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Arrupe Insider

A Publication of Arrupe College Students' Association



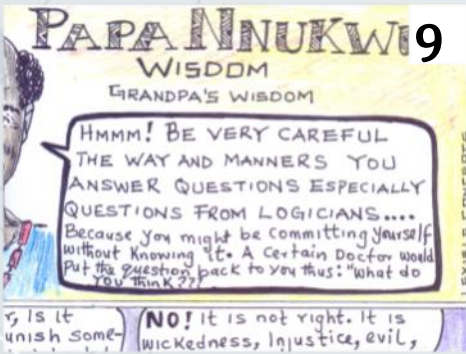
I cycle for you

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Editorial

Busy doing our best!

Arrupe College is a place of a thousand and one activities. As far as I am concerned, the first thought that comes in my mind here is the word “busy.” This comes from the fact that I have a constant impression that time flies in the college. Thankfully, time flies in a productive way. This last month of September marked the end of the first half of the first semester of this academic year. Hence, around this period, several assignments and cut-throat papers were due. In addition, various activities such as the blood donation day, and the Dean’s cup tournament were organised.

When I think about our rhythm of life, the famous words of wisdom from the College Principal comes alive: *‘we are busy doing our best!’* This edition, like a loving mother, embraces all the experiences - all our bests- that throbbed Arrupe College in September. The experiences shared enriches us with a certain fire that empowers. They are at once spiritual, courageous, and communal.

With October, the academic year retakes its full swing. After the mid-semester break, or *‘reading week’*, or *‘resting week’*, as some prefer to call it, it is business as usual! Various activities such as the upcoming fundraising event *‘I Cycle for You’* and the cultural night are in the pipeline. With all the activities that await us, we want to gather the necessary energy so that we may accomplish our set goals. Fortunately, there are many sources where we fetch our energy, through prayer, community life, and support from family and friends.

This edition also takes account of the synonymy of the Blessed Virgin Mary to the month of October. Devotees to Our Lady did not fail to pay her homage through their deep reflections.

I pray Our Lady Seat of Wisdom continuously inspires and strengthens us as we go about, not merely doing our best, but seeing our best yield golden sheaves!

Happy Reading!



Hubert Niyonkuru, S.J

Spirituality

A day of Recollection:: What are your experiences?

Despite the predominance of academic activities at Arrupe College, we have moments of spiritual enrichment that enable us to reflect on our experiences and to review our journey together as companions in Christ and as people for others. It is in this line that on 23rd of September 2017 the Arrupe College Jesuit community organized a recollection with the theme: “**What are your experiences?**”. This recollection was directed by Ms **Chipo Chagweda**. She invited us to say: “*Thank you Lord*” because of the journey we have done so far. The reflections and meditation lived in this recollection were rooted in the experience of Saint Ignatius at Manresa and at the river of Cardona.

Ms Chipo Chagweda Arrupe college everyone starts demands a desire of light for a knowledge of God and a good discernment in the midst of understand Ignatian way of life Jesuit a knowledge of his own force of his own values and of a suffering Christ in humanity. remembrance of his call makes him to be enlightened himself. Through meditation and contemplation and based on what a Jesuit can learn from his experiences, there is a possibility of bringing a radical change of his life, a good discernment and desiring a light for new life. No matter what society expects to an individual, Jesuits, as a religious people, has to mature knowledge of the self and spread the Gospel.



emphasised, that coming at living a new experience. It new life, reflection, interior introspection in order to have that new experience. To requires to each and every values and purposes, a driving resolutions, and a recognition This is what gives a Jesuit a [spreading the Gospel] and person as Saint Ignatius

Ms Chipo accentuated Enlightenment as the central fruit of Saint Ignatius’ experiences. Every Jesuit has to cherish the interior knowledge of God, that words cannot even express. He should choose what God had chosen for him, despise the Challenges. Moreover, he should look for the enlightenment. An enlightened person is able to live his or her own life regardless challenges and what others think or say about him. The life of an enlightened person is on his or her responsibility. Enlightenment is a redemption for every person. An enlightened person is a redeemed person in recognising the risen Lord. This one is able to respond the “why” and the “how” questions of his or her entire being. The enlightenment gives

A Day of Recollection: What are your experiences?

strength to a person and allows him or her to say: *"I will labour with you, Lord! I will collaborate with you, Lord. I will work with you, Lord"*. Through discernment, one has to know what God has chosen for him and be able to live, pray and work for others. Those who are vulnerable should be the first to whom an enlightened person renders service and cares about.

