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# *Arrupe Insider*

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Students' Association



*Christmas Vigil*

*Arrupe Insider*

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## Arrupe Jesuit University... and dreams became reality

### **Happy New Year!**

The December holidays were full of celebrations and jubilation. As I sit to write this editorial, I am overwhelmed by all the beautiful memories of the year 2017. In a special way, the month of December 2017 will never be forgotten in the minds of all the Arrupeans since during this month Arrupe College became Arrupe Jesuit University (AJU). This is an important and joyful move that will benefit many on the African continent and all over the world. We could not have expected any special Christmas gift than this accreditation of Arrupe College as a University. Once again, Viva Arrupe Jesuit University!

During the December holidays so much has happened that moved the hearts of the Arrupeans. In this new issue of Arrupe Insider, we want to share with you some of our reasons to magnify the Lord. Indeed, while we were still thanking God for his goodness to our Institution, we continued our preparations for Christmas. The Arrupe Jesuit University celebrated Christmas in a colourful celebration that moved many hearts. The holidays were also the opportunity for various Arrupeans to expand the horizon of our experiences by visiting various places within Zimbabwe therefore, some went as far as the Tongogara Camp and the Lake Kariba.

All the aforementioned activities and many others prepared us to begin the new year 2018 with renewed or fortified commitment. In fact, after the celebration of the new year, Jesuit community of AJU had a workshop on the topic, Islam and the Christian-Muslim dialogue. This workshop helped get rid of various misperception that some of us had on Islam. We were called to become the bridges of unity by purifying our knowledge on the reality of Islam.

Finally, we started the second semester of the 2017-2018 academic year with the vivid mood of a University in shaping. As we go about our studies, let us keep in mind the call of the Principal of AJU who does not cease to invite us to be part of the future of AJU by offering our talent and potentialities to the service of this great cause. It is not a secret, we are privileged to be part of this institution that wants to shine forevermore!

# Spirituality

## Christmas Triduum Insight: A Friend of the Poor

In silence and prayer, I sought earnestly for the one I love. I hoped to hear His voice and discern His call. I hoped to deepen my understanding of the vows and bind myself ever more closely to God. And to my pleasant surprise, He was even more eager to reach out to me. Under the guidance of Fr. Isaac Fernandez, SJ, I gained a lot of insights during the Christmas Triduum. For these graces, my heart overflows with gratitude. Of all these insights, I wish to share the one which struck my heart the most. The call to become a friend of the poor.

I was born into a fairly comfortable home. I never knew what it was like to go a day without food or to wake up in uncertainty 24 hours. I knew that there had been people who had seen them often on the one who would care to listen. I remember the conflicting feelings I had whenever I came across such people. On the one hand, I felt compassion for them. But on the other hand, I was scared of being seen with them, of being hurt by their pain, and of being helpless to do anything to alleviate that pain. And so, I chose the safest option: to help them from a distance. I would quickly hand over the little money I had and run off as quickly as possible. I had helped the poor. God would be pleased. So, I got by with my hit and run approach – until I could run



**Edeh Tobeckukwu, S.J.**

over how I would survive the next were people who lived like that. I street corners calling out to any- I remember the conflicting feel- across such people. On the one them. But on the other hand, I was anything to alleviate that pain. tion: to help them from a distance. the little money I had and run off would feel good. I had helped the So, I got by with my hit and run no longer. Until I met Mama Vero.

No one seemed to be sure how old she was. But she certainly couldn't have been any younger than 70 years. She had lost the use of her eyes and limbs. She had to crawl to wherever she wanted to go -which was limited to the washroom and her bed. She would tell me stories of when she was younger, how the boys in her neighbourhood would fall head over heels for her. Now she was a shadow of what she once was. She had lived with leprosy for over 20years. At first, I was repelled at the sight of her. I would have run off as always if I had the chance. But God made sure I couldn't. I was assigned to work in her ward for the first two

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## **A FRIEND OF THE POOR: Reflection on the 2017 Christmas Triduum at Arrupe Jesuit University**

weeks of my hospital experiment. I had to report to work at 8am and leave at 1pm. Those were 5 horrifying hours at first. I was constantly torn between a deep fear of contacting leprosy and a deep desire to be present to this woman in any way I could. Furthermore, the stories she told were painful to listen to. If only I could just give her some money and be off like I usually did with the others! If only I could escape from all the pain and confusion I felt whenever I was with her!

