



April 2017

# *Arrupe Insider*

*A Publication of Arrupe College Students' Association*

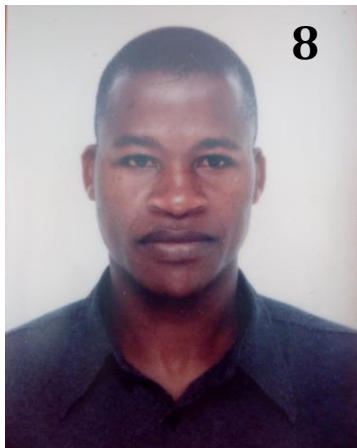


*Inauguration Ceremony*

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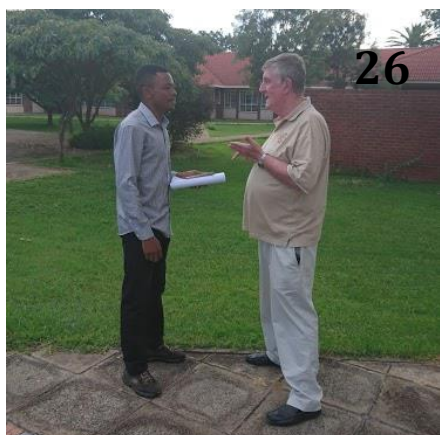
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## Editorial

### A special 'yes' incarnated in the total availability to the service of God and his people.

Lots of events marked the month of March. One of the most memorable occurrences to us Arrupeans, our relatives and friends is the transition of leadership of Arrupe College which happened on the 25<sup>th</sup> March 2017. Occurring as a happenstance with the solemnity of the Annunciation of the Lord, this ceremony proved that even today, there are people who are ready to dedicate and avail their lives to the service of God and his people at all costs. In fact, the main celebrant—Father Orobator Agbonkhianmeghe—who presided the Mass which opened the ceremonies acknowledged the total availability of the incoming and outgoing rectors of Arrupe College regardless of the challenges that this responsibility shrouds.

As promised in our last edition, this present issue contains the rest of the conversations with the members of the Arrupe Board of Governance who gathered at Arrupe College for their meeting in February 2017. It is encouraging to hear how Arrupe College is managing to shape men for others as the provincials and regional superiors revealed. Moreover, the outgoing rector, Father Chukwuyenum Afiawari himself corroborates this in his sharing about the feelings he experienced in these last five years. Besides, driven by generosity and humility, Father Gibson Munyoro commits to carry on the leadership of Arrupe College. These conversational accounts convey a heartfelt appreciation and recognition of the commendable formation that Arrupe College offers on the one hand, and on the other hand, an exhortation for us to open our eyes, hearts and minds so as to see and bypass all that tends to compromise us.

Furthermore, as Christian members of the Pilgrim Church here on earth, we definitely aspire to the Heavenly church which we look forward to reaching one day. However, we need to work for the attainment of this exceptional dwelling with God. In this line, Arrupe Insider judged it good to embrace at least one way to remind us all how to prepare for this passage from the earth to heaven. This way lies in the reflections on the saints that we celebrate each month. In fact, the lives of the saints show us how we should work while aspiring to a heavenly life. As we know, we celebrate two solemnities in the month of March, that is, the solemnity of Saint Joseph and the Annunciation of the Lord—which is actually portrayed by the special 'yes' of Mary to the service of God. Yet, in my observation, additional reflections that we share in this edition remind us that, not only those who are canonized are saints, and thus, there are other people, both dead and living, whose lives inspire us in one way or another. Particularly, one finds this in the accounts of Pope Francis' leadership and Sabonete's short but enriching life. Overall, the main call to us is to submit to God's will in all, to let him guide our lives in both pleasing/consoling and critical/challenging moments.

Arrupe Insider editorial board uses this opportunity to thank Father Chuks for the service he rendered to Arrupe College as Rector and wishes him all the best in his new mission. Likewise, we are pleased to welcome the new Rector, Father Munyoro. We thank him for his availability and pray that, as Rector of Arrupe College, his mission may bring about pleasing and fruitful experiences both for himself and us who are under his leadership. Finally, we wish a very happy birthday to our comrades who are celebrating their birthdays this month. Let us keep up the exercise of the Lenten Season requirements for the renewal of our relationship with God, and especially, the support of our brothers and sisters who are in need, as we await the Resurrection of Christ our Redeemer.

**Emmanuel Ndorimana**

# SPIRITUALITY

## The Annunciation of the Lord

**T**he Solemnity of the Annunciation is the moment when Mary, the new Eve says, “Yes” to God. It was not an ordinary yes, for it required Mary to remain free from the stain of sin, so that she might completely and freely hand herself over to God’s will.

For who can offer themselves completely when they are stained and broken by the fall and who can fully understand what the Lord asks of them when sin is in conflict with their very nature. It is Mary’s freedom from sin that allows her to perfectly unite her will with God’s, a union which transcends the physical and results in the conception of Christ.

This Lenten season reminds us that we too are called to unite ourselves to the Will of God, to imitate Mary’s response to God’s call. Luke’s narrative of the Annunciation shows the beauty of Mary’s response, not just her consent to the angel’s message, but her humility and her search for understanding. We see very clearly the humility of Mary.

Despite the honour shown to her, Mary is not prideful. For when the angel came, he greets her saying “hail”, a greeting reserved for royalty, recognizing her as the queen of angels. Furthermore, Mary being familiar with the book of Isaiah would have understood that she was the Virgin with child, the child that was to be the

saviour of Israel. Yet, Mary’s answer to the angel is “I am the handmaid of the Lord.” She recognizes herself as a mere servant of God, nothing more.

How much more should we, who are not the mother of God, humble ourselves before God? We also see, that along with accepting the angel’s message, Mary seeks to understand the message. For she asks “How can this be, since I have no relations with a man?” Not in disbelief or to challenge the angel’s authority, but because she wants to know how it will come to be true.

We too, must always seek to better understand what God is asking of us. We are not asked to follow blindly, but to search to know the ways of God, so that we might serve him better in our daily lives. So we must always ask our Blessed Mother to guide us by her example to her loving Son.



**Elvis Tawanda Chirara**

## REFLECTION ON SACRIFICE

**B**y sacrifice I mean giving out what we love or value most to God. Abraham had no child with his wife Sarah until they were both advanced in age. Then they eventually had their one and only son when they were both advanced in age. God asked Abraham to kill his only son so as to offer him to God as a sacrifice. We then hear Abraham not refusing to do as God had asked. When he was about to kill his only son and offer him, he was told to stop and take the ram behind the bush and offer it as a sacrifice to God.

Imagine your only son whom you have waited for many years. Your precious jewel, God had given you as a response to the longings of your heart. You then wonder who will accept killing his one and only son. In Abraham, we learn great faith in God. A powerful act of sacrifice indeed. Giving all that he had because God Had requested. Who can sacrifice like this?

To sacrifice my dear friends is not easy. But from Jesus we learn what it means to sacrifice. As St Paul would say, he was in the form of GOD, Jesus emptied himself taking the human form. He sacrificed for humanity. Such that we were saved. It is only through the sacrifice of Jesus that we also learn to sacrifice. The gift of sacrifice is within us as Christ has already done so on the cross. Our call as Christians is through an honest encounter with Christ that we can sacrifice.

A story is told of Maximillian Kolbe, a priest in the Polish prison who was incarcerated by the Germans. It happened that one of the prisoners escaped and the German soldiers said that in place of that prisoner who escaped a number of the prisoners had to be punished by starvation to death. Maximillian Kolbe sacrificed

his life for one prisoner who has a family who was to be tortured to death. He pleaded with the German soldiers that they kill him instead of that man. The soldiers agreed. When he was canonized a saint, one of the people whom he sacrificed his life for was present and uttered that “I now realize what it means to sacrifice, giving your life away for the other”.

St Maximillian Kolbe reminds us that love lives through sacrifice and is nourished by giving. Without sacrifice there is no love. This shows that sacrifice is very fundamental as you cannot say you have love for the other if you are not able to sacrifice. We are told that for God so loved the world that he gave his only son. It was out of love that God gave us Christ our savior who sacrificed his precious life for the forgiveness of all our sins. God asks us to give out those things we love most. If we help those who are poor, the naked and the needy, it is not just going up to our own wardrobes and take out our old suits; those out of fashion. Let us give away those new clothes that we love most. In sacrifice there is no need to go around telling people that “you see that nice suit he is wearing, if it was not for me he would not have been wearing something that good.” Jesus himself reminds us that if we give with the right hand the left hand must not know. My dear brothers and sisters it is pointless to demand credit and recognition for helping the needy, the aspect of sacrifice in this kind of giving loses value.

When we sacrifice the little that we have God will increase the few that we have. Abraham wanted to sacrifice his one and only son, but God in turn gave him numerous children. Nowadays a few parents are able to let their only son or daughter go to sacrifice herself or himself in the consecrated life. God will

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grant you many children and grand-children. If you let your son only for priesthood automatically he is entitled 'Father' and because of the fact that you are the biological father of the priest, all those who call your son father automatically they become your grand-children. There is no need to worry about that. It is another form of sacrifice similar to what God did to Abraham, he will grant us many descendants.

In addition if we go to the book of Kings, we have the prophet Elijah and the widow of Zarepath. The widow had little food left but Elijah told her to prepare food for him. The fact that the widow sacrificed the little food that was left, the flour and oil remained at the same level; they never got finished up until the end of the drought. My dear brothers and sisters if we sacrifice even if we have a few, God will grant us more of what we have given.

If we also do the same to sacrifice ourselves to God, definitely we will inherit the kingdom of God. It

is through sacrifice that we draw near to God and he will enrich us with many blessings.



*Munyaradzi Cellestino Magwenzi*



Rabbits jump and they live for 8 years.  
Dogs run and they live for 15 years.  
Turtles do nothing and live for 150 years.

Lesson learned.