The touching moments of everyone's experiences should inspire love from and for God. Experiences develop the love for neighbours and even the love for enemies. The Ignatian way of life avoid a blind eye on human experiences and focuses on the looking-back over one's character in the life journey. An examined life bears fruits and allows a person to reach enlightenment and recognise God's graces. With an image of the basket-fruits, Ms Chipo underlined the role of going back to the experiences and see what are the fruits and the graces that one received all along the life journey. sometimes, life introspection brings to light both fascinating and discouraging experiences. Besides, the enlightenment that life examine produces ratifies the principles of a changing movement in one's life and stimulates a greater dream. May God grant to each and every one the grace to identify what has come to be the enlightening experience and its fruits in life. May all this be done for the good of others and the Greater Glory of God.

Jean Claude Nsabimana, S.J.

Has the Bible been Corrupted?

In the Islamic theology and the basic teachings of Islam, the Bible is considered as the Word of God, and they also acknowledge its distortion throughout the ages. The distortion took place in the Christian claim that no more Messiah is coming after Jesus Christ, the Son of God. All the Church's authority, namely the Bible, Tradition, and Teachings of the Church, are dogmatic about the coming of the Messiah. The Book of Revelation, Chapter 22:13 says, "I am the Alpha and the Omega, the First and the Last, the Beginning and the End". However, Muslims hold a different understanding from Christian's; why do they believe in the coming of a second Messiah after Isa (Jesus)? Muslims in fact claim that the Prophet Muhammad is their second Messiah who was said to come after Isa. Muslims believe in the Divine Revelation given to Trusted Messengers; the *Tawrat* (Torah) which was given to *Musa* (Moses), the *Zabur* (Psalms), *Daud* (David) and the *Injil* (Gospel) which was given to *Isa* (Jesus).

The Traditional Islamic Teachings stress that certain passages in the Quran hold the Christian Bible and the Torah (Hebrew's) as valid revelations of Allah and they are said to be paths to salvation. Muslims claim that Jesus himself said; Muslims infer to John Chap 14: 26, to mean that Jesus was talking about

Has the Bible been Corrupted— The Islamic view of the Bible?

Muhammed. In fact, the verse says, “I shall ask the Father, and He will give you another Advocate to be with you forever”. Muslims ground their arguments in this verse to claim that Jesus was referring to Muhammed. However, they forget that, if not ignore the same verse, that, “The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you”. John continues that “when the Advocate comes, whom I shall send to you from the Father, the Spirit of truth who issues from the Father, he will be my witness” (Chap 15: 26). Those are some Biblical verses that mislead Muslims to state that Jesus was talking about Muhammad as the second coming; and yet, Jesus was referring to the Holy Spirit.

For them (Muslims), Christians removed the name Muhammed and they replaced it with the Holy Spirit or Advocate. In this claim, one can deduce that, Muslims stipulate that Divine Revelation can be easily corrupted by mere human hands. In their views, the Quran is the Divine

Revelation; it cannot be corrupted. In other words, there is no human being who has the ability to corrupt the Quran because Allah (God) promise to protect it as a Divine and Holy Book. Nonetheless, there seems to be a contradiction because the same Quran maintains that Allah (God) will protect the Divine Books, in which the Tawrah (Torah), the Zabur (Psalms) and the Injil (Gospel) are part of those Divine Books. Allah said in Surah Al-Anaam 6:115: “And the Word of your Lord has been fulfilled in truth and in justice. None can alter His Words, and He is the Hearing, the Knowing.” In surah Al-Kahf chapter 18:27, it is written: “And recite, (O Muhammed), what has been revealed to you of the Book of your Lord. There is no changer of His

words, and never will you find in other than Him a refuge.” What is essential in all these Quranic verses is that Allah will take care of His words, and nobody will touch them. Why do Muslims claim that the Bible is distorted and yet the same Bible is among Divine books? Finally, the Quran invites the



Has the Bible been Corrupted— The Islamic view of the Bible?

Muslims, if they built their faith on it, to dialogue with the Christians. Further, one can say that the Quran reminds all Muslim Communities that Christians and Jews are the People of the Book; namely Torah and Bible. This is found in Surah A- Ankabut chapter 29:46, which says; “And do not argue with the People of the Scripture (Jews and the Christians) except in a way that is best, except for those who commit injustice among them, and say, ‘We (the Muslims) believe in that which has been revealed to us (Muslims) and revealed to you (Jews and the Christians). And our (Muslims) God and your (Jews and Christians) God is one; and we are Muslims (in submission) to Him.’” At the end of the day can we say that the Islamic view that the Bible was corrupted is true?

