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Arrupe Insider

A Publication of Arrupe College Students' Association

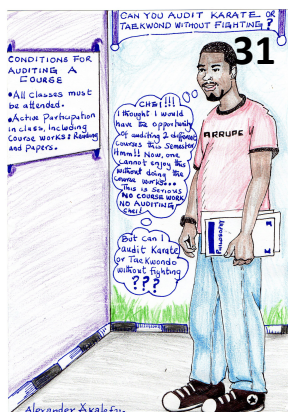


Memento homo, quia pulvis est et in pulverem reverteris.
Celebration of Ash Wednesday in the Chapel of the Holy Name

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Editorial: A Pleasing and Precious Visit!

This last month, we were blessed by the presence, in our midst, of the Jesuit Superiors of Africa and Madagascar who are members of the Arrupe College Governance Board, including the New President of the Conference and the New Rector of our humble abode. This visit was not actually a happenstance for them coming to us, because they usually meet every year to make sure that Arrupe is still functioning efficiently and providing us students with a commendable gear. It is quite encouraging for us to see our leaders undertaking long travels visiting us so as to see if we are doing well; and, if not, to guarantee some amendments for the better. The experience looks like a child-mother meeting. How pleasing is the meeting between children and parents who had not met for a whole year! Special conversations and sharing occur, and one ends up ascertaining the feelings of the other; whether they are happy or not of what they experience. Before they separate, the parents definitely make a conclusion whereby they state what is likely to make the experience ever lovely.

What was the impression of our own parents? Obviously, they were pleased by our progress which seems to meet their expectations from us. In fact, we are doing well as it is revealed in this edition of Arrupe Insider Magazine. Overall, love and comradeship which unite us all are transcended in our daily experiences. Actually, we evince this relationship in our academic, spiritual, apostolic and social life. We perform these aspects thanks to our love and comradeship which lead us to, by all means, support and encourage one another. Indeed, this month, we have had crucial experiences, such as special discussions—especially the first Arrupe-Symposium—to expand our minds, celebrations—specifically Arrupe Day, friendly divertissement—the rector’s cup tournament, and so forth, to enhance our spirit of socialization. We also share about the saints’ lives who stand as our role models and sustain our desires and struggle to live properly our Christian life. This moves us to outreach our privileges to our brothers and sisters whom we meet in our various missions, and apostolates. In short, these pieces cover a noteworthy expression of love and comradeship which seek our ceaseless and laudable growth.

Now, how do we know that this satisfies our parents’ expectations? We had an opportunity to ask them this and other related questions; and they gave us satisfying answers. Some of these answers are shared in this edition, while others will be shared in the next issue of our publication. However, as I mentioned above, they disclosed their satisfaction and appreciation of what we are and what we are doing. Yet in their appreciation they do not mean that we have attained our end, but they urge us to keep it up. In fact, they encourage us to prepare and avail ourselves to pass on our privileges to the rest of the world.

Dear readers, my few words cannot convey all that is imparted in this issue, better you read it and discover more yourself. I hope it leaves us more enthusiastic to carry on our life and work.

To those who are celebrating their birthdays this month, Arrupe Insider editorial board wishes a very happy birthday while praying for more blessings upon them and their missions now and forever. And to all of us, a prayerful, fasting and arms giving Lenten Season.

Emmanuel Ndorimana, SJ

The Story of the Black Mother of Sudan

Bakhita is a Saint that will never be forgotten by the entire Sudanese community. It is a great privilege and such honour granted to me by the Arrupe Insider to share something about St Josephine Margaret Bakhita. She is the first Sudanese Saint that is known by the Catholic Church and the entire world from the Sudanese community and recognised amongst Muslims and Christians.

The name Bakhita means in Arabic the fortunate one. It was not her proper name by then. This is the name that was given to her by her kidnapers. These kidnapers did not know that the name was a new and bright future; a sign of God's caring power; a sign of a mysterious call to a new life; a life of commitment and a life of tireless giving to the Lord.

Bakhita was born on 8 February 1869, in a small village in the Western Sudanese region of Darfur, which is called Olgossa, West of Nyala. She belongs to the prestigious Daju people. Bakhita was from a well-respected and prosperous family. Bakhita's father was a brother to the village chief. She was surrounded by a loving family of three brothers and three sisters; as she says in her autobiography: "I lived a very happy and carefree life, without knowing what suffering is". She was kidnapped in the month of February 1877 at the age of seven while working in the fields with her family. She was kidnapped by Arab slave traders, who already had kidnapped her elder sister two years earlier.

She was cruelly forced to walk barefoot about 960 kilometres which is about 600 miles to El Obeid, and was already sold and bought twice before she arrived there. Over the course of twelve years from 1877 to 1889, Bakhita was resold again three more times. It has been said that the trauma of her abduction caused her to

forget her own family name. She just accepted the name given to her by the en-slavers. Bakhita was from a Muslim background.

Darfur in those times was well immersed in Islam region.

In El Obeid, Bakhita was

bought by a very rich Arab who used her as a maid in service to his two daughters. They liked her and treated her very well. But after offending one of her owner's sons, possibly for breaking a vase, the son lashed and kicked her so severely that she spent more than a month unable to move from her straw bed. Her fourth owner was a Turkish general and she had to serve his mother-in-law, and his wife who both were very cruel to all their slaves. Bakhita says: "During all the years I stayed in that house, I do not recall a day that passed without some wound or other. When a wound from the whip began to heal, other blows would pour down on me."

By the end of 1882, El Obeid came under the threat of an attack of Mahdist revolutionaries. The Turkish general began making preparations to return to his homeland. He sold all his slaves but selected ten of them to be sold later, on his way to Khartoum. In 1883, within Khartoum town, Bakhita was bought by Italian Vice Consul Calliso Legnani, who did not use lash when giving orders and who treated her in a loving and caring way. Two years later, Legnani returned to



Source: internet

Italy, and Bakhita went with him. In Italy Legnani gave Bakhita as a present to a lady called Signora Maria, and she became nanny to her daughter. In Italy, Bakhita was freed from slavery, because the Italian government did not recognize slavery. There in Italy, Bakhita encountered the Canossians, and she developed interest to join them. On January 9, 1890, Bakhita was baptised with the names of Josephine Margaret Fortunata. Fortunata is the Latin Translation for the Arabic Bakhita. On the same day, she was also confirmed and received Holy Communion from Archbishop Giuseppe Sarto, the Cardinal Patriarch of Venice who was to be the future Pope Pius X.

On 7 December 1883, Josephine Bakhita entered the Novitiate of the Canossian Sisters and on 8 December 1896 she took her vows. She was assigned to the Canossians convent at Schio, in the northern Italian province of Vicenza, where she spent the rest of her life. Bakhita was working very hard to prepare young sisters for work in Africa. A strong missionary drive animated her throughout her entire life. Bakhita's mind was always on God and her heart in Africa. During her 42 years in Schio, Bakhita was employed as the cook, sacristan and portress (door keeper) and was in frequent contact with the local community. Her gentleness, calming voice, and ever-present smile became well known and Vicenzans who still refer to her as Sor Moretta (Little Brown Sister) or Madre Moretta (Black Mother).

Her Last years were marked by pain and sickness. **She used a wheelchair, but she retained her cheerfulness, and if asked how she was, she would always smile and answer; 'As the Master desires.'** In the extremity of her last hours, her mind was driven back to the years of her slavery and she cried out; "The chains are too tight, loosen them a little, please!" **She died a peaceful death and her last words were: "Yes, I am so happy. Our Lady...Our Lady!"** She was declared a venerable on 1 December 1978 by Pope John Paul II, and on 17 May 1992, she was declared blessed, and given 8 February as her

feast day. On 1 October 2000, she was canonized and became Saint Josephine Bakhita. She has been adopted as the only patron Saint of Sudan.

One of the most beautiful statements of hers was when she was asked the question: "What would you do, if you were to meet your captors?" Without hesitation she responded, "If I were to meet who kidnapped me, and even those who tortured me, I would kneel and kiss their hands. For, if these things had not happened, I would not have been a Christian and a religious today".

