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The Transmission of Easter Joy and Hope

The Easter season that we continue to experience fills us with Joy and Hope from our Risen Lord who sparked our own resurrection. However, this does not overcome all that our ordinary human experiences entail. In fact, like the Spiritual Father emphasized during our Easter Triduum, 'Cross and Resurrection' are interconnected in our human life. One cannot separate the Cross from the Resurrection and presume that he or she is still the follower of Christ. This is felt, not only during the Holy Week which concludes the Lenten period and precedes the Easter season, but also in our everyday human struggles.

The Holy Week, especially the Holy Thursday, Good Friday, Holy Saturday and Easter Sunday, discloses the reality of the Paschal Mystery. All the celebrations that take place on these days testify to the pragmatic expression of God's love for us through Jesus His sole son. The life of Jesus serves as an example for us to learn how we should direct our lives according to God's will if we are really His followers. In his letter to the Philippians (Phil 2: 1- 11), Saint Paul describes the image of Jesus disregarding all his godly opportunities to save us all. This is exactly what we see him performing during the Easter Triduum, whereby He humbly undertakes the whole human suffering and death on the cross, before his resurrection.

Probably the most poignant experience always lies in the Good Friday celebrations. This year, at Arrupe College, the main celebrant, Fr. Kizito Kiyimba, labeled the suffering Jesus as 'the man of sorrows'. He exhorted those in the congregation, who had come for the liturgy not to restrict themselves to Jesus' suffering, but to extend their eyes to the contemporary 'men and women of sorrows' all over the world, in whom Jesus continues to suffer. As I observe how Arrupeans look at the suffering people with a caring eye, how they undertake seriously their formation in philosophy and humanities in and out of Arrupe College, and all other missions that they assume, it gives me hope that Jesus' example did not pass without effect. This is evidenced in the efforts put towards generating Easter Joy and Hope in many people around us. Like Mark, whose experience as an evangelist is shared herein, the Arrupeans rush to preach the Word of the Lord in words and in deeds in an attempt to meet the urgent needs of the people of God.

Easter Joy can make sense to us all. Indeed, we started experiencing this special joy on the Easter vigil celebration which was enhanced by lots of liturgical fortes as testified in this issue. Dear reader, these and the many other experiences shared in this issue are very enriching and quite interesting to read. I would also recommend a prayerful reflection on the shared experiences since they carry with them plenty of spiritual nourishment, too.

On behalf of the Arrupe Insider editorial team, I take this opportunity to wish all of you our readers a blissful Easter season, and to urge you to keep up the spirit of caring about the needy, the real witness of the Joy and Hope that Christ spawns through His resurrection. For you brothers and sisters who are celebrating your birthdays this month, have a very cheerful birthday. May you grow wiser and more knowledgeable to become Christ-like in your thinking and action.

Emmanuel Ndorimana, SJ.

*Good Friday Homily (April 14, 2017)**by Fr. Kizito Kiyimba, SJ*

The rubrics of the liturgy direct that the priest should give a brief homily. I looked at them and decided: I was not going to be the one to deprive you of the prolonged pain of listening to me, especially not on this your final day for penance. So, I am going to go on and on.

Last night, the main celebrant, Fr. Gilbert Mardai, also known as "Gigi" washed the feet of some selected peo-

ple. His commentary on the gesture was that Jesus comes to wash us, each of us, of some stain. The high point for me, as I watched at a distance, was the way he shook hands with each person before washing his or her feet. The significance of it for me was that he sought to know them personally – this was not another impersonal gesture. On that point, I extend my reflection today, and I come up with a theme: **A man of sorrows, familiar with suffering – who is he? Who is she?**

If I were running a kindergarten class, today, I would begin by saying we are going to draw a picture, a portrait of "a man of sorrows, familiar with suffering" – off you go with your crayons. Let us, perhaps, begin by looking around the church to single out a face of someone who represents a man or woman of sorrows, familiar with suffering. And if you have nowhere else to look, then you are welcome to look at me – I refused to go for a much-needed haircut, so that I can stand in for Jesus on Good Friday. When we come to Good Friday celebrations, we can come with some blindness. Our blindness could be caused by two things. First, we could be rendered blind by our knowledge. We know too much about the day, to allow anything new to grab us. Secondly, our piety can blind us. We are so pious, and we go through the motions so mechanically, without depth, that we miss the true significance of the day. But just as we can be blind on Good Friday, we can be blind out there in life, and miss seeing or meeting the "man of sorrows, familiar with suffering". We know too much. We are too street-wise. We know why this man of sorrows, this woman of sorrows, is where she finds herself. We cannot get through to her. On the other hand, we can be too pious, too whimsical, too peremptory about the troubles of the (wo) man of sor-

rows. In the end, we do not get through to him/her. Let us open up and really look for this man of sorrows.

The First Reading (Isaiah 52:13-53:12) sets the stage. It is complex. Even bible scholars agree that this part of the Old Testament is an absolute misfit, with nothing really to build up to it, and nothing to follow up from it, for the rest of the Old Testament. But it does the stage for what we are celebrating today, in a very unique way. Who are the actors? We have the “famous” Servant, we have Israel, we have the Servants (who speak in the second person, plural), and finally we have the nations. The goal of the act is to show that there is a testimony that reaches out to everybody, to the ends of the earth. The Servant is to be the Light of the Nations, just as he embodies or represents the suffering of everyman and everywoman – ours the sorrows he bears. In a very beautiful way, therefore, the reading shows a merger of the experience of everyone in the experience of the Servant. In this reading, there are no spectators – everyone is sucked into the plot, and everyone is given a mission. In the same way, for Good Friday there are no spectators – all of us are sucked into the events and given a mission. Let us look at the portrait of this Suffering Servant. What does he suffer? He is despised, she is rejected, he is sorrowful, she is sickly, he is smitten by God, she is wounded, he is bruised, she is chastised, bearing stripes, oppressed, judged. The reading does not tell us by whom all this injustice is carried out. Neither do we hear why the injustice is meted out. Perhaps it does not matter as much as the fact that there is injustice. Now, this unique and complex reading will only make sense when understood in the context of Jesus, in the New Testament. In the experience of Jesus on Good Friday, Jesus is not just another man suffering just another injustice. No. Here, we have an injustice which is like any other injustice, but which might wipe away every other injustice. The experience of Jesus is not just another impersonal experience – it is the experience that must make personal every other experience of suffering and pain. After this, the world should become a better world – that is the Resurrection.

In the Responsorial Psalm (Psalm 31: 2-25), ably sung for us by none other than Wada (I did not know that Wada could sing!), we get closer to meeting this (wo)man of sorrows. S/he has a mind. S/he has a prayer, as s/he goes through this suffering. And the prayer is in four steps. First, s/he prays: Rescue me, Lord! Second, s/he prays: Alright, do not let this become unbearably shameful – do not let me be too ashamed. Third: If I must go, I commend my life into your hands. And finally: In you is my hope. And so, overall, the experience of the (wo)man of sorrows is not tragic. S/he does not understand her experience as a tragedy. One could make a reflection to compare the four moments of this prayer with the four/five stages given by Elizabeth Kübler-Ross in her famous book, *On Death and Dying* (1969). It would be interesting to see the parallels.

The Second Reading helps us paint a more detailed portrait of the (wo)man of sorrows. S/he is real. S/he is unique. S/he is personal. S/he has a face. In fact, the author of the Letter to the Hebrews is generally caught in a struggle between a fledgling and minority Church, at the hands

of a domineering Judaic establishment. The contention is on whether this Jesus is the Messiah, the true High Priest. In this part of the Book, the author offers a corrective to the behaviour of the High Priest we are about to see in the Gospel. The author is also fighting for life, caught between a dominant doctrine of Greek philosophy on the one hand, and overweening tradition on the other. The images of God that come from both sides need polishing up. On the Greek side, God is incapable of feeling for creatures – He is a God with *apatheia* (is apathetic); on the other side, there is the extreme of too much familiarity, too much tradition, too much *sympatheia* with God. The author is depicted (by William Barclay) as introducing Jesus as engaged in a middle course that steers clear of both extremes: *metriopatheia*. *Metriopatheia* is unique in that it is sensitive to the experience of the creature; it is patient, and never gives up on the suffering of the creature. The author of Hebrews also tells us that Jesus “learned to obey through suffering”. Here, too, is a beautiful play on words in the Greek: *mathein* (to learn) and *pathein* (to suffer). And so, the core message of this reading is (forgive me, theologians, if I pronounce a heresy): To believe in God is to believe in humanity, for better or for worse. Jesus believes (is patient with) in humanity in the order in which he believes in God.