I never really got over the fear, but I was eventually graced to see beyond her exterior. I came to marvel at her cheerfulness, her humour, her warmth. I was moved by the deep care she extended to her grandchildren. I laughed at her occasional craftiness and was often annoyed by her possessive attitude. I teased her, and she got right back at me. Slowly but surely, she was becoming a friend, a mother.

My experiences have taught me that it takes grace to be a friend of the poor. For some people like me, it can be a scary and painful experience to share in the life of those on the margins of society. But its gains far surpass its sacrifices. For me, it eventually became a deeply enriching experience; and hearing the words of Fr. Fernandez, makes me want to relive it all over again.

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## **The L'arche Apostolate**



Before the start of my first semester at Arrupe College we (first year's) were asked to consider a particular apostolate. L'arche stood out in my mind because I was introduced to the organisation by Fr. David Harold-Barry (socius of the Jesuit Novitiate in Lusaka) when I was doing my Novitiate. Fr. David was the key member who helped to establish L'arche in Zimbabwe. The organisation is a Non-Governmental Organisation (NGO) that is locally administered, but supported mostly by funding from overseas. L'arche cares for children

## The L'arche Apostolate

and adults who have intellectual and physical disabilities. The residents are known as 'core members.' The core members permanently live in two houses in the outlying suburb of Harare known as Waterfalls. There are six core members in each house who are assisted by three live-in care-givers who rotate shifts.

As I arrived at the first house with my brothers Egide Sekamana and Adelino Dawacar, I had notions and expectations about what I would find at the center given that I had prior knowledge from Fr. David about the challenges the organisation was facing. I expected to find the residents living in poor conditions, but to my pleasant surprise I found a warm, friendly and inviting atmosphere. As we entered the house one of the care-givers introduced himself and he introduced us to the core members. The initial reservations that I had about the irrational behaviour of mentally disabled people quickly vanished as I was greeted by smiles and animated gestures that showed their unconditional acceptance of us.

Each core member is at a different level of mental development. One child is totally incapacitated, lying on the couch in the sitting room with his arms and legs locked in one position. The only way he can communicate his feelings is through facial expressions and verbal sounds. Holding his hand and sitting with him brings out the expression of intense joy as his face lights up immediately and he tries to make sounds that express his feelings. My initial thoughts about this child were about how this child came to be born like this and why God would

allow this to happen. Naturally, my problem solving mind kicked in. I wanted to find a solution to solve the child's condition. I slowly learned over this semester that there is nothing that I can do except to be present to each individual and simply listen.

The core members taught me more about patience and humility than anything I could impart to them. Egide states that "L'arche teaches me to be patient because the moment that I am there with those children who do not walk, sometimes they dirty my clothes and through that I become patient because I cannot run away for being touched by them. The way also they are hospitable is consoling, when we arrive there, they are happy to see us there and they give a warm welcome."

A fundamental difference between us 'normal' people and the mentally handicapped is the unique lack of pride that they have which makes them so free to interact with others. They don't understand their rights and entitlements that cloud us from being truly free in our interactions. They are trusting and give off an unconditional warmth that is infectious. Most of the time we sit with the core members, play some music on the stereo system and take walks with them in the yard. One can easily become restless in thinking that nothing is being accomplished because of our practical problem solving nature, but that is all brought low when you meet the co-members. You have to become like them in their simplicity. It is as if you are being taught something that you cannot grasp – a hidden lesson.

## The L'arche Apostolate

When I see the dedication of the care-givers who are so loving, I wonder if I could be as generous. As stated by Egide, "When I try also to reflect on those workers who take care of those children, I wonder how they arrive to manage to live with those children because a small time that we spend there sometimes becomes boring for me. That shows me what I am able to do and what I am not able to do. It gives me also the inspiration of praying for them so that they may be able to fulfil their daily activities which are not easy." Our experience at L'arche has given me the understanding that God is amongst us in our relations with others, especially the simplest. We often leave with a deeper peace that is reflected in our contented mood as we drive back to the community.