Nahum Osman,S.J.

Reflection on Mary as Mother of sinners

My dear brothers and sisters, I want us to reflect on Mary, the Mother of sinners.

We all need mothers in our daily lives, because they are very special to us. They do not easily lose hope to their troublesome children. They care, they love and they teach us various survival skills in our lives. Unfortunately, mothers come and go, but we should not lose hope.

We have a mother at a spiritual level who comes to sustain us in all our sorrows and needs, Mary Mother of Jesus. She is our mother of “Perpetual Help”. We are her children troubled by sin and misfortunes of life. In this trouble *of souls*, Mary becomes our refuge. She intercede for us to Jesus her son.

My dear brothers and sisters, we should always remember that Mary is not only the mother of those who have reached a high level of mystical experience in their lives. She is also, in a certain sense, the special mother of those who are still caught up in the habits of sin. For this reason, she shows her gratitude to God by taking on the function of “Refuge of sinners”.

A sinner who looks up to Mary for help can hope to be liberated from his/her sinful situation. She is our advocate, the one to whom we appeal for help in every difficult situation. She is our life, our sweetness

Reflection on Mary as Mother of sinners

and our hope.

Above all, Mary knows what it is to suffer like human beings. She endured human suffering as a mother during the journey to Egypt. She experienced it again, when the twelve-year-old child Jesus was lost for three days and found in the temple. She saw her son put at a distance between herself and him when he began his public life. Mary suffered when she met her son on his way to Calvary? Ultimately, she also saw her divine child, dying on the Cross. As a mother, she experienced much suffering when she clasped the body of Jesus on her lap after he was removed from the cross.

Through her loving heart, she always understands our difficulties in life; and she has sympathy for us. With unfailing solicitude, she finds out what our needs are and, with the straightforward simplicity of a mother, she brings them to the attention of Jesus her son. In our life as children of God, we always stand in the need of forgiveness as long as we have not yet entered Heaven.

We should pray for the grace of forgiveness that comes from God to us through Mary's intercession. Mary is our powerful intercessor and refuge,

Our Mother of Perpetual Help.



Terence Chigodora

PAPA NNUKWU'S WISDOM

GRANDPA'S WISDOM



HMMM! BE VERY CAREFUL THE WAY AND MANNERS YOU ANSWER QUESTIONS ESPECIALLY QUESTIONS FROM LOGICIANS.... Because you might be committing yourself without knowing it. A certain Doctor would put the question back to you thus: "What do you think???"

Professor, Is it right to punish someone for what he did not do ???

NO! It is not right. It is wickedness, Injustice, evil, Wrong, In fact Unethical. so why did you ask?



VERY WELL THEN, I HAVE NOT DONE MY ASSIGNMENT

REALLY??? YOU ARE NOT.... S-E-R-I-O-U-S. DO YOU THINK WE ARE JOKING HERE? GEROOOUT OF MY OFFICE ...



Arrupe, the future Oxford in Africa: A Daydream?

It takes time for a mustard seed to grow into a forest, even Jesus knows this. It is a thing of pride to attend world-renowned universities like Harvard, Stanford, Oxford, Cambridge, and so on. I have been thinking of the foundations, out of which these universities grew and I find it to be history, culture, mission, vision, contributions to the world (academic excellence) and not location (western) or buildings as most people think. Before coming to Arrupe in 2017, I had this popular view, thus when

I heard of great Arrupe for the first time, I conceived of it as something huge as one can conceive of "a university"! I walked in the first day and, *mama mia!* It was not what I expected to see! I found a small college but very attractive. I began now to question the great Arrupe I heard of before arriving here. I discovered that Arrupe is great because of the facilities available to students (library, lecture rooms, play grounds, clubs and many others). I also discovered something more which has led me to a future Arrupe that may seem a daydream to some.

Oxford University, of which I want to draw a link to Arrupe, is quite impressive. It certainly began as a small university as ours, but it is now successful to the extent that people use the name "oxford" as

synonymous to knowledge.

Over the centuries, Oxford has become one of the greatest universities in the world with museums, research labs, and a distinguished press that publishes hundreds of books every year, including the *Oxford English Dictionary*. Its success however, didn't



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come about overnight. It took time to **create** what they have today. I said to create because I believe in the slogan that “the best way to predict the future is to create it”. History shows that Walter de Merton, one of the early patrons, envisioned Oxford as a self-governing community of scholars living together in a college. He carved his idea into stone around 1264, and his plan became a model for both Oxford and Cambridge universities.” Members of the Oxford community worked hard to materialize their mission, vision, culture and so on. Greatness, therefore, begins from something immaterial (of the mind) on which the material can be founded; and this is what Arrupe is good at.