Let us take stock of what I have said, so far (and wake up those who are already slumbering). Let us proceed by a series of unsettling questions. When was the last time you heard about people drowning in the Mediterranean Sea as they try to cross to Europe? How many drowned at sea? Actually, yesterday a boat capsized only 10 miles from Tripoli, and of about 110, at least 90 perished, including women and children. On this point, there is A French author and intellectual I love so much – her name is Fatou Diome. She is of Senegalese origin, if I am not mistaken, and she resides in Paris. On a television appearance, she is debating with other intellectuals about the migrants who perish at sea. She claims that if these migrants were white, the world would be upside down! Asked on the reason why they cannot see the danger at sea and remain home, she points out that for the migrants, it is a matter of survival. They compare what they are leaving behind at home, and whatever there may be out there, beyond the high seas, and the latter is better. We continue with our questions. When was the last time you heard about bomb blasts in Baghdad? How many perished? Our hand is well-exercised to switch channels on the remote control, as soon as the news anchor begins to tell us about bomb blasts in Baghdad. “They are Muslims against Muslims,” we shrug it off. When was the last time you heard about refugees crossing from South Sudan into Uganda?

Actually 6000 of them crossed in the course of the week. What about Mogadishu? Remember Mogadishu? What happened recently? And closer home: Burundi? Is the media quiet about Burundi as a sign of better times? And what about the Chibok Girls? Where are they? The picture of them is quite heart-breaking. We see a bunch of veiled, faceless victims – seen for the last time in that way. What about your information on Syria? Do you know what they go through, beyond Aleppo and Homs? All these are sobering examples of men and women of sorrows, familiar with suffering. We flip the page of the newspaper, rather nonchalantly, and life continues.

What is your justification? How come your life continues, business as usual? I personally say to myself: Oh, those are Muslims, and I am Christian. Oh, what happened to her is to do with her being a woman, and I am a man. Look, his marriage is on the skids. But that is partly why I did not get married! Hey, what happened to her was because she is a Carmelite Nun; I am a Jesuit priest! Those people there, are victims, partly because they are not educated enough! Etc., etc. The (wo)man of sorrows, familiar with suffering, is somebody else – somebody faceless.



What happened? How did the (wo)man of sorrows find her/himself where s/he is? More importantly, how come I perceive her the way I do? We turn to the Gospel (John 18:1-19:42) to figure out our attitudes and behaviours that are responsible for this (wo)man of sorrows. First up, there is a sharp contrast between the threefold "I am he" of Jesus, and the threefold "I am not" of Peter. Jesus identifies with the man of sorrows. Peter denies anything to do

with him/her. We must make a choice, right from the beginning, about whom we want to identify with. The Gospel proceeds to point out the cracks in society, through which the (wo)man of sorrows falls. I will limit myself to ten such cracks: areas we need to watch. First, there are areas with **restricted access**. Sections of society, and individuals, are restricted to certain areas. Visas are one such outstanding example. About this time of year, some of us look for visas, and the processes can be amazingly painful. In the Gospel, Peter does not easily access the courtyard of Caiaphas, unlike another apostle who is well-connected. Also, the Jews choose not to access the Praetorium, for fear of being defiled just before the Sabbath. Such restrictions define the contours of the man of sorrows. We are shielded from meeting him/her.

Second, and the big one, are **custom and practice**. There are ingrained ways we do things, both as individuals and as societies. And no situation will force us to change our ways. Under this crack, we have laws. Pilate points out to the Jews – "judge him according to your laws." And the Jews cite laws a few times. Meantime, the recipient of these laws, the man of sorrows, is faceless. Also, the Jews appeal to their lack of a "right to execute". Again, we have rights being flung around over the head of the man of sorrows. Further, we have the "custom to release" a prisoner around the Passover. Again, the prisoner is faceless. In fact, Barabbas is chosen over him. And finally, Pilate "has him scourged" just as a routine – perhaps to release the tension in the army barracks. Perhaps Jesus would have suffered worse, in our kinds of prisons. Third, we live in a world awash with **hearsay and fake news**. The man of sorrows challenges Pilate on the latter's sources of information about the former. Have others told you about me? Or do you know this on your own? We rarely check our information about the (wo)man of sorrows. Fourth, we are stuck in a futile rut of "your nation/my nation". Pilate retorts in desperation: Am I a Jew? Your

nation handed you over! We too, put these distinctions ahead of fellow human beings. We are willing to stop making an effort to meet the (wo)man of sorrows, as soon as we can simplify or reduce her/him to some nation – mine or another. Fifth, any genuine effort to meet the (wo)man of sorrows is drowned out by **the din that is the chorus of “Crucify him!” and “Hail, King of the Jews!”**. The media plays that role well, when it either deafens our ears with pseudo information on the (wo)man of sorrows, or blinds our eyes with the spotlight on the (wo)man of sorrows. Sixth, we are **immune to the contradictions** we utter about the (wo)man of sorrows. Pilate cannot hear himself say in the same breath, both that he finds no guilt in the man of sorrows, and that the Jews should take him away and crucify him.

*All were
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ways.*

Seventh, we measure the gains of coming to know, and coming to the aid of the (wo)man of sorrows against **our alliances**. How will this intervention affect my strategic friendships and relations? It could be my class, my tribe, my profession, etc. The Jews point out that if Pilate releases Jesus, then he is no friend of Pilate. Eighth, we fall for **easy numbers and quick statistics**. On that night, three men died on the cross. Jerusalem had grown used to numbers dying. One commentator (Christopher Seitz) points out that at the end, three men were equally dead by all appearances. Yet, on closer look, they were differently dead. We had an unrepentant robber, a repentant robber, and Jesus. All were men of sorrows, in different ways. Ninth, the **terms we use** mean a lot to us, but nothing to the (wo)man of sorrows. The Jews are trying to convince Pilate to write not “King of the Jews”, but “This man said he was King of the Jews”. The other day, on the anniversary of the 23rd year since the Rwandan genocide, the President was breathing fire, about the contention of experts about the terms to be used about the genocide. The terms would not bring back the

dead, he contended. Tenth, when the (wo)man of sorrows is hammered, we express **alarm and outrage and nothing more**. Our alarm and outrage is too little, too late. Joseph of Arimathea comes out to claim the body and to preserve it. But the man of sorrows is long dead.

In conclusion, I have four things to say. I have asserted earlier that to believe in God is to believe in humanity for better or for worse. By the same token, not to believe in humanity is to express a subtle form of atheism. Yesterday, the journal *New Scientist* published an article outlining four shades of atheism. We can use these shades of atheism out there to check our own subtle atheism. First, there are atheists who are born that way because they are mind-blind. They are congenitally incapable of belief in God or the supernatural. They just cannot comprehend religion. With us, too, there some of us who are incapable of comprehending the plight of the man of sorrows. Second, there are those who are atheists because they are apathetic to religion. These could not be bothered by religion. Likewise, we can be apathetic to the lot of the (wo)man of sorrows. Third, there are some who are atheists because they are incredulous of religion. These

have isolated themselves from acts of religion. We too can become incredulous of the situation of the (wo)man of sorrows. We might get to this state of atheism by constant practice, or because of a past bad experience. Finally, there is a type of atheists who are analytic atheists. These latter find that the tenets of religion do not add up. We too, can become too analytical of the plight of the (wo)man of sorrows. We might be well informed to know why s/he is in sorrow – through some fault of hers. We thus remain immune to her situation.