## JOKES JOKES JOKES

A child asked his father, "How were people born?" So his father said, "Adam and Eve made babies, then their babies became adults and made babies, and so on." The child then went to his mother, asked her the same question and she told him, "We were monkeys then we evolved to become like we are now." The child ran back to his father and said, "You lied to me!" His father replied, "No, your mom was talking about her side of the family."

- See more at: <http://www.laughfactory.com/jokes/popular-jokes#sthash.01CBV34t.dpuf>

## BIOGRAPHY

### UM SANTO DO NOSSO TEMPO--NOSSO IRMAO E COMPANHEIRO.... A SAINT OF OUR TIME--OUR BROTHER AND COMPANION SABONETE



Felix Sabonete, SJ

Just a short walk from Arrupe College's main Campus along Wycombe Avenue, then a sharp left turn into Thornburg, one will see a famous black gate on the right side of the road which is always locked. People who stay behind this gate have often been asked the question why their gate is always locked. Among many other reasons behind this is that they want all those who come in to feel safe when they enter. This is one of the eight Jesuit Communities dotted around the main campus of Arrupe College, and it is famously known as the warm and welcoming community. It gets the warmth from the one after whom it is

named. This is Sabonete Jesuit Community.

On the 21<sup>st</sup> of March 1968, the Sabonete family welcomed in their midst a bouncing baby boy, who was to become a radiator of generosity, simplicity and love to God's people. **Felix Fato Bastone Sabonete, SJ** was born into a Christian and loving family, and it is in this family that he learned to love and share this love with others. He was born in Joia, Tete Mozambique. During his childhood, Felix lived a happy life in the Province of Tete, where he did his O' Level studies and his A' Level in Matacuane-Beira at the Medium Seminary, **Bom Pastor** as a Jesuit Candidate. Like the founding father of the Jesuits, St. Ignatius of Loyola, Felix had a military experience. He became a candidate to the Society of Jesus after having a stint with the Army. His contemporaries in the Candidates' house had a lot of praises about him as they recalled his stories of the military. One Luciano Evaristo Maunda wrote 'Felix, despite being the eldest in the group did not have any problems in socializing with others because he entered very well into the world of his younger brothers'. This was seen clearly in the way he journeyed with them in their life of self-discovery. As someone who had an experience with the army, it is said that he was very open to his co-candidates and shared a lot of his



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military experiences with them, and this he did with simplicity. He did not recount all his patriotic military experience so that he could stand tall among his friends, this was helped by the fact that he had a solid experience and a spirit of living in community. According to Luciano, some Mozambican Scholastics who were studying at Kimwenza at the time said 'Felix spoke of his military experiences with simplicity and indifference like a man who did nothing, but serve his nation'.

Having spent some time with the Jesuits as a candidate, Felix then entered the Society of Jesus on the 4<sup>th</sup> of February 1993 in Beira. After making his first vows, he went to Brazil where he spent four years, one year of juniorate and the other three years were spent doing philosophy. After his philosophy studies he was missioned back to Mozambique in December 1998 for regency where he taught Portuguese at the Medium Seminary in Beira, where he had done his A' Level. At this same time he was a formator of the Jesuit candidates.

In one of his letters to the candidates, he wrote, 'since the Society of Jesus needs capable men to proclaim the kingdom of God, Mozambique also needs capable men to promote justice, peace and harmony'. Eusebio, one of his candidates, said: 'when having supper, Felix would say *E ai tudo bem* -and there my brother?- *Tudo bem, irmao -is everything alright my brother?* Then he would tell a

joke and bid them goodbye. By that time, Felix was already suffering from cancer, and it was hidden from him; but this did not accord him the chance to give up as he never wanted to cause suffering to others. Luciano says that Felix used to say "suffering is but purification".

The details, as to when Felix got the cancer, remain unclear. It is said that when the Doctors in Maputo and Beira discovered that Felix had cancer, they did not tell him but his superior, Fr Cirilo, whom they then advised to send him to Zimbabwe or South Africa for treatment; this is how he came to Zimbabwe.

Following the doctors' recommendations, Sabonete then came to Zimbabwe on the 19<sup>th</sup> of June 1999. It was then confirmed that he had cancer; all was done to try and reduce the tumor through therapies but to no avail. It is documented that the more he underwent treatments, the more his health deteriorated. One day when Luciano visited him at Richartz House, he told him, 'Luciano, Look at my hands, they are no longer the hands of a man. I am now weak. Months ago I did not know where exactly my veins were, but now I can see the past streams of blood which now are the paths of chemical products. The doctors do not tell me the truth about my illness; perhaps they think I shall be worried if they tell me I am going to die. On the contrary, I am indifferent and prepared for everything that will come'.

Felix was able to express his feelings with serenity. Judging from his background one can see how he understood and lived indifference with joy, and humor. Fr David Harold Barry, SJ had this to say about Felix, "It is true I was behind the naming of

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that house after Sabonete. I put up his picture and wrote a short piece on him which I mounted with the photo of him. All I have to go on is memory. I was Socius at the time, and we were asked to welcome him at Garnet while he awaited appointments with doctors. He was one of the first occupants of Richartz House, and I used to visit him often. He would be sitting on his bed all night because it was too painful to lie down. He had bowel cancer; and while he was always cheerful, he suffered a great deal. I wanted Pierre Favre, now Saint, to cure him; but God called him to heaven. After many operations and treatments, Valarian Shirima, the Rector of Arrupe, decided to take him to Tete, his home, so that he could die among his people and the Jesuits there. I failed to go to his funeral as I was away somewhere. He was a wonderful guy always cheerful and outgoing. He

was about 30 when he died, and I thought, after all the eminent people the houses were being named after, it would be good to name one after a scholastic. It was prescient as we are now one province. He had done some studies in Brazil and had his life in front of him. So, if you like, he was an "ordinary" - nothing special though no one is ordinary to God - scholastic like you all are, but called suddenly away. Please do what you can to preserve his name as associated with the house. How quickly memory fades. We will all be forgotten soon and they will say, "Munkuli? Who is he? Never heard of him!"

Felix Sabonete died on the 11th of January in the year 2000, in Mozambique.



**Kelvin Munkuli, SJ.**

## **A Reflection on Saint Joseph, the Protector of the Universal Church.**

In this last month, the Mother Church celebrated the Solemnity of Saint Joseph, the spouse of the Blessed Virgin Mary and the patron of the universal Church. In the liturgical calendar, we celebrate two feast days of Saint Joseph. The first is 19th March where we celebrate Joseph, the Husband of the Blessed Virgin Mary. The second is 1st May where we celebrate Joseph, the worker, where we honour him as the patron of all workers. The Holy Bible offers us very little about the life of Saint Joseph, but we still know that he was from the royal lineage of King David, the husband of the Blessed Virgin Mary, a carpenter, the foster father of the child Jesus and a man who holds no wealth.

From Matthew's gospel, we hear that Joseph was a man who was obedient and listens to God's word. Saint Matthew narrates that Saint Joseph was open to God's will in his life and he accepted God's call with

## A Reflection on Saint Joseph, the Protector of the Universal Church.

generosity. After encountering an angel in a dream, Joseph accepted what the angel had told him, "When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife" (Matthew 1:24). Joseph was entrusted a mission by God. The mission was to be a guardian. The guardian of whom? The guardian of the Blessed Virgin Mary and Jesus.

Today, Saint Joseph's protection is extended to the Mystical Body of Christ which is the universal Church. How does he execute his role as a guardian? As Mary's spouse, he stood by Mary in times of joy and difficulties. Joseph accompanied Mary to Bethlehem for the census and in the anxious and joyful hours of Mary giving birth in Bethlehem. He also accompanied Mary during the flight to Egypt when King Herod wanted to kill the child Jesus.

How does Saint Joseph respond to God's call of being the guardian of the child Jesus, Mary and the universal Church? He was attentive to God's word and receptive to God's plan. In Saint Joseph, we learn to listen to God's word and to be attentive to His plan and will for us. The voice of the Lord is alive and active, and it encompasses every aspect of our lives. As the Psalmist avers "the Lord's voice resounding on the waters" (Psalms 29:3).

A question to ponder today is: how do I listen to the voice of God in my parents, teachers and those who thirst for my love and service. We are also called to be guardians of others in this journey of life. Being a guardian does not only mean to be a Christian, but it involves helping others, protecting with love the 'Mother' earth, the beauty and the marvellous works which the Lord has wrought for us. Being a guardian also means respecting God's creatures and the environment in which we live, showing love and concern for others, particularly to the young, the elderly, the sick and those who are marginalised and looked down upon in our societies.

Pope Francis in his Lenten message for 2017 opines that we need to open the doors of our hearts to our fellow brothers and sisters because "each person is a gift". Pope Francis reiterates that "each life that we encounter is a gift deserving acceptance, respect and love". Maybe the question I need to ask myself today is: am I willing to sacrifice my time and resources for others and for Jesus? Joseph took a radical decision which was very difficult to execute, that is to be the protector and guardian of the Holy Family and the universal Church.

In our families, communities and societies we need to ask ourselves: am I the guardian and the shoulder on which others can lean or I am a source of scandal and destruction? Being a guardian is caring and helping each other in our families. For us to be authentic guardians, we need to keep watch over our hearts and emotions since they are the root of good and evil intentions: intentions which build up moral virtues and destroy moral virtues.

During Saint Joseph's time, the law prescribed that, if a wife became pregnant without intimacy with a husband, she would be regarded as adulterous and stoned to death. However, Saint Joseph decided not to follow the law of the Jews in order to preserve the well-being and life of Mary and the child Jesus. Joseph also believed that the law was beyond God's word. Instead of exposing Mary to public disgrace by divorcing her, Joseph obeyed the command of an angel "do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit" (Matthew 1:20). God helped Saint Joseph to accept the situation, even though it was beyond his comprehension and difficult for him at that moment. This implies that Joseph was a righteous man who believed and trusted in God. He was open to what God commanded him to do. The fact that Mary conceived without intimacy with her husband might have been heart-breaking for Joseph. At this interval, we get a vivid picture of what kind of man was Joseph in his decisions; he could have divorced her, but he took Mary as his wife. Joseph

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was not quick to judge Mary and to react with anger when he came to realise that Mary's pregnancy did not belong to him. In our lives, we encounter some situations which we do not understand; and we tend to make hasty decisions which will turn us away from God. It is a call of attention today to put our faith and trust in God for He will never leave us alone. God is with us every moment of our lives to lead us and guide us in the way of truth and justice. From Saint Joseph, we also learn to have a non-judgmental spirit. In our lives, we often judge others; and in some cases, we make mistakes in our judgments. We often judge others only by looking at their personal attributes and not the context. This is an invitation for us to refrain from judging others, for judging belongs to God.