**Ricardo Nogueiro, S.J.**

## The most colourful Christmas

Which word do you find more appealing when exchanging Christmas pleasantries with friends? Perhaps, you might go for "Merry", but, I prefer 'Happy'. With these words, Fr. Eddie Murphy SJ, captivated the assembly during the Christmas Mass in the Chapel of the Holy Name at Arrupe Jesuit University. His splendid homily stirred happiness in the veins of many; awakening them to the realities of the season. Yes! Happiness is what defines the season. All the activities and events that took place in the pre and post-Christmas season had footprints of happiness, both in the larger Jesuit Community and in the sub-communities. Sub-communities concurred with the rhythmic flow of the season by holding special banquets of love and unity.

In order to give a panoramic view of the events which led to this "unbridled happiness", one would have to journey back to the Christmas Triduum which took place from the 14<sup>th</sup> to the 17<sup>th</sup> of December. The triduum which took place in the Chapel was a three-day spiritual journey for the Jesuit Scholastics at Arrupe. It was an incredibly deep spiritual encounter with Christ. Some of my brothers came up with myriads of adjectives to describe the experience. For me, it was a gateway to "Spiritual Happiness". For most of us, it was an encounter that led to spiritual consolation and fortification for greater tasks ahead. Many thanks to the facilitator, Fr. Isaac Fernandes, SJ. What a spirit-filled retreat anchored by such an ideal Jesuit, a paragon of humility and an embodiment of Ignatian Spirituality!

By taking the Scholastics through the retreat, Fernandes ignited once again the first joy we (Scholastics) experienced that made us to willingly respond "Yes" to the call to serve under the banner of

## The most colourful Christmas

the cross. Fernandes propelled us to embark on a journey of sober reflection, taking stock of how we have lived the evangelical counsels thus far. Basing his talks on the three religious vows, Fernandes invited all the scholastics to joyfully journey with the poor Christ, who though was rich, yet emptied himself to serve the poor and the destitute. Reviewing our life of poverty, he entreated Scholastics to tread the same path with Jesus in order to be of greater service to the poor.

“Religious life is deficient if obedience is wanting”. With references to the earthly life of Christ, Fernandes adjured the participants to imbibe the obedience of Christ who non-recalcitrantly accepted the father’s will. He encouraged every scholastic to do the same in their relationships with Superiors, as St. Ignatius of Loyola admonishes: “See him as one who stands in the place of Christ, and accept his commands as if it is Christ who gives the command”. Fernandez went further to unveil some realities pertaining to our religious chastity. He encouraged all scholastics to emulate Christ our founder who lived out a perfect life of chastity and wished us to do the same without compromise. Conclusively, it was indeed a grace-filled retreat. I was spiritually re-filled by the end of the triduum.

The Vigil Mass of Christmas eve and the carols were the apex of the exciting events that took place during the Christmas season. The Chapel of the Holy Name recorded a large number of the faithful, both Arrupeans and friends of Arrupe who travelled from far and near to grace the event. At 8pm on that evening, the unbeatable choristers of Arrupe Jesuit University were already thrilling the faithful with lots of fascinating renditions. Their unleashed songs brought me to a reflective mood on the significance of the nativity. The performance of some scholastics who rendered solos and duets during the carol was outstanding.

Christmas season is not only a time to make merry, but also a time to refill one’s spiritual reservoir. It is a time when many hope to draw some consolations from reliving the story of Christ’s birth. Hence, it seemed a product of divine providence that James Ocholi, SJ, kicked off the carol with a captivating rendition captioned “Comfort my people”. His rendition brought me a lot of consolation. I cannot forget the indomitable duet presentation of Joseph Ikeh SJ and Tassi Yves SJ, tagged “O Holy Night”. What a nice song that filled me with unusual grace flowing from the nativity! I remember the solo rendition of Anthony Otah SJ, titled “Mary’s baby boy” which drove me into contemplation of Mary’s role in the nativity.

I could feel the extraordinary vibes in the Chapel when the gifted voices of the Arrupe Jesuit Community Choir piloted the faithful to the Latin world with the song: “*Venite Adoremus!*” It was sung by all, but specifically garnished with solos rendered by Chidiebere Mberu SJ and Emmanuel Wafula SJ. Many thanks to Emmanuel Ogwu SJ, who displayed a wonderful solo performance captioned “Alleluia!”. The “Alleluia” ignited joy in me and made me feel the hit of the season. As I was savouring and relishing the carol songs being rendered sequentially by the choir, I recalled 2 Corinthians Chapter 2 where St. Paul spoke vividly about the



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diverse gifts of the holy Spirit. I was elated by the way in which Uchechukwu Oguike, SJ, the Master of Ceremonies, vibrantly and passionately displayed his special skills, driving the congregation into different realms of joy.