The second conclusion I would like to draw is that while we may come to Good Friday blinded by either too much knowledge or too much piety, the cure for this is to let myself be grabbed, be understood, be transformed by something NEW. That is the alley through which Easter comes to us. We need to start paying attention to the (wo)man of sorrows; we need to start speaking with (and not just about or for) the (wo)man of sorrows. We need to start acting with and on the behalf of the (wo)man of action; all at the risk of experiencing Easter. The third conclusion I would like to say is that the (wo)man of sorrow, when we finally get to meet her, is a (wo)man who has surrendered in either of three ways. First, s/he might have surrendered in her sorrow, because



she realises that there is no salvation other than in God. She might have surrendered because she knows her guilt – her role in her sorrows and the consequences she bears for her wrong choices, and so she surrenders to God. Finally, and similarly to Jesus, she might have surrendered because God has grabbed her and taken over. She lives in a new world, where everybody matters. She has resurrected! That is where we are called to join the (wo)man of sorrows. The final conclusion goes back to the last clamour of the Man of Sorrows, familiar with suffering – Jesus on the Cross. He says: "I thirst!" Who is this (wo)man of sorrows? What is this thirst? What can I do about it?

The Lord be with you!

He is risen: Easter Saturday Vigil mass

"My first Easter experience at Arrupe"



The Easter story is always amazing and it comes as a greater source of consolation to a life that is filled with trials and tribulations. It is a leap of faith, an oasis of the Christian life. The whole Easter triduum resembles the life of a Christian. It is the engaging with the source of hope and what we should hope for is found in the day, resurrection. Hence joyfully, I was expectant of the Easter celebration at Arrupe College, another taste in a different setting. Well, Arrupe did not fail to deliver through the celebration surely the spirit is renewed and I have been endowed with renewed strength and vigor to go forth and preach the risen Christ.

The Holy Saturday mass was well attended and filling the chapel of the Holy Name gave it that

mood of anticipation, of people who are expectant. It reminded of plating a bean seed, how it had to die and come forth with new life to bear fruits. The same applied waiting for that new life, to receive the gift of our salvation, our redemption. After having shared the sorrow with Christ, how he had suffered after some of us having left him because of fear to suffer, we gathered in the chapel to hear the readings. The history of our salvation and how God had always wished to redeem us is always challenging to Christians. It evokes in us the desire to reciprocate this love and mercy, be it, to God and especially through his creation, humanity. It was both in two aspects; the love that he constantly showed us from the beginning and how we had squandered all the blessings. How our forefathers forgot God and started doing all sorts of evil to such an extent that it raised the anger of God. Despite the evil done by our forefathers the love and mercy of God was shown extremely in all the efforts trying to inspire the prophets to admonish the people for their evildoing.

All the readings still play a crucial role in our Christian life. To add flavor one of the readings was read using Pidgin English, 'Papa God' one of the phrases used. It gave the diversity and brilliance of Arrupe at the same time teaching us the faith of Abraham, the father of faith. How his selfless desire and sacrifice, we need to adopt after having resurrected with Christ, the source of new life. It was a reading of hope, of how we, as Christians are supposed to trust in God and give out anything that the Lord would require from us. Apart from this reading another reading was about the dry bones, having a good responsorial psalm from Fr Jerry and Pius, dry bones, how the foot bone will connect to the ankle bone, with all the connections of the bones complete and a new being formed. The rhythm was also awesome and it can be kept at the back of our minds, how things can be transformed and be brought to life. We might also learn to pick up the pieces, through the resurrec-

tion pick up the fragments broken by sin and connect them together like the dry bones. These fragments broken by sin and only redeemed by Christ the savior, the reading can give us the encouragement of picking up our broken fragments trusting the lord to give them new life.

It was a time of going to the Easter fire, the place being dark and no trace of light. Giving that chilling feeling and at the same time realizing the importance of light. It was after the blessing of the fire and the symbol of fire reminding us that we should be inflamed with the new hope and that our minds be purified by the Easter celebration. After the blessing of the fire, the Easter candle was lit from the new fire and with the usual ritual of tracing the Greek letters and the numerals of the current year. This acknowledging that Christ is the alpha and omega and that all time, glory and power belongs to him. It is after this that the cross on the candle meant to remind us that, may we be kept and guarded by the holy and glorious wounds of Christ. After this had been done the main celebrant, Fr Jerry lit the candle and some of the words said, "May the light of Christ rising in glory dispel the darkness of our hearts and minds." With this humble sign of what we, as Christians are supposed to be doing, to light each other's candles, passing on the light, giving each other hope joy and sharing our burdens was displayed through the simple gesture. It is always a reminder that we have and which should not always be forgotten.

After that we had to return to the chapel for the rest of the proceedings. We had to sing the exaltet, which was done in a poetic manner and a background of the Latin chant from Father Jerry. The message came out very clear, how of great importance the night was, for it was our source of redemption. A reminder of how our ancestors had been saved from the slavery of the Egyptians, the same of us how we had been saved from the clutches of sin. One of the stanzas of the exaltet echoed, "the power of this holy night dispels all evil, washes all the guilt away, and restores lost innocence, brings mourners joy; it casts out hatred brings peace and humbles earthly pride." With this reminder, the blessing of the water was sprinkled to give us new life and to bath us or really quench our thirst. This water that we are sprinkled reminds us of the need to remain clean and value the new life that we would have received a life that would need constant watering for it to grow. After this, it was

the renewal of the baptismal promises, whether we are prepared to reject Satan and all his works and pomp, even juju. To renew our alliance with God and give him the space to reign in our lives, is of great importance.

With all this, there was a homily of a person, after sleeping at a grave yard and waking up the following morning saying, "thank God its resurrection day and I am the first one to resurrect". He was dead drunk to the fullest that one forgets to realize who he is and where he is sleeping and thinking that he was dead. One of the challenges that we got identifying life sapping activities in our lives and where we are dead, where we need this new life from the risen Christ to touch us and continue living authentically to our calling. As I look back at the joy and the happiness of the Holy Saturday, I am always challenged and I continually reflected on my salvation history, looking at the candle of my life: is it dispelling darkness and can it rekindle other people's candles? Am I doing enough to preserve this new life that Christ gave me and am I bold enough to pick up the fragments? Until then, would I have felt closer and blessed? Surely my first Easter experience at Arrupe was not mundane rather a blessing, reflective and life giving. Yes Lord I felt your presence and I will share the joy of Easter bearing in mind all these questions.



Prosper Tubulo, SJ



REFLECTION ON MARY AS THE CHOSEN ONE OF GOD

“To give worthy praise to the Lord’s mercy, we unite ourselves with your Immaculate Mother, for down the hymn will be more pleasing to you, because she is chosen from among men and angels. Through her, man became pleasing to God; through her, streams of grace flowed upon us.” St. Faustina.

Mary first convinced God in faith and then in the flesh when she said "yes" to the message God gave her through the angel. What does this mean? It means that God did not want to become man by negating our freedom; he wanted to pass through Mary’s free assent, through her “yes”. God asked Mary, if she was prepared to do this. She replied “YES”. Brothers and Sisters are we ready to say YES in whatever God assign us to do?

Mary, as the chosen of her son: This divine motherhood of Mary has features that are exclusively its own. The son from all eternity chose the mother. It is a unique situation and there is no limit to its consequences. “When God decided to become man, he had to choose the time of his coming, the country in which he would be born, the town in which he would grow up and physiological conditions which he would be in contact with, as the Lord of human and as the Savior of the world. All these would depend entirely upon one factor: The woman who would be his mother. His mother was not similar to our mothers, whom we accept as a fact determined by history and which we cannot change. Our Lord was born of a Mother chosen by God before she was born.

The justification for this title is simple. An earthly mother is such not only of the body but also of the person subsisting in the body. Mary is not only the mother of the body of Christ, but also mother of the person subsisting in that body, the divine person who is GOD. It is not enough to say that Mary is the mother of God. My dear brethren, she is the mother of God chosen by God, and we owe her that title.

However, does what took place most singularly in the Virgin Mary also take place within us spiritually? When we receive the word of God with a good and sincere heart and put it into practice, God takes flesh within us. He comes to dwell in us, for he dwells in all who love him and keep his word.