Saint Joseph was a humble man. He was fully aware that he was inferior to Mary and Jesus in terms of grace, yet he assented to God's plan to be the foster father of Jesus and the spouse of Mary. Humility as a moral virtue prevents a person from going beyond oneself, but to recognise every creature as equal since everything that breathes is a gift which deserves love, honour and respect. Humility is radically opposed to pride. Saint Joseph

**This is an invitation for us to refrain from judging others, for judging belongs to God.**

was also a prudent man. This is revealed by his silence. He never questioned why God told him to take Mary as his wife even though the pregnancy was not his. I think Mary's final words to the Angel Gabriel also accompanied Joseph in his decision making of taking Mary as his wife "Let it be done to me according to your word" (Lk 1:38). Saint Joseph offers us a great lesson that we must listen rather than talk when others communicate with us. Prudence as an intellectual virtue means that we need to recognise what is right and what is evil at a particular moment. Prudence enables a person to choose what is good and avoid pain. In our lives, there are some moments in which we inflict pain on our fellow brothers and sisters. This is a call of attention today to have sensitivity to readiness, which is to think ahead about how the words which we utter to others will have an impact on them.

May we be inspired by the life of Saint Joseph; and through his intercession, may we love as he loved, live God's love as he did and teach us to listen attentively to God's word in our lives. Amen.  
**TATENDA, SIYABONGA, THANK YOU.**

*Kudzai I. Tonganai.*

## An Inspirational Leader of our Time

**M**arch 2013 remains unforgettable in the life of both the Church and the entire world. The month witnessed two important moments, namely, the resignation of Pope Benedict XVI and the election of a new Pope. The firstly uncommon event became a shocking and inspiring incident for faithful around the globe. Traditionally speaking, the Church holds a conservative aspect; she is not used to papal renunciation since a pope is elected for life, unless he decides otherwise

according to his conscience. In fact, the resignation of Benedict XVI followed another one which occurred more than 500years ago. For some people, the resignation period was an opportunity to raise intense prayers for the Church and her leaders so that the Lord protects and guides his people during the critical situation. The resignation drew closer the family of believers; it became a prayerful period for the entire Church.

The Lord heard his people's prayer on the 13th March, 2013 through the election of the Cardinal

**Jorge Mario Bergoglio** from Buenos Aires (Argentina) to the Head of the Church; he became the very first member of the Society of Jesus (Jesuits), in the history of the Church, to be elected the Vicar and Head of the Pilgrim Church on earth. Francis became the first pope from the Southern Hemisphere and the first from outside Europe since the Syrian Gregory III, who reigned in the 8th century. The first act of Pope Francis was to break the tradition extending his greetings as a real man, saying “Good evening”, and asking the congregation to pray for him first. Afterwards, he gave his papal blessings “*Urbi et Orbi*”. Many good things have been said about him in a person and the Society of Jesus he belongs to. What else can capture our attention? Do we (Church) have any reason to celebrate the 4th Anniversary of Francis’ election? How has he been leading the Church during his past 4 years of Petrine ministry? What do we really celebrate in his pontifical ministry?

We indeed look back with gratitude for the way he has been an **inspirational icon** for both the Church and the whole world. The pope has made us closer to one another and the entire creation through his Encyclical letter on ‘*Laudato Si*’. Though, at the beginning, many scientists and environmentalists were skeptical about the pope’s involvement in environmental issues, his letter has made an undeniable shift from the way we understand and relate to non-human creatures. He urged everyone to care for Our Common Home: the earth, its riches and resources that God has given to us; we are responsible for this home. “*Laudato Si*” also shows the interconnectedness of the entire creation and how we can maintain that strong relationship. Apart from the “*Laudato Si*”, Francis has debated and issued other Encyclical Letters such as the “*Evangelii Gaudium*” which talks about how we live on earth,

offering us a framework for relating to God and to one another and teaching us about priorities. He has also paid a particular attention to love among families when he issued the document, “*Amoris Laetitia*” (The Joy of Love) after the Synod on family. Those and many other Encyclical writings have made tremendous effects on both believers and non-believers.

Another important achievement of the Holy Father remains the Year of Mercy. Francis has invited us to beg for forgiveness for one another so as to build unity and brotherhood among humanity. He strongly condemned the erection of walls; walls of hatred, injustice, corruption, non-hospitality, jealousy, discrimination, killings, etc. that reign and

rage on our Common Home. He advocated for restoration of love, care, collaboration, cooperation, peace and joy among human beings as his Patron St Francis of Assisi would say. His message has made an incredible impact around the world, especially in Africa. We recall thousands of faithful who regain their spiritual strength and energy after receiving collective forgiveness, which allowed them

to reconcile with God and to have communion with Him.

The Church in Rwanda, for example, has concretely begged for forgiveness to crimes and atrocities perpetrated during the Rwandan genocide. The same message of Reconciliation and forgiveness was reemphasised by Pope Francis, when on the 20<sup>th</sup> March, 2017, the pontiff met with the Rwanda President Paul Kagame. Pope Francis inspires to forgive and reconcile one another, to restore and renew relationships among human beings, environments and the whole creation which lead to reconciliation with God. The message behind unconditional forgiveness attests to the sinfulness of all human beings as Pope Francis states that, “we are all sinners” and we should not judge one another. The message of forgiveness also resonates in his



**An Inspirational Leader of our Time**

famous dictum, “Who am I to judge you?” This came as a response to the question of gay and homosexual issues when he was requested to take a stand on

homosexual tendencies. He made it clear that we should not judge one another, rather be merciful.

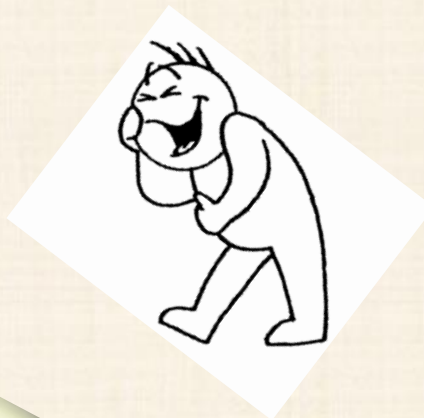
One cannot forget to point out the shaking and stirring address that Francis delivered to the special joint session of the U.S. Congress on September 24, 2015. His emotional message was cheerfully hailed by the congress, and this resulted in the conversion and resignation of the US speaker of the House, John Boehner, as many would agree with me, after an intensively private dialogue with the Holy Father. One also needs to look at the personal character of the person Francis who naturally stands as a humble, simple, and cheerful person. He wants the Church to live what she preaches, and preach what she lives which reflects God’s love. We see the pontiff make voyages in poorly remote areas such as Kangemi in Kenya, Case Bianche (poor place) in Milan (Italy), and in war-torn places such as Central African Republic to promote peace, love, unity, compassion, reconciliation and forgiveness among people.

In general, the Pontiff has made and is making the Church manifest God’s love by focussing on our human and early relationships, uniting and reconciling ourselves with God, with one another and with the rest of the creation. Pope has shown that all (creation) is interconnected, and we should maintain that strong and inseparable relationships so that we live in an orderly harmonious Home, which implies the restoration of life. As Francis begins his 5<sup>th</sup> year of his pontificate, we pray for God’s guidance and protection upon him through whom we grasp and get to understand the love of God. May the Lord grant him more fruitful and blissful years in his ministry.

**Pascal Bihorubusa, SJ.**

*What can you catch but not throw?*

*Did you know?  
an ostrich's eye is bigger  
than its brain*



Yeah, I am **WEIRD**:  
(W)onderful, (E)xciting,  
(I)nteresting, (R)eal,  
(D)ifferent



H.o.m.e.w.o.r.k.=  
Half  
Of My  
Energy  
Wasted On  
Random  
Knowledge.



**F.R.I.E.N.D.S.**  
Fight for you  
Respect you  
Include you  
Encourage you  
Need you  
Deserve you  
Stand by you.



# Interviews

## Interview with Fr. Chukwuyenum, SJ, the former Rector of Arrupe College

**Sammy:** *Fr. Rector, you are one of the people considered and referred to by many as good leaders in this least Society of Jesus. What is it that has driven you to be the man you have become with such holy boldness?*

**Fr. Chukwuyenum:** Thank you very much! First of all, I am not too sure how much of a good leader I am. What has been one of my driving motivations is the Ignatian Maxim. To give the best that I am able to give. The maxim of the more; the maxim of the better; the maxim of the greater; the maxim of *magis*. For me, the driving force of this is what we, all Jesuits, derive. The graces we all derive from the Spiritual Exercises, that we are all invited to undertake, both in the novitiate and during Tertianship.

**Sammy:** *Many treasure and value the path towards living life to the full and more enduring in service as religious men, what would be your advice to scholastics in formation and looking into the future?*

**Fr. Chukwuyenum:** Two basic things that can be expanded in different ways. The first would be discernment. I think each one of us is called to be a man of discernment; Ignatian Discernment. This has multiple faces. Associated with that and perhaps part of the fruits of discernment is freedom. Interior freedom, spiritual freedom. Freedom that makes a man want to give himself completely as best as he can to the service of the Lord in the Society of Jesus. I think if each of us acquires or strives towards these two virtues, if you like, that will go a long way. For both scholastics and priests in the Society of Jesus, the spirit of discernment, which entails prayer and familiarity with the Lord, as well as part of the fruit of that discernment and internal communion with the Lord is freedom. Freedom to dispose ourselves to what the Lord wants; freedom to serve our

people; freedom to be the best that we can be.