Which adjective is suitable to qualify the outstanding carol performance? Superb! Captivating! No amount of superlatives are adequate, especially for the powerful rendition of George Handel's "And the Glory of the Lord", which uplifted me to a reverberated realm of joy. What a memorable carol! The Christmas vigil ended with a mass presided by Fr. Paul Kalenzi, SJ and some concelebrating priests. The mass was grace-filled and the homily was power-packed as Fr. Kalenzi invited the faithful to reflect deeply on the account of the Incarnation and the Nativity. He entreated the congregation to try as much as possible to desire the gifts of humility and simplicity like Jesus, kind-heartedness and love like Mary as well as patience and self-control like Joseph. After the mass there were light refreshments shared by Jesuits and their friends.

What a celebratory season! Christmas day was a fabulous day to remember. It was a special day for me and Arrupe Jesuit Community. Many Scholastics generously served the Arrupe larger community with their different cooking talents. The Arrupe kitchen was crammed with professional chefs. Some were simply present to offer moral support to the cooks while others were there as tasters! By the end of the day, many Scholastics had learnt how to prepare different kinds of delicacies such as chicken sauce and pepper soup. Others learnt how to make *chapati* and braai, while some successfully graduated from boiling hot water to cutting carrots and onions. What a happy day! What a celebration galore! Indeed, how pleasant it is for brothers to come together. It was a fraternal celebration, a celebration of love, unity and oneness. There were lots of goodies shared during the season- Too fascinating to be easily forgotten and too appealing to be erased from memory.

**Wow! It was indeed the most colourful Christmas ever!!!**

**Chidiebere Vitalis Mberu, SJ.**

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# Poem

With No Inspiration!

When I can no more be  
So many times without  
Describing unspeakable facts...  
This man of the beyond's dreams

Magic words that delight  
The soul of whom knows perfectly  
That life belongs to those who battle

When I can no longer  
Play sweet verses against beauties  
I only remember the mortals  
That frantically crack in prices

Honorable words of uncertain pedagogy  
Coming from experiences that create boredom  
Of the way of moonless life

When I can no longer describe  
The beautiful poems of my imagination  
I feel losing the courage to see  
The Divine wine that overflows  
From the lips of my brain

Resemblant words of a real dreamer  
Coming to persuade the unwanted illusion  
That sees the world as a mirror  
Reflecting the sweetest, but with no inspirational verses

When I can no longer even  
Describe in prose songs of praising,  
Love poems, songs of my being  
Soon I realize;  
True grace comes from the Lord!

**Orcastro Júnior, S.J.**

## Centre for African Studies

The Centre for African Studies at Arrupe Jesuit University, has for its theme for this semester – **African Systems of Knowledge**. Through the various Discussions lined up for the semester, various factors that have shaped African ways of knowing will be explored. Some of the questions to be addressed include: Are there peculiar African ways of knowing and knowledge production? How have the various worldviews and belief systems of various African cultures contributed to the processes of learning? What are the effects of colonialism, multiculturalism and migration on the systems of knowledge in Africa?

The first Discussion Forum will be on **Thursday the 18<sup>th</sup> of January, 2018 at 1:30pm**. This will be led by Prof. Anthony Chennells and will focus on **Modern African Knowledge Systems in Literature**. The venue is the Audio-visual room (Arrupe Jesuit University, 16, Link road, Mt. Pleasant, Harare).

Thank you.

**Emmanuel Ogwu, SJ**  
**(Secretary CAS).**

## My Christmas holidays in Tongogara Refugee camp.

It is my pleasure to share, in this article, the experience I had in Tongogara Refugee camp during my last Christmas holiday. On the 26<sup>th</sup> of December 2017, four Arrupe Jesuit scholastics (Kimatu Boniface, Shoko Herbert, Wafula Mukhwana Emmanuel and I) undertook a trip towards the aforementioned place. Our aim was to meet, interact with and get a sense of what our brothers and sisters in the Lord are living in that camp; and this is what we experienced until the 30<sup>th</sup> of December.

