you because Christ’s salvation still stands for you. There is Hope in the midst of despair for you and I. This hope is in the person of Christ. Various life circumstances causes people to experience hopelessness. Some feel hopeless about specific areas in their lives. However, some people allow this emotions permeates their entire lives. They exist but have no hopes, dreams, or goals. This is not the way God intends for us to live. He created us to live with purpose, working toward goals with a sense of anticipation for things to come. Thus, to have a positive perspective about life in the midst of despair. The story of Jesus and a Samaritan woman, found in John 4:1-42 is one that gives hope to those who have lost it.

The Samaritan woman felt hopeless because, first of all, she made wrong choices. Second, she felt trapped. Finally, she was isolated from her community. Dear friends, a personal encounter with Jesus Christ radically changes people’s lives. Jesus broke all the established

social barriers by starting a conversation with the Samaritan woman. The woman was immediately interested in the living water He offered. After Jesus said that He was the Messiah, she immediately believed. The Samaritan woman began that day as a rejected and hopeless woman but found her hope restored in Jesus because He accepted and loved her unconditionally.

As believers we are called to pass the living water on to thirsty people who do not know where to find it and to lead them into a relationship with Him, just as Jesus did for the Samaritan woman. If you lack that hope, today it can be obtained; it can be obtained through reaffirming your confidence in the Lord, by renewing your commitment to the Lord and by restoring your comfort in the Lord. AMEN



*Clemence Madandi*

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## GENERAL CONGREGATION (GC)36: A CALL TO A RENEWAL

*Obi Charles Chukwudi, Sj.*

**J**ust two days after celebrating the new year with my brothers in the community, we were immediately involved in a very insightful and challenging four-day workshop on the just concluded GC 36. The situation somehow bears a similar resemblance as the immediate switch in the Church’s liturgy during the Christmas season, from the feast of the Nativity of our Lord which is usually accompanied with joys and smiles to a remainder of the feast of the martyrdom of St. Stephen, calling us to a sober reflection on our call and response to our Lord Jesus Christ.

## GENERAL CONGREGATION (GC) 36: A CALL TO A RENEWAL

In my opinion, which was later confirmed by the Rector of our College, the facilitator of the workshop was carefully and selectively chosen and approached for the following reasons; Fr. Paul Béré, SJ was a member of the *Coetus Praevius* during the General Congregation. He was also a member of the Coordinating Committee of the General Congregation, and a Moderator of the Coordinating Committee, even though GC 36 happened to be his first experience of a GC.

From his talks, I gathered that the GC 36 was a very spiritual convocation of 215 members and electors. From the first plenary session to the closing Mass, the presence of God was always felt in the daily proceedings both at the Gesù and in the aula. The opening Mass was said by the Grand Master of the Order of Preachers, Fr. Bruno Cadoré. In his homily, he exhorted the entire Society to the faith of audacity – the faith of a humble servant. The topic of his homily nicely blended with the theme of the GC: rowing into the deep. According to Fr. Béré, the main point of Fr. Cadoré's homily was "The audacity of the Improbable". A sign of the impartation of this point in the minds of the members of the GC was the election of a non-European as Fr. General.

During the sessions at the GC, postulates sent from different Conferences of the Society that were approved were presented to the members of the GC for discussion. One of the many postulates of the Conferences was to abolish the grades in the Society. Reacting to this, the ex-Fr. General, Fr. Adolfo Nicolás, suggested that after prayers and discernments on the postulate, it will be appropriate to meet with the Pope to discuss it. The members of the GC then asked Fr. Adolfo to speak with the Pope about it. After speaking with the Pope, he reported that

Pope Francis' reply was as follows (Not an exact quotation of either the Pope or Fr. Adolfo):

- The Pope said he will not have peace of heart and mind if he changes the Institute of the Society.
- The Pope does not want to be remembered in history as a Pope who changed the Institute of the Society.

According to Fr. Béré, the Pope advised the Society to look at the way she leads her members to final vows by setting up a committee for that. As a result of this response, the Congregation decided to put the issue aside.

Moreover, towards the end of our daily meetings during the workshop, the facilitator usually asks us to do some assignments as groups in our sub-communities. Hence, at the end of the

### Rowing into the deep

first day's meeting, we were to assume we were members of the going to be a part of GC 37, and draft a postulate for the GC during our meetings at the sub-communities. I really felt

the intensity and the love we level have for the Society during this exercise as I listened to my brothers share their concerns passionately in areas where they felt the Society should attend to. When we gathered at the College the next day to listen to the postulates from other sub-communities, I was overwhelmed by the manner in which the Spirit moved among us in the sense that, in a percentage scale of 0 – 100, 95 percent of the sub-communities talked conscientiously on our formation. Other postulates raise issues on Justice and preferential option for the poor, Islamic extremism and Interreligious dialogue, and Governance in the Society in Africa.

Unfortunately, as we were told by Fr. Béré, there was no decree from the GC on Formation. Despite that, I could feel the sense of belonging growing in the minds of all of us as we listened and asked meaningful and challenging questions about issues that were discussed

## GENERAL CONGREGATION (GC)36: A CALL TO A RENEWAL

during the GC 36. I felt like I was there in the aula in Rome during the period of the GC. Am sure I am echoing the voices of my colleagues who participated in the workshop.

In addition, this workshop brought to mind the following important points for reflection to me as a Jesuit:

- I am called to be a man of intellectual depth in social analysis and theological research
- I am called to be close to the poor as Jesus is close to them
- I am called to work collaboratively with my brother Jesuits and with others
- I am called to be a man with a genuine Ignatian spirit of discernment

For me to embody these qualities, the GC calls me to a renewal in:

- Spiritual depth in the Ignatian way
- Living “community as mission”: forming

friendship in the Lord, Apostolic discernment, and ecological practices which are firmly echoed in Pope Francis’ encyclical *Laudato Si*,

- Closeness to the poor: a personal and communal friendship and witness.

The process of renewal is usually not palatable. It usually includes and requires wear and tear. Hence, I invite us to call to mind that we are called as Jesuits, despite this unpleasant process, to submerge ourselves into this opportunity of grace in order to respond to the contemporary calls from our Lord that constantly echoes in the many challenges our sisters and brothers face in the contemporary world. For us to fully embody that audacity of the improbable we have to allow ourselves to get into this daily process of wear and tear just like our Father Ignatius once wrote:

“... therefore, whoever would like to come with me is to labor with me, that following me in the pain, he may also follow me in glory” (the *Spiritual Exercises* # 95: The Call of the Eternal King).



***KNOW, BELIEVE, AND PROCLAIM YOUR FAITH!***



Pharisees, Pharisees  
Hypocrites and liars we have become,  
We speak volumes but don't move an inch,  
We claim ourselves to be Catholics,  
Boast of being in the mother Church,  
Brag about our orderliness and organisation,  
We declare ourselves as the fount of the truth,  
We see ourselves as torch-bearers,  
Yet! Yet there is only one thing lacking,  
One thing which is fundamental,  
One thing for our Catholicity to sound,  
Only one thing for us to boast and brag,  
THAT IS FAITH!!

We claim to be Catholics,  
We have the truth in its bounty,  
But do we believe a single icon?  
We doubt our own sacred tradition,  
We don't understand the Eucharist,  
We trivialize the Sacraments and Sacramentals,  
Yet these are channels of grace.  
Brethren open your eyes and see,  
We are standing on quicksand,  
Slowly by slowly we are being swallowed up.  
Unearth your faith brethren,  
Stand for your faith.  
Know, believe, and proclaim your faith.  
Stop shying away from those who challenge your faith.

Catholic faith stands for the truth,  
It stands against injustice.  
Violence is detestable to a Catholic.  
Peace is our gospel.  
For unity Catholics never relent,  
For justice never be silenced,  
Until the world is consumed by the fire of love,  
Be on fire and set out to proclaim the faith.

Real Catholics are men and women of faith.  
They pray and receive in faith,  
They evangelise in faith  
They do charity in faith  
And in abundance they bear fruit,  
For faith without works is dead.  
Root your faith in scripture,  
Seek direction from Christ's anointed ones,  
Guard dutifully and jealously your faith,  
For it is your precious possession.  
This way is holy and good, walk in it,  
AND GRACE SHALL THOU RECEIVETH!!