(Galatians 2:20) *“I have been crucified with Christ it is no longer I who live, but Christ who live in me; and the life I now live in the flesh I live by faith in the son of God, who loved and gave himself to me”.*

St. Alphonsus Maria de Liguori said, *“Mary having cooperated in our redemption with so much glory to God and so much love for us, our lord ordained that no one shall obtain salvation except through her intercession”.*

Mary teaches us to live the contrast of life with optimism amidst the birthing and dying that goes each day. She helps us to understand more the mystery of our salvation that passes through cross and pain to reach triumph and resurrection.



Terrence Courtzee

An evangelist for Gentiles

An evangelist for Gentiles is a humble man who is passionate about the proclamation of the word of God and the eminent growth of Christian community without having in mind biases and senseless acumens projected on God's children. He is a writer for the sake of God's children and their salvation without worrying about an academic style since the word of God always has strength in whatever circumstances, environment and even the capacity of understanding of the children of God. He is the unfearful and unashamed man in taking responsibilities of guiding God's children and showing them the true way of life. He is a brave man. If the contemporary world has not yet got such men, the Church has already got one. He is called Mark, writer of one of the four Gospel accounts of Jesus and whose feast is celebrated on 25th April, every year.

Exegetes have agreed that what is called "The Gospel According to Mark" is simply an anonymous reality. Nothing of that Gospel can identify the author by his name; nowhere in it can make the author a participant or eyewitness of the events described in his Gospel. The evangelist named 'Mark' and who emerges in the passages of the New Testament is the thread of a Christian faith of Jerusalem. Biblical scholars agree that Mark is the first collaborator of Paul and Barnabas –some would say even that he is the nephew of Barnabas and some others, his cousin. With these views, the evangelist is probably seen as the first author of the Gospel; for one may know that, apart from the Gospel written by John, others are 'Synoptic Gospels'. The only doctrine of his Gospel dilates the praise of God, and strengthens the Church.

Papias of Hierapolis (in the 2nd Century AD) claimed that Mark was the interpreter of Peter while proclaiming the Gospel in Rome after the death of Jesus.

Mark wrote in a style that could not be accepted and digested by the Jews, who were claiming themselves to be educated and to understand the Scriptures more than other people, considered even as gentiles or pagans. Papias of Hierapolis (in the 2nd Century AD) claimed that Mark was the interpreter of Peter while proclaiming the Gospel in Rome after the death of Jesus. The reason why he wrote extraordinarily but without order what he had heard and what he remembered, is that he had never heard or accompanied Jesus. However, he had been a companion of Peter who was preaching just according to the needs of the newly converted people without making the synopses of what Jesus had already preached. Despite his undesirable writing style, Mark's design was to write without omitting anything from what he had heard. Biblical Scholars asserted that the first Christians had naively and almost unanimously admitted this idea of Papias whereby this gospel is traditionally attributed to Mark. Since he has never

announced the destruction of the temple of Jerusalem in his Gospel, his Gospel was possibly composed before that destruction. It is then admitted that the Gospel was written between (60-70s AD).

Mark, who himself is originally Jewish, wrote with the motif and intention of affirming the Christian faith of his community. His gospel is mainly addressed to the gentiles. Exegetes do not admit that Mark knew well the importance of Law (commandments) and Prophets. Mark himself would have recognised their importance. He did not, however, take the trouble to put it into relief in the eyes of his beneficiaries; he would have only granted to it a secondary interest. The spiritual atmosphere of his Gospel differs markedly from that of Matthew, who constantly projects the light of Law and Prophets on the Messiah. Yet, Mark himself did not ignore to show to his recipients the significance of the Cross and Resurrection of Jesus Christ, and indeed the importance of resisting the temptation of the sinful world. He is the evangelist who was aware of persecutions, in which Peter and Paul suffered the martyrdom after difficult moments of the 60s. The Gospel according to Mark is prominently the story revealed to the simple and humble people and displays the acts and gestures of Jesus of Nazareth. Mark has no literary complex and does not make any effort to polish or embellish his writing style.

If Mark had dared to break the wall of those who could willingly claim themselves masters of the Law and best interpreters of the Scriptures at the very beginning of the Church, how much are Christians of today involved in the searching for the well-being of God's children? Nowadays, people, including Christians, seem to live in a passive manner that cannot go beyond of preconceptions about the suffering people. People might have failed to integrate in their own lives the law of charity. Why this *Syndrome of Carelessness*? Few people can be touched by the struggles and sufferings of their neighbours whereas churches claim to work for the sake of the Gospel's spreading. It is true the global world that people are living in is full of those who claim themselves to be enlightened and much instructed of what is going on around the World. In the light of Mark's bravery, however, it is time to see how much each and every one is touched by the violence and injustices that people are experiencing in this contemporary world.



NSABIMANA Jean Claude, SJ.

SOLIDARITY WITH THE POOR



I would like to suggest two reasons why I think our '*solidarity with the poor*' initiative is so important. The first relates to our *Jesuit vocation and formation*. The second relates to *our Jesuit way of proceeding regarding the poor*.

1. Our Jesuit Vocation and Formation. We all know that St. Ignatius wanted to form a community or society of men, who would be first and foremost men of God, but at the same time men for others. They were to be contemplatives in action. Men not restricted to a monastery, but disciples on the move, *setting the world on fire*. This was revolutionary at the time, but Ignatius was adamant about it, despite facing much opposition from Church authorities. Since GC 32, Jesuits have seen their vocation to be the promotion of *faith and justice*. This is the modern expression of Ignatius' ideal.

This is why it is so important that the justice dimension be part of every Jesuit's mission, and part of Jesuit formation. At Arrupe our main occupation must be our studies, but we need to be aware that we are not pursuing studies for their own sake, but in service of God and his people, especially the poor. Hence our apostolates and *the solidarity for the poor committee* are vital components of our formation as Jesuits.

2. Our Jesuit Way of Proceeding regarding the Poor. At GC 34 I was part of the justice committee. We stressed the three dimensions of our work for justice, namely: a. **Relief** for the victims of injustice. b. **Empowerment** of those victims, so they can free themselves from the injustices they are subjected to. c. **Advocacy**, i.e. analyzing the social and structural causes of injustice and the suffering it brings. And then taking action against those causes. We emphasized that work for justice and the poor has to be conducted in a thoroughly professional, transparent and accountable way. Failure to do this is itself an injustice. I believe the structure and procedures we have set up in the *Solidarity with the Poor Committee* fulfill this demand in the following ways:

i. Research. When helping the poor we have to realize we cannot save the world. We need to restrict our help to a few of the most needy. We must know who the people are, where they come from, what their circumstances and needs are, and that our assistance really goes towards those needs. Simply responding to knocks on the door does not meet any of these criteria. Working with a larger organization, like the SVP, does. Requests for help are recorded. Home visits are made, and needs assessed. The best ways of satisfying those needs are investigated. Those to be assisted are registered. Monitoring and follow-up visits are made to ensure that assistance is given to the right people and for the right needs.

ii. Professionalism. In our present Zimbabwean political climate, especially as we head towards elections, we cannot just wade into poor areas and act as good Samaritans. We need the necessary social, legal and political expertise to enable us to identify and assist the truly poor. The SVP has such expertise, e.g. lawyers, members of Parliament, and even a Government Minister. This is why we could enter Christon Bank and assist the destitute people there without facing political problems. In addition, there are professionals in the social, medical and educational spheres, who know how best people should be helped with their needs. It is usually not wise to simply dish out money.

iii. Financial Expertise. Meaningful assistance to the poor obviously requires money. That is why at Advent and Lent all communities contribute to one chosen project. Communities, on their own, cannot raise much money. A joint project can also attract outside donors. This has been the case with our last three projects (including our drought relief project in the previous year). All this requires:

Professional identification of needs and a written project proposal, plan, and budget, based on these needs. A time frame for objectives and final goal are also required.

Regular financial and narrative reports.

Continuous monitoring of the project.

At the end of the project, an evaluation of the project against the objectives, timeline and indicators set.