Among the unanimous Saints of Sudan, Bakhita is an outstanding witness of generosity, kindness, hope and prayer. Her feast is well celebrated in Khartoum. Bakhita is the first Sudanese Saint and the second who brings the entire Sudanese community together. The first is Saint Daniel Comboni, may be because he died in Khartoum. In all cases, both of them were the greatest Saints of Sudan. Sudan will not and never forget them.

My prayer is that, Saint Bakhita who all the Sudanese treasure and who bring them together in spite of their diversity, bring a continuous peace and prosperity to our land Sudan, the land that had suffered so much and has one of the longest civil war in the history of the continent of Africa. Lord hear us; Lord graciously hear us.



Nahum Osman, SJ

Let us reflect on Mary's Yes



During Mary's time, women were not afforded equal status as men and there were severe consequences for women who become pregnant outside of marriage. Despite knowing this, Mary says yes, to what God has called her to do. Mary was aware of her status but this did not cause her to reject the Lord's calling.

When Mary was greeted by the Angel Gabriel, she was struck with fear, she was greatly troubled and wondered what kind of greeting this might be but the angel said to her, 'Do not be afraid, Mary, you have found favor with God' (Luke 1:29-30). My brothers and sisters,

Mary teaches us that we should not let fear paralyze us from accepting our calling. No matter who you are, the Lord can use you.

When Mary said "yes," she welcomed God into the content of her already given life. Thus, it is with our lives. When we say "yes," God is most often inviting us to what is already within our capacity—inviting us to see our ordinary roles as sacred. Like Mary, we can accept the deepening of the lives that we have already been given? Can we say "yes" and let life be sacred? God's call is still out there. Gabriel continues to seek people who will answer yes.

We should not worry about our social status because God calls all types of people to do his work. The God who teaches Mary her song the Magnificent is seeking others who will say yes and join in the chorus.



Kanjima Sylvester




A Reflection on the readings of the Saturday of the 4th Week in Ordinary Time: Year 1

Heb: 13:15-18.20-21 Ps: 23 1-3a.3b-4.5.6 Mark: 6:30-34

Resting to the Greater Glory of God

‘Come away by yourselves to a lonely place, and rest a while.’



ftentimes, our attitude to rest leaves much to be desired. We go about our work and ministry as though all things were to be done in a day. When the Lord commands us to go into all the world and proclaim the good news, to make converts into His kingdom, he did not say, nor did he intend to mean, that this work be done in a day. He himself recognizes this, and it is in this recognition that he invites the apostles to *‘come and rest a while’*, seeing how they kept going and coming without time to even eat!

I propose that resting is in honour of God. When we rest, we are basically acknowledging our weakness and limitation as human beings in the service of a God who is so great and powerful. We are surrendering our efforts to the Lord, asking for revitalization to continue the work He entrusted to us, as well as handing over what we were working on to Him who is the Lord of the vineyard. **This is humility.**

Whenever we feel frustrated, lonely and desolated in the service, it is an indication of a call from the Master to *‘come and rest a while’*. He may be calling us to rest in a context of contemplation. In this form of rest, there is a call to contemplate the life and work of Christ, which leads to great consolation and spiritual strength. When we face some crises with our chosen way of life, it is time to rest in the context of replaying all the joyous moments we experienced, as well as imagining all the good we will be able to achieve through this path we are treading. From this kind of rest, we gain some more spiritual

capital for our ministry.

Whenever we feel scattered or disorganized in our actions and ministry, we may want to interpret this as an invitation by the Lord to *‘come and rest a while’* in the context of an examen. The fruit of this is that we emerge with resolutions that help reorganize our life and work.

Most importantly, whenever we feel tired and apparently unable to carry on with our work efficiently, we need to consider that the Lord may be calling us to take a long, deep and uninterrupted sleep! There is no need to disobey this call to *‘come and rest a while’*, for it is through this that we gain the physical capital to unite both body and soul in order to continue to engage efficiently in our ministry. After all, we cannot cheat nature; nature will always take its course.

However, the call to rest should not be interpreted to mean neglecting the good and the necessary actions even if they occur within the rest period. When the Lord saw the crowd, he did not ignore their need of being shepherded although he had planned to rest. He went ahead to minister to them.

When we are approached with emergencies during our rest, we should consider that the Lord might be using this to enrich our rest. For instance, sick calls should not be neglected in the name of Off-Day, a situation which is prevalent in some parts of the Vineyard today.

To conclude, we should always keep in mind that the Lord never intends to want to make us build the kingdom in a day. This calls us to work, but also to recognize that we are limited and weak; and so, we need to *‘come and rest a*

while'. Resting is an acknowledgement of the greatness of the Divine Master, the owner of the Vineyard in which we work. Since He is our Shepherd, and promises that 'there is nothing we shall want', we can rest assured that He will fill the gaps which could not be filled by us due to our human limitation.

May the Lord inspire in us the ability to balance work and rest. Amen.



Forster Sallah, SJ.

Jokes ...

A science teacher tells his class, "Oxygen is a must for breathing and life. It was discovered in 1773." A blonde student responds, "Thank God I was born after 1773! Otherwise I would have died without it."

Q: Why are Helium, Curium, and Barium the medical elements?
A: Because if you can't heal-ium or cure-ium, you bury-um.



From: <http://www.laughfactory.com/jokes/school-jokes#sthash.UmX8Tp1l.dpuf>

INTERVIEW

Conversations with Fr. Agbonkhiammeghe Orobator, JESAM President



Uchechukwu: Welcome to Arrupe College Father, as the new JESAM president. How does it feel to be the new JESAM president?

Fr. Orobator: I feel humbled by this invitation to serve as the president of JESAM. It's not a task to which we ambition or aspire, but it's a mission that we receive. When the mission is conferred, I accept it with much humility and rely on the grace of God.

Uchechukwu: Considering the nature of your work in Africa at the moment, some of us conceive you as one of the "high-flyers" in Africa, with respect to your work at Hekima College, your advocacy for women, and you have served as Provincial Superior of the Eastern African Province. Thus, considering all these, did you anticipate this mission, or did it come as a shock to you?

Fr. Orobator: No, I did not anticipate it, in the sense that I wasn't waiting to be named president. But as a Jesuit, we are always open and available, and in that sense, any mission can be put to us. That's the way it came to me too, that as a Jesuit, given my own present mission, I am always open to whatever the Society of Jesus calls me to. So, that's how it came, that this is the mission the Society of Jesus is asking me to assume now. As a Jesuit, I am available for it, but

not in anticipation or expectation, but with openness and availability.

Uchechukwu: With respect to the recently held 36th General Congregation that ran between October – November 2016, the Congregation identified the demographic shift of the Church towards Asia and Africa. What integration is uniquely needed in studies now by young Jesuits in Africa that would be more urgent than they ever were in Society?

Fr. Orobator: Well, I think it is true that we have experienced demographic shift in the Church, and this is often cast in terms of growing numbers in the global south, compared to the diminishing numbers in the global north. That's a temptation, because we might begin to feel that now we have the responsibility to lead, therefore, this is where the Church really matters. But that is not automatic. So, what I envisage and intend to see among Jesuits, whether in formation or apostolic ministries, is that we have to be competent men; men of competence, men of compassion, men of excellence, to be able to justify this demographic shift, its importance for the rest of the world Church. So, it's not going to be enough to celebrate that now we are growing while the rest is diminishing, no. We have to invest more in the quality of our formation, so that we can demonstrate that competence, that excellence, that compassion. These are elements that will become gifts for the worldwide Church from the global south. So that is what I expect to see.

Uchechukwu: Talking about competence and compassion, Africa at the moment appears to be plagued with poverty, and the contact with the poor is something that could be an abstract thought for a student immersed in studies here at Arrupe College. It appears that we live above the standard of life of the ordinary person on the streets of Zimbabwe. How does a student keep

this contact alive, rather than it just being an illusory concept? How does a student at Arrupe College transcend his or her own comfort zone and become a person of compassion?