**Sammy:** *You have talked about “discernment” but it sometimes reaches a point when the word “discernment” is misunderstood and eventually misused. Do you think that the fruit of discernment is being internalized in Arrupe?*

**Fr. Chukwuyenum:** I think in GC 35, one of the words that was used a number of times was a word that the Pope used when he came to address us in Spanish or Italian, but we can translate it loosely in English to be “process”. That we are a people in process. A Jesuit is a man in process. And discernment could be seen in that light. I don’t think if any of us, certainly not me, can completely achieve all the fruits that come with discernment; Availability, disposition, being on balance, indifference *et cetera*. So I think we are all in a path towards greater understanding and living out what discernment means. It is true I agree with you that it can be used loosely. But the practice of discernment can sometimes be very tricky because, there are many other factors that can get in the way of discernment, and sometimes the outcome is not always as great as we expect it to be. So, my hope is that we all, scholastics and Priests alike in the Society of Jesus, can keep growing in our understanding and practice of real Ignatian discernment.

**Sammy:** *If you were to dream for Arrupe College and its future what will that desire and dream be?*

**Fr. Chukwuyenum:** I think it would be wonderful someday to see Arrupe College as not only a Jesuit Apostolic Institution (formation), but an institution, not only where intellectual exercises take place, in terms of teaching and learning of Philosophy and Humanities, but I would really love to see Arrupe

## Interview with Fr. Chukwu, SJ, the former Rector of Arrupe College

someday being a center of excellence for research and publications. Especially a center of research into African themes and African lived realities. Such that our philosophy and our Humanities here, can help us confront, deal with, understand, and help our people to live and understand better, who we are as Africans and to respond to the types of issues and needs that confront us in our daily lives as Africans.

**Sammy:** *You attended the GC 36 in October 2016. The GC spoke so much and motivates many newness on how Jesuits go about their mission. What is your advice to Arrupe College in light of the GC 36 and as one moving on to a new mission?*

**Fr. Chukwuyenum:** There are four key words that stand out for me from GC 36; Discernment, Planning, Collaboration, and Networking. Now, we can unpack each of these four key elements in different ways, but my hope and dream, not only for Arrupe but for many of our institutions in the continent is that we all sit and begin to unpack and know what these things mean in our lived context. What does discernment mean for us as an apostolic or a formation house of Arrupe; formation house for Jesuit scholastics, but also a house where non Jesuits also come to study? What does that mean for planning? We have been in the process of planning the independence of Arrupe etc; what does that mean? How can we do that even better? Today in the world, and as Fr. General invites us, there is need for collaboration. How can we collaborate more amongst ourselves as Jesuits, amongst our various provinces and regions, with other non-Jesuit institutions, and professors, our lay colleagues and collaborators; but also, how can we network with other institutions of Philosophy and Humanities? I think this would be a wonderful element if we can begin to tease them out here at Arrupe College, going forward.

**Sammy:** *During your mission at Arrupe as Rector, what have been your joys? Could you share some of the desolations that you have had during your mission as rector at Arrupe?*

**Fr. Chukwuyenum:** One of the greatest joys that I have had as Rector of Arrupe College is the joy and

privilege of knowing scholastics from the inside. That has come over the last five years, principally through the Account of Conscience that I had twice a year, once each semester. For me as rector, it has been a particular grace and a privilege to do that. To get to know people from the inside is amazing and I feel grateful to God for that. So, the men are my greatest source of consolation. However, some of the men have also been areas of desolation, sources of desolation for me, especially when I have had to deal with difficult situations and cases with some scholastics. This sometimes have eventually led to some scholastics having to leave Arrupe College and for some of them, eventually leaving the Society of Jesus. Those have been difficult, and those have been the sources of desolation.

**Sammy:** *As you assume the position of provincial of ANW, do you have any fears and desolations?*

**Fr. Chukwuyenum:** I would need to think more about this. I still have two to three months before I begin as provincial. So for now, I am concentrating on remaining and finishing well as the rector of Arrupe College. What happens when I become provincial, ask me six years from now, and I might be able to give a response. Basically, I am preparing well for the task ahead too.

**Sammy:** *You have been the Novice Master before, in ANW, where you are missioned as provincial. You have met some of the men who were your novices and some of whom actually you attended their ordination at Hekima College. Could you briefly share the feeling that you had, seeing the men that you formed in the novitiate going through ordination?*

**Fr. Chukwuyenum:** I think I said once in a homily at the death of one of my former novices. He had just taken vows and died a few months later from cancer, which being the novice master is perhaps the closest that a religious can get being a biological father or mother. As Novice Master, the Novices are very dear to you. When I see my novices and a number of novices that are now priests and some of them are deacons and some of them will be ordained shortly as deacons or as priests, it is a particular consolation of joy. It makes me feel that I am old enough to retire and go to the infirmary and say to the Lord "Oh Divine Master I am waiting to see your face". But anyway, really, it is a great joy to see your novices become scholastics and priests etc. One thing I seem



Interview with Fr. Chuks, SJ, the former Rector of Arrupe College

to realize is that human nature is basically the same. What you see to a greater extent is what you will see many years later with variations, but basically, they are the same where we just build on it.

**Sammy:** *Apart from being the Rector, there are different activities that you have been involved in, not only in the college, but also out there, these include AFGAST, giving talks and retreats, JESAM meetings and hearing the Account of Conscience. How were you able to organize these activities so that you had enough time for your primary mission, which is to listen to companions? What advice will you give to an Arrupean who is struggling with papers and other commitments both for religious and other lay students?*

**Fr. Chukwuyenum:** Three basic things I may say to respond to this question. First, for my own personal experience when I was in theology, there was a time I had so much to do and so many papers to write within a short period of time. I was really getting stressed out of that. One Saturday I went for spiritual direction, and this was one of the things that I shared with him. His advice to me was "Chuks take one thing at a time, take one assignment at a time, take it, concentrate, do the research, write it, put it aside, take the next one". That advice was fantastic. Within the period for submitting the papers, I got everything done, to my own amazement. Secondly, it is true we are about a hundred men. During my first year as rector, we were a hundred and three in the community but for me, each scholastic and each priest in Arrupe is important. When I am with each one, I give my total and complete attention to the individual. So that has been very helpful. Prayer has also been helpful for me. I have had to pray about things and situations. Through prayer I am able to connect with the Lord but also to get in touch with what I am called to do as my mission here at this time. Through prayer, I am able to prioritize. The third thing that has helped me is planning. I had to make my schedule ahead of time and make sure that people know exactly where I will be and at what time and that people can sign up so that I know what I can accept and what I cannot accept in terms of extra duties and responsibilities outside of Arrupe. I think that has

been very helpful, right from my first year as Rector here.

**Sammy:** *Before we end the session, is there anything that you would like to share?*

**Fr. Chukwuyenum:** One of the things that has been helpful for me is to have a good team of people to work with. I have other administrators; the principal, the dean, the bursar, the minister, the registrar and some of the staff we have here have been very good. I am very grateful to them. I am also very grateful to my consultors. As a Jesuit religious superior, I had a team of Jesuit priests and a scholastic, who were appointed to be my consultors. I met them from time to time and they gave good advice. Also, the scholastics have been fantastic. It has been a very good pleasure to have very good beadles. With the beadle, we work together, we meet weekly, where we were able to plan on a number of things. They have been good in reminding me of the activities that are to come and how to prepare for them. So, I want to thank you as beadle and thank the other beadles before you also. I want to wish my successor Fr. Munyoro all the best and my assurance on support and prayer. Thank you very much.

**Sammy:** *Thank you very much for this time. I wish you all the best in your next mission. On behalf of the team we pray for your strength as you take up the new mission. Blessings!*

Compiled by Sammy Wanyonyi, SJ.

If you are brave enough  
to say goodbye  
life will reward you  
with a new hello

# Interview with Fr. Gibson Munyoro, the new Rector of Arrupe College

**Welcome to Arrupe College. You are not new to most of us because we have seen you coming to Arrupe in many occasions. So in a nutshell, could you tell us who Fr Munyoro is?**

That is a very difficult question. This is because it can be answered in many ways. I would like to answer it based on my vocation story. I come from Mutoko, North Eastern part of Zimbabwe. I did my primary school in Mutoko but relocated to Kadoma, where I did my secondary school and was baptized. It is in Kadoma that I was inspired to priesthood when I saw that my parish had 53 substations yet the parish had only two priests. Some sub-parishes could have Mass after three or four months. The furthest substation was 153km from the Parish. This became the source of my vocation. By consulting the sisters who were working in Kadoma, they directed me through aspirancy. Initially I wanted to be a lawyer, so I wanted a congregation that could give me this opportunity. The first application to the Jesuits never worked out, so I tried my luck to the Franciscans where I stayed for a few months then left. I went back to work; of which in the process I reapplied to the Jesuits. Eventually, I was admitted to the novitiate in 1995. The following is my brief history in the Society of Jesus:

Novitiate Lusaka 1995-1997

Philosophy: Arrupe College 1997-2001

University of Zimbabwe (Sociology) 2001-2003

Regency 2003-2004

Theology: Hekima College 2004-2007

Ordination July 2007

Silveira House (Project Officer in charge of peace building, and Deputy Director) 2007-2009

University of Glasgow in Scotland (Development studies) 2009-2010

Tertianship: Australia Jan. to Aug. 2011

Director of Silveira House Jan. 2012- Mar. 2017

Rector of Arrupe College Mar. 2017

**Arrupe fraternity would like to know the name that you would prefer to be called. Should we use Gibson, or Francis or Munyoro, or there is another secular name that you would prefer to the aforementioned three names?**

I would prefer to be called Munyoro. It has more meaning to me than others. The other Munyoro (my brother) is a fake Munyoro (Fr Ignatius Munyoro, SJ). Our grandfather is called Ignatius Munyoro. So my brother can take Ignatius and I take Munyoro.