Without these requirements we cannot do anything serious towards poverty alleviation. We can just dabble in a few handouts. Working with the SVP enables us to meet these requirements. It avoids wastage, duplication and the abuse of donors' money. When I was at Silveira House (where I spent 11 years), it used to pain me to see how money for the poor can be abused by agencies, travelling in expensive cars, staying in fine hotels, awarding themselves extravagant allowances etc., all in the name of assisting the poor. Doing things the right way is also a very good learning experience for Jesuits in formation. In future they will be running institutions and carrying out projects on a much larger scale. Herbert Shoko gives a little account of his experience of working with the poor at Christon Bank.

So I thank you all for what you are doing and encourage you to continue with this very good initiative.

Roland von Nidda SJ

JOKES JOKES JOKES

Toto's uncle came to his house. While they were eating, Toto says to his uncle:

- Uncle, can I tell you something?
- No, Toto, no talking while we're eating. You can tell me later.

After a while they finish eating.

- Toto, what is it you wanted to tell me?
- A fly was in your soup!!!!!!



A Reflection on my Experience at Christon Bank

I had quite an enriching experience in my apostolate with the Society of St. Vincent de Paul (SSVP Our Lady of the Wayside Parish) at Christon Bank. When I first visited Christon Bank in August 2016 and witnessed the miserable lives led by the people in the area I felt intense sorrow. The poor ex-farm workers inhabiting the area had little or no hope for better livelihoods. Most of them could not afford even one meal a day and they only depended on food handouts from the SSVP and a few other humanitarian organizations. Furthermore, decent clothing and shelter shortages are common among the people. Most of the people I encounter in my apostolate at Christon Bank are widows, widowers, old couples and orphans.

My encounter with the miserable people at Christon Bank has contributed a lot in my understanding of poverty and a life of service. I learnt to love every person as they are and to appreciate what each one contributes to my personal growth. My experience with the poor at Christon Bank has helped me to appreciate the good in each person. I discovered that even poor people are important in society as they can open one to the broader

picture of our context, especially in Zimbabwe. There are many financially well to do people in my present neighborhood, Mt. Pleasant; however, just behind our walls there are people suffering from hunger due to lack of food and drink, uneducated due to lack of financial resources, and sickly due to malnutrition and poor health facilities. In addition, despite having people living in grand, luxurious mansions in Harare, including Arrupe College communities, there are people who live in deplorable shelters made of grass, pieces of wood, mud, broken zinc sheets, plastics ... Why is the situation in our society like that?

In conclusion, my experience at Christon Bank has helped me to gain the courage to reach out to the needy and to work for the betterment of their lives. I have developed the zeal to participate actively in the improvement of others' lives whenever I can. My deepest gratitude goes to all who have helped me in my journey towards realizing my dream of living for others. I appreciate greatly the support given and the service done to the need in our society. My experience of working toward the improvement of the lives of the needy at Christon Bank has been quite enriching.



Herbert Shoko, SJ.

An Afternoon Conversion with Fr. Michel Istas



<http://jesam.info/thejesamteam>

Thomas: Welcome Fr. Michel.

Michel: Thank you.

Thomas: For many students at Arrupe College, this is the first time they are meeting you. Can you let those of us who do not know you get a sense of who Michel Istas is?

Michel: well, I am a member of the central African province, but I have not been in my province for thirty years or more because I have been sent first to Hekima College to teach then to Abidjan to teach again in the theologate then back to Nairobi as socius of JESAM. So, I have been in the hands of JESAM for thirty years, (laughs). That has given me the opportunity to see, to meet many members of the Assistancy, from all the provinces. Because I had students from everywhere mostly at Hekima but also in Abidjan. So, that's it.

Thomas: It feels like you spent most of years in

the society working with JESAM. How do you come to work for JESAM?

Michel: That you have to ask the provincial, laugh. Actually, it wasn't at all what I expected when I entered the society in Belgium where I am from. Well, I did ask to go to Africa. I went to Congo first where I did my philosophy at Canisius in Kinwenda, and then regency then I went back to Belgium for theology because there was no theologate in Africa at that time. After three years of theology in Belgium, I asked to be sent immediately back to Africa. So, they sent me to do my licentiate in theology at a university in Kinshasa. When I finished theology in Kinshasa, the Central African Province was planning a theologate on its own territory in Kinshasa at that time, and because I had not done too badly in theology, the provincial asked me to prepare to do further studies, so as to teach in that theologate. That was quite a surprise because I never thought of that before; which was nothing urgent because there was no theologate, but it was just a plan the province had. The provincial gave me time to think over and to reflect on it but finally the decision was made to study and specialize in theology.

So, I was sent back to Europe to do a doctorate in theology which I did in Paris eventually; and then when I was working on that, I received a letter saying, theology will not be in Kinshasa but it will be in Nairobi. That was Fr. Arrupe the general at the time who had told the Central African Province you cannot really start a theologate on your own. It was at the time the only Jesuit province in Africa which was able to do such

a thing because it was the largest province with the highest number of Jesuits but Fr. Arrupe said we must have it together with the other provinces in Africa. And so, the decision was made to move the theologate which was planned for Kinshasa to Nairobi. It meant a big change in plan, of course because Nairobi was English speaking and Kinshasa was French. But okay, no problem, when I finished my doctorate, well first I went back to Congo because the theologate wasn't yet ready. I went for one year in Congo and I did my tertianship and then I was ready with my tertianship when the theologate opened in Nairobi; so, I had the privilege of being a founding member of Hekima College and twenty years later founding member of ITCJ in Abidjan. I have been there at the commencement of the two theologates. In Nairobi, I was together with Fr. Murphy who was the first librarian of the theologate. So, that's how I came to be there, involved in theology and in teaching theology. Then about eight years ago, Fr. Masawe took me by surprise and said we want to appoint you socius of Jesam. I said well, I am not really eager for such a job, but if you want me, it is okay. So, a year later I received a letter of appointment that I was to become socius of Jesam which meant going back from Abidjan to Nairobi and that's where I have been for the last seven years.

Thomas: Interesting! So, as one who is part of JESAM staff, how do you see the Society of Jesus in Africa today?

Michel: that's a question you should ask Fr. Orobator. (Laughs). It is very diverse actually, because my first contact with the Jesuits in Africa was in Congo DRC, and DRC nowadays is by far the biggest in Africa; but it is to some extent, the only province that has such a large number of members and can very easily stand on its own. Few of the provinces have reached that stage yet, the other provinces are still you could say growing and developing. The Central African Province and the atmosphere is very different from province to the other. So, if you want to take the view

of the whole of Africa I think the differences from one province to another are quite significant and cannot be considered as trivial. This is obvious just in the fact that we have had how five provincials from Central Africa born in Central Africa, in Congo whereas, other provinces are just having their first local provincial, first or second, not many at least. So, the atmosphere is quite different. The larger number of Jesuits in Central Africa are local, and the responsibility of the province at all levels rest on the local Jesuits whereas in other provinces I can say it is the case but not for long. In southern Africa, the expatriate Jesuits are still much more in charge; so, I don't think I want to draw a general conclusion on the Jesuits in the whole of the continent. It's too diverse.

Thomas: Ok. So, what do you think are the significant contributions of the Society in Africa?

Michel: "Ohh" Again, it varies from one country to the other. In many parts of Africa, the significant contributions have been certainly, in education; but you can also say that in some parts of Africa, the Society has contributed very strongly in establishing the Church. If you take Madagascar, it was a different situation. The Jesuits have been there longer than anywhere else, even longer than in Central Africa and the Jesuits have been very involved in rural parishes and ordinary parishes; and so, they have contributed to a large extent in making the country a Christian country, I can say it like that, and establishing Christianity within the continent. So, the Society has played a pivotal role in that aspect, and then particularly in education.

Thomas: I think of the problem of refugees in Africa and what comes to mind is the Jesuit Refugee Service, do you think the initiative of Fr. Arrupe has been a success in Africa?