Fr. Orobator: I will take a cue from the documents of the General Congregation of the Society of Jesus, and a factor that Fr. Adolpho Nicolas, SJ, the former superior general of the Society, stressed: the concept of friendship, friendship with the poor. My question to Jesuits in formation and apostolic ministries is: who are your friends? It's not about writing big theses and writing big articles and books about poverty, but really on a day-to-day ordinary basis, who are your friends? A document of the General Congregation invites us to befriend the poor, and it tells us that when our friends are in need, we don't turn our backs on our friends, no, we stay with our friends, that is solidarity. We reach out to our friends, that is compassion. So, it's not a theoretical thing that we're about here when we talk about being people who reach out to the poor. It's not about reaching out. Can we really demonstrate concretely that we are friends of the poor, that they count us among their friends? If we can do that, then I think there'll be no need to have further conversation about "what, where, why". So, my word to each Jesuit is, who are our friends?

Uchechukwu: Who are our friends. The issue of friendship is a challenge in a secularized world today whereby the dominant culture is that of competition, comfort and profit. It is sad to say that in an academic institution like Arrupe College competition is a common temptation. Students want to compete to get the best grades and to emerge as the best. What advice do you have for the students of Arrupe College with respect to competition?

Fr. Orobator: You can have "*competition*", and you can also have "*competitiveness*". I don't think there is anything wrong with being competitive, because it's a striving for excellence, a striving for quality. So, I don't think is anything bad in

being competitive. Rather, what I would ask is, "*what are we competing for?*". "*What are we striving for?*". Is it striving for what we are told in the Spiritual Exercises of St. Ignatius, "honor, pride and accolade"? Or are we striving to be the best in service, the best in availability, the best in compassion? So, competitiveness, I believe, is an important virtue or quality of a human spirit, and we need to promote that. But competitiveness has to have a horizon; there must be something we're striving for that gives it its value. And that's why I say if we are only striving and competing for grades to be honored, to be glorified, then something has gone terribly wrong. But if we are competing to be the best in service, to be best in solidarity, to be best in compassion, as we were just talking about being friends with the poor, that is something to be encouraged. We need to redefine the goals of our competitiveness, the motivation that drives our competition. And I think here, the Spiritual Exercises are very clear.

Uchechukwu: Talking about redefinition of goals, there has been a conversation for some time of Arrupe College becoming a university. Furthermore, the college yearns for better integration of non-religious students. How do you perceive this paradigm shift? Do you consider it healthy for the formation of religious men at Arrupe College, considering the dangers of secularization in the world today? How would you conceive Arrupe College as a secular institution?

Fr. Orobator: I am not very comfortable with those categories of "secular" and "religious", or secular, profane and religio-spiritual. I think those categories really do not apply anymore because there is only one reality called the universal world. Therefore, to segregate or compartmentalize it into profane and secular and religious and spiritual, those binary forms of categorization don't work anymore in our 21st century world, which is a multi-polar world. There are many centers; it's not a bi-polar world anymore. Even when we say non-Jesuit, non-

religious, non-Christian, those are really obsolete categorizations. Thus, in terms of how Arrupe College develops, and am grateful that the administrators are making strides to develop the institution into an institution that is more solidly grounded in what it does, and therefore, is able to form people of all stripes. I think that is something that we should all encourage and support. And as Jesuits, we value collaboration. The concept of collaboration is not that we have things that we invite the “NON” people to participate in, but that it’s the work of God, it’s the mission of God, and we participate in that, just as our friends, our colleagues also participate or collaborate in that. So, there is a level of mutuality that we need to promote so that we don’t think in binary terms, but rather in more integral terms. As an institution of higher learning, we want to be able to integrate everybody, so that Jesuits don’t feel that they are at the center of the world, or the center of Arrupe College. No, we’re not.

Uchekukwu: When the news of your appointment as JESAM president reached us here at Arrupe College, it was a kind of joyous moment for us. Most were happy with your appointment, not just as president of JESAM, but as the president of the Board of Governors of Arrupe College. What better plans do you have for Arrupe College to improve the formation of the men here, and what suggestions do you have as regards the growth of the college.

Fr. Orobator: Am very grateful for all the progress that has been made over several years of existence of Arrupe College, from a humble beginning to what it is now. Am very grateful to all the Jesuits, and all the women and men who have collaborated in this project, to lead it and guide it to where it is today. I know that my predecessor, Fr. Michael Lewis, SJ, did a lot to shepherd this institution to where it is today, and also many other past and present administrators, past leaders of the college who have contributed a lot to bringing it to where it is today. Am very grateful to all of them. My focus now is

to build on that; not that I have some secret formula for transforming Arrupe College into an extra-ordinary place. Rather, to draw the resources and talents of everybody. So, whether student, staff, faculty or administrator, I would like to see each one pulling his or her own weight, and making a contribution. My call to everybody is: dare to be creative, dare to be innovative. Think outside the box, and let’s see how we can move this college forward together. Am not coming here to say “look at me, I’ve got the solution, let’s do it”. No. am simply saying everybody has a role to play. If you are a student, you can be an exemplary ambassador of Arrupe College. If you’re faculty, staff or administrator, you can do this in such a way that because of what you do, Arrupe’s profile is considerably enhanced. That’s my approach, building on the available resources, talents and gifts, the quality that each person brings. Nobody will be left behind, nobody.

Uchekukwu: Thank you very much father for your time, for your insights, your generosity and availability for accepting this mission that the Society of Jesus has entrusted to you. Please be assured of our prayers for you. It was a good business doing pleasure with you!

Fr. Orobator: (Laughs). My pleasure, thank you very much.



Uchekukwu Oguike, SJ

INTERVIEW WITH FR. JOSEPH AFULO SJ, PROVINCIAL OF EAST AFRICA JESUIT PROVINCE

Denis: *When you come for Board of Governors meeting, you also have opportunity to meet the scholastics from your province/region. Given that they are to become priests, how successful and helpful is formation at Arrupe College in their religious growth?*

Fr. Afulo: The success really goes with the saying that the taste of the food is in the eating. So, at the moment, the young men are still in formation; those in first year are settling down; those in second year, I think, have settled down and continue working, and those in fourth year are ready to go. But, I think the environment at Arrupe College, if we look at the different dimensions including the community life, the academic life, the social life, and the apostolic life, all these contribute together to what the person becomes at the end. Scholastics are expected to be well integrated people, especially when it comes their apostolates, and this is tested when they reach regency. So far, the experience of the scholastics of the Eastern Africa Province is positive. I think they are progressing well, and I presume this goes also to the scholastics of other provinces. I think the environment allows them to grow and to continue their integration into the Society of Jesus.

Denis: *You may have realized that there are some deficiencies which tend to hinder the success of scholastics and other students in general at Arrupe College. If yes, what are some of these deficiencies which could be corrected to allow for success in their mission?*

Fr. Afulo: Having said that the environment is quite conducive given the resources provided such as the library which Fr. Murphy is managing very well, we have Fr. Chuks the rector who has created a good community environment through his personal presence, and Fr. Kizito Kiyimba SJ the Principal and his team who have created a good academic environment, I think

these are very helpful. Then there is a personal responsibility that each scholastic must take in his own formation. There could be limitations in one way or another, but I think that generally the environment is conducive and we just hope that the scholastics will use it very well. We also rely on benefactors to keep us around and help us get the resources we use. When we see how the student of UZ struggle, I do not think whether any of the students of Arrupe College struggle close to that level. I think that all of us have a role to play. It is not just the formators, but the formators and also scholastics with the administration to create the environment that helps us focus on the primary mission assigned to us by the Society.



Source: internet

Fr. Afulo, SJ

Denis: *Scholastics and students usually have papers with due dates. Prayer on the other hand has no due dates and could be neglected once pressured by school work. What advice can be given on how to manage the tension with prayer when in studies?*

Fr. Afulo: I think this comes under time manage-

ment. Discipline in terms of personal time management helps in organizing one's prayer life so as to avoid pressure at the end of the day. I talked about the first-year scholastics who are settling down, who are used to the rhythm of the novitiate which is a prayerful environment. However, there is this time of transition. They come and realize that there is no longer the novice master to follow them anymore and they have to be responsible of their schedule. And so, they start reducing their prayer time gradually until becomes zero time. I always say for one really to succeed in religious life, prayer is a key component; that the Holy Mass be always at the center of one's life. When one leaves prayer, then that is what I call disaster in slow motion. The person leaves prayer and then the vows are sacrificed, personal commitments are sacrificed. So, the person starts deteriorating, and we lose the person as religious which is not good.