Tongogara Refugee camp is located in South-East of Zimbabwe at around 550km from the city of Harare. Established in 1983, it is the largest camp in Zimbabwe. It hosts around 10, 000 refugees from different African countries. The majority of them (¾) come from the Democratic Republic of Congo (DRC). Others come from Rwanda, Burundi, Mozambique, Somalia, Ethiopia, Eritrea, Mali and Cote d'Ivoire. These people have fled their countries for various reasons, but the most common reason is war.

As we interacted with some of these people, we discovered that they remain grateful to UNHCR

despite some continuous struggles based on their life conditions. In fact, the UNHCR tries to provide for their survival, but it becomes limited in some circumstances. The UNHCR strives to ensure the good health of these refugees as it tries to guarantee a fair medical treatment, nutrition and other physical needs. In fact, the UNHCR built a medical center within the camp. The UNHCR makes sure that

clean water is always available in the camp. They have many tanks for water reserves which supply in case of scarcity of water from the Security Council. According to the director of



UNHCR at Tongogara Refugee camp, the organization offers food and some money for the refugees' survival. They receive basic commodities, such as rice, beans, sugar, salt, soaps etc. and \$3 per person. Those who have families, are also given a portion of land where, in most cases, they grow maize. They also breed various animals such as goats, pigs, cows, chickens, ducks, etc. As a result, agriculture and breeding assist in ensuring food security and gaining school fees for their children. However, this sounds controversial because, according to the director, refugees are not supposed

## My Christmas holidays in Tongogara Refugee camp.

to own anything.

Although they use electricity from solar panels, the refugees still face a big problem with housing. The UNHCR builds a house and divides it into four parts, that is, it is shared by four families. This becomes a great challenge, especially for those who have large families. One father of the family that



I interviewed said, “My family is made up of 15 members: 13 children and us, parents. With a small house as you can see, it becomes difficult to fit in”. One toilet is either for one family or two families. The other (common/public) toilets are in isolated places.

On the other hand, the UNHCR provides education for all. There are three schools in the camp following the three stages of formation, namely, Pre-primary, Primary and Secondary schools with both O-level and A-level. The UNHCR

helps students who perform in O-level to continue their studies of A-level in public schools (Schools run by the Zimbabwean government), while those who finish their A-level studies are sponsored by the same organization to continue their studies in various universities in the country or abroad. Unfortunately, some teachers are not doing their job well, which becomes an obstacle for the students’ good performance. This issue has always been addressed, but no improvement has been attained so far. In addition, the JRS whose main mission is to assist the refugees, tries to help those who are not academically gifted by providing technical schools that offer formation in sewing, making chairs, manipulating computers, and so forth.

To emphasize the social aspect, the UNHCR mobilizes refugees to live together as one people without any tribal, ethnic, racial or regional segregation. They are allowed to go out of the camp for various needs, but under the authorization of the UNHCR. They can move around and visit other Zimbabwean citizens. The director of the camp admits that the social aspect is well lived in the camp. Yet, he believes that there is a manifestation of ethnic, tribal or regional differences. As a matter of fact, some refugees maintain their cultural values and practices. For example, the drummers and dancers “Intore” or “Amayaya”, characterizing Burundian culture, continue to perform very well. They also have various games, mostly soccer and volleyball. Children may practice freely their childhood activities as it is done in most of African cultures. Hence, the refugees are ready for any

## **My Christmas holidays in Tongogara Refugee camp.**

invitation from outside the camp to present the skills that they keep developing in the camp.

For their spiritual growth, many churches function within the camp. For the Roman Catholics, they have a parish with a priest and two sisters (who work for JRS). Before they got this parish, they used to walk about 15 Km to attend Mass. Most of them could not manage to go for Mass; they had to wait for a priest to come and say Mass in the camp. Thus, they could see a priest once in two months. Meanwhile, the catechists could lead others in prayers. They are now grateful for the gift of a parish. There is also the presence of devotional movements that are found in other parishes. Therefore, they request for another priest so that he can help the one who is already there, particularly, to serve when the other one is not there. The main inconvenience of having one priest was manifested during this last Christmas period when the priest and sisters went for holidays. The parish remained without a priest for days.