**You are an Arrupe Old Boy if am not mistaken, and the first Arrupean to be appointed Rector of his former institution. Could you say something about Arrupe of your time and Arrupe of the 21<sup>st</sup> Century?**

I would not know much about Arrupe of now. But

## Interviewing with Fr. Gibson Munyoro, the incoming Rector of Arrupe College

during our time, Arrupe demanded a lot because there was stringent scrutiny with the University of Zimbabwe and Gregorian University. It was really difficult to be admitted to Arrupe College, and those who would be admitted were made to work very hard by Fr John Stacer, SJ. This is because we had to reach the standards these associate and affiliate universities had made for Arrupe College. Studies were not easy here. We only had three buildings in Arrupe: Kavuma was our dining hall; Library is where we had our classes, and the Administration block. We only had three computers for all students. And during our time, we could take eight courses with three assignments in each course. I believe we had more paper dues than you in this case. So Arrupe of our days taught us how to work under pressure. People learned how to live with pressure. The little I know about the situation now is that, there is something that still remains, that is, hard work. However, when I hear that some students plagiarize or enter into exam rooms with papers make me wonder whether Arrupeans of today are still hardworking like Arrupeans of our time. People of our time always look back and say, 'Arrupe days were special'.

**You have always been a busy man, as the Director of Social Apostolates in Silveira House. In this regard, how do you take this new appointment that demands most part of your time to sit in your office and listen to your younger brothers in formation?**

This is a big challenge because most of my life in formation I spent in social apostolate. Right before novitiate, I always wanted to be involved in social apostolate. Even my library is filled with books about law, social justice, peacekeeping, et cetera. The Society of Jesus had not gone against my wish from the time I entered the Society.

However, the first surprise was in 2014 when I was appointed Delegate of Formation. This has taught me how to balance my judgments on things that I see. We can all not be Munyoro. I have also learnt that my perception could not be the right perception. The first thing to consult before reacting to perception is the Jesuit documents. This is a difficult thing to do given that sometimes we are rooted into our own opinions. Nevertheless, I knew that Arrupe was looking for a new rector but it never came to me that I could be the one. When the mission came, it caught me by surprise. But as Jesuits we do not mission ourselves, we are missioned. Our life in the Society of Jesus is to be available for mission. Therefore, I have to take the mission with generosity and humility.

**I haven't forgotten your multitasking job in ZBC. How did you find the dynamics of chairing a non-religious organization? A governmental enterprise for that matter?**

I learnt a lot from ZBC. It is a cooperate world and it has taught me how to be professional. They also caught me by surprise. It is through the work we do at Silveira House that inspired the government to appoint me to that ministry. It is always difficult for our superiors to assign us these duties. But one



## **Interviewing with Fr. Gibson Munyoro, the incoming Rector of Arrupe College**

thing that we need to recognize is that the government needs our support too. We can always bear in mind that people like St Ignatius and Francis Xavier made significant contributions in countries they directly worked with the state. The corporate world really expects a lot from us. I will be resigning soon as the Chairman of ZBC; and I am grateful for many things that I have learnt from that apostolate.

**As delegate of formation, you have been meeting your men at Arrupe College for the last three years. What is your general observation concerning the current state of Arrupe in terms of formation?**

I think Arrupe is one of prestigious houses that we have. I love the evaluations and fraternal corrections done at Arrupe. These things help us to grow and develop. Every part of formation has its own challenges, especially the transition from Novitiate to Arrupe College. We have had of students leaving or asked to leave Arrupe mainly due to imbalanced adjustment in this level of formation. Therefore, I would like to help young people who come to Arrupe to be able to adjust well to the system of Arrupe College during their transition.

**Many young Jesuits desire to be like you after their formation. What motivates you in your vocation to live as a happy priest in the Society of Jesus?**

Naturally, I am a happy person. I have learnt how to celebrate life due to the kind of life I have gone through. I have not lived a life of roses but it

involved many challenges. This has enabled me to create my own reality, and the reality that I have created is that of happiness. I do not want to lament and curse those who have derailed my progress in a way or another.

**What is your hobby Father?**

My hobby has been compromised in many ways due to having many activities to do. I like playing soccer; but I do not like watching it. This is because I do not like people making mistakes in soccer. I read a lot of books on social justice and law. I also love being with my friends, especially, Fr Arimoso, SJ and Fr Provincial. Unfortunately, being workaholic has become a discipline that has now seemed to be a hobby.

**Last but not least, do you have a word of encouragement that you would always like Arrupeans to keep at heart during your tenure as Rector of Arrupe College?**

My word is very simple, “let us focus on the core business”. Let us know why we are here and make sure that we fulfill them accordingly. Our main purpose of life is rooted in the Principle and Foundation; and we should never deviate from the primary task expected of us.

**Thank you Fr. Rector and Arrupeans are wishing you well in your new mission.**

**Compiled by Vincent Onyango, SJ.**

## JOKES JOKES JOKES

*Pilot: The plane is about to crash! Quick, make your last call to say your last words!*

*Guy: Babe, I'm so sorry, I cheated on you.*

*Girl: WHAT!???*

*Pilot: Oops, never mind, the plane is back in control!*

*Guy: CRASH THE FUCKING PLANE DAMMIT.*

*Did you know?*

*birds need gravity to swallow*



Today I sent out a text saying,  
"Hey, I lost my phone,  
will you call it?"



12 people called me...  
I need smarter friends.

*What is the center of gravity?*

**LAZINESS IS THE MOTHER  
OF ALL BAD HABITS.**



**BUT ULTIMATELY  
SHE'S  
A MOTHER  
AND WE  
SHOULD  
RESPECT HER.**

## Interview with Fr. Chiedza Chimanda, SJ, the Provincial Superior of Zimbabwe-Mozambique Jesuit Province.

**Gratien:** *When you come for Board of Governors meeting, you also have an opportunity to meet the scholastics from Zimbabwe-Mozambique Province. Given that they are to become priests, how successful and helpful is their formation at Arrupe College in their religious growth?*

**Fr. Chiedza:** based on information and experience I have from my previous visitation, I can say to you that it is good to look at a man making a transition from novitiate to first year of studies, a very big jump from the spiritual formation to the academic life. I pay attention, a lot of attention to the first years. It is also interesting to see how the second years struggle sometimes with finding their space getting their feet on the ground and getting

excited with studies, getting used to studies; and you see growth as they progress into the second year. There is more depth in third year... I am always consoled by the men of the fourth year because they begin to look ahead, to the next stage of their formation. So, that's true, Arrupe begins to prepare them to the transition as they are in their fourth year. It is pleasant to see how small boys coming into first year gradually growing into men who are responsible and looking forward to taking over responsibilities as they are getting into the final year. So, those are the joys of growth and of formation - both human and spiritual, all put together - and also integration in the society. Then, you have some concerns, of course! There are others who struggle to make transition from novitiate into

Interview with Fr. Chiedza Chimanda, SJ, the  
Provincial Superior of Zimbabwe-Mozambique  
Jesuit Province.

first year, coming from a novitiate of maybe 15 or 20 people maximum. You come to a community of 90 people! Of course, you have got small communities, sub-communities, but I see some of our men struggling to find themselves an identity in the big community; some get lost. That's all the concerns for me, but, on the whole, I am consoled by the good formation at Arrupe College.

**Gratien:** *You might have noticed 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. Chiedza:** I think deficiency is too strong. I wouldn't put it in that way! You know, the one concern I have, I went through the program at Arrupe myself, and I was among the first students at Arrupe College. The concern I always have is, after four years, what sort of scholastics, what sort of men are we moulding, are we forming after four years of academic training? To what level can you be entrusted with stewardship? Or are you just someone who got moulded in a group without getting the essence of the formation? So, it is not a deficiency, it is a concern and even in any group, that's bound to happen. One other concern that I have is an aspect of our religious formation: spiritual and religious formation. Arrupe is very strong in academics, and has very strong academicists especially in Philosophy. We can, as individuals, forget the spiritual dimension. You know how some guys struggle to attend Mass, you know how some guys find mid-day prayer meaningless and useless. So, those are the concerns for me, because, take it or leave it, we are Jesuits, we are professional Christians; that is, there is no question about that, just like that!

**Gratien:** *The contact with the poor is something that could be an abstract thought for a student who has been immersed in studies with all the necessary needs provided. How does a student keep this contact alive rather than an illusory concept?*

**Fr. Chiedza:** The choice and placement of our apostolic activities bring us into contact with the poor. See how individual scholastics choose their apostolates, but also see how they choose to travel to their places of apostolates. Each individual makes the choice. The poor are always with us, we must find them. So, let us choose apostolates in the places that will give us a good encounter with the poor; but don't associate with them on a superficial level. We, as the Pope invites us, become and smell like them.

**Gratien:** *Given the vows we have to live rather than to have, and the economic situation today in the area in which the school is located, what would you tell an Arrupian?*

**Fr. Chiedza:** Be conscious of the reality of poverty, the reality of suffering; befriend the poor, not just the guys who come to your gate; go out into high density areas and have the experience of how people are suffering.

**Gratien:** *Scandals have affected the Church in recent past and perhaps in the present. How does studies help build the credibility of scholastics in formation? What recommendations can aid in the fostering of a commitment to religious vows and psychosexual development in the life of a man in studies.*

**Fr. Chiedza:** The church has an unfortunate history of 'abuses', I won't call them 'scandals'; I would say abuses. And it is our responsibility to admit our fault and failure and ask for pardon; the Pope has lead the way. During this season of lent, in the church, especially in this archdiocese of Harare, there is a prayer for the victims of abuse, which is being recited every Sunday. So, what can the church do, what can we do to regain our credibility? Acknowledge our failure and our fault. How can we help ourselves at deal with, not avoid, but attend to some these challenges? We must learn about our human and sexual behaviour in maturity. Alongside with the formation that we have in Philosophy and Theology, we need to learn a lot of psychology. There are things that we take for granted, which will never be taken for granted. Just last week, in this archdiocese, about 100 participants, major religious superiors, priests, sisters, people working with

Interview with Fr. Chiedza Chimanda, SJ, the  
Provincial Superior of Zimbabwe-Mozambique  
Jesuit Province.

children attended a two-day workshop on “Child Protection”. This was an exercise to help us talk not only about what happened in the past, but also to look at what is happening today. Professional conduct is a way to go. Professional conduct is not something automatic; you read, you are trained, you are groomed, you learn. So, what should our formation programs include? Of course, you are going to be at Arrupe, Arrupe School of Philosophy and Humanities! The humanities should have a strong component of social development, human development and sexuality. Unless we talk about it, it will haunt us.