Michel: It has been very important in Africa. I mean JRS has done a lot of work. Of course, it varies across because refugees are not permanent, they are moving but JRS has done a lot of work for refugees from Mozambique, they worked in Malawi in establishing a whole net-

work of schools for the refugees. They have been working in Angola, they are involved now in Chad very strongly with refugees from Sudan. So, I think the Jesuits have done a lot of work among the refugees; the fruits of that work will only be seen I will say not so soon, in the coming years when those refugees who have benefited from the education thanks to the works of JRS, will emerge as leaders in their various countries. But I think the Society has done a lot of work there. They have been alone, the number of refugees in Africa is staggering, is huge and the Society is one among the many organisations working among refugees but the contribution of JRS has certainly been important.

Thomas: What do you think of Arrupe College? What are the plans of JESAM for Arrupe College development?

Michel: The primary purpose of establishing Arrupe College was for the formation of scholastics. And I think that we should not abandon that perspective. It is first of all, a house for formation because you have to provide formation through education, through learning. So you have to reach an excellence in other scientific domain of philosophy and humanities in general. And so Arrupe has opened its doors to other students. And so the argument was that if we can offer education to our scholastic, why not to others so they can benefit from it. And so other students were welcomed and joined the body of students in Arrupe College. Whether it should develop beyond that is a difficult question. It will depend on a large extent of the needs of the country. If there are needs or demands for Arrupe College to develop so as to be opened to more students in other disciplines, it could be considered but it might be difficult to achieve simply because of lack manpower and experts in other disciplines to create faculties that would reach excellence. If we extend, as we want to do with Hekima College, we would have to hire teachers from outside. What will be the difference of what they teach in our institutions and what they teach outside universities? So I don't think that should

be the main concern of the Society of Jesus.

Thomas; Hmm (sigh) Okay.

Michel: (interrupts) That is not politically correct. That's my personal opinion. (Laughs)

Thomas: Okay. As one who has vast experience working in libraries and working in our institutions. What do you have to say about the resources we have here in our library?

Michel: Ooo! They are excellent. Eh I have been working in libraries too. I can see how it has developed. It is one of the best around here in Zimbabwe. It is probably one of the best sets of, eh, in the top ten on the whole of the continent. So the resources are good. Whether they are well used, that you can tell me more than I know.

Thomas: So, should we expect significant changes in our library after this meeting?

Michel: Oh no! That was not the purpose. The meeting was not meant really to bring in changes but to inform the provincials about the needs that we have. The needs this library (Arrupe library) has but also other houses (formation houses) have. And that the needs, all the libraries have are very important. And that scholastics are not sufficiently considering that. You see your head librarian is very old. Fr. Murphy is 80 years old. Who is going to replace him? It is not a favourite prospective for many scholastics but yet it must be considered. There is a lot to be done to keep the library at its present level. It is a good library. It has to stay like that, to remain as a very good library. That needs constant attention and care; not only through the acquisition of new books but also in developing systems so that you could have access to wider information. So, there is still a lot of work to be done. As it is, it is still very good. When I compare it to the library I had when I was in philosophy, it is not comparable. I did my philosophy in Kimwenza, Congo. We had a library that was not up to the standard of the library here. It was a small library with a staff of four or five teachers. So, you have the privilege of using such instrument

of learning and so it has to be kept well. Therefore, the meeting was to show other librarians of different institutions that they are not alone in facing problems which are shared with other institutions. Additionally, the purpose of the meeting was to put pressure on the provincials to anticipate the important needs that are coming up, so that the libraries remain excellent for the students. So, it was basically a sharing of various librarians about the problems we face: how to solve them; how we can make the libraries more effective in providing learning materials to the students. The meeting was not to bring in changes because all of our libraries are very good. (Pause). That is a long tradition of the Society. When the Society starts a house of formation, it starts with a library; I have seen other institutions or other religious congregations starting with houses of formation, they start with the building and then, when the first students come, they begin to think about libraries. The Jesuits, do the opposite; they start thinking about the library then they start thinking about the building. The library is the first thing and it needs works, years in advance before opening the doors of the institution. The Jesuit have always done that.

Thomas: So, if you say we have a wonderful library here, what words do you have for students of Arrupe College?

Michel: Use It. Use it and use it well. I mean the libraries are the archive of humanity where you have the contributions of the most eminent thinkers of the world assembled. So, don't walk pass the library, go in and share the thought of all these wise men that is collected in the books and in the documents of the library so as to enrich your own. You don't have to start with inventing the wheel - I mean to start from scratch. Many people have gone before you and have put down their ideas, their wisdom in these books, share it so as to enrich your own wisdom and your own knowledge and to bring it further, to go beyond what is has been done in the past but to go beyond has been done in the past you have to begin to know what has been done in the past. It is all available.

Thomas: I will like to say a very big thank you for your words and the opportunity to talk with you.

Michel: Thank you.



Compiled by Thomas Djabaku, SJ.

Conversation with FR MURPHY, SJ., the librarian of Arrupe College

What do you think is a process in facilitating an interest in Library studies and how can you access its relevance?

Some people have an interest in Library and some do not, but as religious, some people are missioned to do that. For instance, I am trained to be a science teacher but I am missioned to do this job and I am very happy with it now.

The library is a house of knowledge waiting to be explored. What would be your advice to students motivating their interest in using the library? Is there an important maxim that does convince one to use the library?

To become self-learners. One to teach him/herself. You find what you want and read it. The library is not there to teach oneself but help him or her to learn for his/her own understanding. There are no teachers here, for instance, I have not done Library science but I teach myself.

With increased access to the internet, the use of a physical structure such as a library building seems to be going obsolete. As a librarian, does this seeming reality make you feel less relevant? If so, any ideas on improving the relevance of librarians today? If not, how so?

Books for me can be a hard copy or soft copy. You may say let us go to the internet but the Library is paying that subscriptions. From this, one can see that soft books are more expensive than hard copies. Hard or soft copy is the Library. They cannot make internet free because nobody would write books, or articles. The library makes communication simple through reading other peoples' views.

What would you consider your greatest consolation and treasure as a Librarian?

The primary purpose of my job is to be a service. I want to answer these questions, what people want? What are they looking for? Where people come from and what books they have in their countries. So in short my job is to be a service.

What role did librarians play in the establishment of the Ratio Studiorum? This is in consideration that one may want to see the success of the Society of Jesus accruing from the strong emphasis on studies.

That is far too academic.

Students tend to consider the library a place of quiet involving lots of concentration and an isolation from the real world. Doesn't it feel lonely to be a librarian? This is because your work is centered around books which are inanimate and lack human physical touch and connection.

It is like becoming a mechanic, cars do not talk to you. A carpenter, the wood does not

talk to you. Same as here, books help us to discover, and reflect on something new. I am not feeling lonely because people come asking about the books they need.

Many students consider studies sometimes as boring and difficult. This is because it involves a lot of reading, studying and times spent with books. Considering that librarians deal with books, they must love books. How can the love of books be developed and nurtured in studies so that students find their studies more fun and enjoyable?

You find the meaning and purpose of life by reflecting on it. If a person think about life and about what people are saying about the world, that person would like to read. When I go to take a leave, I am not going to have a conversation with my relatives about how is the baby or the crops? I would like to have a conversation with others on the same level, that is about life. And one can have many reflections through reading books and articles of how other people live. Today there are a number of people who like reading the inner world. Not only, for example reading the headlines but to get in deeper and that is how life looks like through reading.



Compiled by Erik Mukova

Riddles Riddles Riddles

You will always find me in the past. I can be created in the present, But the future can never taint me. What am I?

The more you take, the more you leave behind. What am I?

Mbare Clean Up Campaign

A Short History

Mbare Clean-up campaign started a year ago by a group of youth by the name, "I am Mbare - Keep me Clean". The group was composed of different youth's drawn from all over Mbare. The Youths tried to make an influence in their local area by doing something to help lessen or end up the problem of waste management. Another group of youths that came later was the youth group from St. Peter's Mbare Catholic Church, who also shared the same concern of keeping the streets of Mbare clean. The clean-up attracted a good number of youths in Mbare from different groups and ages that include AFM, Salvation Army and CCAP amongst others. The aims of the mentioned youth clean up groups is to clean up the streets and surroundings of Mbare, to create a sense of responsibility in young men and women in order to live in a clean environment and give the youth's a sense of empowerment in the face of crippling poverty (2-5).