Denis: *Taking cognizance of the demographic shift of the Church towards Africa and Latin America, how do you see the future of the Society in Eastern Africa province in particular and in the Society of Jesus at large?*

Fr. Afulo: You know when you see young men in formation, that gives hope not only in Eastern Africa but also the whole of Africa. You have about ninety Jesuits at Arrupe College including around seventy-five scholastics. We have almost the same number at Hekima College and this gives hope. Soon we will have people who are well prepared to take responsibility in the Church. The future of the Society of Jesus and the Church at large being in Africa and Latin America, it will really depend on how we handle this opportunity. It means that we have to be missionaries ready to go the confines of our provinces and countries and be available everywhere. That requires that we are adaptable and open to other cultures. When we are

open to other cultures, we find that we can easily adjust so that we can preach the Gospel to the people in a way that makes sense not the way that suits us. Thus, when we talk about the future, it is a future with responsibility. Now we have more burden on our shoulders for we have to go to the places where the Word of God has not been sounded or where there is weakening of the sounding the Word of God so that we proclaim it, hence, the need for preparation.

Denis: *Fr Afulo, you talked about being flexible and available for mission especially mission beyond the boundaries of our provinces and countries. Some of your men are getting ready for regency, do you see the possibility of sending them for regency outside their East African province and especially in French speaking environments?*

Fr. Afulo: We are open to those opportunities and we always have to weigh what each scholastic has expressed in the account of conscience, their motivations, and the possibility of mission in other provinces as well. I always think the environment has to be conducive to welcome our regents. There must be a good superior, a good director of work so that the scholastic has a fruitful regency. Being pushed a little beyond one's comfort zone, that can happen anywhere, and I am always

our formation must really prepare us to be people who can read the sign of the time, and then, to respond to them adequately.

open to those possibilities. At times, we really need to know why scholastics express their desire for mission outside their own provinces, because some may well express their desires but we find that when they are missioned to such places they cannot cope. It is quite like the example of scholastics who are attracted by nice electives for which they register. But then they later discover that they cannot take such electives and they end up abandoning. So, it is the same with how people express desires for apostolates.

However, it is important to be open and to give to the people the benefit of the doubt.

Denis: *In October 2016, you were in Rome with other delegates for the 36th General Congregation of the Society of Jesus. The Congregation briefly discussed the question of formation in the Society of Jesus. From the background of the GC 36, do you have some recommendations and advice for our scholastic community?*

Fr. Afulo: I think formation has to continue to be rigorous. GC 36 encourages us to be agents of justice and reconciliation, not just justice and peace so there is a shift. In order to be agents of reconciliation, we have to be people who are sensitive to the people around us; we are to be sensitive to the mood or to what is affecting our brothers and sisters in other places. Consequently, our formation must really prepare us to be people who can read the signs of the time, and then, to respond to them adequately. The purpose of Arrupe College consists of doing that, that is to say, to form men who are adaptable, available, and hardworking. So when the teachers are giving scholastics assignments, it is not to trouble them, rather to prepare them to have those indications such persistence and perseverance in work and carryout responsibility that the

Society gives to its members.

Denis: *Fr. Afulo SJ, what are your suggestions to make a better future for Arrupe College and its students?*

Fr. Afulo: Having been around for few days and having deliberated with the other members of the Board of Governors, I think when there is follow up on the various deliberations, they will end up improving the environment of formation, teaching and learning at Arrupe College.

Denis: *Thank you, Fr. Afulo SJ for graciously according to The Arrupe Insider this interview.*



Denis Sawadogo, SJ.

On the 22nd of February 2017

Interview with Father Jean-Baptiste Ganza, SJ, the Regional Superior of Rwanda-Burundi Jesuit Region

Wada: *How successful do you think the formation at Arrupe is, at helping your scholastics towards their growth in the religious life?*

Fr. Ganza: Well I think we can judge the quality of formation you get here when you get back home because here you have studies and pressure. Here, life is so regulated and it is hard to know what is yours and what is being done because there is a bell or a rhythm that is dictated by the formators. Those who come for regency tend to show that they got something solid from

here. We are very pleased with that. Those in fourth year who are coming, we will look at them and we will know (laughs). We have some in our schools and communities in Burundi and Rwanda; you know some of them, like Ernest and Dominique. They are doing a great job and you see that here you spend a good time and you learn both academically and spiritually including other aspects of our formation. We are pleased. At least I am pleased and I believe that other major superiors can say the same.

Wada: *Since you arrived, I believe, you have visited some of our communities and have interacted with a number of scholastics. Are there aspects of our life that you think need some attention?*

Fr. Ganza: I was very impressed by the fraternal climate that I found in the communities that I have visited. Some will cook, some will do the dishes and others will just be chatting. I found a climate of joy and this tells that people are at the right place and they feel at home. So, as for now, I don't see any deficiency that is displayed within this short time that needs to be corrected. Keep doing what you are doing, remain Jesuits and accept the growth that God is giving you and we are here to support you.

Wada: *You have been a student and you know how difficult studies can be. What advice can you give Arrupeans to help them in dealing with exhaustion and coping with stress while in studies?*

Fr. Ganza: Well I think that you guys need to invest significant amount of time in sports. I don't know how you keep yourselves busy over the weekend. I would like to check with your formators if you guys have a way to go out and meet with other people apart from the apostolate...just to relax and be yourself, go for a movie... I don't know if you do that. If you don't, then I will advise you to include that in your life here. I don't mean that you go out tonight (laughs). There is a way to go out at a time that is allowed to Scholastics.

Wada: *Arrupe is still in its beginning stages and we have a greater future ahead of us; than our past. What suggestions can you give that you think will make Arrupe College better in the future?*

Fr. Ganza: There are groups at Arrupe College: formators and students. I would like you to trust your elders more. I would like communication to be improved because from what I hear from the report given by the president of the board of students, you can feel that maybe communication exists but it can be improved because without communication there is tension, there is lack of trust and suspicion. So, that is something that should be improved. How do the students communicate and get a feedback of their communication from their elders. How is that received, what do they get back? Communication, mainly, is something that needs to be improved in my view. We are formators, you are students but we are brothers, we are companions. So, that side has to be strengthened and enforced.

Wada: Thank you very much father for this opportunity.

Sylvester Wada, SJ.



ARRUPE COLLEGE - CELEBRATING ARRUPE DAY

Among many other themes and deeds of Fr. Pedro Arrupe, I have chosen one of his experiences in Japan to serve as an example to us all. It is an example of setting the pace of happiness through service to others, in the middle of the scourge of human sufferings, caused by human intentions. I comment that bringing happiness to others made Fr. Pedro Arrupe happy.

On the 9th August 1945, the city of Nagasaki in Japan experienced the most terrible day that marked the history of the country as well as the world. An American flight B29, intentionally flew to Japan and dropped an atomic bomb in the city of Nagasaki. The bomb exploded causing thousands of humanitarian, social and public infrastructural, as well as moral damages. The city that used to be vibrant turned into an inferno instantly. That experience changed human existence forever.

People died in a matter of seconds, and others were left injured. There was no hope for those who survived the attack. Life had come to an end for many people. Truly speaking, the situation on the ground was miserable, but American soldiers were enjoying their flight, content of having accomplished their mission and now going back home.

At that time, Father Pedro Arrupe was in Nagasaki and he saw with his own eyes the suffering of people, the crying of wounded men, women and children; he witnessed the change of men and women who were able to walk but now becoming disabled. The pain of others moved Father Arrupe from his religious residence. He went out with one intention, to help others. He opened the doors of the Jesuit novitiate at Nagasaki and took care of those people who were in great need. One may assume that Father Arrupe did his best to recover the lost happiness of those Japanese. It was indeed a very difficult mission but not impossible in the Lord.