**Gratien:** *Studies have the tendency to bring exhaustion. How is better integration fostered in order to respond to the exhaustion that sometimes come with studies?*

**Fr. Chiedza:** Balance! Balance! Balance! Too much of anything is not good. Balance! So, have your studies, but take time to relax; and relax in responsible way. If you are going to dance, go and dance, but you do not have to dance the whole night; remember, you are Jesuits! If you want to play soccer, go and play soccer, but you cannot play soccer the whole day, you cannot watch cricket the whole day. Only those who are ‘very rich’ can afford to do that. You wake up in the morning to find that your brother cannot come to Mass, but he is watching the TV. Yeah, there is something wrong with the way some take relaxation. Let us be human and remember that we are religious.

**Gratien:** *What are your suggestions to make a better future for Arrupe College and its students?*

**Fr. Chiedza:** I wouldn’t say that these are my suggestions to make Arrupe better. I would say, as people leave the college for regency, let us get a little structure which can help us receive feedback about what is lacking and what is very useful. So, make some contacts with guys who are leaving Arrupe College and that shall help in getting a better

feedback. For instance, the one thing that I left Arrupe College with is commitment to hard work. And when I arrived in Cape Town - South Africa I had a certain rhythm of work. In Hekima College I was always complaining for more papers to do. Having a structure which helps the alumnae to give a feedback and to remain connected with the school; and the Student’s Union is not left behind, because in everything we have to be constructive. The Student’s Union can organize this.

**Gratien:** *Reverend Father Gibson Munyoro is a member of the Zimbabwe-Mozambique Province and now he has newly been appointed as the Rector of one of the biggest communities of JESAM. What are the feelings for the ZIM Province and expectations from him?*

**Fr. Chiedza:** Our prayers go with him. Being a Rector is not an easy job, but we trust in God that as Father General saw it fitting to entrust to him the responsibilities of being the Rector of Arrupe College, Gibson Munyoro will carry this burden with the help of the grace of God. Not for ourselves, but for the mission: the mission of the Society of Jesus. What are our expectations? That he will participate in, and give his heart to formation, and that he will produce for the Society men ready to serve others. He is a Jesuit, he did not just join the Zimbabwe-Mozambique Province – he joined the Society of Jesus, and here he is. He has been called to be at the service of the wider Assistency.

**Gratien:** *Thank you very much Father, on behalf of the Insider, for giving us this opportunity.*



Compiled by Gratien Nshimiyimana, SJ.

*How many seconds are in a year?*

Police: where do you live?  
Me: with my parents  
Police: where does your parents live?  
Me: with me  
Police: where do you all live ?  
Me: together  
Police: Where is your house?  
Me: Next to my neighbors house.  
Police: Where is your neighbors house?  
Me: If I tell you, you won't believe me.  
Police: Tell me.  
Me: Next to my house.

## Interview with Fr. Mumba, SJ, the Provincial Superior of Zambia-Malawi Jesuit province

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

The provincial acknowledged that he has seen a steady progress in Arrupe College since his entry into office. A good example is the introduction of special programs. He said, in the past, there was significant difference among students who came for a two year program and those that attended the four year program. The four year program students had a more holistic formation as compared with those who attended the two year program. This he claims informed his decision on the program of study he sends his men to take in Arrupe College. He is grateful that the integral program of studies and formation began a few years back is yielding fruit and Arrupe college is witnessing more and more of its own coming back to support in terms of formation. He rates Arrupe College as growing.

**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?**

Our formation from the outset emphasizes freedom and responsibility. Jesuit scholastics are not followed up to determine whether or not they pray, study, or carry out their activities as required. The greatest deficiency among scholastics is the abuse of this freedom entrusted to them. Responsible use of freedom is key to the success of scholastics. It is important to be conscious of this freedom and properly manage the use of time.

**Scholastics and students usually have papers 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?**

In order to better help scholastics strike a balance between studies and prayer, the provincial acknowledged the demands and pressures of school affecting some of the scholastics' spiritual life. He said "it is a challenge to be contemplatives in action". However, he called on the scholastics to remember our spirituality as men on the move. Recalling the pope's visit to GC 36, he said the pope called the delegates to the core of Jesuit spirituality. The provincial insisted on the need to "find sacred space". For him prayer is to be cultivated right from the novitiate. It should be a habit. The dichotomy between work and prayer can only be bridged through forming a habit on the part of each Jesuit.



## Interview with Fr. Mumba, SJ, the Provincial Superior of Zambia-Malawi Jesuit province

Scholastics who have made it habitual to pray, attend mass, receive the sacraments and seek spiritual direction are generally well balanced and never face this challenge. He gave an example of a scholastic who wakes up at around 4:30 am for his prayer before attending mass and all the activities of the day are drawn from this prayer. For him, this is what we can refer to as contemplation in action.

### **Taking cognizance of the demographic shift of the Church towards Africa and Asia, what formation and integration is uniquely and urgently needed in studies by scholastics**

The provincial began by stating that solidity in formation is the key aspect. He also noted that there is need to grow in confidence as regions and assistancies. We need to be proactive in preparation for this challenge. Our formation should be both local and global to meet the challenges both at home and abroad. This requires competence. He also emphasized that it is time for the African Jesuits to go out as missionaries.

### **A secularized world is filled with the dominant culture of competition, comfort and profit. Sadly to say in an academic milieu this is a common temptation. What advice do you have for scholastics and students battling with such temptation?**

The provincial noted that these are trying times, success is defined in terms of power, materials and money. Religious vows should help us counter the world view of power, materials, and money. "The vows bind us in order to free us". Power, materials and money take away our freedom. The vow of poverty binds us but also frees us for service. With regard to obedience, the world defines strong people as those who use their will power and are able to use will power on others, but for the religious, the vow of obedience binds us but frees us to take God's will as ours. Chastity draws us away from selfish and individualized love and helps us in relating with

every person.

### **The contact with the poor is something that could be an abstract thought for a student immersed in studies with all the necessary needs provided. How does a student keep this contact alive rather than an illusory concept?**

Regarding contact with the poor, the provincial emphasized that it is important to strike a balance in life. Whatever courses a scholastic takes, they should have in mind the poor. Formation is solely meant for mission. Concern for the poor and needy should be one of our motivating factors without going to the extreme. Our thinking and prayer should always have this in view. This is a kind of psychological preparation in anticipation of the challenge that awaits us.

### **Scandals have affected the Church in recent past and perhaps in the present. How do studies help build the credibility of scholastics in formation. What recommendations aid in the fostering of a commitment to religious vows and psychosexual development in the life of a man in studies?**

Humility. According to the provincial, we need to realize that we are part of a bigger church. We should not put others aside, humility and trust in God are essential. Trust with others should also be mutual. Finally our approach to the mission will determine how people view us and in turn restore the lost trust.

### **Studies can be very exhaustive. What better integration would you fostered in order to respond to the exhaustion that sometimes come with studies?**

From the pope, prophetic audacity, courage to proclaim the good news in spite of all the scandals and violence we should not be pushed to withdraw. We should learn to continuously discern and listen. We need to collaborate with others. We cannot do it alone. Networking is key.

**Compiled by Emmanuel Wafula, SJ.**



3 drunk guys entered a taxi. The taxi driver knew that they were drunk so he started the engine & turned it off again. Then said, "We have reached your destination". The 1st guy gave him money & the 2nd guy said "Thank you". The 3rd guy slapped the driver. The driver was shocked thinking the 3rd drunk knew what he did. But then he asked "What was that for?". The 3rd guy replied, "Control your speed next time, you nearly killed us!"



## Interview with Fr. David Rowan, SJ, the Regional Superior of South Africa Jesuit Region

**Ocholi:** Since we arrupeans rarely encounter our Jesuit companions from South African Region, could you please give us a short account of the Society of Jesus in your region?

**Fr. Rowan:** The major work of the South African region is the Jesuit Institute: spirituality, theological reflection, and other multifaceted tasks. The Two main Jesuit communities in South Africa are found in Johannesburg and Cape Town.

**Ocholi:** 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. Rowan:** When I was rector at the seminary, the training of priests, governed by John Paul's Pastores Dabos Vobis highlights five main elements in the training of priests: academic, human, spiritual, social, and pastoral dimensions; all of which must be kept in balance. Thus, proper formation should have these elements in them, although there is always going to be tension trying to do paper and prayer. This tension can be managed through the daily examen and regular visits to one's spiritual director.

**Ocholi:** Taking cognizance of the demographic shift of the Church towards Africa and Asia, what integration is uniquely needed in studies by scholastics now urgent perhaps not in previous times?

**Fr. Rowan:** The members of the just concluded board meeting were greatly impressed by change in curriculum which deemphasizes western traditional theology, and encourages studies in the areas, for example Islam. You may be sent for studies outside your province.

### Five main elements in the training of priests:

**Ocholi:** A secularized world is filled with the dominant culture of competition, comfort and profit. Sadly to say in an academic milieu this is a common temptation. What advice for scholastics and student battling with such temptation.

**Fr. Rowan:** Some sort of incentive is good if it fits the ambition and desire. A good spiritual background why one pursues academics is service. The last General of the society said people doing doctorate should do it not for its sake, but for service.

**Ocholi:** The contact with the poor is something that could be an abstract thought for a student immense in studies with all the necessary needs provided. How does a student keep this contact alive rather than an illusory concept?

