



Arrupe Insider

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Arrupe Jesuit University's Inauguration

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We are delighted

On the 24th of February, 2018, Arrupe Jesuit University (AJU) was inaugurated. The ceremony brought various people together at the hallowed campus of AJU as we celebrated our history, rejoiced in our present and looked with joyful hope to our future. The mood of the event was one that radiated hope. As I write this Editorial, I am filled with sentiments of thanksgiving for the new development at Arrupe in this year of grace. I invite all of us to face the future with hope. As the Chancellor of Arrupe Jesuit University emphasizes, the university will be built as a mission to serve our generation and future generations. It follows that, the source of our success, as the Vice-Chancellor of AJU, Dr. Kizito Kyimba mentions, lies in our collaboration and willingness to serve.



The inauguration ceremony brought outstanding memories that marked the beginning of a new era in the history of the Society of Jesus in Africa. My hope is that the benefits of this institution will extend not only to Zimbabweans, but also to the whole of Africa and the entire world.

Arrupe Insider is delighted to serve as the organ of expression of the students of Arrupe Jesuit University. In this March issue, we pay tribute to the birth of the newest Jesuit University in Africa. Additionally, Arrupeans continue to share their experiences of various activities that they partake in. Art, as expressed in creative writing such as poems, is also part of this issue

Dear Arrupeans and friends of AJU, at this moment, I would like to wish you a fruitful Holy Week and Happy Easter celebrations. As we celebrate the victory of our Lord Jesus Christ, let us remember the moto of our beloved AJU: "Ever to love and to serve". In fact, may this time of the liturgical year make love and service flow from our hearts.

NIYONKURU Hubert, SJ

Spirituality

Opening Prayer at the Inauguration Ceremony of Arrupe Jesuit University (24/2/2018)

Let us pray....!

God the Father our Creator, Lord Jesus our Redeemer and Holy Spirit our Advocate, we gather this morning at this particular crucial moment. Our hearts are filled to the brim with joy; our eyes are aglow with wonder at the deluge of your blessings that we have received over the years. We look back at what your mighty hand and your holy arm have done for us through the years: what you have done for us exhausts our ability and power to express gratitude.

We thank you for all who have worked tirelessly to make Arrupe what it is today! We remember our comrades, both still alive here on earth and those hopefully more alive with you in heaven, who were the pioneers of this institution. We remember with profound gratitude those who spent and those who are still spending sleepless nights pouring their time and energy working and handing on the knowledge and values that this institution stands for. And for those you gave the virtue of self-sacrifice, endurance and persistence in pushing this institution to better standards, we thank you Lord. May your abundant blessings be upon them!

Our hands are cupped in anticipation of your guidance, protection, and strength as we brace ourselves to chart new waters, meet new challenges and accomplish new goals; our eyes are turned heavenward in expectation of your divine assistance as the wings of Arrupe Jesuit University gather energy to spring to the heights and discover new horizons; Arrupe Jesuit University depends solely on your assistance, O Lord, in proving and achieving its mandate of being **ever ready to serve and to love**, and of being a deep well of knowledge from which hungry and eager minds of all races and colours, backgrounds and nationalities, characters and languages, complexions and heights may confidently and proudly drink with delight. Apart from you, Lord, we can do nothing! Let all that was begun in the past, all that is being done now, and all the plans that are etched in the future, be brought to fruition by your love for the transformation of individuals and communities around us and of the world at large.

We commend into your hands today's ceremony, the inauguration of Arrupe Jesuit University. Let us be guided and guarded by your ever-present watchful love, compassion

Opening Prayer at the Inauguration Ceremony of Arrupe Jesuit University (24/2/2018)

and inspiration. Let every stage of the proceedings of this inauguration be filled with your holy presence; let us feel the importance of each moment, and let us be inspired by your spirit to march into the future with unwavering confidence, knowing that it is for the betterment of your people that we labour.

May the events of today be started by you and by you be happily ended. May Saint Ignatius of Loyola, Pedro Arrupe and the host of scholastic saints intercede for us before your heavenly throne. Grant all this through Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Bro. Rangarirai Mutanga O. Carm

Why are we, seemingly, built in one way and then called to live in another way?

An American humourist was once asked what he loved most in life. This was his reply: "I love women best, whiskey next; my neighbour a little; and God hardly at all." This flashed in my mind recently when, while giving a reflection, a school girl asked this question: why God created us in one way and almost all the time expect us to act in a way contrary to our behaviour. I knew what she meant. Our natural behaviour and spontaneous desires generally seem to be at odds with that towards which they are supposedly directed, namely, God and Eternal life.