***Terence Nyatoo.***



## BIOGRAPHY

# Alphonsus Marie Antony John Cosmos Damien Michael Gaspard de Liguori

*By Elvis Tawanda Chirara*



*A draw of  
Alphonsus de  
Liguori*

*From : [http://  
www.papalartif  
acts.com](http://www.papalartifacts.com)*

**A**lphonsus Marie Antony John Cosmos Damien Michael Gaspard de Liguori, a Bishop, Doctor of the Church, and the founder of the Redemptorist Congregation was born on September 27, 1696, at Marianella, near Naples, Italy. Raised in a pious home, Alphonsus went on retreats with his father, Don Joseph, who was a naval officer and a captain of the Royal Galleys. Alphonsus was the oldest of seven children, raised by a devout mother of Spanish descent. Educated at the University of Naples, Alphonsus received his doctorate at the age of sixteen. By

age nineteen he was practicing law, but, he saw the transitory nature of the secular world, and after a brief time, retreated from the law courts and his fame. Visiting the local Hospital for Incurables on August 28, 1723, he had a vision and was told to consecrate his life solely to God. In response, Alphonsus dedicated himself to the religious life, even while suffering persecution from his family. He finally agreed to become a priest but to live at home as a member of a group of secular missionaries. He was ordained on December 21, 1726, and he spent six years giving missions throughout Naples.

In April 1729, Alphonsus went to live at the "Chinese College," founded in Naples by Father Matthew Ripa, the Apostle of China. There he met Bishop Thomas Falcoia, founder of the Congregation of Pious Workers. This lifelong friendship aided Alphonsus, as did his association with a mystic, Sister Mary Celeste. With their aid, Alphonsus founded the Congregation of the Most Holy Redeemer on November 9, 1732. The foundation faced immediate problems, and after just one year, Alphonsus found himself with only one lay

**Alphonsus Marie Antony John  
Cosmos Damien Michael Gaspard  
de Liguori**

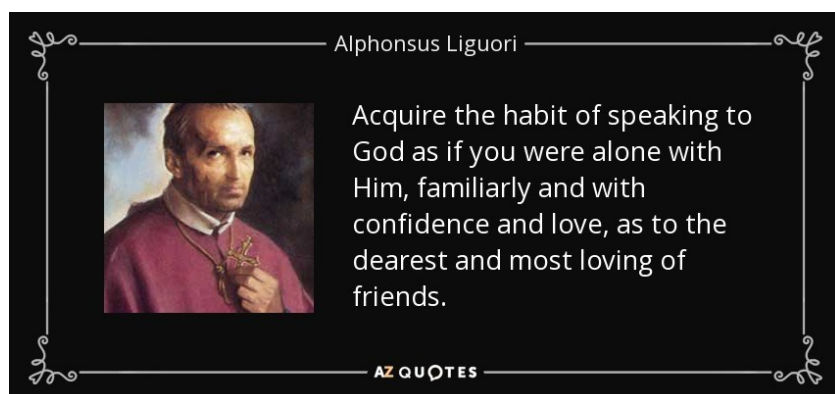
brother, his other companions having left to form their own religious group. He started again, recruited new members, and in 1743 became the prior of two new congregations, one for men and the other for women. Pope Benedict XIV gave his approval for the men's congregation in 1749 and for the women's in 1750. Alphonsus was preaching missions in the rural areas and writing. He refused to become the bishop of Palermo but in 1762 had to accept the papal command to accept the see of St. Agatha of the Goths near Naples. Here, he discovered more than thirty thousand uninstructed men and women and four hundred indifferent priests. For thirteen years Alphonsus fed the poor, instructed families, reorganized the seminary and religious houses, taught theology, and wrote quite voluminously. His austerities were rigorous, and he suffered daily the pain from rheumatism that was beginning to deform his body. He spent several years having to drink from tubes because his head was so bent forward. An attack of

rheumatic fever, from May 1768 to June 1769, left him paralyzed. He was not allowed to resign his see, until 1775.

In 1780, Alphonsus was tricked into signing a submission for royal approval of his congregation. This submission altered the original rule, and as a result Alphonsus was denied any authority among the Redemptorists. Deposed and excluded from his own congregation, Alphonsus suffered great anguish. But he overcame his depression, and he experienced visions, performed miracles, and gave prophecies. He died peacefully on August 1, 1787, at Nocera di Pagani, near Naples as the Angelus was ringing. He was beatified in 1816 and canonized in 1839. In 1871, Alphonsus was declared a Doctor of the Church by Pope Pius IX. His writings on moral, theological, and ascetic matters had great impact and have survived through the years, especially his Moral Theology and his Glories of Mary. He was buried at the monastery of the Pagani near Naples. Shrines were built there and at St. Agatha of the Goths. He is the patron of confessors, moral theologians, and the lay apostolate. In liturgical art he is depicted as bent over with rheumatism or as a young priest.

A quote from  
St Alphonsus

From: [http://  
www.azquotes  
.com](http://www.azquotes.com)



## A Prayerful Philosopher



religious, she noted that silence was a difficult time for her. This was because of the life she led before as an atheist. Therefore, there was a need for Teresa to detach herself from what she used to do before. She felt the need to detach herself from the noise of this world and to enter a relationship with God. We too live in a world full of noise and different distractions. As religious and lay people, we are called to detach ourselves from that which hinder us to reach our goals and realizing our full potentials. Detachment is vital in our academics as well as in our spiritual journeys. Thus, Teresa is a model in our contemporary world today.

Furthermore, Teresa teaches us to persevere and to have courage in all that we do. She went through a horrible life. During her life, she passed through phases of hatred and later she suffered persecution. Through perseverance, she met the struggles of life with joy. Patricia. L. Marks notes on Teresa that, “Thus we should

look at our challenges, difficulties and perhaps temptations as permitted by God. By patience, perseverance, our faith would have been tested and proven like gold.’ In our lives today we meet difficulties, either those that come from within us

or outside. We are called to persist in all the phases of our life especially in hard times. This help us in the development of an inner person in us as well as the outer person.

Teresa Benedicta of the cross gives us an example of humility. As Dr. Edith Stein, she is said to have been a renowned philosopher and she managed to achieve a prominent spot among

**E**dith Stein was of Jewish ancestry born on 12 October 1891 in Poland. Through her passionate study of philosophy, she searched after the truth and found it after reading the autobiography of St. Teresa of Avila. In 1922 she was baptized a Catholic, and in 1933 she entered Carmel at Cologne where she took the name, Teresa Benedicta of the Cross. Her giftedness in human relationships and wisdom led her to Christ and to the Church. She was killed in a gas chamber at Auschwitz on August 9, 1942 during Nazi persecution and died a martyr. A lot can be learnt from the life of Teresa Benedicta of the Cross. She used every moment in her life as a way of improving her vocation.

Teresa talks about her Christian life especially during the early stages of her Christian life. During her first years as a

**We lose nothing from being humble, but we can gain a lot.**

## A Prayerful Philosopher

the male-dominant faculty at Breslau University. Although Teresa was educated, she gave herself time with those who were poor and lonely. She also helped the sick, especially those who were wounded during the World War I. Moreover, when Teresa joined the Carmelite order, she became so humble and many people liked her. Mother Petra who was one of the prioress of Edith noted that she was a humble, simple, young lady who was full of God's love and joy. Through interaction with St. Teresa Benedicta of the Cross one can realize that humility and simple living is a virtue and it helps us in our mission to reach out to others for the greater glory of God. We lose nothing from being humble, but we can gain a lot.

Teresa's life is a mirror of a life of prayer. In her writings, she notes that prayer can be compared to a boat moored in the water. This boat in turn aids us travelling at the bay of the sea. It is at this point that prayer is an aid on our travelling on the bay of life. Teresa gives us this imagery that in as much as we would like to maintain our watercraft so that it can keep moving, and that it may not sink, we ought to pay attention to our prayer life. Prayer involves us seeking God's guidance in our lives. Therefore, as postulated by Edith Stein, we must pray without ceasing, not only vocal prayer, but leading a life seasoned by prayer.

A lot can be reflected on from the life of Teresa. What is important is that she was also human just as us. What made her to succeed in her spiritual and intellectual life was that she made use of the time she had. Most of the people whose lives we celebrate today lived in similar ways as we do. If so, then why can we not achieve the same as what Teresa did?

### JOKES JOKES JOKES

Teacher: "Anyone who thinks he's stupid may stand up!"

\*Nobody stands up\*

Teacher: "I'm sure there are some stupid students over here!!"

\*Little Johnny stands up\*

Teacher: "Ohh, Johnny you think you're stupid?"

Little Johnny: "No... I just feel bad that you're standing alone..."

Boy: \*calls 911\* Hello? I need your help!

911: Alright, What is it?

Boy: Two girls are fighting over me!

911: So what's your emergency?

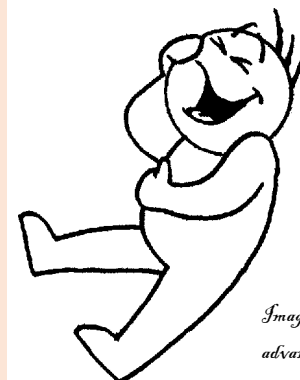
Boy: The ugly one is winning.