**Fr. Rowan:** Sure this is a tough one (lol). It is a good question. I think it is still related to those four aspects of Pastores Dabos Vobis. The apostolate is sort of grounded to help you see what you are studying for. I think there were some radical changes in theology. Jorge Bergoglio when he was cardinal and rector of the

**Interview with Fr. David Rowan, SJ, the  
Regional Superior of South Africa Jesuit  
Region**

seminary, had people worked in the Barrio two days and do theology three days in a week. A barrio is a sort of poor area. In Zimbabwe, it will be called a high density area. It is like a slum, although slum will be a derogatory word.

*Ocholi: I am very grateful for this interview, and thanks for coming.*



**Compiled** by James Ocholi, SJ.

"A lie has many  
variations,  
the truth none."

- African Proverb



BLINDFOLD

We are  
people  
because of  
other  
people

- African saying

# Arrupeans' Experiences

## Centre for African Studies

### Book Discussion



The Centre for African Studies continues with the book discussion program, the last to be held being on the second part of Dambisa Moyo's *Dead Aid* titled 'A World without Aid.' On the 6<sup>th</sup> of March 2017, Tobias Dindi facilitated the discussion on this and it served as a follow up to the first part where Moyo argued that Aid is not part of the problem for Africa, rather, aid is the problem.

This second part emphasizes the benefits of Africa without aid dependence. In a special way, the author underlined the issue of loans that different African countries receive to enhance various development projects. However, these loans contribute a little on the economic growth of Africa due to the fact that the interests that governments pay on them are too high. Dindi used some statistics of a Kenya government Eurobond to explain why the capital market too is not the perfect solution in the place of aid. It was striking to see that when it comes to loans that governments receive, the amount refunded at the end is very high due to various factors such as fluctuations in the forex market. Dambisa Moyo proposes the adoption of bond markets as the financial strategy that can make Africa free from foreign loans. She goes on to mention different ways in which governments can profit from issuing bonds, such as the increase of the number of investors. However, this financial system requires governments to 'improve conditions for investment'. It also requires countries to be 'seriously intent on transforming their economies'.

Besides the capital market, the author suggests that the relationship between Africa and its highest emerging investor, China, can be of help to Africa, especially to learn how to profit from FDI (foreign Direct investment). She uses a fictional country, *Dongo* to show the process that African Countries need to welcome different opportunities of FDI. Actually, Dambisa Moyo says that 'They've got what we want, and we've got what they need'.

During the question-answer and discussion session, different participants commented on the role of China in Africa. Some questioned the nature of China investments and showed dissatisfaction vis-à-vis the position that Dambisa Moyo holds on this issue. Some commentators supported the statement 'They've got what we want, and we've got what they need' and others were sceptical about it. Indeed, they made allusion to the China investments as another form of colonialism. Thus, their proposition is that Africa has to fix its problems pertaining to economic policies and leadership because according to some participants, only then will the interests of Africa be authentically represented.

With this discussion, the Centre for African Studies continues to raise awareness among Arrupeans about various issues that touch on Africa. Those who participate in these discussions share and support their ideas about Africa. Therefore, we help each other to know and to love Africa more and more.

**Report compiled by Hubert Niyonkuru, S.J.**

If you think you are too small to make a difference, you haven't spent the night with a mosquito.

-African proverb



## WHY RUN FOR PRESIDENCY?

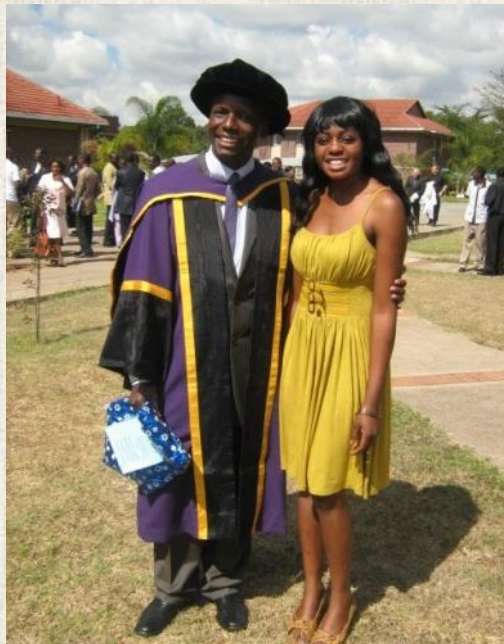
Ever heard the saying, “Iron sharpens iron?” Well this is the order of the day when running for the top post of the Students’ Association. Elections can easily lose their flavour and eventually their purpose when they become predictable and obvious. Elections where we have the same group of people contest year after year leaves little room for positive change. In such instances, Students’ Association body becomes monotonous, campus experiences become weak with little to write home about and student tasks strenuous. The wise say, “Diversity is the spice of life.”

I live life with a rhythm, a every morning for a whole engaged. I will take every heat, quicken the beat and by challenge and, without presidency to enrich the so it will be less of a predictable believe myself to be an asset to and I run because I have Arrupe College students’ body.

Running for office has little horses! Lay down your express your uttermost disgust to revolt because a lay, female

If anyone happens to feel that way, it’s a shame! Running for an office has nothing to do with begging anyone for votes they won’t give or converting opponents to supporters. Rather it is a call for a new perspective, challenging each other to widen our horizons and look beyond our limited worldview. It is an opportunity to step outside the box and extend our tentacles. In this elections, is an opportunity to hear a new voice and experience a new perspective?

Arrupe College is a Jesuit institution populated by religious men. There are only two full-time female students on campus. I find this environment radically different from the environment I experience outside the campus. In order to keep level-headed; I try to bring as much of myself to Arrupe College as I can; I like to assert my thoughts and expose my personality without pretence. I give the fullest expression of myself so as to bridge the gap between these two worlds. In these upcoming elections, I will run for the presidency of the students’ body as a matter of duty, as I am the most experienced student on campus.



tune that motivates me to wake up academic year knowing that I am fully opportunity around me to turn up the pump up adrenaline. I am motivated challenge, I easily withdraw. I run for election of the Students’ Association pseudo-contest. I run because I the Arrupe College students’ body something valuable to contribute to

to do with who will win. So hold your weapons this is not an opportunity to for woman leadership or feel the urge student is running for the presidency.

**Patience Ganyeka**

## Climbing the Nyangani

From 25<sup>th</sup> to 28<sup>th</sup> February 2017, I and some other Jesuit scholastics went to spend part of the mid-semester reading week in Nyanga. Nyanga is a beautifully green place with a cool natural environment. The most exciting part of my experience there, however, was the climbing of the Nyangani Mountain.

The weather was not favorable for hiking, but we did manage to get familiar with it to the extent that we could not feel afraid of going to climb Mount Nyangani. I had always desired to climb the Nyangani Mountain, and that is why when the time came, I could not afford to miss the opportunity. I had learnt that Nyangani is the highest mountain in Zimbabwe, at 2,592m (8,504ft) above sea level. The mountain is located within Nyanga National Park in Nyanga district, about 275 km to the North-West of Mutare.

Because of my excitement, I did not mind the rain and the mist on the mountain. I just wanted to climb to fulfil my ambition. There were a lot of short cuts from the bottom to the top of the mountain, but we had to choose a single trail, and which offers the easiest of the alternatives for the



we chose to follow was marked with arrows which would guide tourists during their climbing, lest they miss the way and probably get lost in the mountain. The mountain was covered with a heavy mist which blurred the vision of the landscape below, but once at the peak, one could feel uplifted into the cloud; it was the experience of a magical feeling – some sort of a trance, I would say.

On our descent since we could walk at a normal pace but the slope of the mountain forced us to run back. The climb normally takes at least two hours, and more to descend depending on the individual's fitness. For us we spent a much shorter time.



There were lots of interesting stories about the mountain, some of which sounded like some old tales while others were really frightening. We were told, for instance, that some tourists once disappeared on the mountain. With the help of some guides who accompanied us up the Mountain, I discovered many more beautiful things about Zimbabwe. In general, I had a nice experience staying in Nyanga, and I would encourage people to find time to go there and experience more of the wonders of this country.

**Jean Paul Turikumana, SJ.**



## Handing on the Baton

7
 Father Chukwuyenum (Chuks) Afiawari has been the Rector of Arrupe College for the past five years, until his nomination as the Provincial Superior of ANW Jesuits Province. Father General nominated Father Gibson Munyoro to take over the responsibility as the new Rector.

“What a joyful day, the day of the Lord, a joyful day we are happy and glad!” These are the words, which constituted part of our opening song on Saturday 25 March. Together with the whole Church, we celebrated the feast of the Annunciation, which coincided with our bidding farewell to Father



Chuks, and the inauguration of Father Munyoro.

The main celebrant during the Mass was Father Orobator Agbonkhianmeghe, the President of the

## Handing on the Baton

Conference of Jesuit Superiors of Africa and Madagascar (JESAM). In his sermon on the readings of that day, he showed the paradox in the will of God when He let his Son be born of a woman given the danger that Maternal Mortality Ratio presents: "What kind of a God, knowing the risk and the danger of child-birth in certain parts of the world, takes such a risk?" He continued to explain that the Annunciation or the Incarnation has a significance because God had not figured out beforehand the conditions in which Jesus was to be born. The Annunciation, he asserted, makes sense because of the risk of failure and defeat.

If God did not have all these figured out from the beginning, and chooses to ask Mary to become the mother of God, God is asking her consent. "God had to wait for her yes; there was no miracle". He affirmed that God who takes chances on us expects us to take that same risk, to remain open to the possibility of failure, but yet trusting in the generosity and availability of God's love. Not knowing exactly what the future holds, but trusting God to take control was what we had gathered to celebrate in the persons of Father Chuks whose 'yes' in the past five years, has made him take the risk on our behalf. Similarly, Father Munyoro, by accepting the mantle of leadership, gave up so much by saying yes, like Mary. Father Orobator reminded Father Munyoro the difficulties, which lie ahead. "Being a leader in the Society comes with risk of failure, incalculable sacrifices and moments of desolation". Knowing well that Munyoro with his yes is to carry the burden of leadership for our sake, Father Orobator assured him the support, collaboration and prayer, which, no doubt, will make his burden lighter. "The God who calls us never leaves us without the graces we need to assume our missions".