Arrupe College is simply unique in a number of things and I would like to share my experience. Of all the wonderful things which can be spoken of Arrupe, culture and quality education tops the list. Arrupe has what I call the “we spirit” which create a unique personality, courage, solidarity and a strong sense of belonging. Arrupe is an integrative community where staff members and students take each other as brothers and sisters belonging to the same family. These two things linked together create again what I call Arrupe’s pedagogy – where class discussions do not end within the classroom, but are carried on outside classes even to the dining hall. What then is needed for Arrupe to become an Oxford? Barrack Obama once said “Yes we can” and I can only say that Arrupe is in the sowing stage. The harvest season is only a few years away. Hence, when Dr. Kizito (the Principal of the College) speaks of the vision and future of Arrupe, I see a great university like Oxford in Africa. Arrupe has the potentials and all it takes to be a great university.

Bernard Ernest Lubuva

The Current Stage of the Independence Journey

On Monday, August 28, a delegation from the Zimbabwe Council of Higher Education (ZIMCHE) visited Arrupe College to assess our readiness to be accorded university status. Such visits are foreseen in the Act of ZIMCHE as a part of the process of institutional registration, and this one had been scheduled since June, this year. Before the visit, forms were sent to us at Arrupe for our own self-evaluation including awarding ourselves marks between zero and four, where four would be a mark of excellence and zero a mark of decadence. The people in charge of various sectors filled in the forms and the collated results were then sent out to ZIMCHE ahead of the visit. On our own evaluation, Arrupe College had done well – based on our experience as a college.

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The ZIMCHE delegation arrived punctually before 10:00 am. The eleven-member delegation was comprised of: the Deputy CEO of ZIMCHE, Dr E.C. Garwe (head of the delegation), Dr. L. Nembaware (Principal Director of Registration and Accreditation – Head of the Task Team) Dr A. Tirivangana (Director of Registration and Accreditation), Mr. T. Mangwende, Prof. C.M. Nherera (University of Zimbabwe – Peer Reviewer), Mrs. F. Chibumbu, Eng. Masekesa-Hweju (Chinhoyi University of Technology – Peer Reviewer), Dr. R. Makado (Bindura University of Science Education – Peer Reviewer), Mrs. C. Chinembiri, and Mr. J. Maenzanise, Dr H. Chikuya (Academic and Institutional Audits). The Arrupe College team was composed of: The Principal Dr. Kizito Kiyimba, the Dean Dr. Ekwueme, the Rector Fr Gibson Munyoro, Assistant Deans Mr. Anold Zhou and Mr. Mayamiko Kachipapa, the Bursar Fr Paul Hamill, and the Administrator Fr Jerry Aman.

After the formalities of introduction and official remarks by the Principal and the Deputy CEO of ZIMCHE, the Delegation broke up into three smaller groups, paired with three smaller groups from Arrupe College. These smaller groups were tasked with the evaluation of various areas. Group One, headed by the Deputy CEO, and working with



Kizito Kiyimba, S.J.

Dr Tirivangana and Prof. Nherera, evaluated the establishment of the institution; governance procedures; staffing; and academic promotions. The Arrupe small team paired up with these was made of the Principal and the Rector. Group Two, headed by Dr Nembaware, and working with Mrs Chibumbu, Eng Masekesa-Hweju, and Mr Maenzanise, evaluated the physical facilities including the library, the infrastructure, and the ICT department. The Arrupe smaller team for this evaluation was composed of: Fr Aman, Fr Hamill, and the Dean to answer for the ICT Department. Group Three was made of Dr Makado, Mrs Chinembiri, and Dr Chikuya. The Arrupe smaller team was composed of Mr Zhou, Mr Kachipapa, and the Dean. The group evaluated areas of student admissions and student welfare services.

Group One did all their work in the boardroom, going through the forms filled in, and the documentation submitted as part of the application process (draft charter, business plan, etc.) – seeking clarification, weeding out inconsistencies and providing guidance. The other two groups did their work in two phases: first making a tour of the campus in the relevant areas, and then sitting to go through the submitted forms.