St James the Apostle revealed in his Epistle that faith without works is dead, in response to this beautiful passage we decided to embark on a clean-up campaign that was held on the first of April 2017 in Mbare. As Arrupe Students Association, we organized under the charity and welfare office that we should partake on a charitable Lenten activity as Arrupe College. We also made it open to non Arrupeans who were able and willing to join in this great event. Nine students from the University of Zimbabwe came, five Redemptist postulants also showed up as well as Fr Joachim from the Claretians. Arrupeans who managed to participate in the event were 21 while some had other commitments.

We got help from the Mbare "Team-Clean up" group who had been involved in this great activity for more than a year. We managed to clean more than five streets some of which surrounds St Peter's Catholic (old Church). One who usually passed those streets could give a testimony on how dirty those streets were. With the spirit of oneness, joy and service we managed to clean the given streets and those people who passed by could just give a smile, a positive comment or look surprised with the great work that we were doing.

I want to thank the Arrupe Clean-up organizing team for the effort they have put in organizing this day to become a success. I also want to thank everyone who participated in the Clean-up campaign. The clean-up really revealed a great concern not only just for our wellbeing but the desire and action in response to the wellbeing of others.



Garikayi Tafadzwa P

The importance of Art in Arrupe College

There are different types of art, from these the artists have different ways of expressing what is in their minds. The aim of art is to convey a message that one wants others to know. It can be through painting, pictures, sculpture and so forth. These are not only used to express people's emotions, but can also speak for the voiceless; those who are afraid of openly addressing some issues. It can be in the family, province, country or even continent.

From what is mentioned above, theatre is not an exception, because it also has a way of conveying a message. In theatre, a message is conveyed through acting on the stage or even a movie. Theatre is stronger when the actors know how to convey the message. The message is well conveyed when one knows how to embody what he is presenting to the audience and also plays with people's emotion. Theatre is not just a play that people come to watch. Theatre is reality performed and recreated as art. If it does not sink in the audience, the actors should ask themselves about the work they are doing. I especially consider art as a bell that is rung to awake those who are sleeping, those who do not know which direction to take and also as a way of being informed about happenings in today's world.

All of these come alive in the play that was produced by Arrupe College theatre class. This play was written by Uchechukwu Oguike, one of the students of the class. The purpose of this play is to show young people that they are the future of Africa and Africa has a future through them. They can dream and also make their dreams possible. Many young people feel that they are unable to make Africa dream again. The play "Signatures of Our Times" Shows that we are living in a world that Africa is seen as a continent with no hope, and many raw material are taken to develop other continents. The play has a purpose of making young Africans say "yes we can". One can ask, what can we do in all these sorrowful moments, are we able to restore Africa? Yes, youth are able to restore what is lost by their effort and dreams.

After three months of classes I realized that we as Arrupeans, had not yet found a good way of spreading our thoughts practically. We do philosophy, but hardly do we impart society with our philosophy. Through the theatre class, we propagated the knowledge that was hidden for years and from many people. I realized that art is very important for Arrupe College because it helps us to express the wisdom that we get daily from our teachers. When we presented the play "Signatures of our time", our intention as Arrupeans was to show that through a practical presentation we can convey our philosophical knowledge, which is more abstract.

I personally say: I learnt a lot as a theatre student. I gained a lot of experience that I could not



imagine one day I could acquire. Particularly in the aspect of lights that I worked with. At first, I had no knowledge of lights during the classes, but I soon came to know the different kinds of lights and their functions. I also learnt that lights have an important role in a play because through lights, the emotions of the audience come alive and they are helped to participate in the play. I am so happy that I am one of the members of the Arrupe theatre class because we have gained a new way of propagating Arrupe's talent and indeed, Africa's potentials.

Manuel Mario Chingole, SJ.

A Trip to Chinhoyi

It was on the occasion of African Traditional Religions trip of first year students to Chinhoyi that I got this opportunity to participate in this trip. In this article, I would like to share my experience and what I brought from the Chinhoyi Caves.

Chinhoyi Caves is an important historical site in Zimbabwe. Given that it is also a place of traditional practices, we went there to experience what we studied in the African Traditional Religions course. The trip to Chinhoyi was a great experience for me as well as for my brothers with whom I was, as they expressed through their words of gratitude addressed to the guide. One may wonder why we chose to visit Chinhoyi over other destinations. Chinhoyi is one of the famous tourist-attraction places in Zimbabwe, and is still conserving the history of the country, thanks to its historical characteristics, which attributed it the name of "Chinhoyi Caves". It is situated in the Western part of the country, not too far from Harare (about 110km). My classmates and I were impressed by the beauty of trees that embellish the road to Chinhoyi.

When we arrived at the place, we were welcomed by a guide who would lead us to where the caves are. Before we went, he began by giving us some notices, mainly concerning the cleanness of the place, that we had to leave it as we found it. He then continued by telling us the origin of the name Chinhoyi. He said that Chinhoyi was the name of the Chief who ruled the region in the beginning of the 19th century. He rose onto the throne after killing

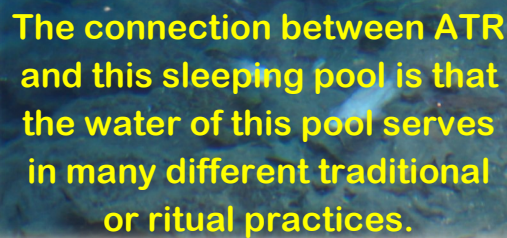
Nyamakwere who was the chief at the time when Chinhoyi was his headman. Then, the place took the name of the chief: Chinhoyi. After the briefing and without much delay, the guide led us to the caves.

Chinhoyi has three main caves which are differentiated from one another by their distinct characteristics. One is a cave called the "sleeping pool". During the war between Nyamakwere and Chinhoyi, many people were thrown into the pool of water in the cave and they died. That is why it is called "Kiroroziba", a term which comes from two words, "kiroro"

which means to disappear and "ziba" meaning "pool". It is a very deep pool; so deep that no one knows the extent of its depth. The water appears to be black in colour because of its depth.

A geographical explanation of the genesis of the caves is that long time ago, the site contained a lot of underground water which was held by limestone rocks. The water would rise and come in contact with the rocks making them wet, and hence dissolving them over a long period of time. The soft rock eventually collapsed forming open caves. The history says that it also connects with other big rivers, particularly the Zambezi River. One of the evidences is that the water seems to move and also there are fishes because the water is not stagnant.

The connection between ATR and this sleeping pool is that the water of this pool serves in many different traditional or ritual practices. The other connection is that people threw in their daughters for sacrifices in some circum-



The connection between ATR and this sleeping pool is that the water of this pool serves in many different traditional or ritual practices.

stances; for example, to get rain when it delayed to come. They threw them through a second cave called the “cave of sacrifices.” This second cave serves at the moment as the place of bees.

The third one is the cave known as the “Dark Cave”. It is big, long and absolutely dark. It serves until now, as the place of some ritual practices. This latter also comprises the place where the chiefs lived and were buried. No one could reveal the burial place of a King. It was a secret. Whoever attempted to reveal the secret was thrown into the sleeping pool and he died. The cave has two parts. One served as the bedroom of the first wife of the chief and the other part was a place of ritual practices. People used to come to offer their sacrifices and to invoke the spirits in that cave.

We closed our trip by visiting the fugue-tree which has an open space at its trunk from where people got very nice food prepared by ancestors whenever they came to worship them and to ask for food.



Kezanutima J. Marie Vianney , S.J

Leaders as Transcenders: Negating the Negative Situations and Crisis of the Everydayness of their Lives.

In his book, *On becoming a Leader*, Warren Bennis spoke about leadership in such an inspiring way that my experience give testimony to the many lessons learnt from the book. In this write-up, I reflect on my time with the *Insider* Newsletter as the Secretary of the Students' Association of Arrupe College. It has been one great, deep and challenging experience for me. Looking back at the time spent as a member of the *Insider* Newsletter team, I find a lot of the wise words in Warren's book true for me especially considering the fact that perhaps this is the only real time I am having to think through my experience even though it has spanned a year.