After his homily, Father Orobator, read the General's decree of appointment of Father Gibson Munyoro as the Rector of Arrupe College. The decree itself was simple but with remarkable depth. We, the

Arrupe fraternity, received the new Rector with a round of applause and he was congratulated by his predecessor and by the president of JESAM.

After the thanksgiving song, it was the time for speeches. The first speech was that of the former Rector, Father Chuks. Before his speech, with a humble gesture, he knelt down and asked the congregation to pray for him. His speech, which he delivered with enthusiasm, was more of gratitude. "These past five years, have been fantastic years of my life, you have all been a source of tremendous grace. My life has been enriched and blessed by all the men, all the Jesuits, here at Arrupe College. I cannot thank you enough. I am so proud to have been your Rector for these past five years". He expressed his gratitude for all who contributed to make Arrupe what it is, and ended by recommending himself to our prayers.

After him, it was the turn of Father Munyoro, the new Rector. He started his speech by acknowledging the presence of those who had come to join us that evening. In his speech, he focused on what he called two principles. "Each one of us creates a reality, [...]. Therefore, as I come to Arrupe, guided by this principle that we are capable of creating reality, I pray that we remain or strive to create a positive reality which we can comfortably live with at Arrupe College." The second principle was from the letter of Father Peter-Hans Kolvenbach (1983-2008). He reminded the Arrupeans that they have three formators: that God is the first formator; the second one is the individual who learns to be responsible for his own formation, and then finally the formator who is the instrument of both God and the Society in transmitting the Society's way of proceeding and communicating the profound desire to serve God and to save souls.

Then came the moment for the ceremonies. In Loyola Multipurpose Hall, Arrupe Theatre Arts presented a piece of play entitled 'The Signatures of Our Time'. The play portrayed the desire of many Africans to leave Africa in search of a better life, in contrast with other Africans who strive to build the dignity of their continent and her people. The play was short but long enough to present its lesson



through the well-trained actors. After the play, festivities continued and the gifts were presented to Father Chuks, as the Arrupe community bid him farewell.

We, the Arrupe family, continue to extend our gratitude to Fr. Chuks for his generous service to this college, and we wish him many blessings in his new mission in the Society of Jesus. We also continue to welcome Fr. Munyoro into this family, and wish him well as he takes up the mantle. May this shift in responsibility contribute in building the ties of friendship that have been growing over the years. May God who has called these brothers of ours support and guide them in the new ways he opens before them.

**Emmanuel Uwiragiye, SJ.**

### *Pictures of the handover*





*Pictures of the Drama*



## STORIES

### *Samvura and the Village Chief (continuation)*

Knowing that Samvura is a lonely and humble woman, the chief, Nyamirima, decided to meet her to talk about her daughter's, Nabusage, hand in marriage. Nyamirima took two cows and two of his slaves to escort him. He reached the hill top, and met a young boy named Nzitonda. They asked Nzitonda to show them



where the lonely woman by the name of Samvura stays. In his humility, Nzitonda guided them until they reached Samvura's household.

At Samvura's home, the village chief ordered his slaves to stay at the entrance. When the chief was approaching the door of Samvura's house, one of his servants shouted, "Samvura, Samvura, come out of your household, for I, the great one, has chosen your home to bear the sons of the royal generations!" Samvura hesitated to come out. She had thought that she was dreaming since she has never received such a salutation; let alone from the royal messenger. The royal servant shouted his lungs out for the second time, "Samvura! Samvura come out; the chief wants to meet with you". And Samvura replied: "How come a lonely woman is favoured with visit from the chief? Your majesty, Samvura is not worthy to be chosen by the royal household". The impatient Nyamirima forced the door open and got inside the house

Whilst inside the house, Nyamirima asked Samvura for the hand of her daughter to his son, the crown prince. Samvura retorted promptly saying "Yes, may your will be fulfilled, Your Majesty!" They both beamed with happiness and were convinced that the new relation would closely bring their families together and joy in them too. The king begged Samvura to come out and see the gifts he had brought for her.



Samvura was excited to see them. She moved forward and greeted the two slaves while receiving the gifts.

The servants started dancing and singing, "Long live the chief. Long live the Nyamirima dynasty. Long live." After the song, both Nyamirima and Samvura were excited and with emotions, Samvura expressed her

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*Samvura and the Village  
Chief (continuation)*

gratitude to the chief for the wonderful gifts he had brought for her and her daughter. "May the kingdom that gave birth to you be renowned and widened," she said. After a while, the chief realises something! The young boy, Nzitonda, was nowhere to be found.

The chief asked his servants where Nzitonda went. One of the servants replied, "A charming girl came to pick him." Troubled, the chief, then, asked the name of this young girl. The servants both said that she was about to enter Samvura's household before she took Nzitonda. Nyamirima and Samvura, dramatically, faced each other without saying anything. Stunned, the chief kicked a nearby log. Screaming in pain, the chief then sends the two servants to look for Nzitonda and the young woman...!

To be continued

*NSABIMANA Jean Claude, SJ*

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We start as fools  
and become wise  
through  
experience.

*African Proverb*

meetville.com

All jokes, riddles, games, saying,  
proverbs ...in this edition, are from  
internet

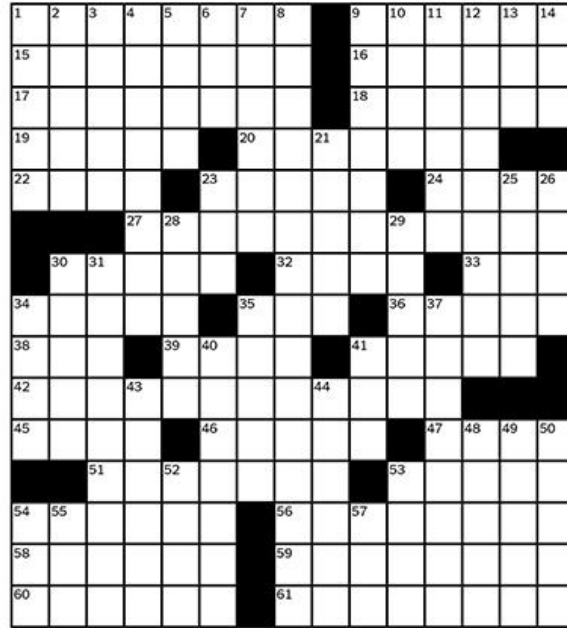
# Let's play

## Crossword

Edited by Will Shortz

PUZZLE BY TIM CROCE

- ACROSS**
- 1 [If you get what I mean ...]
  - 9 Person in upper sales?
  - 15 All together
  - 16 Title bandit in a Verdi work
  - 17 "Ixnay"
  - 18 See 19-Across
  - 19 Took an 18-Across
  - 20 Long-\_\_\_
  - 22 Wife of Angel Clare, in literature
  - 23 All together
  - 24 Lundi \_\_\_
  - 27 100% reliable
  - 30 Like the Three Stooges
  - 32 Stream past Memphis
  - 33 Through
  - 34 Worthy of being tossed
  - 35 Shooting spot
  - 36 Smart one?
  - 38 N.C.A.A.'s Conference \_\_\_
  - 39 Provider of some light fare
  - 41 1,000 liters
  - 42 1980s gangster sobriquet
  - 45 "Oh, O.K."
  - 46 Kind of pressure
  - 47 Not be off
  - 51 Kind of pressure
  - 53 "Fingers crossed"
- DOWN**
- 1 It's often tape-measured
  - 2 Agave fiber
  - 3 Edges
  - 4 Hiker's purchase
  - 5 Stopped working
  - 6 Texter's P.O.V. preceder
  - 7 Where Tara Lipinski upset Michelle Kwan
  - 8 Has the material mastered
  - 9 One with an important point?
  - 10 Form of "sum"
  - 11 Insect pupa sold as turtle food
  - 12 Jeep alternative
  - 13 Disney doe
  - 14 Reason to do patchwork?
  - 21 What a dodger might face
  - 23 1982 Donald Fagen hit subtitled "What a Beautiful World"
  - 54 Ibsen title heroine
  - 56 Danish ancestor
  - 58 Yanks are part of it
  - 59 Woody Allen film subjects
  - 60 Be taken for
  - 61 Complement from the chef?



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- 25 She asked "What IS an un-birthday present?"
- 26 Home to Ellsworth A.F.B.
- 28 Means of audio-visual connection
- 29 N.Z. was a member of it
- 30 Chinese martial arts, collectively
- 31 Many gastrointestinal tract residents
- 34 Extrudes
- 35 Floor exercise maneuver
- 37 Preventer of photographic glare
- 40 In some way
- 41 1960s org. revived in 2006
- 43 Newtons per ampere-meter
- 44 Scientific research centers?
- 48 Leotards cover them
- 49 Areas for some kneelers
- 50 "Oh, for goodness' sake!"
- 52 Neighbor of Apache Junction
- 53 Apropos of
- 54 Orthodontist's concern
- 55 Copying
- 57 One not going out with a bang?

*Did you know?*

*the most commonly used letter in the alphabet is E*

*Jokes*

*Behind every angry woman is a man who has absolutely no idea what he did wrong.*

*Sudokou*

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



Wherever we keep d  
money, our son steals it.  
I don't know what to do  
about it, where do  
I Keep the money?

Keep it in his Books.  
He Never touches them...



# PAPA NNUKWU'S WISDOM

GRANDPA'S WISDOM



PLATO VS ARISTOTLE.  
AN ADAPTATION OF  
SCHOOL OF ATHENS

Alexander Akalefu.

IDEALISM VS REALISM

# *Birthdays and Anniversaries*



Nshimiyimana Gratien	01 April
Angaluki Paschal Isimwamu Marijani	06 April
Mr. Admore Nyamuchetura	06 April
Akalefu Alexander Uwakwe	07-April
Kudzai Tonganai	13 April
Madume Andrew	14 April
Bihorubusa Pascal	15 April
Chingole Manuel Mário	25April
Wanyonyi Sammy Wafula	26-April
Fr Mtombeni	27 April
Mr Matibiri Innocent	

*Happy Birthday dear Brothers*

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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