It has become a custom at our Arrupe College to celebrate an Arrupe day. Students, staff members, friends of Arrupe College, and many other people come together once a year to celebrate

the greatness of a man who, with his service and smile, made others happy. This year, the celebration of Arrupe day was indeed a unique experience for me. The joy of all who were gathered around the campus dancing, joking and laughing brought into my mind the period post war in 1945 in Japan where people would finally think of the future.

Those who survived kept the history to tell to the next generation, and built a memorial place for the victims of atomic bomb. It was, for them, a time to remember not just the past massive killing, but also a time of joy, laughter and a new dream beyond what had happened. Fr. Pedro Arrupe's life is one of a kind to which we all can embrace; thus, worthy of celebration.



Lucas Paulo, SJ.

ARRUPE DAY PICTORIAL



Come on, Let's Battle It Out in Public! The First Arrupe Symposium

There is a proverb which goes: 'whoever jumps alone in his house thinks he jumps the highest until he encounters others in the field'. African wrestling is a very popular sport too, which has recently featured prominently in South Sudan. This is a sport in which the men who think that they are strong come out to contend with others of a similar opinion about themselves. The village hero is the one who remains on his feet while the opponent is on the ground.

The Dean called upon the Arrupeans to come and battle it out in public. "It would be unfair for us to let you leave Arrupe without knowing what you think", stated the Dean. This was a call upon all the members of the College, both the students and the staff, to prepare and make a presentation during the Arrupe Symposium. The college went into a writing spree, everyone wanting his or her article to qualify for presentation. A small panel would determine which articles were worth presenting. Of course, as Arrupe is well known for writing, by the dateline there was oversubscription in terms of the number of presentations registered. For one to be among the presenters, thus, one had to bring out his or her best within the limits of time.

The first three days of the month of February were set aside by the college for philosophical wrestling. Every participant was ready with her or his muscles flexed to wrestle out a philosophical or humanistic topic of her or his choice. It was the first such event in the history of Arrupe, as far as we can tell. The contenders were lined up, each with a respondent. After the wrestling, the respondent would step to the podium to give an analysis of the battle. The analysis would then be followed by a moment of questions, contributions and general observations from the audience.

On Wednesday the 1st February 2017, the ring was opened by Mr. Uchechukwu Oguike, who wrestled with the topic 'Education for Historical Consciousness'. His presentation was responded by Mr. Vitalis Chinonso. The big question, here, was on the role of historical consciousness particularly in Africa. Mr. Oguike was followed by Mr. Emmanuel Ndorimana who argued for the need for 'Promotions and Development of African Languages'. Emmanuel Ogwu was there to respond to his namesake in a lively debate which sought to find out the extent to which members of the local communities are disadvantaged by the use of foreign languages in the African countries, particularly in the public offices.

"Writers don't give prescriptions. They give headaches [...]" was Ogwu's own presentation, to which Mr. Tobias Dindi responded. In Ogwu's thought, African novelists are philosophers in their own respect, in that the novels are a reflection on the life situations of the people in their communities. Their job is to chock the minds of the readers in order to think out solutions to their contextual challenges. To close the day, and also the series of Emmanuels, was Mr. Wafula whose debate was on the International Criminal Court (ICC). Wafula, whose article was responded by Mr. Boniface Kimatu, gave a critical reflection on the effectiveness of the ICC in dealing with African war criminals.

The second day saw another set of four presentations, this time from the post-graduate students. The floor was opened by Mr. Denis Sawadogo's 'Education and Development' which was responded by Mr. Kiprono Ng'etich. Sawadogo sought to uncover the reason behind the failure of education to deliver the amount of development that is required, especially in Africa, and questioned the contribution of the

'politics of meaning' to this challenge. Mr. Yves Tassi questioned the faithfulness of Africans to the spirit of Ubuntu in his article to which Mr. Tobias Dindi responded. Are Africans faithful to the spirit of personhood in their dealings with one another? What about the apparent contradictory conducts among them? On his part, Mr. James Ocholi examined the role of religion in the development in Africa, and he had Rev. Onias Masawi to give his response. The day was closed by Mrs. Gabrielle Herderschee-Hunter and her respondent, Mr. Cashios Mutemachani, in their 'Exploration of the "Traditional" Leadership in Zimbabwe'; a rich dose of the Shona culture it was.

The stage belonged to the staff members on the last day of the symposium. Mr. Mayamiko Kachipapa inquired into the role of mathematics in the Natural Sciences, in a presentation which Dr. Kizito Kiyimba masticated for the audience, many of whom seemed to follow very attentively (well, there was not going to be an exam and that was the good news). While Kachipapa was dealing with the philosophical concoction of numbers and science, Ms. Rachel Rufu was in a serious combat with the issue of women representation in Zimbabwe. She wondered why the women who constitute a majority of the population have a lower percentage in the positions of leadership, which made her question the existing policies and their effectiveness. Dr. Gilbert Mardai followed her thoughts and reflections closely and gave his response.

Mr. Theogene Ngirinshuti invited Prof. Johnny Stacer to listen to him as he pondered aloud concerning freedom of inquiry. He was wrestling with the question on whether we are always free to make inquiries in the quest for knowledge. Dr. Tom Sherman closed the chapter with Adam Smith's 'Invisible Hand', a presentation to which was given an analysis by Dr. David Kaulem. It

seems that the market naturally balances itself to the benefit of all the parties, traders as well as consumers, unintentionally, even as everyone strives to make the best for her(him)self; hence Smith's 'laissez-faire economic philosophy'. Does the market really need any direct intervention?

Presentations and their responses were followed by lively debates, questions and answers which were steered by highly qualified teams of moderators who acted as the referees in these wrestles, ensuring that there were no serious injuries sustained. The three days marked the beginning of what is expected to be an annual event in

which all the classes are brought together into one hall, an arena in which Arrupeans get a chance to battle it out before a crowd of witnesses rather than in private. I hear that some are already engaging their knuckles on push-ups in preparation for the next face-off. This year it was wrestling; who will jump the highest next year? Time will tell.

*some are
already
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preparation for
the next face-
off.*



Kiprono Ng'etich, SJ.

Arrupe Symposium pictorial



Centre for African Studies

Book Discussion

The Centre for African Studies held its first book discussion for this semester, attended by students and faculty. We discussed the first chapter of Dambisa Moyo's book, *Dead Aid*. In this book, Moyo claims that aid received by African countries is the primary cause of stunted development in Africa.

During this first meeting, Mr. Emmanuel Ogwu made a presentation on the first part of the book, 'The World of Aid.' This was followed by a question-answer and discussion session. In this first part, the author mentions three types of aid: humanitarian, charity-based, and systemic. She then focuses specifically on systemic aid to Africa. In this form of aid, aid is made 'directly to government either through government to government transfers ... or via institutions such as the World Bank.' The author believes this form of aid is a problem for Africa. Moyo points out that although several economists have attributed Africa's poor economic growth to geographical, historical, cultural, ethnic or institutional factors, these do not tell the whole story. She explains how the notion of conditionality tied to aid does not, in practice, lead to the desired results of aid. Conditions do not constrain corruption and bad governments. She also brings in the micro-macro paradox, where aid is capable of doing a "good" deed in the short term, but destroys the local economy in the long term. This, she argues, leads Africa into a vicious cycle of aid dependency, and hence the conclusion that aid is

a silent killer of growth in Africa.

There was general dissatisfaction with Moyo's argument against aid, with many participants of the discussion holding that although aid could be a problem, it is reductionistic to argue that aid is the source of our problems in Africa. It was also observed that as an economist she seems to have focused a lot on the Zambian experience and uses that as a point of departure to reflect on the entire continent. In a similar vein, the idea of talking about 'African problem' was challenged. It was argued that Africa is vast and diverse. Hence it might not be helpful to think that Africa has one problem that cuts across and therefore necessitating a single solution across the board. Furthermore, it was asked whether the problems caused by the colonial experience can be easily attributed to a failure in aid? These are some of the issues that arose in the course of the meeting.