Cop: "Did you kill this man?"

Me: "No, a bullet killed him. Bullets are made of lead, which comes from the ground. The ground is part of nature. He died of natural causes. Case closed."

*Did you know?*

*that you burn more calories eating celery than it contains (the more you eat the thinner you become)*



*Image: <http://advancedenglishforprofessionals.com>*

*Jokes from: <http://kickasshumor.com> Did you know from: <http://www.did-you-knows.com/>*

# Remembering Fr. Peter Hans Kolvenbach the 29th Superior General of the Society of Jesus

**O**n the 18th of January 2017, a memorial Mass in honor of Fr. Peter Hans Kolvenbach was celebrated at the college chapel. Kolvenbach was born 30th November 1928 in the Netherlands. He joined the Society of Jesus in September of 1948 and was ordained priest in June of 1961. He took up various teaching positions in Beirut, Paris, Hague and Rome. His area of specialization was in oriental linguistics. He was provincial of the Middle East Province. It was on the 13th of September 1983, during the 33rd General Congregation that Kolvenbach was appointed superior general of the Society of Jesus, a position he held for about 25 years before the 35th General Congregation accepted his resignation on the 14th of January 2008. Upon his retirement, Kolvenbach was assigned to Beirut, a place he worked until the Lord called him to eternal glory on the 26th of November 2016. This is a brief biography of the man we celebrated on the 18th.

For us at Arrupe College, we are touched in many ways by the life and witness of

Kolvenbach. Firstly, it was during his tenure as Father General that the decree to establish Arrupe College as a Jesuit philosophate and house of formation was given. Secondly, Kolvenbach laid the foundation stone during the early constructive stages of the college. Thirdly, he continued to support and care for the well-being of the college as General. No wonder Fr. Roland during his homily at the memorial Mass

**These are: Holiness, Humility, Hard work, Humor, and Headiness. I believe that these virtues are of significant importance to us as a community of learned men and women.**

invites us to reflect on the 5-Hs which for him summarizes the life Kolvenbach. These are: Holiness, Humility, Hard work, Humor, and Headiness. I believe that these virtues are

of significant importance to us as a community of learned men and women. I shall now shed more light on how the 5-H characteristics of Kolvenbach as given Fr. Roland can be incorporated into our college community.

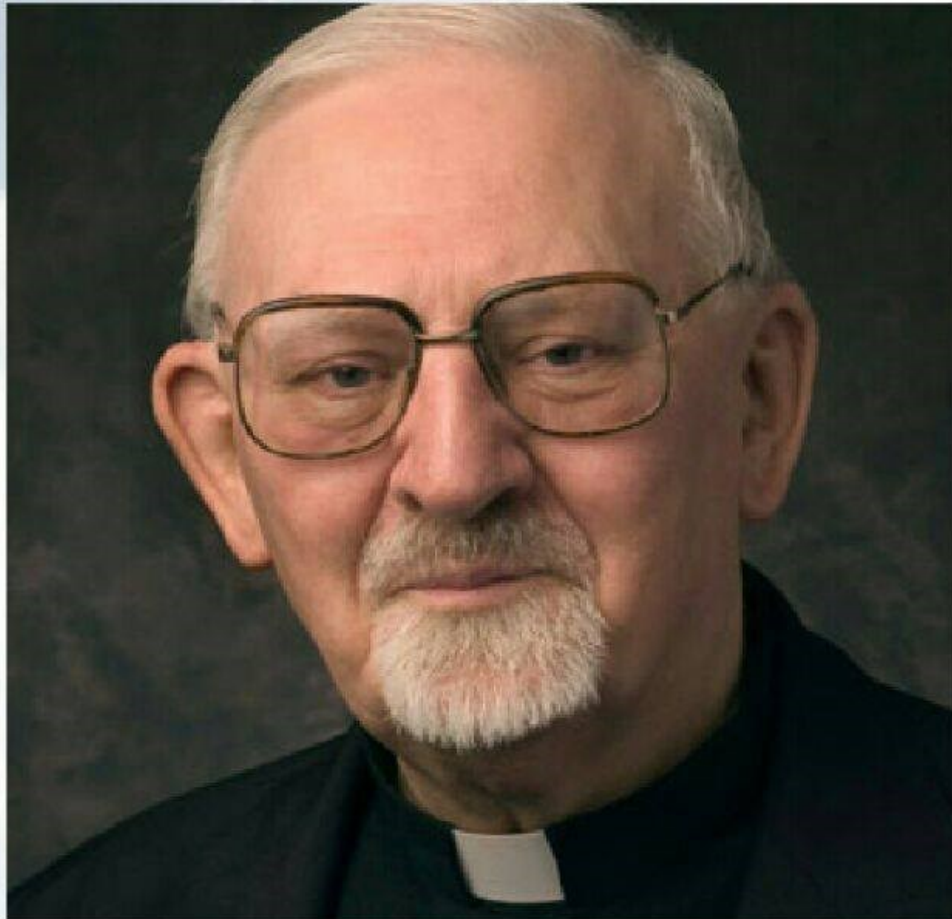
Within our context, we can see Holiness as a process of seeking, finding and doing the will of God. And the skills we acquire through philosophical reflection can help us in this process. In other words, our studies and work should lead to a union between our will and the



Arrupe College  
*Jesuit School of Philosophy and Humanities*

invites you to a

# Memorial Mass



*in thanksgiving to God for the life and service of*

**Fr. Hans Kolvenbach, SJ**

(29th Superior General of the Society of Jesus)

30 November 1928 – 26 November 2016.

Date: Wednesday 18 January 2017

**Time: 5:00pm**

(Mass is followed by dinner)

Venue: Arrupe College- Chapel of the Holy Name.  
16 Link Road, Mount Pleasant, Harare.

## Remembering Fr. Peter Hans Kolvenbach the 29th Superior General of the Society of Jesus

will of God. It is in this union that we are truly at home. Seen in this light, Hard work becomes an important element to attain holiness. We need to give our time and energy to studies. There is no room for mediocrity in this regard. It is through hard work that we interiorize the critical spirit that comes with philosophizing, which in turn enhances the process of finding and doing God's will. One of the visible manifestations of hard work and holiness is that we become Humble. In humility, we recognize that our abilities and talents are gifts from the author of our being, we recognize our incompleteness without our brothers and sisters. This moves us to greater solidarity and cooperation with one another. In this way, we become people of heart. Humour has its role in our lives. Perhaps we can see this as an invitation to relax and refresh the mind. This element is vital because it re-energizes us for more work, which fosters holiness and humility. The last H is that of Headiness. This is understood in the sense of being smart and intelligent. With respect to this characteristic, one should keep in mind Christ's invitation to be "as wise as serpents but as gentle as a dove". That is, we have to be men and women of the heart and intellect.

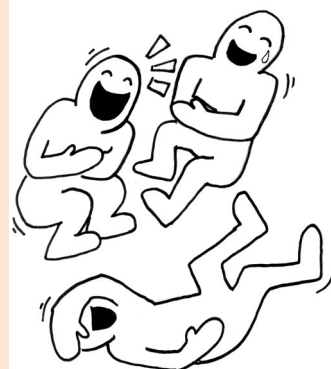
We can therefore see that quite a number of things can be learned from the life of Kolvenbach. He was Holy, Hardworking, Humble, Humorous and Headed. May God continue to grant him eternal rest in his kingdom of love, peace, and justice. Amen.



*Koshoffa Francis, SJ.*

### JOKES JOKES JOKES

Three guys are stranded in a desert. By a stroke of luck, they find a magic genie lamp. The genie grants each of them one wish. The first guy wishes to be back home. Wish granted. The second guy wishes the same. Wish granted. The third guy says, "It feels very lonely here now, I wish my friends were with me..." Wish granted.



What goes up and down but never moves?

*Image from: <http://www.clipartkid.com>*

*Jokes: <http://www.short-funny.com/>*

## An Encounter with Saint Therese of Lisieux

**S**aint Therese of Lisieux, also known as Saint Therese of the Child Jesus and the Holy Face, was a Carmelite nun and one of the widely venerated saints in our era. In many places, she is just known as "The Little Flower of Jesus", or simply "The Little Flower". She is one of the women who lived the charism of Carmel to the full – being a contemplative fraternity in the midst of people. She is a great woman who, by her simplicity and in her littleness managed to reach or achieve a higher level of holiness. Her life, as she presented it, in her autobiography, the *Story of a Soul*, is a fountain that will never go dry. Therese inspired me and will continue to inspire me each day. She made me reflect on my life in relation to what she confided in living out the vow of obedience. I felt inspired, encouraged and challenged as I flipped the pages of her book.