A religious perspective, it would seem, calls us to reverse the order of that American humourist, that is, we are to love God first, our neighbour just as deeply, then accord to human pleasure, which we

are so naturally drawn to, a very subordinate role. However, that's not what happens most of the time. Generally we are drawn more powerfully to the things of the earth: other people, pleasure, beautiful objects, sex, money, comfort, and many other things. These things, seemingly, have a more powerful grip on us than do the things of faith and religion.

Doesn't this put our natural feelings at odds with how God intended us to feel and act? Why are we, seemingly, built in one way and then called to live in another way? The question is a good one [and] but unfortunately, it is often answered in a manner that merely depends the quandary. Often, we are simply told that we should not answer this way, that not putting God and religious things first in our feelings is a religious and moral fault, as if our

Why are we, seemingly, built in one way and then called to live in another way?



Sly the doc.

natural wiring was somehow all wrong and we were responsible for its flaw. But the answer is both simplistic and harmful. It misunderstands God's design, lays a guilt trip on us and has us feeling bipolar vis-à-vis our natural make-up and the demands of Faith.

Feel the Lenten Season!

The season of Lent is the strongest time of the liturgical calendar, which prepares us to worthily celebrate Easter, the triumph of death by Jesus-Christ our Redeemer. It begins on Ash Wednesday with the imposition of ashes and ends of Holy Thursday. From the first day, abrupt liturgical shifts enable us to decipher the value of this season. The purple color, particular songs and scripture readings, suspension of Gloria, Alleluia, and loud musical instruments during Mass are the most conspicuous specificities of Lent. Yet, such external changes make more sense when they are internalized, that is to say, Lent mainly targets our conversion of heart. Usually, the Church, our mother, strives to guarantee whatever can ensure our spiritual growth. Hence, she challenges us to take the Lenten tradition seriously. In fact, it is the opportunity to join Jesus on

the way to His awesome death out of His unconditional love whose content is mostly felt on the Way of the Cross that we do, especially on Good Friday. For Jesus, we can be His staunch and loving followers, if only we partake His mission of salvation for which He accepts to die miserably.

On this journey, the Church urges us to undertake what, in his message for Lent 2018, Pope Francis calls "the soothing remedy", namely, prayer, fasting and almsgiving. Of course, these should be integrated in our daily life, for they constitute the promise we make earlier through our baptismal engagement. Thus, Lent only gives us new hints on how to pursue these Christian values. They lead us to imitate Jesus in all our living, to observe such customs which not only please God, but also benefit His entire creation. Intensive and constant prayer drives

us to renew our relationship with God. Lent incites us to overcome all the obstacles to our commitment to prayer. Ordinarily, contemporary world rivals this indispensable need by exposing us to harsh conditions, such as extreme poverty on the one hand, and cumulative modernity/technology on the other. Still, we need time for prayer no matter what. Even when we feel like we have no reasons to pray, we must remember that all is not about us, but the entire Church whose progress depends on every member's input. We must identify ourselves as members of the Church simply as we do in our nuclear families, where we cannot feel comfortable whenever there is a family member who is not well, but we try as much as we can to restore their health. That is what we should bear in mind in order to always cherish the prayer. In fact, our prayer allows our fellow humans to enjoy better spiritual and social experiences. It expresses our concern for the entire humanity.

Fasting drives us to abstain from some practices in favor of others, while Almsgiving strengthens the spirit of solidarity in us. Both move us to feel the suffering of others and share with them the fruits of our fasting and our God-given gifts or talents. In this way, we seek to honor God and we favor the needy which entails the whole project of Saint Ignatius' Principle and Foundation. Above all, we struggle to imitate Jesus whose life left an indelible mark on those He met; and whose forty days prayer and fasting in the desert empowered Him to overcome the temptations of the Devil (Mtt 4:11). If we undertake these practices with determination like Jesus, God will help us to perform miracles to liberate the world from its current tribulations. This soothing remedy raises the concern for the poor. St.

John Chrysostom believes that, "Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs." Besides, for Pope Francis, "What I possess is never mine alone."