It is up to the UNHCR to grant permission or not to the refugees who want to move from the camp to either another camp or other places or to their countries of origin. If the UNHCR finds it problematic, it refuses them to leave the camp. Furthermore, the refugees themselves do not share the same idea about leaving the camp. Some of them do not want to leave. They prefer to stay in the camp. Others even lack someone to speak on their behalf to get resettlement, especially those who want to be taken across the border. However, in my observation, this issue does not come from the

incompetence of the organizations; rather, it may be linked to the history of refugees and the position of their countries of origin.

My experience was enriched by what I learnt from observations, conversations and interactions with refugees. When we arrived there, it was heavily raining. The road and land were muddy. On that day, I wondered if people living in that place could experience happiness and serenity. In contrast, it was like a blessing for them since it had not rained for a long time. I will always recall the faces of some people that I met that day. For the rest of my stay there, I experienced their courage and contribution to the good and common life in the camp. They live a life of joy and try to avoid whatever may bring conflict in the camp. They participate actively in various aspects of life. I also appreciate their warm welcome to visitors.

My feeling is that they need some volunteers who can speak on their behalf in order to advertise their skills. They also need rigorous education and formation so as to improve their social life. I thank God for accompanying us on our way to and from Tongogara Refugee camp. I thank Arrupe Jesuit University community for giving us this opportunity to share the Christmas joy with the people of God who are confined within the walls of Tongogara Refugee camp. Finally, I encourage my fellow Arrupeans to find time to visit these friends and siblings of the Lord.

**Jean Marie Vianney Kezanutima, S.J.**

My Christmas holidays in



## At Kigali, for a symposium on literature



From 13<sup>th</sup> to 14<sup>th</sup> December 2017, I attended a symposium on literature in the Great Lakes Region of Africa. The symposium took place in Kigali and was organized and sponsored by Sembura. Sembura is a Swiss association whose objective is to make known literatures of three countries in the Great Lakes Region; these countries are Burundi, DRC and Rwanda. This symposium in Kigali was the 3<sup>rd</sup> and the two previous editions took place in Bujumbura, the first in 2011 and the second three years later, in 2014. I have been invited to the three conferences. Last year, in 2017, I was invited in Kigali to talk about my experience as a Burundian author. Two other authors, one from DRC and another from Rwanda also

shared their experiences. Since the first symposium, Sembura's general meeting gathers different people involved in literature: university lecturers, PhD researchers in French, literary coffee hosts, literary critics, publishers and writers. We were around 60 people in Kigali for the 3<sup>rd</sup> general meeting. Presenters during this symposium came from the different sectors of literature.

One of the specific objectives of Sembura is to spread literary compositions by Great Lakes Region's writers in the three mentioned countries and with the rest of the world. Thus, best texts that address a given topic are chosen and published in anthologies. Hundreds of copies of each anthology starting from the first, are distributed in schools in Burundi, DRC and Rwanda, and a number is sent to some libraries and schools in other parts of the world.

At the very beginning of Sembura, it was made clear by its founders that the association would support a "literature of peace". This explains why the three published anthologies put together poems, short stories, excerpts of plays or novels which talk about peace and reconciliation.

To help writers meet publishers and literary critics is another specific objective of Sembura. Thus, writers who normally struggle to find a publisher in the Great Lakes Region of Africa have the opportunity to show their manuscripts to a potential publisher. For the moment, two publishers are going through my manuscripts. They liked the booklet I presented to the assembly, booklet I had printed in Harare thanks to the support of Arrupe Jesuit University.

I had left Harare at 00.10 of 12<sup>th</sup> December and came back on Friday, 15<sup>th</sup> December 2017.

**Thierry Manirambona, S.J.**



## Possibility of togetherness Despite Differences: Sabonete Community



It amazes people when they see two or more persons of various backgrounds and/or cultures choosing to live together. Suspicion of the well-being of the new community which is formed arises in the minds of many. After four months observing the life at Arrupe Jesuit Community, I intend to share what has struck me, especially from living in Sabonete sub-Community. The care, freedom, encouragement, and support that I find there has helped me to feel at home.