A luncheon was then provided, to which all teachers and several student representatives were

The Current Stage of the Independence Journey

invited. After lunch, the ZIMCHE delegation met to sift through their findings and reach a unified position to give as a response. The Arrupe team was invited for the final session. At this session, the peer reviewers representing each group gave their feedback as a report to Arrupe College. The Arrupe team was welcome to give responses in terms of additions, objections or clarifications and questions.

The atmosphere of the reports and the responses was a mixture of strictness and mirth. Overall, the Arrupean team was of the impression that the process went very well. The delegation was thorough and rigorous on the one hand, and fair and cordial on the other. There was a lot to learn on the part of Arrupe, but hopefully also on the part of ZIMCHE. ZIMCHE were mostly well impressed by the structures, the library, and the qualifications of staff. ZIMCHE had misgivings about our governance structures - in terms of the relationship between the Board of Governors (standing in as Council, hitherto) and the rest of the running of the College (or Prospective University). They had questions about our Business Plan as not capturing the exact picture of the assets and capital of the institution, including the true value of the Jesuit asset right from providing qualified staff to providing the wider plant that includes property. A few details in the Charter needed to be looked at and streamlined. ZIMCHE further sent us back to develop a Strategic Plan (which was a new development, on a strict reading of the list of things required for submission).

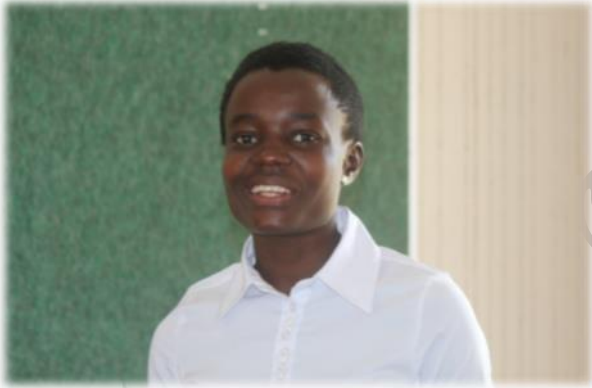
In her end of visit remarks, Dr Garwe pointed out that it was up to Arrupe to set the pace of the process from now on. The quicker we met the requirements that were still outstanding in terms of making the corrections and including the omissions, the quicker it would take to get a response from ZIMCHE. She made a distinction between conditions for accreditation and desirables. She expressed that the goals for the day had been achieved, and that Arrupe stood a real chance at accreditation. The visit ended at a few minutes before 4pm.

Arrupe College has since engaged a company to help us come up with a strategic plan and a business plan, and we have since resubmitted these two documents on September 11, as a matter of urgency and priority. The documents have been sent to peer reviewers who will submit their reports to the Secretariat. Arrupe awaits a feedback from ZIMCHE, if and after Council has considered the submissions.

Thank you very much for your ardent prayers, both in private and in community. Please continue praying that God's will may be done and that Arrupe may realise its mission most expediently.

Kizito Kiyimba, S.J. Principal

Why Blood donation at Arrupe College?



Life is a precious gift from God. Everyone wants to live a healthy life that is why people take medicine to ease the pain and to prolong their life. However, life is in the blood and without it, there is no chance to survive.

For this reason, being the Charity and Welfare Chairperson, I saw it fit to continue conducting the blood donation at Arrupe because I believe that giving is better than receiving. Of course, at first people become sceptical about giving their blood knowing that it is going to be sold at a high price whereas they gave it for free. In fact, blood is sold in order to recover the costs that are incurred in collecting and keeping the blood safe before it can be used. A number of tests have to be conducted on the blood in order to ensure that it is safe for use hence considerable costs are incurred. However, when one gives something to someone, he or she should not worry about what the person will do with it as long as it is not done for evil purposes.

Imagine yourself at a critical moment and you need blood despite the high prices being charged. If we put ourselves in the shoes of those who need blood, for instance those who would have given birth and those who would have been involved in accidents, then we could see how important it is to donate blood unconditionally.

In conclusion, blood donation is conducted at Arrupe once every year because we feel it is right to donate it and save the lives of those who are in need of blood. **Blessed is the hand that gives than the one that receives. Your opportunity to do it is now!**



Tracey Takavada



On the Pilgrimage to Mutemwa

Usually, at Arrupe College, the first half of each semester is followed by a reading week. This gives an opportunity to the students to temporarily stop going to classrooms and do other things which pertain to their intellectual, spiritual and social growth. It is in that perspective that a group of thirteen Jesuit scholastics was given permission to go on a pilgrimage towards Mutemwa.