With this dissatisfaction, there was anticipation for the second part, basically to see if Moyo will mount a more sustainable argument for her claims against aid, and what possible alternatives she may offer. There is no doubt that just like previous discussions hosted by the Centre for African Studies, this discussion raised several issues about Africa worth reflecting about. The next discussion, on March 6th furthers that agenda.

Report compiled by Mr. Niyonkuru Hubert, SJ.

RECTOR'S CUP FOOTBALL TOURNAMENT:

A witness to our commitment in everything

It was quite a pleasing experience at Arrupe College where the community of Arrupe College; footballers and non-footballers, tightening their shooters to play football as one family in honor of their beloved brother; Rev Fr. Chuks Afiawari who is about to leave the office of the Rector at Arrupe College. Surely, this event was one of the amazing experiences at Arrupe College so far. It was a social tournament where people tried, by all means, to display their talents and commitments in playing football. What was inspiring on that day was not our ability to play football and our skills, but it was the commitment that Arrupeans have in spending their precious time socializing with their fellows through such a fun tournament. **This clearly shows that Arrupe is one family, which is united through love.** With confidence and assurance, I can witness that love through my experience of the football tournament that was held at St John's High school on 18 February 2017.

The games commenced at nine o'clock in the morning. There were six teams which were divided into two groups, that is, group 'A' and 'B'. When the games started, every team had set a high prior probability that it was going to win. I could see that the way the teams were playing was showered with hope for success at the end. Unfortunately, bear in mind that whenever two people fight, there should be a loser and a winner, and so too, when playing football there should be a winner and a loser at the end. This is different from the grade one scenario where, during my time, we were all sent home at the end of the first term, as number ones. In groups, teams were playing tirelessly in order to succeed to the semi-finals and after that, I believe, everything was going to be sorted out later. As I have mentioned that there were six teams in the

tournament, however, what was required for the semi-finals were only two teams from each group. This challenge left others who did not manage to succeed to the semifinals discouraged not because other teams have won but that they themselves did not make it according to their plan. Teasingly, I can say that they had set their prior probability of winning to 0, 9 but unfortunately due to the fact that they lost, the posterior probability decreased to zero. That was not the end of life but it was an opportunity for them to work out the mistakes they had made whilst playing. Some losers had already started promising fireworks in the upcoming Rector's tournament. For me, this is an encouragement, which keeps up the spirit of social competition as members of one family at Arrupe College.

Four teams namely, REDS/AOC, CARM/CLARTS, ZIM, and RWB managed to make it to the semi-finals. The games were now becoming tougher and more challenging as well. Teams' probabilities of winning kept changing in each and every game with regards to their performance and the performance of others. These changes did not remove hopes of winning from the teams which succeeded to the semi-finals. Whilst in the semi-finals, one of the teams did not take courage to show up because of some reasons of little importance to mention here. For this reason, before even playing in the semi-finals, Zimbabwe/Mozambique province had already qualified to play in the finals. They took a peaceful rest whilst REDS/AOC and CARM/CLARTS were blasting each other looking for the team which was going to qualify to play in the finals. That game looked like a final because of its characteristics which included strong competition, fantastic football skills, morale, among others. The ZIM/MOZ province was now scared that the tournament officials might declare that semi-final as the final match thereby leaving them

without displaying their football skills. What gave them consolation, courage and strength to continue preparing for the final was the rule of soccer which states that; interesting as it is, and all things being equal, a semi-final cannot be declared the final match. Interestingly, I managed to pick quite a number of players who can qualify to be international players. I will not mention them here because I am scared that if they get to know how best they are, they might leave Arrupe football club and join big teams like Kaiser Chiefs, Barcelona, or Manchester United, and that will be a great loss to Arrupe football club and the community at large.

In the semi-finals, REDS/AOC team managed to win and go through to the finals. The fresh and energetic team of ZIM/MOZ was eagerly waiting for the drunken masters of REDS/AOC who were already at the verge of collapsing; having been drained all the energy and made drunk in the semi-final by the CARM/CLARTS team.



The final game then commenced where players and supporters focused their own attention on it. This again was one of the toughest games in this tournament because both of these teams wanted the last kick of a dying horse, which was specifically a win. This match was a witness to the commitment which Arrupeans have in all things that they do and I guess they always use that same approach in their different ministries. Players were tired and they endured many injuries but despite this fact, they persevered to fulfill the aims and needs of the tournament as they agreed from the start. This is a sign of unity and co-operation and I think it is a good example

to all those who wish to use it in their particular appointments, despite the circumstances that may come on their way. The REDS/AOC team managed to win the finals and became the champions of 2017 Rector's cup soccer tournament and I congratulate them for the effort and commitment which they put in all the games which they played. Congratulations too to all the teams who participated in this tournament and I say "Keep the spirit burning"! Now I rest my case giving honor and respect to AOR province, which is the overall winner of Rector's cup tournament of 2017. Your win is our win because we are all Arrupeans, and so in a way, we all won the Rector's cup and we are proud of that.

"Keep the spirit burning"!

THANK YOU, TATENDA, ASANTE SANA.

Oscar Madzonganyika

Rector's Cup: Volleyball and Basketball

Rwanda-Burundi Jesuit Region, West Africa Jesuit province, Zambia-Malawi Jesuit province, East Africa Jesuit province, Zimbabwe-Mozambique Jesuit province, and Redemptorists were represented by their members who study at Arrupe College in competition for Rector's cup on Tuesday 7th February 2017. Two games, Basketball and Volleyball were to be played by all the teams. In Volleyball, Zimbabwe-Mozambicans were ready to play with Redemptorists. In that same game, Redemptorists were prepared to play with East African Scholastics. In Basketball, Carmelites and Claretians, West African and Zambia-Malawian scholastics were "heavily" equipped to have a wonderful game with Rwanda-Burundian Scholastics.

Around 14h30, the players were present on both the Volleyball and Basketball fields. The Zimbabwe- Mozambican team and Redemptorists started to play Volleyball on that time (14h30). For the first set, the team of Zimbabwe-Mozambicans, despite their courage and enthusiasm, they were beaten by the Redemptorists 24 points against 25. On the second set, all teams started the game with great zeal. Thus, the match was over with a win for the Redemptorists who won the two sets against zero for Zimbabwe- Mozambican students.

The game finished when the East African players had arrived at the volleyball field. They had been watching how the game was going on. It was then with great ardour that they entered the field to play with a team who had won the previous game. Someone had said "the earth turns". The Redemptorists understood this adage when the joy turned into deception in seeing the tactics of East African players in the game. The game finished with a marvellous triumph for the East African Team who won against the Redemptorists 2 sets against zero. The Zimbabwe- Mozambican players who had seen how great are East African players disappeared as a sign of acknowledging defeat without playing because they were expected to play with the East African Scholastics. On that day, the East African Players revealed themselves as the best players in volleyball game.

As I have mentioned earlier, Rwanda-Burundi Region had to play with West Africa and Zambia-Malawi provinces in Basketball on that day. The game began at 14h40. A basketball match lasts 40minutes. In the first 10 minutes, West Africa and Zambia-Malawi players seemed to play with supernatural strength because they won 5 points against 0 for Rwanda-Burundi. The Rwanda-Burundi players were held in high esteem as a great team in Basketball. Indeed, it was a strange disillusion when Rwanda-Burundi players saw that. Even in the second set, they failed to contain the West Africa and Zambia-Malawi players! In that second set the West Africa and Zambia-Malawi beat Rwanda-Burundi 10 points against 5. The game ended with a loss for Rwanda-Burundi basketball players and a nice victory for the West Africa Zambia-Malawi Scholastics.



Ezechiel Ndiokubwayo, SJ.

RECTOR'S CUP PICTORIAL



What I do at my apostolate place

I do my apostolate at Malbereign parish which is a wonderful place. For the first time I went there, I really appreciated the place. I knew Malbereign parish when I was a junior during our province assembly of Zimbabwe-Mozambique province. I liked Malbereign parish without any reason and I thought of doing my apostolate there if given an opportunity. In fact, I had already decided to do my apostolate at Malbereign before coming to Arrupe College. When I came to Arrupe College, I did not think twice about the place where I wanted to do my apostolate.