Sabonete is one of the eight sub-communities of the Arrupe Jesuit Community.-Sabonete is composed of eleven members with Father Kizito Kiyimba as the delegate of the Rector. They come from ten different countries namely Zimbabwe, Tanzania, Uganda, Cameroon, Mozambique, Nigeria, Liberia, Rwanda, Ghana and Burundi. That means ten different cultures, eleven personalities and many different experiences. This academic year, I am the only new member of the community.

During my first days in Sabonete, I had difficulties relating to anyone. My command of English was still minimal. In addition, everyone's English accent was different. I had to learn everyone's accent to hear what he said. I was worried not to be able to speak my mind as I wished. However, some encouraged me saying: "it will come; I was once worse than you". Later, Father Kizito introduced a thirty-minute English class after supper; which was compulsory for every member of the community. Slowly, I was gaining confidence. Once, it was my turn to share in the Community Mass, I was afraid, thinking about how I was going to miss words. But because there was no one else to replace me, I went and shared about the Gospel of the day. After I had finished, they all congratulated me saying I had done well. I felt happy and that opportunity encouraged me to persevere in my learning of English.

I felt at home because no one was laughing at me; rather, they were sacrificing to correct my grammar mistakes. My first experience in Sabonete showed me that the community is well organized. Every Friday, we have Mass in French and it is the turn of those who are learning French to exercise. All these experiences in English and French led me to feel at ease, encouraging me that I was not alone. It helped me feel comfortable.

Another challenge was cooking for the community. I cooked during my novitiate experiments, but then, things were not complicated. When my turn to cook in my community at Sabonete came, I was embarrassed to prepare for so many and different people. My fear was about not meeting everyone's

## Life Together is Possible Despite Differences: Sabonete Community

favorite meal. Some of the community members stepped in and helped me to prepare the meal for the day and showed me how to prepare *Sadza* (a sort of *Ugali* from maize but different in tenderness). The meal was appreciated by the community. I knew that it was not solely my own effort, but it gave me a good start to a new life.

We are not experts in cooking however, I never hear people complaining that the food is not good. They eat the food presented to them with love and gratitude. Only one thing is considered, some of the community members have a kind of food they cherish that others do not like. For example, Okra is a good food to people from Western Africa, but not appetizing to some of the other people. The minister of the community buys the food, but they do not force companions to eat it. They prepare it aside.

During supper, all members of the community are around. In certain cases, although rarely, one may excuse himself from the community dinner. However, he communicates his absence. The meal is usually animated with jokes, and sharing of all walks of life. The delegate encourages the companions to speak their mind. We always finish the meal with a prayer wherein we recommend the cook to God.

Another experience is on the community's socials. Every Saturday, we have socials in the community. There is the freedom of choice of one's favorite drink. If someone has a friend, he can invite him\her and we socialize together. I may say that socials' time is the crucial moment in Sabonete where we get to know one another the more. During this time, we talk, we dance; we express ourselves in total liberty. This moment again helps us to strengthen the ties in our relationship as companions of Jesus. Normally, during the week, it is not easy to meet one another and make conversations. People seem to have disappeared because of their assignments. So we make use of Saturday's socials time.

Community life can be challenging yet, since I arrived at Sabonete community, I have not seen people in conflicts. Community members have a very suitable way of approaching each other instead of gossiping. Sabonete is a community of friendship and brotherhood. I am happy with it. I am very grateful to every member of Sabonete, and especially, to the delegate of the community.

**NYANDWI Pierre, S.J.**

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# Birthdays and Anniversaries

Egide Sekamana	1 January
Fr. Jerry Aman	3 January
Eric Manirabona	6 January
Lovemore Mashiri	7 January
Michael Kinaka	9 January
Tichafara Nerwande	9 January
Nahum Alysar	20 January
Yves Tassi	20 January
Mr. Raphael Mapira	25 January
Thomas Djabaku	28 January
Kizito Kiyimba	31 January

Happy Birthday dear Brothers

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

The articles may include:

POEMS, JOKES, GOSSIP, HUMOUR AND CARTOONS

APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

CLUBS' PROGRESS REPORTS AND ACTIVITIES

MOTIVATIONAL STORIES AND PUZZLES

CURRENT COLLEGE NEWS, EVENTS, CONCERNS AND

VIEWS

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