Mutemwa is a place which is situated in the Eastern highlands of Mutoko, 150 km from Harare within Zimbabwe. Mutemwa hosts 'Mother of Peace Community' that is functioning as an orphanage. Mother of Peace Community was founded in 1994 in fulfilment of a message from Heaven. In 1989, mother Beverley Olbers from South Africa received a message from Mary to build a Chapel dedicated to the Mother of God and to begin a community, especially for AIDS orphans abandoned in the street or in hospitals. One year later, Derek Van and his wife Lyse, who were living in Harare, started the process to begin the community at Mutemwa. The Government approved it in 1994. It was first supported by two Zimbabweans: Mama Jean and



Sister Stella.

As mentioned above, since the community started, it mainly looks after AIDS orphans. It tries to educate them based on the Christian faith and teachings and send them to school for their intellectual development. The children learn to live a life of prayer. In fact, one can compare their orphanage with a monastery. A number of prayers are compulsory for them. These include Morning Prayer, Angelus, Eucharistic celebration, Rosary, litanies, evening prayer and so on. A schedule for such prayers is followed every single day.

Lots of people who go to Mutemwa for pilgrimage do stop at Mother of Peace community. From there, they get a chance to walk toward the 'Blue Cross' and offer their



On the Pilgrimage to Mutemwa

prayers. The origin of the Blue Cross remains at 'Dozulé' in France, whereby, through the apparitions, Jesus told a lady called Madeleine that a Blue Cross must be erected in every country. When she woke up in the morning, Madeleine would see that cross in the sky and it looked real. When she saw that cross, she wondered what that cross meant. One day, Jesus appeared to her and told her, 'Madeleine, I would love that cross to be erected in every country, global world'. Madeleine, surprised, asked why. Jesus responded that when the Cross is erected, He would want people to go there and pray for the conversion of the sinners, for their needs in their lives. Indeed, Jesus promised that whatever they would ask Him, it would be given to them.

The cross became famous. In fact, a South African man heard about the Blue Cross and decided to make a Blue Cross too. The day he finished it, he received a message which was telling him to take the cross where there is Mother of Peace community. Having learnt that there is a Mother of Peace Community at Mutemwa, he came all the way from South African to Mutemwa with the Blue Cross. Eventually, the Blue Cross was erected on a mountain nearby the community of Mother of Peace

at Mutemwa, in Zimbabwe. People who go there for prayers testify that many miracles have already occurred.

Thirteen Jesuit scholastics went to the place on the 23rd of September 2017. When we reached there, we first visited a dam which is near the

community. Afterward, we were welcomed into the Mother of Peace Community whereby we were told a brief history of the place and the mission by Mama Jean known as *Gogo* who is a co-founder of Mother of Peace community. Her helper Jullie, a former orphan at the place, also shared with us her experiences at the Mother of Peace community, about the Blue Cross, and the high mountain for the pilgrimage. Later on, we ate our supper and then walked to the Blue Cross. There, we offered our



On the Pilgrimage to Mutemwa

prayers to God, namely, evening prayer, the first chaplet of the Holy Rosary and various intentions.

Then, late at midnight, we disembarked for our ultimate desire. We climbed the high pilgrimage mountain with Jesus on the way of the cross. Countless groups of people were in front and behind us too. We reached the top of the mountain around two in the morning. There, we spent the whole night experiencing God's love for us through prayers including the three last chaplets of the Holy Rosary, sharing about our vocation stories, singing and dancing. At twenty minutes past five in the morning, we and all the groups descended from the mountain to the leprosy center where we had Mass in Shona with all the pilgrims, the lepers and the faithful Christians who live around the place at a half past six. After Mass, we had a chance to visit and chat with the lepers, though it was not very easy. From there we visited John Brandburn's tin hut. He is the founder of Mutemwa leprosy centre. He used to stay and pray with the lepers during the time the lepers were isolated from the rest of the community because of their ailment. He also used to climb the mountain with the lepers in order to pray on the mountain. People are currently processing the papers for him to be recognized as a saint in the Catholic Church.

It was really a wonderful and enriching experience for us. People inspired by the Spirit of God do not care about anything no matter how dangerous it can be. To climb the mountain in darkness was itself difficult. To pass the whole night speaking at the mountain is another and very trying thing, without forgetting the serious cold that none of us had never faced. How good it is to see people who eagerly commit themselves for the sake of accompanying Jesus on his way to save the whole humanity!

We thank God for journeying with us during our time at Mutemwa until He brought us back safely on the 24th of September 2017. God is good all the time!