To begin with, born in a devout Christian family, Therese got a firm foundation and she was well formed by the family's sacramental and devotional life. This made her grow in appreciation of Christian values and gave herself fully in practising the Christian virtues. You might wonder what this inspires or has anything to do with me. However, what caught my attention was the fact that she realised what made her what she was, that is, her family. As I reflected also, I saw that the foundation on which I am standing and professing my Christian faith



*Ste Therese  
of Lisieux*

*From:  
[http://  
www.acfp20  
00.com](http://www.acfp2000.com)*

was built by loving hands of my family, but sadly I was not aware of this and I was not even appreciating what they did to me. Therese opened my eyes to see the great deeds which my family did in building and forming me.

Therese confided to me her natural trait of stubbornness and a naughty character which showed me firstly that God's grace is unlimited. He sanctified Therese so that he may use her for the glory of his name. Secondly, this showed me that saints are not supernatural beings but they are fully human beings with those weaknesses and fragility, but through the help of God's grace and their openness became great saints. Now, through the inspiration of Therese I see sainthood from a different perspective. It is not achieved by doing extraordinary things but by doing ordinary things extraordinarily with tenderness and love. For me Therese assured me



that I can also be a saint. In the situation in which I live, with my weaknesses, frivolity and brokenness, if I open up for God's grace to sanctify me and try to do simple and little things in love, automatically I will partake in the promised eschatological banquet. Therese showed me that God notices these little efforts of a little soul like what he did to the poor widow who put two little coins into the treasury. (Luke 21: 1-4)

Another aspect which I noted from *Story of a Soul* is that from the beginning or her early life, Therese fell in love with the celebration of the Eucharist. Probably, she got the influence from the family since it was their norm to go for the celebration of the Eucharist almost every day. When Therese made her first communion she exclaimed, "Ah how sweet was that first kiss of Jesus! It was a kiss of love ..." This exclamation really shows how she was happy and she had a strong conviction that she had received Jesus, in another place she noted the words of St Paul: "It is no longer I that live; it is Jesus who lives in me." (Galatians 2: 20) This faith she had in the Eucharist challenged me. As I reflected on this Eucharistic life, I saw that since I started receiving communion I had no strong conviction that I am receiving Jesus Christ who is really alive, in my case I received just for the sake of formality not on the basis of faith. Therese lightened the dark path I was walking through, now I have re-considered my position and I saw that there are so many graces that I left being

carried away by the river due to lack of faith in the Eucharist.

"The Little Flower" taught me an easy and shorter way of going to heaven – surrender, trust and confidence. She gave an analogy of a little baby who without fear, sleeps in its mother's arms and never thinks that I might be left or exposed to danger. She taught me that to abandon myself without hesitation in the Lord's hands brings about joy and peace, for He does not abandon anybody but rather He takes me up and caress me. If I put my trust and full confidence in the Lord, he will never leave me, rather he will bestow on his little Soul some graces. Something important that I have learnt from this holy woman is that it is through humility and complete trust in the Lord that he will shower his blessings upon me. Therese made me think about heaven and how simply and easily I can enter into eternal happiness.

On the other hand, her Little Way advised me never to judge others. She explained to me that before I rush to take my stand and accuse or denounce others especially in a community I must be quick to find out what is good in that brother of mine and appreciate those good things, so that at the end of the day I will have done good deeds even to those I feel bad about. This taught me to be a non-judgemental being, for there is always something good in another person. This knowledge helps me as I live this

**Her life, as she presented it, in her autobiography, the *Story of a Soul*, is a fountain that will never go dry.**

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## An Encounter with Saint Therese

### of Lisieux

community life, for it makes me able to appreciate and love others with their short comings.

Therese said a lot and will continue saying and breaking new grounds in my life as I read her experiences and her “little doctrine” as her sister Marie puts it. This little way of spiritual childhood is firmly grounded in the Holy Scriptures and that makes *Story of a Soul* a book of all generations. Therese really simplified the meaning of terms like heaven, holiness and sainthood. I used to think of them as unachievable levels which people like me can never dream of, but now I feel that anyone can achieve these levels. There is no need to grow but to remain little and enjoy the Lord’s favours and graces. Have a taste of the *Story of a Soul*, and you will never be the same.



*Talent Mutungwadzi*

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## Who was Kavuma?



*Kavuma*

The Jesuit house that stands within the Arrupe College compound is named ‘Kavuma’. It is so rare a name that many encounter it for the first time when they come to Arrupe, and so are left to wonder where it comes from. The Kavuma sub-community made an effort to dig into the archives of the Zimbabwe/Mozambique province of the Society of Jesus and found out some information on Rev. Fr. Peter Kavuma, SJ.

“Peter Kavuma was, as far as we can tell, the first Ugandan to become a Jesuit”, begins the short biography which was put together upon his passing on into glory. Peter was born in Mpugwe, near Masaka in Uganda on 10th April, 1917, into a Catholic family. After his primary education, he joined the minor seminary where he received his secondary education. He later went to the major seminary and was ordained a priest for the Catholic Diocese of Masaka on 7th December, 1947. He was curate in a number of parishes and later he became a parish priest.

Peter could trace his Jesuit vocation to his years in the minor seminary. In the ‘Little Life’ he wrote as a novice, he explains that in the minor seminary he had the thought of becoming a Jesuit “... but I did not know how to express my vocation”, he says. He once wrote that he was attracted to the Jesuits by

“the name of Jesus and the good works St. Francis Xavier”. He, however, had no contact with Jesuits. There was no Jesuit presence in Uganda at that time. One day he was struck by an idea: to write to Fr. General himself, that was in 1956. After five years of correspondence he was finally admitted into the Society of Jesus.

Already a priest, he entered the Society of Jesus at Roehampton in London in 1961, where he did one year of novitiate, and for his second year he was attached to Claver House, living first at Manresa and then at Stamford Hill. He came to the then Southern Rhodesia in 1963 after pronouncing his first vows at Harlaxton. In 1971, he went to St. Bueno’s where he did his tertianship, after which he came back to Zimbabwe. Peter would later become a member of the newly established Jesuit Province of Zimbabwe. He worked here for 33 years, during which he served in Mabvuku, Mhondoro, Mbare and Martindale before retiring to Chishawasha.

Kavuma’s journey from diocesan priest to Jesuit novice required great courage and perseverance, especially bearing in mind the fact that his bishop wished him to remain a parish priest. He saw himself as a missionary, hence he preferred to work outside his own country. He not only left his family, but he also left his country and the parishes in Masaka diocese where he had worked since his ordination. From now on, he was to be a missionary far from home, anticipating Pope Paul VI’s call to Africa in 1969 in Kampala “to be missionaries to one another”.

Fr. Raymond Kapito, who also became a Jesuit when he was already a priest, was a fellow novice with Peter. He preached the homily at his funeral and spoke of the faith which he radiated. In his faith, Peter was so confident, so certain that all those who met him were challenged and

called to fidelity. “Kavuma in his simple and incoherent ways”, said Raymond, “was, perhaps, not sufficiently understood by his fellow Jesuits. He found meaning and courage in all he did, his sufferings and misunderstandings. His apostolate was simple but persistent: get God’s people to live a life of faith and prayer, of the sacraments, especially Reconciliation, and the Eucharist [...]”.

Kavuma reportedly encouraged people to go to confession regularly and not just when in danger of death. He encouraged sacramental marriage among couples. “There are many stories of his direct method”, attests Fr. Kapito, “How he would ask taxi drivers and people at bus stops whether they were married in church. He bore fruits in this wherever he stayed for considerable time. His persistence in this made him seem naïve - a little bit of a ‘clown’- a source of caricature”. And how he ‘paid’ a taxi driver: “I have no money but kneel down and I will give you my blessing” (please, don’t try to imitate him in this one!).

During his failing health in later years, his life of prayer remained and intensified. He brought joy to many people. Peter Kavuma died peacefully on Tuesday 5th March, 1996 in the care of the Sisters of Nazareth, at the age of 78. He died at a time when Arrupe College had recently (’94) opened its doors for the training of the future ministers of the Church.

## Peter Kavuma was, as far as we can tell, the first Ugandan to become a Jesuit



**Kiprono  
David,  
SJ.**

# FORTUNATELY! MY MOTHER IS A GIRL OF OLD

*Good day, your Grace Emeritus, Nana Akwasi Sarpong Kumankoma.*

**W**henever I mention your name I take a bow. Are you surprised? Oh..... Yes, I do that with a contagious passion that prickles others to demand of me, a brief biography of you. Uche, a brother of mine from the Mighty Nigeria knows you as the shepherd of Inculturation in the Catholic Church in Ghana. *Dabiara yebesome wooo, mmmmm*; this mystery of faith reminds him of you. I do not want to add onto your names, those long titles, you have garnered to yourself over the years. I have known you to be a shepherd who does not take pride in the DDs, STLs, STDs, LLBs and the likes.