Therefore, Jesus himself, the Church and most Religious Orders including the Society of Jesus embraced this view. Now, 'do the rich need any help at all?' Certainly yes. Every human being needs a spiritual help; and the season of Lent per se aims at everyone's spiritual conversion. Jesus assures us, "I have not come to call the righteous, but sinners to repentance" (Lk 5:32). Obviously, a rich person can be righteous, just like a poor person can be a sinner or vice-versa. The conversion of the rich may even be more important, since it may enhance the spiritual and social life for both the rich and the poor. The Bible appeals to some rich people whose conversion became key to the growth of the Church. When Jesus fed five thousand people, He did not check first to identify who were hungrier than others. Definitely, they could not be hungry at the same level. Probably, some had come with some food, and thus were not even hungry. Yet, Jesus fed everyone. Even those who maybe were not hungry at least learnt from Jesus how to treat their brethren in need. Hence, conversion is essential for us all regardless of our status. However, that of the rich may save our world. In fact, some rich people or countries are arguably the culprits of the suffering that the poor undergo today. Thus, their conversion will be more beneficial for the entire world. Do we really feel the Lenten Season? If yes, let us act accordingly to transform the world for the better.

Emmanuel Ndorimana, SJ.

The Woman

Powerful and strong
Steadfast and unshakable
Nice and admirable
With a heart that is understandable
She is a woman



She is so compassionate
She understands how you feel
Loves to listen from deep within
She opens her heart for you without fear of how you deal with it
She is a woman

She controls the world
She rules even the most powerful
You can call her faithful
Her empathy is incomparable
She is a woman

Pain is her song
But she perseveres until the end
Even in her pleasure she cries
But she never gives up
She is a woman

She is the great builder
The incubator of humans
The first shelter of all who naturally lives
She can keep life or destroy it
She is a woman

She loves to be shown love
And love is what she deserves
God bless the woman

Anthony Otah SJ

Happy international women's day to all the women of the world. You are loved as much as you have loved.

Arrupe Jesuit University's Inauguration

My feelings and experience of the Arrupe Jesuit University Inauguration



Shelton Sylvester Zimondi, O. Carm.
Arrupe Jesuit University Students' Association President, 2017/18

university. "The Lord has done this, it is a marvel in our eyes, we rejoice and are glad".

In spite of many difficulties, disappointments and revocations of our endeavours the Arrupe Jesuit University (AJU) was established on the 24th of February, 2018. This serves as a vital proof that a dream can come true, a conceived idea has the potential to materialise. The University Chancellor, Rev. Fr. Dr. Agbonkhianmeghe. E. Orobator, SJ and his team showed a strong resolve in their belief that the

First and foremost, I would like to congratulate all the Arrupeans upon our becoming a university! Makorokoto, Amphlope, congratulations! It is God who has brought us this far. Initially, it seemed like a dream, but now that dream has come true. Though the journey has been long and arduous, it was worth it. No wonder why scripture say, "Those who saw in tears will sing when they reap". If it was not for the strong determination, teamwork, mutual trust and our faith in God, this dream would not have come true. The autonomous status we have today did not come on a silver platter. It was through hard work. Men and women worked tirelessly for Arrupe College to become an independent degree-awarding

When I saw the news that Arrupe had changed its status and is now a university, I realized that it has become a new reality. It shows that all the work of many Jesuits and lay staff has changed from what began as a Jesuit program of formation and become an African institution of higher learning, far beyond its original purpose. My best wishes to all the students.

Keith Esenther, S.J.

My feelings and experience of the Arrupe Jesuit University Inauguration

future of the continent and the world at large depends on the ability of universities such as AJU which produce diverse graduates who would be the architects and engineers of a new world economy and social structure.

I am greatly excited by the fact that the birth of AJU came during my tenure as the President of the Students' Board. Its inception presented to me an opportunity to be part of the history making team. Indeed, this experience shall always re-live and be kept at the back of my mind and of those who shall read through the history of AJU in the future. As a way of dedication, I generously availed myself whenever my hand was needed to assist through the many and various meetings that took place. The arduous path that sailed us through to an autonomous status that AJU enjoys today taught me a lot of lessons both as a student and as a leader. More so, as a Christian. It was a matter of going beyond the call of duty - for the love of AJU.

Since the time I came here, I have been heartened and energized by the vast store of goodwill that exists within the Arrupe community. It is my sincere observation that people recognize that this institution embodies their hopes for the future, and they have a burning desire to see it succeed. And succeed it will. It would be premature for me at this juncture to foresee an overarching "vision" for AJU. It is my intent to continue to listen and learn as we soldier on.