Finally, on behalf of the group, I sincerely thank Arrupe College community for giving us this valuable opportunity, and I strongly recommend that it be granted regularly in the future.

Eric Manirabona, S.J.



Ecology in our Daily Life: A Response to Laudato Si in Malawi.

In his book, *Ecology and Ecosystem Conservation*, Schmitz defines ecology as a science which aims at understanding the process by which living organisms interact with each other and with their environment. What does this definition mean to my grandfather who is a farmer somewhere in Kasungu? What does it imply for my grandmother who is a housewife in a remote village of Malawi? Due to the scientifically directed aspects of some of the definitions of the term “ecology” and their different components, one may think that the ecological issues concern only those developed countries such as China, USA, India and others where industries pollute the atmosphere. China, for instance, is identified as the largest source of global leakage as far as plastics are concerned. Will it not be enough to save the earth if the rate of pollution is reduced in these countries?

Pope Francis, with Bartholomew, invites us: contribution, smaller or and destruction of is needed is not the change of the whole of humanity. is responsible for the issues. Consequently, each habits in order to preserve the peasants and contribute to the home”?



the words of the Patriarch “to acknowledge our greater, to the disfigurement creation”. In other words, what of some people, but the change Each of us, at a personal level, climate change and ecological person has to change his or her “our common home”. How can inhabitants of remote villages destruction of “our common

Most women in villages and far-off areas of Malawi use three stones and firewood for cooking. However, those three stones have a very high rate of energy loss. Their reaction is to use more firewood, which means cutting more trees. Deforestation has many ecological impacts and it contributes significantly to climate change. In fact, trees, through photosynthesis have the ability to use the carbon of the atmosphere to produce oxygen. However, if not used, the carbon will contribute to the greenhouse effect which is one of the main causes of climate change. Farmers, by growing the same crops, using chemical herbicides and fertilizers contribute to the depletion of the soil. These are some examples that show how people living in rural areas participate in the destruction of the ecology. However, these activities are the major sources of subsistence/sustenance for many rural families. Therefore, it is important to question how they can take

Ecology in our Daily Life: A Response to Laudato Si in Malawi.

care of their families without damaging “our common home”. The Jesuit Centre of Ecology and Development (JCED) focuses on the aforementioned question and tries to find an adequate answer.

The Jesuit Centre for Ecology and Development (JCED) is a development institution of the Jesuit in Malawi. It embraces the Catholic Church’s call for ecological justice that wishes to serve the integrity of creation and the social development of the vulnerable, marginalized groups and disadvantaged communities of the world. The JCED envisions a society where, local communities promote environmental integrity and vulnerable households and where disadvantaged communities have decent livelihoods. Informed by the service of faith and justice and a strong commitment to the well-being of local communities in Malawi, the mission of JCED is to promote decent livelihood, food security and nutrition, water and sanitation, use of efficient and renewable energy sources, proper management of the natural resources and environmental sustainability.

Since August 2016, the JCED has found, a way to reconcile the activities of the famers with the care of our common home through its threefold project. The first project is the introduction of the cooking stoves. The cooking or clay stove is more efficient than the three cooking stones system. In fact, the clay stove reduces the amount of lost energy and the amount of firewood which will be used in cooking. That way, it reduces deforestation. Moreover, the production of the clay stoves is entrusted to the locals of Pampha who, through this, will be able to generate their own income and sustain a better livelihood.

Furthermore, the JCED introduced a program of reforestation through which more than 2500 trees were distributed mostly to the farmers in Kasungu. Another project which the JCED embarked on was manure production in which farmers were taught how to produce organic manure which are ecologically friendly. They also learn different farming technics in order to avoid soil depletion. In Mchingi and Mpherere, the JCED has introduced permaculture and vegetal production. The aim of the above projects is to promote local production, efficient use of energy and environmental sustainability of low income rural communities. They also aim at empowering women farmers to organically produce vegetables throughout the year so as to earn sustained household income and improved household food security.

The JCED, through its activities and projects, can help the population of Malawi to serve the integrity of creation. It can also help the rural communities to have a decent livelihood while caring for the earth, our common home.

Selom Akakpo, S.J.

Short Stories

Dear mommy

I have heard you cry, and I have seen a thousand emotions trying to break your heart. Last night you cried, and you were failing to breathe, I had to breathe in between the chokes just to survive. I was so scared I had to keep still, and try to be calm. I know you are strong, so I am becoming, that is why I still manage to survive inside you no matter what battles you fight. Mommy did you know you are full of love, I mean I have seen your heart tearing apart, and I have gathered the pieces so one day you might want to heal and find them. But no, the greatest of your healing substances is love. That's why even when you are hurt or crying, I still hold on to hope, that one day I will sleep soundly in your arms wrapped in love because you are a pot of love, never going to dry out.