What I admire about you, Nana, is that religion is not something you learned in Rome or Oxford. It is actually your quintessence as a well-cultured Ashanti. You picked it up almost undetectable through imitation, participation, trial, slip-ups, correction and many more. As modest as you have been, you always want your actions to speak for themselves, not your laurels. I hope the Reverend Sisters in charge of you are taking good care of your frail body.

Whenever they go hard on it, tell them to take it slowly because it is one of the bodies of the living saints... Heheheh! I know you do not like the description I just gave of you, yet that is what you are. I promised myself last year to send some correspondence to you after my approval in the universal body of the Society of Jesus, the..... Jeshuuuuuts as you call them hahaha! But it never materialized for me. On the more determined side, I have resolved in this year, 2017, to write you a letter or call you

through *Skype* or *Imo*. Don't worry, I will teach you how to use these new creations of the West.

Nana, I must say, since I joined the Jeshuuuuuts, the almighty has been gracious to me. Gracious in the sense that, I now understand the Church some more. And most especially, you and your fellow Bishops..... Yes..... mmmm. They were very supportive of me during the demise of Kwabena Ofori in 2015. Some of them came all the way from Nigeria to my beloved village of Asakraka- Kwahu. Ooh.... I wish you were there to see how they help me carry his casket. This unforgettable event reminds me of one of your favourite traditional beliefs about death. It says that a person's death is only a change from one state of existence to another.

This same tradition holds in view that if the dead had fulfilled certain conditions expected of them here on earth, they would be allowed entrance into the village of the ancestors; a place devoid of suffering and pain. Ancestor Kwabena Ofori married my mother in the way of the Akan customs and tradition. Not only that, *Ama* and I are his gifts from *Nyame*. In the face of the just mentioned doubtless achievements, he has actually qualified to enter the village of the Ancestors. I beseech *Nyame* that he becomes a good ghost for the protection and prosperity of his family; both Extended and Nuclear.

I heard an elder in the family say that, before the late Kwabena got married to my mother, she was properly examined by her in-laws and other older women who could read the personhood of women. Nana, the bottom line

was that they wanted to make sure that they were sending an unblemished and pure person into what you will call Holy Matrimony. But what do I see these days, Nana? There are many girls, even including some of my own female friends who approach marriage with defiled bodies. The abortions! The prostitution! The use of Contraception! Name them! Nana. I sometimes get shocked at the alarming rate and the ease with which these unethical acts are sanctioned by some of the girls of today. I am very sure that your mother and mine did not have to go through these horrors.... *Mmba!* As the Igbo's will say. Nana, things have changeooo.... Hmm. This 21<sup>st</sup> century is indeed a wonder in a class of its own.

In your good old days a lazy, good - for-nothing boy found it difficult to marry. These days, they just have to go to the street and pick one of the prostitutes for themselves clandestinely. As I savoured the euphoria of Christmas in one of the streets by my house, a muscular man walked up to me and said; *"Sweety, can I have a minute of your precious time. There is this chemisty between us, baby whenever I dey see you I dey shiver"*. Licking his lips, he said, *"What responds do you have for me baby!"* Can you imagine that Nana? This man in question wanted me to be his wife! Hahahahah! I began to laugh. "But Jesus said..." I said to him, but he would not take any of those words. The 'Jesus' did not annoy him as much as the 'said' did. I believe strongly that I am not the first victim of this absurdity, and I would not be the last either. I hear it is worse among the girls. It is unfortunate that most especially, we the youth of these days are forcing ourselves into a cultural vacuum which can only be filled with filth and dirt.

These and many other immoral activities continue to erode the fecund nature of our living as a people. It is high time we stopped couching some of the decadence in our society.

Nana, in your good old days you could take bananas, oranges or any kind of fruit without the permission of the owner, as long as you were going to take what is enough for your belly at that material moment. That is the quintessence of a unity and honest community. There is honesty in our tradition. Deceit was very much abhorred; the lair was seen by the community as a murderer. Wise sayings were used to inculcate good morals into the youth. Today, the reverse is the case. Lairs are voted into public offices to continue their blanketed deals with impunity. Some people enter the farms of others with trucks, not to eat but to loot. Religion has become like an elective subject. People are religious today and something else the following day.

Hmm Nana, if we say we will continue to deliberate about the 'moral carnage' of this century, the full moon will meet us at the crossroads. I wish people like you will advise this age from time to time as you have been doing. I have not forgotten your promise to me, the concept of human being in the Akan tradition.... Yes, I fully remember now. I will teach you how to use *Skype*, so that we have a lively conversation next month.

Until then, I send you and your household my regards.



*Your great grandnephew,*

***Kwame Ofori Owusu (Aduomere)***

*ADUANA*

*NANA (The Dog with a burning Touch)*

## HOLIDAYS

### Journey to Victoria Falls

**A**fter the Christmas celebrations, the often-busy Wycombe Avenue looked deserted. Most Arrupeans living on the street had switched on to holiday mood. Eight of my companions and I, not wanting to be left as watchmen and taking full advantage of the opportunity, had planned on traveling to Victoria Falls via Bulawayo. As an adventure, we planned on traveling by train and returning by bus. Trains depart to Bulawayo only three times a week and the closest departure was on 27th of December. From my experience of India, where I needed to book a train ticket to up to four

months prior to traveling date, I was worried of getting the tickets given that until the eve of 26<sup>th</sup>, we had not booked tickets. Thus, I ensured that I was one of the first persons on the queue on the morning of the 27<sup>th</sup>, as the booking office opens at 7am.

My rush to the booking office did not yield much, as I had to wait for nearly one and half hours before the office opened. Someone had misplaced the key to the office. I guess the fruits of a well celebrated Christmas. Seeing a small number of people hovering around, I was assured of getting a ticket. As our train was scheduled to depart on the same day at 7:30pm, we left the community 45 minutes before hand.



The journey was eventful. The car taking us to the train station developed a mechanical problem right in the middle of the road and we had to push it aside. With our luggage, we could not take public transport, we had to wait for another car to come pick us. Given that time was running out on us, the panic of running late crept in. However, upon arriving at the station we waited for nearly two hours before setting off.

The distance from Harare to Bulawayo is around 443 km and our expected time of arrival was at 10:00am of the following day. However, we arrived there at 5:00pm. To my surprise, majority of us still wanted us to travel by train from Bulawayo to Victoria Falls, given that we had an option of using a bus. We had not booked the tickets for the second leg of the journey and the train was expected to depart at 7:30pm. Thanks to the delay, we had time to nature good



The adventure had only begun! Our train got 'punctured', at least that is what we termed the unexplained mechanical problem after only 20km out of the city. Some of us slept hoping to find ourselves nearing our destination. Only to be woken at 4:00am by squiggling wheels and to realize we had not moved an inch for nearly six hours. Considering that this happened in the middle of a deserted place, somewhat like a small forest, we kept the spirit high by considering it as camping. We were determined, and did not want to be discouraged by the guilt of our defiance of the several anti-train warnings given by friends prior to our journey.

rapport with the train master who took it upon himself to secure tickets for us in the sleeping coach.

We had planned with friends in Bulawayo to have a tour around the city for at least ten hours, but due to delay, we had only a two-hour tour of the city. Bulawayo is the oldest city in Zimbabwe, known to people as the city of Queens and Kings. I guess that is due to the Mwene Mutapa Kingdom, which ruled the Ndebele people, the inhabitants of the land. I found it to be a beautiful and well planned city, something that several other cities in Zimbabwe seem to share.

The famous three day Victoria Falls Carnivals had just started, and the first part of the party began in the train. This made part two of the journey more fun and lively. The train did not break down, it had electricity, and there were many people on board! Though we ran two hours late, time passed unnoticed. We were received by friends who had gone before us, went for lunch before a thorough freshening up to compensate for the two days missed. Traveling by the train provided us with enough time to chat, sleep, read and play cards.

By the evening of the 29<sup>th</sup>, we were up to 14 Jesuits at Victoria Falls. We all went for a sunset cruise, this was a two-hour upstream sail on river Zambezi. River Zambezi is the fourth longest river in Africa after the Nile, Congo and Niger rivers respectively. It borders Zambia and Zimbabwe. While on board, snacks and unlimited drinks were served. As a group, I think we did make good use of our money. The evening breeze from the river was relaxing and viewing the sun set was stunning. Later that evening, we had a pompous supper before retiring.