While I am very excited about some initiatives, as the students' leadership, we will align our principles and mission to reflect the needs of

our fellow comrades, our civic community and our academic stability. I believe in university systems with prominence on cooperation rather than competition. If it is competition, let it be a healthy one, the one which permits us *Semper amare et serve* (ever to love and to serve), with *magis* as our university motto states. Our research agenda ought to reflect who we are, what we are and where we are. To a greater extent, our research priorities should be unique to our community. AJU has to bear its own trade mark.

I am struck by the amazing AJU campus, its state of the art educational infrastructure, its competitive and world class computer and language laboratories, its qualified and industrious lecturers, as well as its proliferate and rigorous students to mention only a few. With these AJU would become an institute where all epistemologies are to be found, where great and good human persons are to be mentored. Whence, shall go forth the light and law of universal education. In a nut shell, our campus has the potential to become an exciting, diverse, cosmopolitan community. I, therefore, urge all the Arrupeans to do everything they can to make that a reality.

The sky is the limit and where there is a will there is a way, they say. When I grew up, my grandmother used to tell me that *kure kwegava ndekusina mutsvubu*". Literally translated, the place that is far for a wild-dog has no fruits. If there are fruits even if it is a bit far and mountainous, the wild-dog soldiers on and endures the way up the mountain until it gets there. This means that if there

My feelings and experience of the Arrupe Jesuit University Inauguration

is something good, one always finds a way to attain it. I am confident of the team that was installed and commissioned to lead this institution. I strongly believe that it is a team that no matter how difficult it may seem; their vision will not be impaired by the stumbles and falls that characterises the path to success.

In conclusion, in the near future, I would like to look back on the institution which I personally witnessed its birth and experienced its infants where my own hands and those of many other men and women have contributed to its origin marvel. I would want to see more majestic even my imaginations ever conceived. In addition, I would wish to see AJU remaining committed to the ideal of diversity interactive community, dedicated and devoted to the highest standards of education. Some say, it takes a village to educate a child. Such wisdom has always been recalled at AJU. The path to success always takes a collective effort. All of us, faculty, advisors, and fellow students must rededicate ourselves to helping students to overcome obstacles that might stand before them and their education.

Viva AJU!!!

Shelton. Sylvester. Zimondi, O. Carm.

Arrupe Jesuit University Students' Association President, 2017/18



The Rector's welcome Remarks at the Inauguration of Arrupe Jesuit University

All protocol respectfully observed in the interest of time!

Ladies and gentlemen, brothers and sisters we are gathered here today to witness the rebirth of a higher education institution from its adolescence to adulthood; from being an associate college of the University of Zimbabwe to being a university.

Today's ceremony is based on a centuries old tradition of medieval university rituals of gowns, logos, and installation of structures of power.

These traditions tell us where we have come from and where we are going. As we say in Shona, *muzivi wenzira yeparuvare ndiye mufambi wayo* (the only person who knows the path on a rock is the one walking); for a long time only Arrupe College knew the many paths it has walked since 1994. Today we will openly tell the story of all the paths we walked.

After receiving the Zimbabwe Council of Higher Education letter, dated 7th December 2017, granting us a provisional registration, today we enrobe the Chancellor of Arrupe Jesuit University to signify the ownership and authority of the Society of Jesus over this institution.

AND we shall see the installation of a Vice-Chancellor which points to a very significant meeting point of tradition and rebirth in the life of our university. The tradition is in the practice of appointing a single head to act on our behalf as a community of scholars. And the rebirth is in the appointment of an outstanding individual to bring his gifts and competences in steering this very important international institution into the future.

Ladies and gentlemen, we are not gathered here just for some traditional university rituals, but we are here to witness, together, the formal act of welcoming a new player in the field of higher education in Zimbabwe and Africa.

I therefore welcome you all, without mentioning any name in the interest of time. On behalf of the Society of Jesus and on behalf of our academic community, and all Jesuits of Africa and Madagascar; welcome to this very significant ceremony which points to the glorious future of this institution.

Inauguration of Arrupe Jesuit University, Harare—Zimbabwe

Homily at the Mass of Thanksgiving

1st Reading: Philippians 1:3—11

Resp. Psalm: Ps 140 “Lord, send forth your Spirit, and renew the face of the earth.”