I know I probably came a little earlier, but mommy do you realize that unplanned pregnancy means unplanned happiness. Embrace this moment for it only comes once in a lifetime to some, and it's for chosen angels, those who can endure the battles of life. So, for now, instead of bitterness, whisper me love, instead of crying, pollute my world with laughter. For I will be born a product of what you

put me through. I don't want to be born with negative energy, I want love and peace to be happy. And I know that's what you want too. Remember, by giving me love, you will have given me a thousand reasons to live. I await the day my first breath takes yours away, out of love.

Love,

Unborn baby.



Syvester kanjiwa

Once upon a time (continuation): Nyamirima and Samvura's death

The ten guards' departure is a forerunner of a new life within Buhutira kingdom. Having taken with him two other guards, Nyamirima risked his life and the guards' by unofficially visiting the Butasira Kingdom, hoping that he would see and capture Nzitonda and Nabusage. Nzihora, the king of Butasira, had already disapproved the visit, however, Nyamirima did not take heed of Nzihora's ban as he is determined to capture the lovebirds. As they, Nyamirima and his guards, journeyed, one of the guards fearfully suggested that their mission was impossible to complete. Nyamirima asked him what is going on with in him. The guard replied, "I am so scared about what is going to happen. The kingdom is going to see its history changing." At once, Nyamirima furiously retorted, "You are good for nothing! Who told you of change coming? Do you want to be a failure like those tedious fools? You better keep quiet and continue your journey." They continued travelling, talking only about the odium between the Buhutira and Butasira kingdoms.

When they reached Bwisema forest, a fully-grown lion appears from nowhere and devours Nyamirima. Overwhelmed and frightened, the guards went back to Buhutira to announce what had happened. The guards only managed to retrieve the king's head and they had thought that king's head would convince the chief priest of what really occurred so that some rituals would be performed with the head. They reached the royal palace, and one of the maiden servants within the royal palace saw them with a head of the king in their hands, and the servant cries out. The two guards gathered the royal court member around and spoke of what transpired during their journey to Butasira. Some, especially the *Lolo* (Queen), did not believe the message of the guards. Eventually, some began to accuse the guards of murdering the king. However, some were only concerned of knowing will inherent the throne than the death of the king. The kingdom is shaken and divided.

Having heard of the death of Nyamirima, Nzitonda and Nabusage decided to come back to Buhutira Kingdom. On their way back, they meet a man of Butasira Kingdom. He asked them, "Where are you from?" "We are a light of Buhutira kingdom, a light that fought against the darkness", they replied. The man further inquired "Are you Nzitonda and Nabusage?" They answered, "We are people of freedom and love. People who don't care about ignorance, no matter what can and will happen." Having heard of who they were, the man told them that King Nzihora had been looking for them. He leaves them and they, too, continued with their journey. When they arrived at Nabusage's homestead, they found Samvura dead, hanged in the round-mud house. They rushed to look for people who can help bury Samvura. The death of Samvura did not remain anonymous after her burial. People accused Nzitonda and Nabusage of having murdered Samvura. Their innocence does not make sense. They are accused of teaming up with the two guards of the king Nyamirima. People are afraid of the chaos and consequences that can accumulate within the kingdom after Nyamirima's death. People are divided, some approve the innocence of Nzitonda and Nabusage, and some do not...

Birthdays and Anniversaries

Micas Zandamela	02 October
Elvis Chirara	03 October
Fidèle Ingiyimbere	03 October
Ermano Lucas	04 October
Akakpo Selom	10 October
Joseph Ikeh	16 October
Lubuva Bernard	17 October
Margaret Ngugi	21 October
Eric Makova	23 October
Emmanuel Etim	27 October
Tsitsi Wakatama	30 October
Clemence Madandi	31 October

Happy Birthday dear Brothers and Sisters



Arrupe College Joy/Fundraising Ride

21st October, 2017

Start Time: 7:00hrs

Start Point: Arrupe College, 16 Link Road Mount Pleasant.

Distance: 60km (To Ruwa Police Station and Back).

Police Escort and Ambulance cover provided.

Mountain and Roads.

+263773702119

\$5 Per Person

No Helmet, No Ride!

NB. Proceeds will be channeled towards the continued education of vulnerable children.



www.arrupecollege.org

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