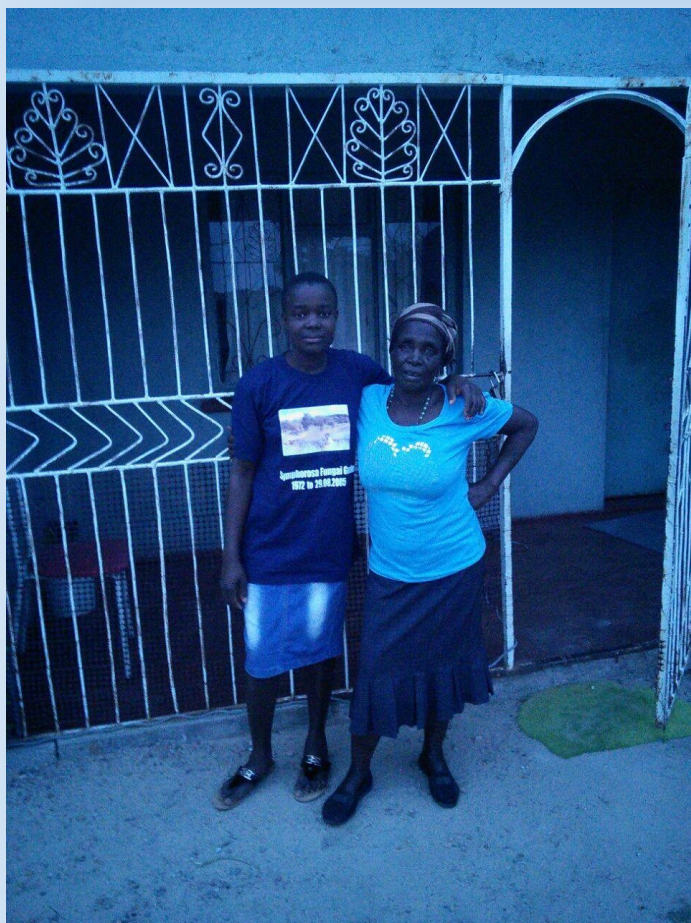
Towards mid-morning of the 30<sup>th</sup> of December, we visited the Victoria Falls, one of the Seven Wonders of the World. It is said to be twice the size of Niagara Falls. It was an amazing site. Walking along the paved path, we could view water falls from 19 different points stretching for almost two kilometers. Even though we are in the rainy season, last year's drought seems to have greatly affected the water volume because some parts of falls were empty. It was considerably hot down there, but wind blew shower of mist from the falls, which was cooling and refreshing. We concluded our tour with a late lunch with our host family. Returning to Harare we opted to use bus, arriving safely after only 13 hours on the 31<sup>st</sup>. we had enough rest before ushering in the New Year peacefully. It was a well spent vacation, and a given chance, I will be more than willing to visit the place again.



*Silas Kipkorir, SJ.*



## How I spent my holiday



having fun. Some spend theirs in game parks, some go to climb mountains, and some go for horse riding. As for me I spent my holiday in the village with my family. I enjoyed spending quality time with everyone because I had longed to see them after a long time.

Since it is a rainy season, we were busy planting maize, groundnuts, round nuts, and rapoko. We all welcomed rain with open arms since last time it was not sufficient resulting in many people receiving poor harvests. Fortunately, this year we received adequate rainfall, therefore, we spent much time in the fields. Despite the fact that it is tiresome to spend much time in the fields, I have learnt so much. I learnt that hard work pays because it is

**S**tudying is good since everyone aspires to be well educated and to have a fruitful future. It is said that school is a second home for us as students because we spend much of our time in school, therefore, teachers are our second parents because at school we not only learn in a bid to pass, obtain our certificates and leave, but also apply what we would have learnt in our daily lives.

However, in as much as learning is vital in our lives, it is also good to take a break, share light moments with family during holidays. Holidays are times to let go of school days and



through growing these crops that my grandmother gets enough to sustain the family, therefore, it has been a lesson for me. Besides that, spending some time with her gave her time to teach me some of the things that I needed to learn.

During December holidays all family members usually gather because most

**It was a great holiday for me and my family.**

On the 31<sup>st</sup> of December we stayed awake until it was New Year's day. During this time no one sleeps at home because everyone wants to celebrate the coming of another year. This is the time people thank God for being able to see the New Year unfolds. It was a great holiday for me and my family. However, time moves and it was a very emotional time when we said goodbye as

I had to come to school while some had to leave for work. We had so much fun that I did not realise that school days were drawing near. This is my story, what is yours?



people are given enough days to spend with the family and most people enjoy spending Christmas with the family, thus, we were all gathered as a family. Family time is crucial because it is the time to thank God for granting us the gift of life and a chance to see each family member alive. During Christmas, a goat and two chickens were slaughtered so that we could all enjoy. It was a funny moment while we shared jokes.



**Tracey Takavada**

## ONE OF US

I have never ever really taken part or participated actively in the slaughtering of goats. On few occasions I have observed others carry on this task. This is because, in Liberia, only few persons raise goats. I am an expert in the slaughtering of chickens and ducks. The only group of people that do regular slaughtering of goats are the Muslims. However, fortunately for me, I experienced this process during the Christmas break.

Far in the interior of Hwange, I visited the Munkuli family. What a perfect day it was. At the hour of 10 am, the brothers of Kelvin and the big brother's children and I mobilized to the village of Hwange to visit the parents of Kelvin. This is the Christmas break. I was thrilled. The whole family was exciting and welcoming. It took us more than two hours to reach our final destination.

On our way we needed to make several stopovers to buy fuel and drinks. As we went, the



car blasted with highlife music playing on the tape. Conversations could be heard at the car rooftops as we got to the village. However squeezed we were in the car, we had great fun.



## ONE OF US

We commenced on a tiled road but exhausted almost an hour on dusty road arrived in the village. On several occasions we were obliged to

home. I had actually looked up to this experience. After greetings, I was offered a local drink brewed by Kelvin's father.



slow down to pay respect to our pedestrians and goats that were crossing the roads. You cannot quarrel with them. They possess all the rights while on the roads. Nonetheless, our driver challenged their rights.

After few hours of travel, we safely arrived in the village. Already the celebration had started in the car with songs and drinks. You can imagine. A very active family! Upon arrival, we received a welcome by the father of Kelvin, Mr. Munkuli who had been having a very interesting refreshing moment with one of his friends. However at this moment, I was lost. This was the moment that the family had to engage in their local language. It was a wonderful occasion for the whole family when they got the opportunity to get together. Kelvin's mother, a wonderful woman, with a very beautiful motherly smile, greeted and welcomed me to the family. She told me with a soft voice to relax and feel at home. In fact, I was already feeling at

After some time, one of Kelvin's brothers requested me to join him in catching one of the goats for slaughter. I happily agreed to join in the chase. The goats behaved stubborn at first but eventually went to their hut upon instructions from Kelvin's brother. We then went into the hut to get the particular goat. I felt a bit frightened to venture into the territory of these animals with their horns stuck out waiting to oppose their oppressors. I gathered the courage and joined in catching the goat. After its capture, we conveyed it to the altar for sacrifice to appease the gods of the stomach. We carried on the actions sacredly. We said a few words of prayer to mark the goat viaticum. With knives in our hands and the goat's feet stepped tightly, the goat couldn't resist the taste of the dagger. The knife went through the neck. The goat writhed to stay alive. Unfortunately, it was sent to its Maker but, fortunately, it served the purpose of nourishment of us. I paid my homage to the

animals. Reflecting on this moment, I realized we had destroyed God's creation although he had made ourselves to be charged over them.

Nonetheless, Kelvin dissected the goat with great experience as I helped in holding it. Then, it was cleaned and cut into pieces. Some were boiled and other pieces placed on fire for roasting. I had eaten enough even before every piece had roasted. In about fifty minutes, the goat was finally ready. Together on a plate we ate the meat. We had wonderful millet *sadza* with good vegetable and meat accompanied with drinks. It was a feast.

As I ate with the family, I thought of the friendship we share. It seems to be a strong bond. I didn't feel like a stranger but I was just one of us not one of them. I saw the realization of John Mbiti's statement: "I am because we are". There is this connection or relationship amongst all of us Africans, 'Our simplicity draws others!' We welcome and love strangers as family. I applaud Kelvin for giving me the opportunity to visit his village. Yes I feel one of us.

*Melvin Pius, SJ.*



## STORIES

### *Once upon time*

There was, once upon time, a lonely woman who lived at the top of the mountain. She was called Samvura. She had one child, a little girl called Nabusage. While Nabusage was growing up, Samvura, her mother, was feeling alone, because she believed that her only child would eventually get married as soon as she could see! Once Nabusage grew up, she became a charming young woman to the extent that men were delighted to see her!

When the lonely woman realized this, she called her daughter and said, "Nabusage my daughter, you see how I am suffering for your sake! You cannot imagine how I am feeling alone when I am at work! So I would like to ask you this question: How do you feel when you meet a man? What do you intend while a man is talking to you? What do you think when you see men running behind you?" My daughter, be honest, tell me the truth.