2nd Reading: 1 Corinthians 12: 3b—7, 12—13

Gospel: John 21:15—17

Theme: “Ever to Love and to Serve” (Motto of Arrupe Jesuit University)

Over a period of 27 years (from 1521—1548), St. Ignatius of Loyola—Founder of the Jesuits—wrote and continually updated a little manual or guide for making a retreat, which he always carried with him for the rest of his 65 years on earth. This manual, *The Spiritual Exercises of St. Ignatius Loyola*, is a classic in our Christian tradition. This year marks exactly the 470th anniversary of the approval of *The Spiritual Exercises* by Pope Paul 111. In the 4th and last part (or “4th Week”, as Ignatius terms it) of this manual, Ignatius invites the woman or man making the retreat to a “*Contemplatio ad Amorem: Contemplation of the Love of God.*” A deep personal experience of the overflowing, super abundant and unconditional love of God leaves an indelible mark in one’s life, and becomes a point of departure for how a person lives and acts. For Ignatius, the love of God—in and out of itself—is not enough. No, such love of God must necessarily be made manifest in action: in the love of neighbor—love of fellow human beings, and love of creation. Ignatius pushes even further the love of God to include **service**—to serve God, that is to serve our neighbor, and to care for our “Common home.” In Ignatius’ worldview, love is not separate from service. For him, **to love is to serve!** This double dynamic between love and service, for Ignatius, simply collapses into one word, albeit a compound word: **loving-service.**

Notice how, in the Gospel we just listened to, **Jesus makes a direct link between love and service.** To each of Jesus’ three questions—“do you love me?”—Peter responds in the affirmative: “Yes, Lord, I love you.” Peter even sort of shows off a little bit, by indicating that he was once a student of philosophy—at least that he attended his classes on epistemology, the act of knowing—by saying to Jesus, “you know that I love you...you know everything...” I can imagine Jesus whispering to himself, “*hmmm, hmmm*, Peter, I surely do know you, quite alright; but if you claim to love me, how then do you explain denying me at a critical moment of my life—not once, not twice, but three times!” However, being the merciful, forgiving and sensitive person that he is, Jesus does not dwell on such inner thoughts. Rather, he uses the dialogue with Peter as a teachable and formative moment, by pointing out to Peter and instructing him three times to show his love in humble and selfless service: “feed my lambs ... tend my sheep ... feed my sheep.”

The Vice Chancellor and Pro-Vice Chancellors of Arrupe Jesuit University (AJU) must have given

serious considerations to this vital interplay between love and service that they decided to have as **Motto of AJU “Ever to Love and to Serve.”** AJU expects of both faculty and students to always be willing and ready to love and to serve—yes, with alacrity and magnanimity. As a Jesuit University, it is not enough to simply love and serve—no, more is needed: **magis**. Thus, everyone associated with AJU is called to love MORE and to serve MORE! Think of better ways and means to love and to serve this university community, deeply reflect on and consider more efficient and effective ways and approaches of learning, teaching and administering. Can AJU creatively reimagine alternative, more in-depth and contextualized ways of appropriating the 4c of Jesuit education—ensuring an enabling environment for the women and men of this university to be people of competence, commitment, conscience and compassion?

The pioneer students of AJU join the more than one million men and women benefitting today from Jesuit education in different continents of the world. Like your colleagues in other Jesuit institutions, be a **fire that kindles other fires!** Be men and women of great dreams, great hopes and great passion, people with large hearts, with far-sighted visions. This is another way of saying what the man after whom this Jesuit University is named, Fr. Pedro Arrupe, SJ, would refer to as being **men and women for others!** Make your Jesuit education have a direct bearing and make a meaningful, positive impact on the lives of our people—especially the poor, neglected, marginalized and unjustly treated among us. With the enormous talents and rich varieties of gifts from various nationalities assembled and concentrated in AJU, there is more than enough room for every man and woman to tap from the well/river of diversity in this school and to contribute his or her quota “for the common good” of society.

Today, as in the past, no university can stand alone as an island. Hence the crucial need for mutually respectful partnership with sister institutions, to cultivate and sustain areas of **collaboration and networking**. In the 24 years since our humble beginning as Arrupe College in the premises of St. Anne’s Hospital, we look back with gratitude to the countless women and men—laity, religious, priests and bishops—that have blessed and nourished us at Arrupe, and continue to do so. We thank them all. In this Eucharistic celebration of the inauguration of AJU, we appreciate and remember with sentiments of love each one of you, and all of you—both living and dead. We offer our prayers for you in this holy sacrifice of the altar.

As we join the Psalmist in begging the Lord to “send forth his Spirit, and renew the face of the earth,” may AJU be an instrument of renewal of the minds and hearts of all who come to our campus to seek peace and wholeness. And, in the words that St. Paul addressed to the Philippians, “...this is my prayer: that your love [and service] may increase ever more and more in knowledge and every kind of perception, to discern what is of value ... for the glory and praise of God.” Amen.