I always enjoy teaching catechism. When I went to Malbereign parish, I had already chosen what to do. I chose to teach catechism, I like teaching catechism because for me, it is not just teaching, but to share with people what I have learnt and have been acquiring in my daily life. I especially like to teach the children, despite the process being difficult, but when they grasp the teachings I know that the gospel will reach their families, since children easily put into practice what they have learnt. While teaching catechism, it is also a way of me learning and trying to gain skills in how to communicate to the people of God. My passion about teaching catechism came when I was in the novitiate. I was inspired by what Saint Francis Xavier did. He taught catechism to the children, and he did it with passion; thus, I have been trying to do the same. I made the effort of teaching the children a solid teaching, so that I can build their personality.

I acknowledge that working with children is not something easy because I have to be patient, and understand them. Compassion is the weapon to entice the children to me, and they like that. Hence, when I am with them, I make sure that they feel comfortable. Despite the fact that

sometimes they think that everything is a joke, I would say, working with those children at Malbereign is a wonderful experience.

The class I teach catechism we are three teachers. I like the effort of the other two teachers because they work hard to see the children gaining knowledge about who God is. These two teachers know how to convey the message to the children. They speak Shona and English and they have sowed the seed in the hearts of the children in the parish. We divided the job: the two teachers give the theoretical part of the lesson and I teach the practical part. My lessons dwell much on how one can confess, bow in the church and show reverence to sacred places. I proposed these lessons because when I got there, the children were learning theoretical things only.

In general, the children and the teachers in my catechism group that I associate with during my apostolate are wonderful, because I am learning a lot from them. The children, teach me how to be patient whilst with the teachers, I learn how to convey the message for the Zimbabweans. I say this because they have a special way of interacting with children and this involves the matter of culture.



Manuel Mario Chingole, SJ.

From My Favorite Spot in the TV Room

The TV room is messed up. Half -drunk drinks, half-open sachets of spicy chips, empty sachets of sweets, used bowls and cups of ice-cream and Amarula, several corks of various drinks; from Bohlinger to Stoney, litter the room. The Socials Man, lazy and stubborn, is yet to clean the mess. I am indifferent, like most others in the house. It is a Sunday, and the sun is smiling. My head is full of jargons. From Neoplatonism to ethical egoism; social stratification to Ramatoulaye. My waist hurts. I have sat since noon-time. I am hungry, largely because the Generous Guy from Rwanda did not prepare lunch today. He is our mother and father at weekends, when lunch is not prepared in the house. I think the Generous Guy is out today. Lucky him.

I manage to clear the mess of biscuit crumbs on my favorite couch in the room. My spot is directly opposite the television; I get the best view from there. I turn on the TV, and Senegal is playing Zimbabwe. I watch for ten minutes, and the game is super-boring. I am dazed for another ten minutes as I watch the players oscillate the green colored pitch, decorated with patches of brown at various pockets. I try to focus, but I cannot seem to identify any coherent pattern of play from either of the teams. All I see, is energy. They run, run, and run. They seem polished by their sweat, as their skins glow – Nubia-Black, as a friend of mine likes to say. They kick, push and hit the ball over the goal posts.

The stadium seems deserted. I feel like from the screen, I can count the fans sited. They are scantily arranged, forming a kind of beautiful disarray. I wonder, briefly, where all the fans are. Maybe Gabon is not such a footballing nation, I tell myself. What about the other nations? Where are the nationals of Senegal, of Zimbabwe, or D.R Congo, of Tunisia, I ask? Maybe it is difficult for Africans to gain entry into other African nations. Ah, that! Yes, true. I briefly remember my experience travelling from Lagos - Nigeria to Cotonou - Benin Republic, and I feel a rush of anger surge through my veins. Terrible, frustrating experience I had. Little wonder the stadium is empty. Or Maybe the fans, Africans, like me, prefer to watch Chelsea play Leicester City.

I am angry with myself. I am fifteen minutes late into the Chelsea-Leicester City game. Chelsea is a goal ahead already, and from the electrifying chants of the Stamford Bridge faithful, I can tell that the goal was another masterpiece either from Eden Hazard or Diego Costa. The commentators rattle on in some of the finest English language one can ever hear. The greenness of the pitch seems to enhance the swiftness of the game. The thunderous roars of the fans, and the curt barking of the coaches from their stands seem to motivate the players. I cannot think as I watch the game. An exhilarating encounter of technical drama unfolding on the pitch. The *clinicality* and the *squareness* of the game is just admirable.

The Socials Man walks in at half time, and demands to watch the game between Burkina Faso and Zimbabwe.

“Iwe, put that kama AFCON game let’s see who is winning”. “Shamwari the game is boring, I want to follow this superb analysis these Premiership analysts are doing. I missed the first goal, so I want to

watch it again”, I retort. “Just for a few minutes, am sure the game is almost ended”. “No! The Chelsea game will resume in a few minutes, and I don’t want to miss any part of it again”.

The Generous Guy returns, and is eager to watch the Chelsea game too. Three other members of the house join. The TV room is packed.

“Guys, guys, let’s see how Chelsea will frap Leicester!” one says. “Guys please, let’s just check the AFCON game for a few minutes”, the Socials Man reiterates. “Iwe, don’t worry, you will watch the highlight tomorrow on Super-Sport Blitz, or you can watch it later on You-tube”. “I wonder what kind of Africans you people are. You preferred to watch Belgium and Wales play during the Euro Competitions last year, now that AFCON is on, you guys cannot even watch African teams play, rather you prefer to watch Chelsea and Leicester”. “Iwe, go to your room, and stop talking nonsense!” “I wonder why these other leagues are in season when AFCON is on. When Euro and Copa America were on last year, all leagues around the world were on break. Now AFCON is on, and every other league around the world is in season”. “Shamwari, that’s your problem... Gooooaaaal! Gooooaaaal!” It is 2-0. “Baba, I told you! Chelsea will win the league this season! Wooooo! Wooooo! We celebrate David Luiz’s goal; a splendid free-kick from 35 yards away from goal.

It is 6pm. I am in the laundry, ironing my shirt in preparation for school tomorrow. The words of the Socials Man shuffle like a pack of cards in my head. “Euro, Copa America, AFCON. All other leagues on break. Cannot watch African teams play. Preferred to watch Wales and Belgium. Chelsea and Leicester”. I wonder if this is the case all around Africa. If football lovers in nations like Nigeria and South

Africa even follow the competition at all, since their nations did not qualify. Or if people only wait for the final. I also think of why the stadium was almost empty. I think of why the leagues around the world are not on break when AFCON is on. What does that mean for Africa? How am I contributing to whatever this means for Africa, that I prefer to watch Chelsea and Leicester play, rather than watch Senegal and Zimbabwe. Lost in thought, I burn my shirt. I curse myself, as it is a shirt I love so much; a Marks and Spencer shirt.



Uchechukwu Oguike, SJ.

Nabusage and the village chief (part II)

Once upon a time

Having met an old man in the bush while herding sheep and goats, Nabusage engaged in a conversation with him. Because of her openness, she began to talk to the man and she introduced herself to him. "I am Nabusage, the daughter of Samvura," she said, "I live on top of the mountain, I like the view from the top, and I love how people look so small." "I hate war and conflicts. But I love to see peace prevailing in the world," she added.

Impressed by the politeness and the charming name of the girl, the old man was amazed. He liked her confidence and was mesmerised with her beauty as well as the radiance emanating from her teeth. He then asked for the girl's hand in marriage. Nabusage was baffled because she didn't expect such proposal from a man of the fourth age. The old man commended to her that she would get married to his eldest son, not him. The girl turned down the proposal because she had never heard of the old man and his family. Also, she told him that she wants to live a celibate life and had no desire for men. The old man left Nabusage angrily and shouted in a disappointed voice, "You are beautiful for nothing."

Nearby, Samvura, Nabusage's mother, was following the conversation between her daughter and the old man, and she recognised the old man. The old man was called Nyamirima. Nyamirima was the chief of a village near the mountain where Samvura and her daughter lived. Nyamirima and Samvura had known each other before, when they were teenagers.