After a while, as a wise young woman, Nabusage gave the best answer to her mother. She said: "Mum, you cannot imagine how much I am suffering when I realized that you do not have a husband! You can never imagine how I feel good whenever I see men or meet them! I sometimes take fancy at them! I think you used to meet men before falling pregnant as well? So, tell me, how did you get pregnant before you gave birth to me?" At this, Samvura became angry! At that moment, both did not give any answer to the questions asked by the other.

From then, Samvura entered into conflict with Nabusage, her daughter. The lonely woman gave painful works to her daughter. Every day, the daughter was given works like heading sheep and goats, looking for firewood, drawing water and cultivating in field! Because of these works, Samvura thought that Nabusage might be desperate in her life! Despite the painful works, Nabusage remained proud of her mother and she always shared her daily experiences with her mother. She never hated her mother.

One day, the charming girl, Nabusage, was heading the sheep and goats of her family. Whenever she was with sheep, she always sang. This she did very well! While she was assembling sheep and goats in order to lead them home, an unknown old man came forward to her. She greeted him with an unimaginable respect! Both, the charming girl and the old man started looking at one other. The chat between the old man and the charming girl was really...

See you later for the following!

**NSABIMANA Jean Claude, SJ**

# A Letter from the Principal

Dear Fellow Arrupeans,



The Editor and I agreed that this number of the Insider would be a good platform for me to share a few thoughts with the entire Arrupe College Family. These words reflect some of my beliefs and prayers for the AC Family. They are in five major points.

First, I would like to thank God, the Jesuit Superiors, and the men who have come to us recently as new members of staff. It is a special delight that of the four new men, three are alumni of AC who have just come back from studies in various areas of philosophy. This is the spirit by which AC has always survived and hopes to thrive in the future – our very own coming back to give back in generosity.

I would also like to thank every Arrupean for the passion and commitment with which we each and all go to work, right from 8:00am and beyond. Please keep up the good spirit and the hard work!

Secondly, it is difficult to make a complete address in these times and not say something of President Trump. Mr Trump was sworn in, as witnessed by mammoth crowds (depending on who and how you count). What can AC learn from the coming to power of Mr Trump? There is first of all a silver lining to this cloud. In my opinion,

has freed up some democratic space. With Mr Trump, there are new ways of being democratic. More specifically, we can learn (for better or for worse) that there are alternatives to being liberal or elitist in the way we do politics. Politicians, and back to the drawing board pundits may now have to go and find new expressions of the political that will include the opinion of the new and surging fringe. We can all learn to listen to one another, and not to talk over or past one another.

**Let us cultivate a restless mind, individually and collectively. Let us not be satisfied with old answers to new questions.**

Trump's surprise victory has freed up some democratic space. With Mr Trump, there are new ways of being democratic. More specifically, we can learn (for better or for worse) that there are alternatives to being liberal or elitist in the way we do politics. Politicians, and back to the drawing board pundits may now have to go and find new expressions of the political that will include the opinion of the new and surging fringe. We can all learn to listen to one another, and not to talk over or past one another.

Together with the silver lining comes a corrective. With Mr Trump's presidency, let us look out for what I call the "Trump effect" (TE). By this I mean the sum of all those attitudes, behaviours, etc. that formerly made a Trump victory most unlikely, which might now be conformed because of his presidency. A few features of the TE include the continued disregard, nay scorn for facts. We may have now definitively entered into a post-factual age. A count of the number of non-truths that Mr Trump spewed during the presidential campaign will leave anyone gasping for breath.

Another feature of the TE is an attitude of impunity – the ability to get away without accountability nor punishment for any improprieties big or small. I will spare you the list. But some of the items on the list would make another mortal politician vanish in ignominy. We might have entered a period in which bullies are not only tolerated, but they come along with an entitlement to toleration. During his inaugural speech, Mr Trump emphasised that from now on, it would be "America first" with a subtext of "America alone". What this might mean is that bullies near and far can now rest assured that they will not receive so much as a slap on the wrist from those whom God has otherwise endowed with the wherewithal to do so.

A third feature of the TE is an attitude of enhanced narcissism. A not-so-unfair reading of the political and pre-political trajectory of Mr Trump can reveal a steady narcissism: it can all be about me, the

*Donald. When a person gets so far up on the premise of “me”, two adverse reactions from the rest of society could be: first, to emulate this way of proceeding and promote the self rather than the I (Martin Buber) in a scuffle to survive; or, secondly, to retreat either in fear or dismay, in a reflex of survival.*

*The appropriate response is to come out, stand up and be counted. It is high time we looked out for one another and protected the weak and the vulnerable against the mighty and unscrupulous. While Mr Trump has found a way of excising “being great again” from “being in solidarity”, we ought to respond with an attitude and action to build more bridges with and towards the “other” (Levinas).*

*A third point I would like to address is on independence – the independence of AC. I would like to remind all of us that the prospect of independence was never going to be easy, in fact it was always going to be daunting. Good old prudence counsels: What if we fail? Such prudence is well meant and well placed, but only up to a certain degree. It quickly morphs into crippling paralysis. The counter-question to ask ourselves is: What if we miss out on a rare opportunity? We ought to be informed by the facts from the experience of older universities the world over. That is good sense. But we are not bound to follow the very same model replicated the world over. For starters, we could be the tertiary institution that centralises the woes and hopes of the people around us, by bringing them back both in the content and method of our philosophy and humanities, and whatever we shall add to these two core nerves. At this juncture, I appeal to anyone to furnish me with studies in modern continental and global trends in tertiary education. We would not choose to ignore the hand of God ushering us in new directions.*

*A fourth point, which comes as a culmination of what I have said above is an encouragement and an appeal. I make an appeal on three fronts. First, let us hold one another to high standards of academic rigour. Let us share facts, when we purport to inform. And let us in turn check out the shared “facts” to prune them of “alternative facts” (Kellyanne Conway) – all of us. Secondly, let us grow the College. It is not the prerogative of the Principal, nor the Dean, nor the Registrar to grow the College. Let us grow the student numbers – by talking to friends about our overall experience at Arrupe. Let us grow the staff, by suggesting those who might raise our standards while promoting our values. Let us grow the courses, by searching and matching our talents, the needs of society today, and what can feasibly be offered. Let us grow the resources (monetary and otherwise) by seeking ways to spare and save, as well as ways to earn.*

*Another appeal is for hard work. Let us cultivate a restless mind, individually and collectively. Let us not be satisfied with old answers to new questions. Above all, please bring your many talents to bear on the life and wellbeing of Arrupe College. Besides the hard work, let us learn to work together. There is an art to competition, and it is called sports. In sports, the winner does not have to leave the opponent diminished. On the other hand, war is a form of competition where the object is to subjugate, conquer, incapacitate the adversary. Arrupe College can grow a lot by reaching out to others in cooperation. But again, everybody stands to gain from a cooperation among equals.*

*My fifth and final word is a(n) interim word of gratitude to Fr Chuks, the Rector. He has shared and is willing to share his programme of winding up his office of Rector, as he moves on to become the Provincial Superior of Africa Northwest Province of the Society of Jesus. I envy him the dwelling in the land of palm wine and egussi soup! But for now, I would like to register mine and the College’s sincere gratitude. Chuks has been the kind of Rector any Principal would pray for. He has been organic to the College both as the Superior of its Jesuit community, and as a generous and active mover of things in the College. Come the day of departure, our gratitude to you should be fuller!*

**Kizito Kiyimba, SJ**



# Let's play

## Sudoku

2			8	4			6
		6			5		
	7	4			9	2	
3				4			7
			3		5		
4				6			9
	1	9			7	4	
		8			2		
5			6		8		1

*Did you know?*

*lightning strikes the Earth  
6,000 times every minute*

*Riddle*

*You're running a race and  
pass the person in 2nd place.  
What place are you in now?*

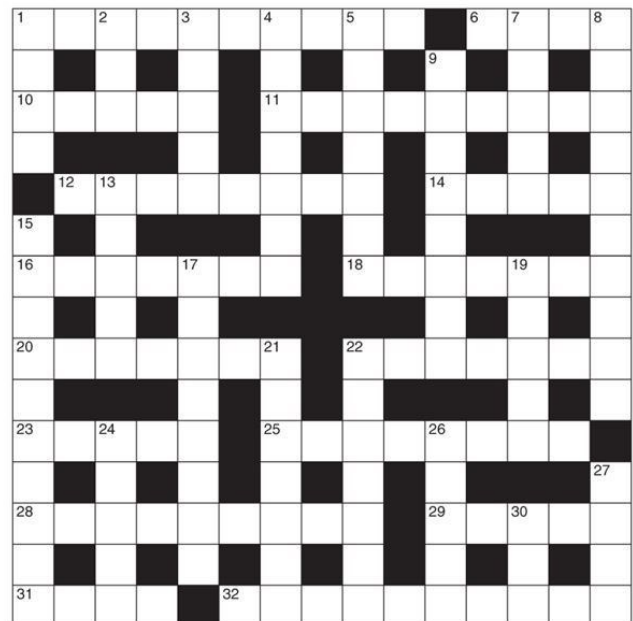
## Crossword

### ACROSS

1. Talkative person
6. Motorway off-ramp
10. Cathedral, ... Dame
11. Slanting lines
12. Ticketed
14. Japanese seaweed roll
16. Pierced with fork
18. Every evening
20. Annoyed
22. Nuclear process
23. Vanilla slice topping
25. Railway bridges
28. Take apart
29. Was gloomy
31. One-on-one fight
32. Carry out (crime)