Chuks Afiawari, SJ

ANW Provincial



Speech of Incoming Vice-Chancellor at the Inauguration of Arrupe Jesuit University

On the behalf of the entire Arrupe Jesuit University, and on my behalf, We thank God for this day. We thank you for the trust you have in us (i.e. the two Pro-Vice Chancellors and in me), in placing us in these positions of great responsibility.

We pledge our commitment to make this University work. We are going to give it our all, all of us together as a team at Arrupe Jesuit University.

We are going to give education, we are going to foster research, we are going to emphasise outreach, we are going to insist on innovation. We are going to do it in a thoroughly networked environment. All these, while safeguarding the sanctity of the environment, according to the Papal document – *Laudato Sí*.

Why? Because that is how we would like to do university. Because we believe that that is what universities are about in the 21st Century. Because we believe that is what Jesuits are called to do. Because it is manifest to us, that that is what our people, the people we are meant to serve, deeply and sincerely desire. Because we think it is our role and calling in creation right now. Because it is the will of God.

Ever to Love and to Serve. Thank you.

Arrupe Jesuit University's Poem

**It came like rain after drought
It was born from altruism's womb
From students to professors
From Africa and beyond
Blessed by heaven
So that we can stretch
Towards God's encompassing wisdom**

**There were years of debate:
How and where could Loyola's companions
Share with the world
The gifts of philosophy and humanities**

**Here is a new rainbow
Covenant with a noble soul: Pedro Arrupe.
Inspired by his fervour
The sons of Ignatius
Light a fire that ignites other fires**

**Today we declare the birth
Of Arrupe Jesuit University
Where through love and service
We affirm human dignity
Arrupe Jesuit University enables them
To grow in dignity through wisdom.**

**We grow intellectual capacity
We open the doors of integrity
We acknowledge the limitlessness of knowledge
Which our labours reveal to us**

**When we have unleashed our creativities
Arrupe Jesuit University and its members
Will taste the sweet pleasures
That overflow from faith, reason, justice,
So that our humanity can flourish, and
The glory of God be reflected
In our intellectual developments.**

Arrupe Jesuit University...

Orcastro Júnior, sj

Viva Arrupe Jesuit University!

24th February, 2018 will remain an unforgettable date in the history of Arrupe Jesuit University (AJU). This date marked the inauguration of AJU. It was a colourful event that brought to light, diversified talents of many Arrupeans, enlightening the hope of the fresh institution. Personally, I was impressed by the dedication that went into the preparations for the day's events. Various distinguished guests graced the occasion. Among them was the Vice-Chancellor of the University of Zimbabwe, Professor Levi Nyagura. Present at the ceremony also were representatives of Zimbabwe Council for Higher Education (ZIMCHE) and the Zimbabwean government. We had also the honour to host the Chancellor of AJU who is as well, the President of the Jesuit Conference of Major Superiors of Africa and Madagascar, Rev. Dr. Agbonkhianmeghe E. Orobator, S.J Many friends and well-wishers of AJU attended in their numbers.

God granted us a good weather which helped in the smooth flow of the day's events. For most of us, it was our first time to participate in the inauguration of a university. At every instance during the occasion, I was curious about the unfolding of events. The ritual of the inauguration of the University included the installation of the Chancellor. This ritual was officiated by Fr. Chiedza Chimhanda SJ, the Provincial of Zimbabwe-Mozambique (ZIM) province. Following the installation of the Chancellor, the Vice-Chancellor, Rev. Dr. Kizito Kiyimba SJ was also installed together with the two Pro-Vice Chancellors. Additionally, the members of the University Council were also nominated. Other rituals that marked the ceremony included the unveiling of the University shield, the unveiling of the University flag and the singing of the AJU anthem. The ceremony was accentuated by a Eucharistic celebration which was presided over by the Papal Nuncio to Zimbabwe, Excellence Archbishop Marek Zalewski.

Most speeches rendered on that day bore words of gratitude to the former Arrupe College for her contribution in the field of Philosophy. In those speeches, Arrupe College was congratulated for her growth into a "universityhood". Hope in the bright future of AJU was expressed as the University was to continue in her pursuit of academic excellence not only in Philosophy, but also in various academic dimensions.