When Nabusage reached home, she narrated everything that had happened in the bush. As if she did not know what took place, Samvura listened to her daughter. From that time, Samvura realised that her daughter is honest and loyal. For that reason, she suggested her to look for the old man and accept his proposal, for she knew that he was a good man. By chance, Nyamirima came to visit the mountain again and met with Nabusage. Again, he asked for her name and she replied politely that she is Nabusage. The old man asked again for Nabusage's hand in marriage with his eldest son. The old man failed to convince her for the second time, and he made a decision to leave her alone for that time. But he has another plan.

To be continued...

NSABIMANA Jean Claude, SJ

Mogho, my native Land

Oh Mogho, my beautiful country!
Mogho, my dear homeland, my native land!

I remember!
I remember you cradling me as a young sun in the hands of the sky.
Mogho, my cradle land!
You consoled me with your birdsongs,
And I danced to the music of rock of river you played at the sunset.

I remember!
I remember every night around the fire,
When you told me the stories of my family tree,
Or the tales of the Hare and the Hyena in moonlight.
Oh homeland, my beloved people!

I remember!
I remember the ways of the holy forest,
When you led teenagers for the initiation rite every three years,
Or the harvest celebrations:
It was the time of high holidays.

I remember!
I still remember the times,
When I led the herd in feed through the vast meadows
Quite like the swimming in *Kuilga* River
Where I used to compete with fish.

I remember!
I remember the ways of school and history classes,
My education in my daddy hut.
It was a long time ago;
But my heart is still full of your memory.

When my days will go away in time,
May I find in your hands a grave to lay, oh cradle land.

Denis Sawadogo, SJ.

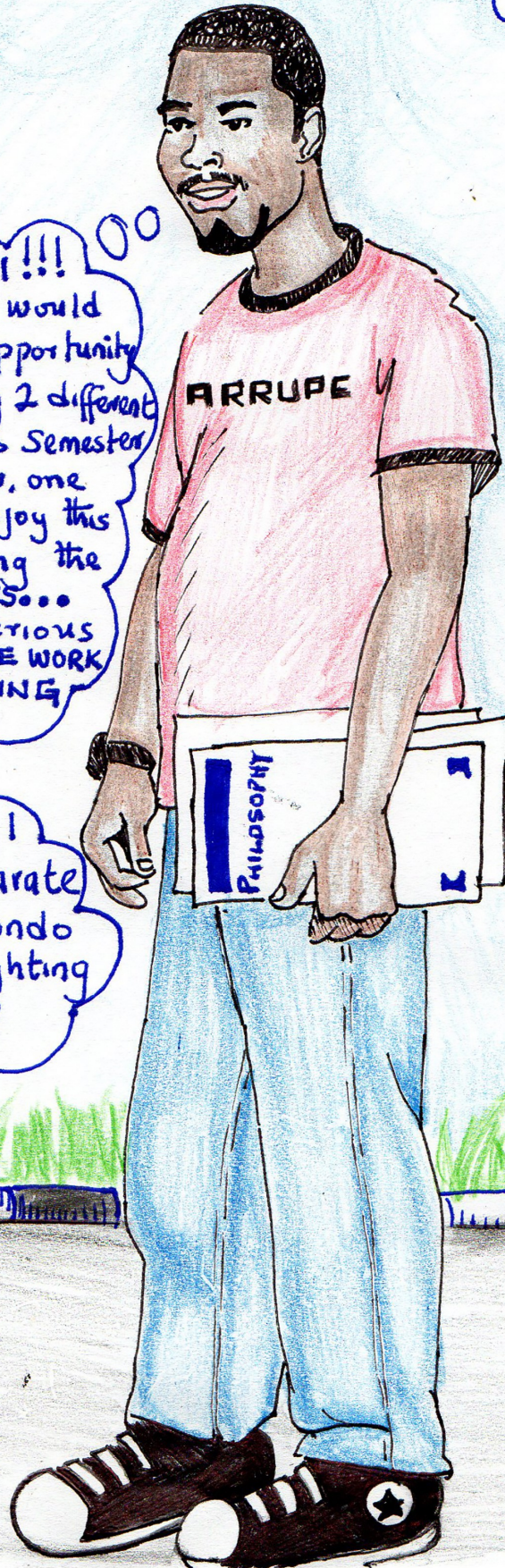
CAN YOU AUDIT KARATE OR TAEKWOND WITHOUT FIGHTING?

CONDITIONS FOR AUDITING A COURSE

- All classes must be attended.
- Active Participation in class, including course works: Reading and Papers.

CHEI!!!
I thought I would have the opportunity of auditing 2 different courses this semester. Hmm!! Now, one cannot enjoy this without doing the course works... This is serious NO COURSE WORK NO AUDITING chei!

But can I audit Karate or Taekwondo without fighting ???



Alexander Akalefu.

Let's play

Sudoku

Source: internet

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

Riddles

5 bricks construct me,
you'll find a candle in
the middle. I am the
antithesis of heavy,
Without me you could-
n't read the riddle.
What am I?

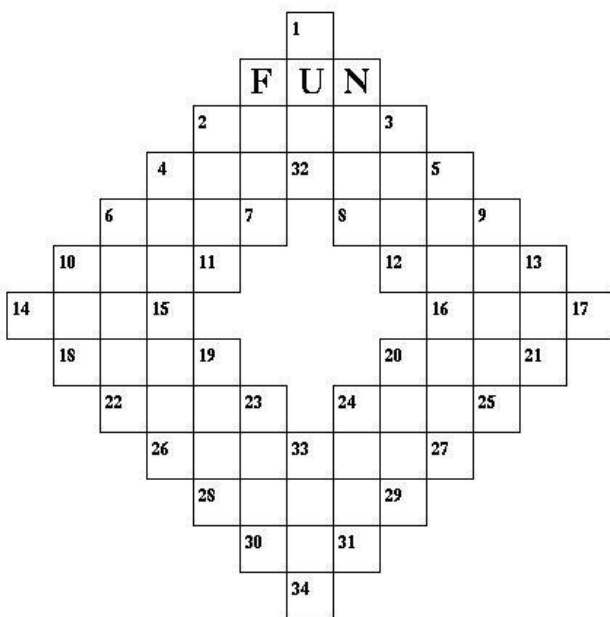
<http://goodriddlesnow.com/riddles/good/page:3/sort:rid/direction:desc>

Did you know ?

the Amazon rainfor-
est produces half
the world's oxygen
supply .

<http://www.did-you-knows.com/?page=6>

Crossword



- 2-3. What bargain hunters enjoy.
- 4-5. A written acknowledgment.
- 6-7. Such and nothing more.
- 10-11. A bird.
- 14-15. Opposed to less.
- 18-19. What this puzzle is.
- 22-23. An animal of prey.
- 26-27. The close of a day.
- 28-29. To elude.
- 30-31. The plural of is.
- 8-9. To cultivate.
- 12-13. A bar of wood or iron.
- 16-17. What artists learn to do.
- 20-21. Fastened.
- 24-25. Found on the seashore.
- 10-18. The fibre of the gomuti palm.
- 6-22. What we all should be.
- 4-26. A day dream.
- 2-11. A talon.
- 19-28. A pigeon.
- F-7. Part of your head.
- 23-30. A river in Russia.
- 1-32. To govern.
- 33-34. An aromatic plant.
- N-8. A fist.
- 24-31. To agree with.
- 3-12. Part of a ship.
- 20-29. One.
- 5-27. Exchanging.
- 9-25. To sink in mud.
- 13-21. A boy.

From: <https://pencils.com/a-brief-history-of-crossword-puzzles/>

HAPPY BIRTHDAY

Kimatu Boniface Mutuku 03/03

Chinyadza Gift 04/03

Mrs. Patricia Andrea 04/03

Mrs. Mawoyo 05/03

Wanjiku Ngugi 05/03

Ocholi James Omale 10/03

Mr Mike Chakwanira 12/03

Kachipapa Mayamiko 19/03

Ngetich David Kiprono 20/03

Magwenzi Munyaradzi 23/03

Mr. Katsukunya 23/03

happy birthday

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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