### DOWN

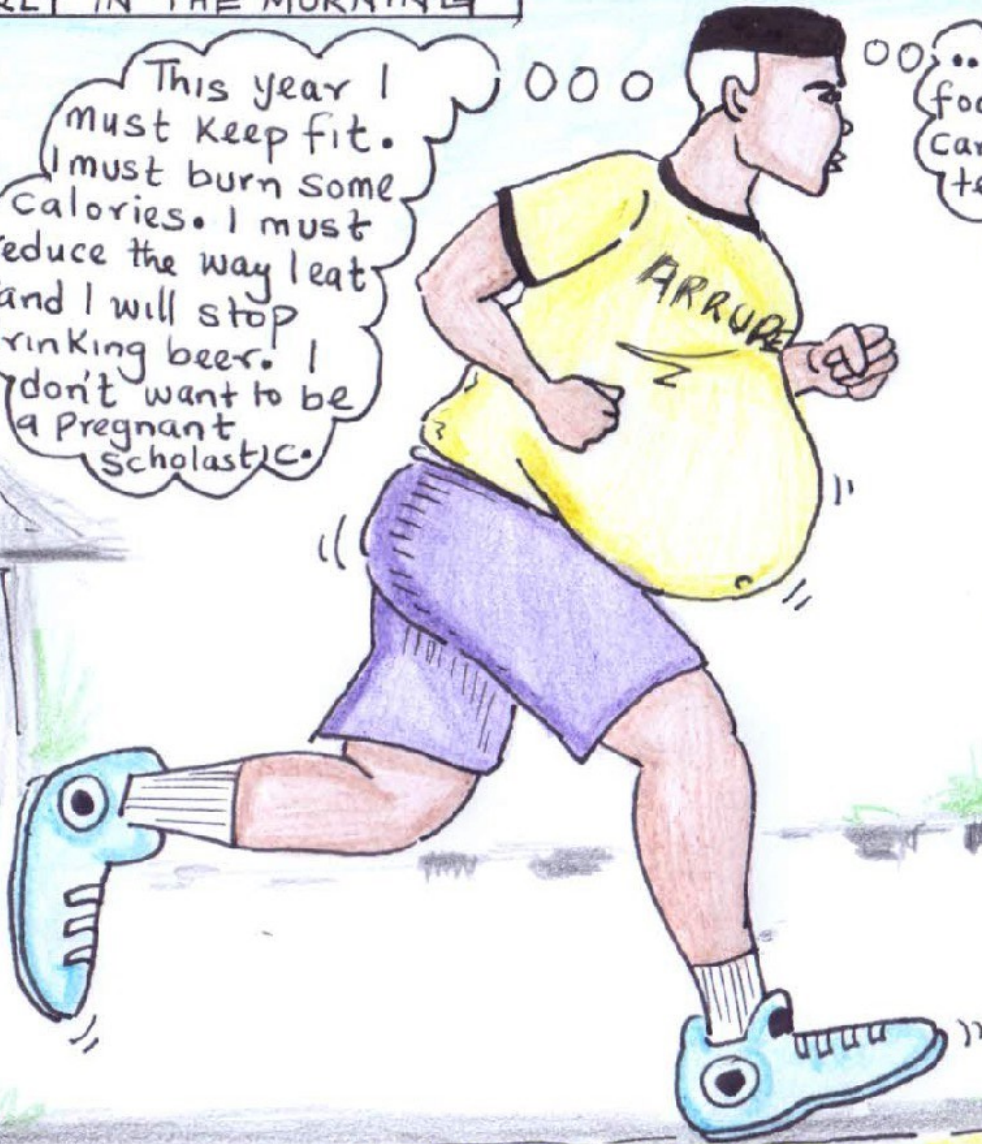
1. Dollar division
2. Appropriate
3. Here, ... & everywhere
4. Overrun (with disease)
5. Continually (2,3,2)
7. Bone photos (1-4)
8. Giving evidence
9. Delivers (goods)
13. In existence
15. Tolerant (4-6)
17. Weight unit
19. Discredit (reputation)
21. Dedicated admirer
22. Sudden outburst (5-2)
24. Agenda item
26. Unfulfilled
27. Rim
30. Ham & ... soup



EARLY IN THE MORNING

This year I must keep fit. I must burn some calories. I must reduce the way I eat and I will stop drinking beer. I don't want to be a Pregnant Scholastic.

... But the food at Arrupe can be very tempting. Chei !!!



AT NIGHT.

How can I resist all these simply because I want to keep fit? Hmm!!! But good appetite is a sign of good vocation.

Do not spend the day complaining of headache, and the night in drinking the wine that gives it.

— JOHANN WOLFGANG VON GOETHE



ALEXANDER AKALEFU.

# *Birthdays and Anniversaries*



*Happy Birthday!*

- |                        |             |
|------------------------|-------------|
| Odinga Cleophas Owino  | 4-February  |
| Tomás Matias António   | 11-February |
| Kayigire Jean Claude   | 12-February |
| Obat Frank Augustine   | 12-February |
| Hamill Paul            | 14-February |
| Sayira Austin          | 14 February |
| Ms. Sandra Musimurimwa | 16 February |
| Takavada Tracey        | 18 February |
| NG'ANG'A James Mugwe   | 21-February |
| Shirima Amedeus        | 21-February |
| Ogwu Emmanuel Omoghene | 23-February |
| Matope Luis            | 24-February |
| Isingizwe Bonaparte    | 27-February |
| Niyonkuru Hubert       | 27-February |
| Ofori Francis Owusu    | 27-February |

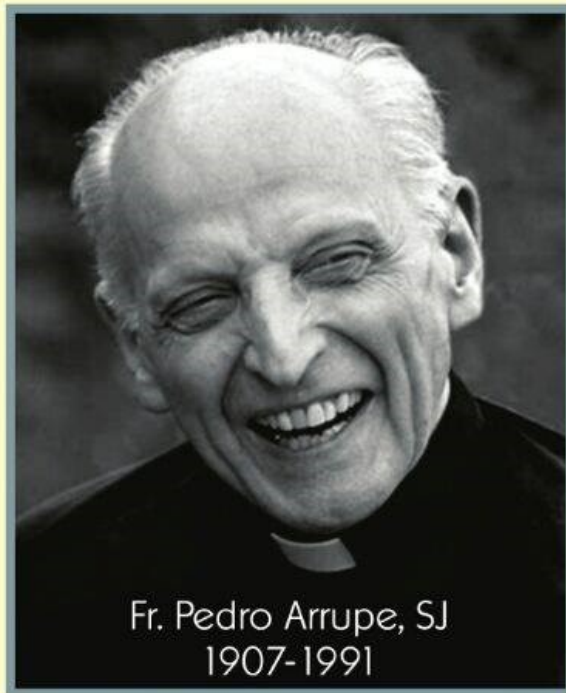
Image from: <http://www.birthdayimage.net>

*Happy Birthday dear Brothers and Sisters*



Arrupe College  
*Jesuit School of Philosophy and Humanities*

# Annual Arrupe Day Celebration



Fr. Pedro Arrupe, SJ  
1907-1991

Date: Saturday 4 February 2017  
Time: 9:00am - 4:00pm  
Venue: Arrupe College-  
16 Link Road, Mount Pleasant, Harare.

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

REFLECTIONS AND OPINIONS

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

Emmanuel Ndorimana, SJ

Anderson Musina, O.Carm

Tubulo Prosper, SJ

Elvis Tawanda Chirara

***Secretary:***

Emmanuel Ogwu, SJ

***Photography:***

Arrupe Media Center

***Associate Editors:***

Chinonso Vitalis, SJ

Vicent Onyango, SJ

Uchechukwu Oguike, SJ

Adelino Dawacar, SJ

Tinashe Kunze, SJ

***Layout & Design:***

Hubert Niyonkuru, SJ

Ghislain Akakpo, SJ.

Contributions may be sent to

**[insiderarrupe@gmail.com](mailto:insiderarrupe@gmail.com)**

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