NIYONKURU Hubert



Laudato Si

Cardinal Peter Turkson, the 3rd March 2018 gave a talk on Laudato Si during his recent visit to Arrupe Jesuit University. He began the talk by reminding us that the Holy Father Pope Francis invites us, in Laudato Si, to be care-takers of the poor and of the environment. Being one of those to whom the Holy Father first mentioned his intention to write the Encyclical, he gave us seven guides to reading Laudato Si. These are summarized in seven Cs; **continuity, collegiality, conversation, care, conversion, citizenship and contemplation.**

By **continuity**, Cardinal Turkson insinuates that we should bear in mind that the Holy Father took into consideration all previous Church documents on the environment. However, what Pope Francis emphasizes in Laudato Si pertains integral ecology. That is, ecology is concerned for peace, harmony, society and human person.

Collegiality implies that the Holy Father took into consideration the teachings of other bishops and episcopal conferences on the environment. This goes to show the Pope's collegiality with the bishop implying that he teaches about the environment with other bishops.

The third point to keep in mind while reading Laudato Si is **conversation**. The Pope invites us to enter into conversation or dialogue with one another on what pertains to environment because our environment is a matter of global public good.

These love verses

These verses in a flower scent
In black and white, their colours they lost
In never evoked pains, they hide
From living in a mysterious world

These stinging verses
Spout tears of fire and heat
Feel their splendour fade
Day and night they grow awe

These verses with no praise flames
Hopeless in the good Lord
Vainly, bemoan an old composition
Of a full rusted relationship

These verses of a crazy dreamer
Longing testimony that beats in clamour
Blissfully, found the desired taste:
A wet kiss of God loving gaze

These verses of love and longing...

Orcastro Júnior, sj



Laudato Si

For instance, harming the environment, say through testing a nuclear weapon, may be considered crime against humanity.

Conversation about the environment should spur us to **care for the environment**. Not just care for the environment, but also care for creation and the poor. The Holy Father reminds us that two things are crying to us for help; the environment and the poor. Care is more than 'stewardship' as originally understood in Genesis (1:28). Care includes compassion. In order to adopt the attitude of compassion toward the environment and the poor, we need ecological conversion.

Ecological conversion is an invitation to change our lifestyle. This constitutes the first solution to environmental challenges of our world. Ecological conversion entails a paradigm shift not only in business but also in our general attitudes toward nature. For instance, a shift is needed in the way we use water at home and in the way we dispose of our waste. In order to make ecological conversion efficient, we need to educate people on the need for **ecological citizenship**.

Education in ecological citizenship involves how we humans are integrally united with the whole creation. Ecological Citizenship re-echoes the prayer and spirituality of St. Francis of Assisi who calls the earth, mother and the sun, brother - we all belong together.

The title 'Laudato Si' is a prayer, the prayer of St. Francis. Thus, the entire document thereby begins with a prayer and ends with a prayer. This is an invitation to **contemplation**. Each of the steps listed above is thereby inspired by God, who is the Creator of all that exists.

Cardinal Turkson cautions that *Laudato Si* is not and should not be confused for a document on climate change or on veganism. Instead, it must be read as an encyclical on integral ecology and on how everything in nature is interconnected.

In the end, Laudato Si challenges us to take concrete actions towards caring for our common home. In order to do this, we may adopt the tripartite principle of '**see**', '**judge**', '**act**'. We could apply this in the African context by planting trees and creating decent government policies to protect the environment.

Joseph Ikeh, SJ

My Experience at Belvedere Technique Teachers College (BTTC)

For almost two years now, I have been working with different groups of young and energetic people. Through them, I have come to understand the meaning of life in a deeper way. When I am asked to count my blessings, I always begin from my apostolate. It has become the vineyard in which I so much love to labour. I find consolation, in responding to the call of the Eternal King, to join Him in harvesting since he says, "the

My Experience at Belvedere Technique Teachers College (BTTC)

harvest is plentiful, but the labours are few..." (Luke 10:2). In fact, I am just carrying out the mission I received even before I was conceived, for the Lord says, "Before I formed you, I knew you in the womb. I know you, before you were born. I set you apart..." (Jer 1:5). Indeed, I received the mission to love, reverence and serve God by working for and with humanity.

Taking up apostolate at Belvedere Technique Teachers College (BTTC) has been a time of self-discovery. Through the students, I found myself; through me, they found themselves; and together, we find God's hand in our lives. We praise and pray that-than-nothing-which-nothing-greater-can-be-thought through commemorating His words "...do this in memory of me" (Luke 22:19).