Warren talks about leaders as innovators. In explaining the term "innovators", he says that it is having learned from the past, to live in the present with an eye on the future. For me, being the secretary of the Students' Association was not something I anticipated or took time to plan for, but one that I saw as an opportunity to serve even though, I must confess, I had no experience. All I had was the confidence that I could learn from anything, including and especially my mistakes, and that this was a chance for me to grow. My progress has been the constant review of my past actions, learning from them and using the knowledge therein to better influence my present while also staying connected to the teachings I imbibe from my present in view of futuristic actions and plans.

Leaders gain and acquire good judgment from experience. In this case, the experience I have learnt from has not been mine alone but the experience of my peers and fellows through discussions, interactions and sharing. As a secretary, I learnt that the best way to do my duties was through delegating responsibilities, encouraging innovation and creating avenues where people can take initiative and take chances on their own. When people are entrusted with responsibilities, they learn more and care more, thus increasing their chances to experience newness. The beauty of the *Insider* Newsletter team is that of collaboration and networking together. This is a treasure I value and will urge intending members to possess and have a desire to acquire if they have not initially imbibed.

On working with the *Insider* Newsletter, I met friends in a committee of a few students who voluntarily chose to make a difference by committing to sharing and helping their fellow students share their stories of Arrupe College. We started with the desire to keep the newsletter alive. This desire bore in us the commitment with which we set off to work. Our commitment soon yielded dividends of creativity and innovation. This was shown in the decision to publish the newsletter and more every month. It was not an easy task, however, once the initial love for service yielded a commitment to work; we were ready to walk the distance. Our numbers grew, our passion increased and our emphasis and depth grew in leaps and bounds. Today, what started with a single desire to be kept alive is a beacon of hope.

According to Warren, the basic curriculum for leaders is the act of vision, virtue of the leader when faced with circumstances beyond his or her control and having to learn from their own mistakes through pain and reflection. Working with the *Insider* newsletter outside my ordinary duties as a student executive presented me with sleepless nights, in quiet reflection over things to be done and certain pathways to be taken. The excellent working rapport I shared with the newsletter editor aided in my growth in trust and belief that things would always turn out best. Am so glad that they always did. Constant brainstorming and excellent collaboration with the administration allowed their wisdom to enlighten us and urge our discernment towards the right path.

My experience of the crucible has been the very womb from which my greatest lessons as a leader have emerged. As Warren will put it, the crucible occasions the need for a capability to rebound from the brokenness of individual experiences and grow stronger permitting leaders to achieve and realize their vision. Leaders succeed when convinced about their strengths and the strengths of those they work with in an ambience of creative collaboration. As a student, I have had times when studies seemed quite demanding and I wandered if I would survive the stress and the strain. During these times, I have tended to see other activities as secondary and tried to focus primarily on my studies. The conviction and strength of those I work with in the *Insider* team kept the dream of the *Insider* newsletter alive. I have learnt that the magic of experience, wisdom, stress, challenge and adversity begot in me the capacity to transcend my negative situations and transform the crisis of the everydayness of my life. I cannot forget the experiences of these times, and the gratitude in my heart knows no bounds.

To sum up, in reflecting about the above, I come to understand better what the experience of service to my dearly beloved Arrupe College has been for me especially as a member of the executive council and *Insider* newsletter committee. I have learnt from my experience, grown in wisdom, encountered great challenges, deep and personal stress and if not mistaken transcended as the secretary of a great, noble and diverse association. I cannot ask for any better way of encountering and transforming myself into a true and genuine leader.



Chinonso Vitalis Ugochukwu, SJ.

funny Riddles

During a visit to a mental asylum, a visitor asked the Director what the criteria is that defines if a patient should be institutionalized. "Well," said the Director, "we fill up a bathtub. Then we offer a teaspoon, a teacup, and a bucket to the patient and ask the patient to empty the bathtub." Okay, here's your test: 1. Would you use the spoon? 2. Would you use the teacup? 3. Would you use the bucket? "Oh, I understand," said the visitor. "A normal person would choose the bucket, as it is larger than the spoon." What was the director's response?

Source: <http://www.doriddles.com/riddle-705#show>

Nzitonda and Nabusage in trouble.

Once upon time continuation

Having passed two days and nights hiding, Nzitonda and Nabusage are found on the other side of the mountain. They are found by the two servants of king Nyamirima. The two servants stood nearby for a while, listening to what the two were discussing. The servants stood there planning how to approach the two lovebirds and told them that they are wanted by king Nyamirima. The two servants had no option, they had to take them to the king, otherwise they will risk their lives and have themselves executed for defying the orders of the king. One of the two suggested to call Nzitonda and tell him their mission. The decision is made. They called Nzitonda.

Nabusage does not want Nzitonda to go to the servants. Listening to Nabusage's pleas, Nzitonda refuses to respond to the call of the servants. They are left with no other choice but to approach Nabusage and Nzitonda together. The servants told the two what took place at Samvura's household and that the king had sent for them. After telling Nabusage and Nzitonda that king Nyamirima wants them, Nabusage refuses to follow the servants back home. She says, "I know what this is all about. I don't like to love by force. I have never liked living like a slave. I have to live my own life, because I am responsible of it. I am a queen of my life and I am an independent woman".

Surprised by the words of Nabusage, the servants acknowledged that what the king is planning to do is wrong. Hence, they asked Nzitonda what they can give to the king as a report. Nzitonda replied promptly, "Go and tell Nyamirima that we are not matters of a dreadful power. Tell him that we are men and women of light and freedom is in our hearts. Tell him that we don't want to be obscured by nonsense offerings and ambitions. Tell him that we are an Island of flowers within the ocean of thorns. Tell him that we are not of the unethical folks. Go and tell him, and tell him again, that we have found a light that will enlighten all those who are oppressed and mishandled". After these strong words, Nzitonda and Nabusage stood up and kissed each other for a while.

The scene is so awful for the two servants. They asked themselves what

they would report to king Nyamirima. They do not seem to understand what is going on between Nyamirima and the two lovebirds. The servants are in a serious dilemma. They are afraid of the wrath of Nyamirima, if they report things as they are. Yet, there is no other way, they have to get something to report. One of the two servants suggested to take a risk of not telling the truth, since they know that Nyamirima will have to react fiercely once he gets the whole account of what Nzitonda and Nabusage are doing. The other one refuses to the suggestion, because he knows that Nyamirima always finds a way of knowing who tells the truth and who does not. For the sake of the whole kingdom, they decided to report things as they have occurred in order to avoid the shedding of blood of the innocent people in the kingdom. Immediately, they headed back to see and report to Nyamirima...

To be continued.



NSABIMANA Jean Claude, SJ

"The world is like a Mask dancing. If you want to see it well, you do not stand in one place."
— Chinua Achebe

"Your own actions are a better mirror of your life than the actions of all your enemies put together."
— Ngũgĩ wa Thiong'o,
Wizard of the Crow

MAY – BIRTHDAYS

| | |
|------------------------------|--------------|
| Mrs. Rose Mandeya | 03/05 |
| Nyabenda Evariste | 5/05 |
| Chigodora Terrence | 06/05 |
| Joseph Dakamire | 07/05 |
| Madzonganyika Oscar | 08/05 |
| Manirambona Thierry | 11/05 |
| Sauti John Kunda | 16/05 |
| Zhou Anold | 16/05 |
| Mrs. Maidei Nyandoro | 17/05 |
| Uchekukwu Daniel | 18/05 |
| Jevus Kamutando | 23/05 |
| Lee Malunga | 23/05 |
| Baramo Tadele Wolde | 24/05 |
| Kanda Paul | 25/05 |
| Mrs. Sophia Simon | 25/05 |
| Chifamba Zvikomborero | 30/05 |
| Buckland Stephen | 31/05 |

Happy Birthday!

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

The articles may include:

POEMS, JOKES, GOSSIP, HUMOUR AND CARTOONS

APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

CLUBS' PROGRESS REPORTS AND ACTIVITIES

MOTIVATIONAL STORIES AND PUZZLES

CURRENT COLLEGE NEWS, EVENTS, CONCERNS AND

VIEWS

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