What's special about it (BTTC apostolate)?

It is the fulfilment of the scriptural exhortation: do not neglect to gather together (Heb 10:25), ...pray without ceasing (1 Thes 5:16-18). The mission allows me to have time with God as I prepare reflections. It's always a fulfilling experience to share my faith by inviting students to take an inward journey to what our own Spiritual Father Roland von Nidda calls level 'C'. Together, we seek the invisible hand of God in our daily lives. This might be the reason why the Psalmist sings, "how good and how pleasant it is when brothers dwell together as one (Psalm 133)." And so, these words are always fulfilled as we gather around His table to surrender our lives to God and lift up our praises to Him.

What have I learnt? Mystically, it is always

striking how the same scriptures which I might have contemplated and preached several times continue to hide some message from His people. Nevertheless, sometimes, meditations can be dry. This experience awakens me to the power above and to the realisation that it is not in my capacity to decide what to proclaim as 'Good News', but to the control of the unmoved mover. I also learnt that drawing people to prayer is different from giving a presentation about God, there is more than that. Surely, we know more than we can say. With this, I totally depend on Him to console His people through. Thus, I let him use me as His mere instrument to channel His Graces to the Church.

It becomes clearer to many of you 'insiders' that unexamined experience is unworthy to be lived. After apostolate, I always find time to evaluate how God could have used me to accompany my fellow brothers and sisters to keep His decrees and precepts. However, I am also challenged to live the same gospel that I proclaim. Sometimes, desolation comes when reflecting on whether they got the message I have delivered, whether the message made any difference in their lives or whether the message is what God intended to communicate to His people. All in all, (BTTC) apostolate gives me the sense of discipleship, the taste of the Society of Jesus' mission. I have learnt and I am still learning. When in consolation, I bank some light to cater for the dark moments.

Paul Kanda, SJ

Why dancing

Dance is one of the most beautiful and profound arts of expression one can experience or imagine. Dancing is a way of celebrating your existence with the ability which your body possesses. People can dance as a ritual in religious ceremonies or as a way of showcasing their cultural heritage. There can be the most ancient or traditional dancing or the most recent kind of contemporary dances. Sometimes, when you are happy, you probably jump. You dance either by taking your feet up and down the floor or even by the emotional movements of your heart. Dancing is not only a set of harmonious movements that you make with the help of a song or a beat. Dancing



is the combination of sounds (either listened or imagined), motivations, body movements, emotions and talents. It can be performed spontaneously by inspiration or trained with professionalism. No matter whether one is a dancer by inspiration or a dancer by profession. What matters is that they are both, artistic movements.

Dancing helps you to be free. It makes you express yourself without using the voice coming from your mouth, but yes, the smile drawn from the beautiful combination of your teeth and your lips. It helps not only to elevate your self-esteem, but also to maintain your body in shape. By maintaining your body in shape, it keeps you healthy and enhances the circulation of your blood. Consequently, your mind works and reasons better, for blood is one of the main biological elements necessary for making the brain function.

Dancing is not only beneficial to oneself, but also to the others. That is why it can be performed on the stage and watched by the public. The crowd yells with admiration of the wonderful movements. They admire your moves and steps during the dancing process. They forget their sorrows and can be lost in space and time. The moment you dance, the crowd may forget the struggles and problems they face in their everyday lives. It helps you get rid of depression. It increases concentration and focus. It facilitates the circulation of oxygen and many other effects. Some of other benefits of dancing are when you dance as a club for example, you make friends. You discover new flavours of dances. You interchange culture. You come to know people. Dance it, feel it.

Orcastro Júnior, sj

Birthdays and Anniversaries

Kimatu Boniface	03 March
Chinyadza Gift	04 March
Mrs. Patricia Andrea	04 March
Mrs. Mawoyo	05 March
Wanjiko Ngugi	05 March
Ocholi James	10 March
Mr. Mike Chakwanira 'Mudhara'	12 March
Magwenzi Munyaradzi 'Chibaba'	23 March
Kachipapa Mayamiko	19 March
Kiprono Ngetich	20 March
Mr. Katsukunya	23 March

Happy Birthday dear Brothers and Sisters

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

The articles may include:

POEMS, JOKES, GOSSIP, HUMOUR AND CARTOONS

APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

CLUBS' PROGRESS REPORTS AND ACTIVITIES

MOTIVATIONAL STORIES AND PUZZLES

CURRENT COLLEGE NEWS, EVENTS, CONCERNS AND

VIEWS

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